TURGUM OF PALISTINE

by J.W. Etheridge

Etheridge's English translation of the Palestinian Targum, the ancient Aramaic paraphrase and interpretive translation of the Hebrew Scriptures used in synagogue worship, providing valuable insight into how the Jews understood their own Scriptures.

55 Chapters

Table of Contents

1. A-INTRODUCTION
2. B-GENISIS 1-6
3. B-GENISIS 12-17
4. B-GENISIS 18-22
5. B-GENISIS 23-25
6. B-GENISIS 26-28
7. B-GENISIS 28-32
8. B-GENISIS 32-36
9. B-GENISIS 36-40
10. B-GENISIS 41-44
11. B-GENISIS 44-47
12. B-GENISIS 47-50
13. B-GENISIS 6-11
14. C- Exo_10:1-29; Exo_11:1-10; Exo_12:1-51; Exo_13:1-22
15. C- Exo_13:1-22; Exo_14:1-31; Exo_15:1-27; Exo_16:1-36; Exo_17:1-16
16. C- Exo_18:1-27; Exo_19:1-25; Exo_20:1-26
17. C- Exo_1:1-22; Exo_2:1-25; Exo_3:1-22; Exo_4:1-31; Exo_5:1-23; Exo_6:1-30
18. C- Exo_21:1-36; Exo_22:1-31; Exo_23:1-33; Exo_24:1-18
19. C- Exo_24:1-18; Exo_25:1-40 Exo_26:1-37; Exo_27:1-21
20. C- Exo_28:1-43; Exo_29:1-46; Exo_30:1-38
21. C- Exo_30:1-38; Exo_31:1-18; Exo_32:1-35; Exo_33:1-23; Exo_34:1-35
22. C- Exo_34:1-35; Exo_35:1-35; Exo_36:1-38; Exo_37:1-29; Exo_38:1-31
23. C- Exo_38:1-31; Exo_39:1-43; Exo_40:1-38 w:1-38
24. C- Exo_6:1-30; Exo_7:1-25; Exo_8:1-32; Exo_9:1-35
25. D- Lev_10:1-20; Lev_11:1-47
26. D- Lev_12:1-8; Lev_13:1-59
27. D- Lev_14:1-57; Lev_15:1-33
28. D- Lev_16:1-34; Lev_17:1-16; Lev_18:1-30
29. D- Lev_19:1-37; Lev_20:1-27
30. D- Lev_1:1-17; Lev_2:1-16; Lev_3:1-17; Lev_4:1-35; Lev_5:1-19; Lev_6:1-30
31. D- Lev_21:1-24; Lev_22:1-33; Lev_23:1-44; Lev_24:1-23
32. D- Lev_6:1-30; Lev_7:1-38; Lev_8:1-36; Lev_9:1-24
33. D- Leviticus 26-28
34. E- Num_13:1-33; Num_14:1-45; Num_15:1-41
35. E- Num_16:1-50; Num_17:1-13; Num_18:1-32
36. E- Num_19:1-22; Num_20:1-29; Num_21:1-35; Num_22:1-41
37. E- Num_1:1-54; Num_2:1-34; Num_3:1-51; Num_4:1-49
38. E- Num_30:1-16; Num_31:1-54; Num_32:1-42
39. E- Num_33:1-56; Num_34:1-29; Num_35:1-34; Num_36:1-13

40. E- Num_4:1-49; Num_5:1-31; Num_6:1-27; Num_7:1-89
41. E- Num_8:1-26; Num_9:1-23; Num_10:1-36; Num_11:1-35; Num_12:1-16; Num_13:1-33
42. E- Numbers-22-25
43. E- Numbers-25-30
44. F- Deu_11:1-32; Deu_12:1-32; Deu_13:1-18; Deu_14:1-29; Deu_15:1-23; Deu_16:1-22
45. F- Deu_16:1-22
46. F- Deu_16:1-22; Deu_17:1-20; Deu_18:1-22; Deu_19:1-21; Deu_20:1-20; Deu_21:1-23
47. F- Deu_1:1-46; Deu_2:1-37; Deu_3:1-29
48. F- Deu_21:1-23; Deu_22:1-30; Deu_23:1-25; Deu_24:1-22; Deu_25:1-19; Deu_26:1-19
49. F- Deu_26:1-19; Deu_27:1-26; Deu_28:1-68; Deu_29:1-29
50. F- Deu_29:1-29; Deu_30:1-20
51. F- Deu_31:1-30; Deu_32:1-52
52. F- Deu_32:1-52; Deu_33:1-29; Deu_34:1-12
53. F- Deu_3:1-29; Deu_4:1-49; Deu_5:1-33; Deu_6:1-25; Deu_7:1-26
54. F- Deu_7:1-26; Deu_8:1-20; Deu_9:1-29; Deu_10:1-22; Deu_11:1-32
55. F- Deuteronomy-32

Chapter 1

A-INTRODUCTION

Targumic Texts This section is a work in progress. We are slowly adding translations of the targumim. You may access texts via the links below. Targum Ruth is now available, and a translation of Pseudo-Jonathan is in the process of being added. If you know of any translation that is not subject to copyright restrictions, or if you have done one yourself you would be willing to share, please contact the Executive Editor.

* Targum Pseudo-Jonathan and Onkelos to the Pentateuch: An 1862 translation by J.W. Etheridge.

<http://www.tulane.edu/~ntcs/tgtext.htm> The Targums of Onkelos and Jonathan Ben Uzziel

On the Pentateuch

With The Fragments of the Jerusalem Targum

From the Chaldee By J. W. Etheridge, M.A.

First Published 1862

B-GENISIS 1-6

THE TARGUM OF PALESTINE, COMMONLY ENTITLED THE TARGUM OF JONATHAN BEN UZZIEL, ON THE BOOK OF GENESIS.

———

SECTION I.

BERASHITH.

I. At the beginning (min avella) the Lord created the heavens and the earth. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.

[JERUSALEM TARGUM. In wisdom (be-hukema) the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.] And the Lord said, Let there be light and to enlighten above; and at once there was light. And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness. And the Lord call the light Day; and He made it that the inhabiters of the world might labour by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.

[JERUSALEM TARGUM. And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.] And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.

[JERUSALEM. And let there be a separation between the waters above and the waters below.] And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day. And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good. And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good. And it was evening, and it was morning, the Third Day. And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the

beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons).

[JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.] And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so. And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Forth. And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens. And the Lord created the great tanins, the lev-ya-than and his yoke-fellow which are prepared for the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. And it was evening, and it was morning, Day the Fifth. And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good. And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His Likeness: [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.] In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth. And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so. And the Lord beheld every thing He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.

II. And the creatures of the heavens and earth, and all the hosts of them, were completed. And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. These are the geneses of the heavens and earth when they were created in the day that the Lord God made the earth and heavens. And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the Lord God had not made it to rain upon the earth, and man was not to cultivate the ground. But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground. And the Lord God created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostils the inspiration of life, and there was in the body of Adam the inspiration of a speaking spirit, unto the illumination of the eyes and the hearing of the ears. [JERUSALEM. And Adam became a soul of life.] And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him. And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil.

[JERUSALEM. And the tree of knowledge, of which any one who ate would distinguish between good and evil.] And a river went forth from Eden, to water the garden, and from thence was separated, and became four heads of rivers (or four chief rivers). The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold. And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils. And the name of the second river is Gichon; that is it which encompasseth all the land of Koosh. And the name of the third river is Diglath; that is it which goeth to the east of Athoor. And the fourth river is Pherath. And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments.

[JERUSALEM. And the Lord God took the man, and made him dwell in the garden of Eden; and set him to do service in the law, and to keep it.] And the Lord God commanded Adam, saying, Of every tree of the garden eating thou mayest eat. But of the tree of whose fruit they who eat (become) wise to know between good and evil, thou shalt not eat: for in the day that thou eatest thou wilt be guilty of death. And the Lord God said, It is not right that Adam should be sleeping alone: I will make unto him a wife who may be a helper before him.

[JERUSALEM. I will make for him a yoke-fellow, going forth with him.] And the Lord God created from the earth every beast of the field, and every fowl of the heavens, and brought them to Adam, to see by what name he would call it. And whatever Adam called the living animal, that was its name. And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him. [JERUSALEM. And for Adam was not found a yoke-fellow going forth with him.] And the Lord God threw a deep slumber upon Adam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up

with flesh. And the Lord God builded the rib which he had taken from Adam into a woman; and He brought her to Adam. And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. Therefore a man shall leave, and be separate from the house of the bed of his father and of his mother, and shall consociate with his wife, and both of them shall be one flesh. And both of them were wise, Adam and his wife; but they were not faithful (or truthful) in their glory. [JERUSALEM. Therefore a man shall leave the house of the bed of his father and his mother.....And they knew not what is shame.]

III. And the serpent was wiser unto evil than all the beasts of the field which the Lord God had made. And he said to the woman, Is it truth that the Lord God hath said, You shall not eat of every tree of the garden? And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat; but of the fruit of the tree which is in the midst of the garden the Lord hath said, You shall not eat of it, nor approach it, lest you die. In that hour the serpent spake accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hateth the son of his art: for it is manifest before the Lord, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil. And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat. And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures. [JERSULAEM. And they made to them vestments.] And they heard the voice of the word of the Lord God walking in the garden in the repose of the day; and Adam and his wife hid themselves from before the Lord God among the trees of the garden. And the Lord God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? and how hast thou thought in thine heart to hide from before Me? The place where thou art concealed, do I not see? Where are the commandments that I commanded thee?

[JERUSALEM. Walking in the garden in the strength of the day.....And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment which I taught thee?] And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame. And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat. And Adam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat. And the Lord God said to the woman, What hast thou done? And the woman said, The serpent beguiled me with his subtilty, and deceived me with his wickedness, and I ate. And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of

her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.

[JERUSALEM. And it shall be when the sons of the woman consider the law, and perform (its) instructions, they will be prepared to smite thee on thy head to kill thee; and when the sons of the woman forsake the commandment of the law, and perform not (its) instructions, thou wilt be ready to wound them in their heel, and hurt them. Nevertheless there shall be a medicine for the sons of the woman, but for thee, serpent, there shall be no medicine: but it is to be that for these there shall be a remedy for the heel in the days of the king Meshiha.]

Unto the woman He said, Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin. But to Adam he said, Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground, in that it did not show thee thy guilt; in labour shalt thou eat (of) it all the days of thy life. And thorns and thistles will it put forth and increase on account of thee, and thou shalt eat the herb which is on the face of the field. And Adam answered: I pray, through mercies from before Thee, O Lord, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labour with the labour of the hands, and eat food of the food of the earth; and thus let there be distinction before Thee, between the children of men and the offspring of cattle.

[JERUSALEM. And thorns and dardareen shall it increase to thee; and thou shalt eat the herb which is on the face of the field. Adam answered and said, I pray, through mercies from before Thee, O Lord, that we be not accounted before Thee as the cattle, to eat the herb which is on the face of the field. Let us now stand up, and labour with the labour of the hands, and eat food of the fruits of the earth; and in these things let there be distinction before Thee between the children of men and the cattle.] By the labour of thy hands thou shalt eat food, until thou turn again to the dust from which thou wast created: for dust thou art, and unto dust thou shalt return; for from the dust it is to be that thou art to arise, to render judgment and reckoning for all that thou hast done, in the day of the great judgment. And Adam called the name of his wife Hava, because she is the mother of all the children of men. And the Lord God made to Adam and to his wife vestures of honour from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them. And the Lord God said to the angels who ministered before Him, Behold, Adam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life for ever. But now, because he hath not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist for ever. And the Lord God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created. And He drave out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubaia. Before He had created the

world, He created the law; He prepared the garden of Eden for the righteous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the law in this world, and have maintained the commandments: (but) he prepared Gehinnam for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He hath prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the law. To serve the law is better than (to eat of) the fruit of the tree of life, (the law) which the Word of the Lord prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.

[JERUSALEM. And the Word of the Lord God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live for ever.....And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubaia. Two thousand years before He had created the world, He created the law, and prepared Gehinnam and the garden of Eden. He prepared the garden of Eden for the righteous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the commandments of the law in this world. For the wicked He prepared Gehinnam, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the commandment of the law in this world. For the law is the tree of life; whoever keepeth it in this life liveth and subsisteth as the tree of life. The law is good to keep in this world, as the fruit of the tree of life in the world that cometh.]

IV. And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, I have acquired a man, the Angel of the Lord. And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before the Lord; and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation; but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast. And the Lord said to Kain, Why hast thou anger, and why are the features of thy face downcast? If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin. And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will.

Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits

of my works were better than thine, my oblation, before thine, hath been accepted with good will.

Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drave a stone into his forehead, and killed him. And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper of my brother? And He said, What hast thou done? The voice of the bloods of the murder of thy brother which are swallowed up in the sod, crieth before Me from the earth. And now because thou hast killed him, thou art cursed from the earth, which hath opened the mouth, and received the bloods of thy brother from thy hand. When thou tillest the earth, it shall not add to give strength to its fruits for thee. A wanderer and an exile shalt thou be in the earth. And Kain said before the Lord, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it. Behold, Thou hast cast me forth to-day from the face of the earth, and from before Thee is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who findeth me will kill me. And the Lord said to him, Behold now, any one who killeth Kain, unto seven generations vengeance shall be taken of him. And the Lord sealed upon the face of Kain the mark of the Name great and honourable, that any one who might find him should not kill him when he saw it upon him.

[JERUSALEM. 7. If thou makest thy work good in this world, will it not be forgiven and remitted thee in the world to come? But if thou doest not make thy work good in this world, thy sin is retained unto the day of the great judgment; and at the door of thy heart it lieth. Yet into thy hand have I delivered power over evil passion, and to thee may be dominion over it, to become righteous or to sin.....8. And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that thy oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than thine, my offering was accepted with good will, and thine was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him.....10. The voice of the blood of the multitude of the righteous who were to arise from Habel thy brother.....13. And Kain said before the Lord, My sins are greater than can be borne. Nevertheless there is power before Thee to absolve and forgive me.] And Kain went out from before the Lord, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden. And Kain knew his wife, and she conceived and bare Hanok; and he builded a city, and called the name of the city after the name of his son, Hanok.

[JERUSALEM. And Kain went out from before the Lord, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother

that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles.]

18. And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek. And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah. And Ada bare Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle. And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe. And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs. And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish. For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who hath not sinned, it is just that it shall be extended unto seventy and seven. And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The Lord hath given me another son instead of Habel whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord.

V. This is the book of the genealogy of Man. In the day that the Lord created man, in the likeness of the Lord He made him. Male and female He created them, and blessed them in the name of His Word; and He called their name Man in the day they were created. And Adam lived a hundred and thirty years, and begat Sheth, who had the likeness of his image and of his similitude: for before had Hava born Kain, who was not like to him; and Habel was killed by his hand. And Kain was cast out; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth. And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters.

[JERUSALEM. 4. Eight hundred years; and in those years he begat sons and daughters. 5. And he died, and was gathered from the midst of the world.] And all the days of Sheth were nine hundred and twelve years, and he died. And Enosh lived ninety years, and begat Kenan. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years; and he died. And Kenan lived seventy years and begat Mahalalel. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years; and he died. And Mahalalel lived sixty-five years, and begat Jared. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred and ninety-five years; and he died. And Jared lived a hundred and sixty-two years, and begat Hanok. And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty-two years; and he died. And Hanok lived sixty-five years, and begat Methushelach. And Hanok worshipped in truth before the Lord after he had begotten Methushelach three hundred years, and begat sons and daughters. And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years. And Hanok served in the truth

before the Lord; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the Lord, and his name was called Metatron the Great Saphra.

[JERUSALEM. And Hanok served in the truth before the Lord; and, behold, he was not; for he was withdrawn by the Word from before the Lord.] And Methushelach lived a hundred and eighty-seven years, and begat Lemek. And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters. And all the days of Methushelach were nine hundred and two and sixty and nine years; and he died. And Lemek lived a hundred and eighty-two years, and begat a son; and he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the Lord hath cursed on account of the guilt of the sons of men. And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters. And all the days of Lemek were seven hundred and seventy and seven years; and he died. And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet.

VI. And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them; and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with imaginations of wickedness; that they took them wives of all who pleased them. And the Lord said by His Word, All the generations of the wicked which are to arise shall not be purged after the order of the judgments of the generation of the deluge, which shall be destroyed and exterminated from the midst of the world. Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.

[JERUSALEM. And the Word of the Lord said, The generations which are to arise shall not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works? But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty years, that they may work repentance; but they have not done it.]

Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names. And the Lord saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day. And it repented the Lord in His Word that He had made man upon the earth; and He passed judgment upon them by His Word.

[JERUSALEM. And there was repentance before the Lord in His Word that He had made man upon the earth...And He said, and judged in His heart.] And the Lord said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them. But Noah, who was righteous, found favour before the Lord.

[JERUSALEM. But Noah, because he was righteous in his generation, found favour and mercy before the Lord.]

B-GENISIS 12-17

SECTION III.

LECH LECHA.

XII. AND the Lord said to Abram, Go thou from thy land; separate thyself from thy kindred; go forth from the house of thy father; go into the land which I will show thee. And I will make thee a great people, and will bless thee, and magnify thy name, and thou shalt be blessed.

[JERUSALEM. And I will constitute thee a great people, and I will bless thee; and Abram shall be strengthened with many blessings.] And I will bless the priests who will spread forth their hands in prayer, and bless thy sons; and Bileam, who will curse them, I will curse, and they shall slay him with the mouth of the sword; and in thee shall be blessed all the generations of the earth. [JERUSALEM. And I will bless him who blesseth thee, and he who curseth thee shall be accursed; and in thy righteousness shall all the generations of the earth be blessed.] And Abram went, according as the Lord had spoken with him, and Lot went with him. And Abram was the son of seventy and five years at his going forth from Haran. And Abram took Sara his wife, and Lot his brother's son, and all the substance which they had acquired, and the souls whom they had proselyted in Haran, and went forth to go to the land of Kenaan. And they came to the land of Kenaan. [JERUSALEM. And the souls of the proselytes.] And Abram passed through the land unto the place of Shekem, unto the plain which had been showed. [JERUSALEM. The plain (or valley) of vision.] And the Kenaanites were then in the land; for the time had not yet come that the sons of Israel should possess it. And the Lord was revealed unto Abram, and said, To thy sons will I give this land. And he builded there an altar before the Lord, who was revealed to him. And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east; and he builded there an altar before the Lord, and prayed in the Name of the Lord. And Abram migrated, going and migrating unto the south. And there was a famine in the land, and Abram went down into Mizraim to be a dweller there, because the famine was strong in the land. And it was, as he approached to enter the limit of Mizraim, and they had come to the river, and were uncovering their flesh to pass over, that Abram, said to Sara his wife, Behold, until this I have not beheld thy flesh; but now I know that thou art a woman of fair aspect. It will be, therefore, when the Mizraee see thee, and view thy beauty, that they will say, This is his wife; and they will kill me, and thee will keep alive. Say, I pray, that thou art my sister, that it may be well with me for thy sake, and that my life may be spared on thy account. And it was when Abram had entered Mizraim, the Mizraee saw the woman to be very fair; and the princes of Pharoh beheld her, and praised her to Pharoh; and the woman was conducted to the royal house of Pharoh. [JERUSALEM. And the woman was conducted to the palace of Pharoh.] And Pharoh did good to Abram for her sake; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels. And the Word of the Lord sent great plagues against Pharoh and the men of his house, on account of Sara, Abram's wife. And Pharoh called Abram, and said, What is this that thou hast done to me? Why saidst thou, She is my sister? When I would take her to me to

wife, plagues were at once sent against me, and I went not unto her. And now behold thy wife, take (her) and go. And Pharoh commanded men concerning him, and they led him forth, and his wife, and all that he had.

XIII. And Abram went up from Mizraim, he and his wife (and) all that he had; and Lot with him, to go to the south. And Abram had become very strong in cattle, in silver, and in gold. And he proceeded in his journeyings from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai, to the place of the altar which he had made there at the beginning; and Abram prayed there in the Name of the Lord. And also unto Lot, who was remembered through the righteousness of Abram, there were sheep and oxen and tents. And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together. And contentions arose between the shepherds of Abram's flock, and the shepherds of the flocks of Lot; for the shepherds of Abram had been instructed by him not to go among the Kenaanaee and the Pherizaee, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture: but the shepherds of Lot would go and feed in the grounds of the Kenaanaee and Pherizaee who yet dwelt in the land. [JERUSALEM. 6. Their treasures. 7. And there was strife between the shepherds of Abram's cattle and the shepherds of the cattle of Lot. The shepherds of Abram restrained their beasts until the time of their coming to the place of their pasture; but the shepherds of Lot did not restrain their beasts, but turned them free, and went. But Abram's shepherds had been instructed by Abram their righteous master, Go not to the Kenaanaee and Pherizaee; for as yet they have possession in the land.] And Abram said to Lot, Between me and thee let there not now be controversy, nor between my shepherds and thy shepherds; for we are brother-men. Is not all the land before thee? Separate then from me. If thou to the north, I to the south: if thou to the south, I to the north. And Lot uplifted his eyes towards (the place of) fornication; and beheld all the plain of Jardena that it was altogether well watered, before the Lord in his wrath had destroyed Sedom and Amorah; a land admirable for trees, as the garden of the Lord, and for fruitage, as the land of Mizraim as thou goest up to Zoar. And Lot chose to him all the plain of Jardena; and Lot journeyed from the east, and they separated the one man from his brother. Abram dwelt in the land of Kenaan, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Sedom. And the men of Sedom were depraved in their wealth one with another, and they sinned in their bodies; they sinned with open nakedness, and the shedding of innocent blood, and practised strange worship, and rebelled greatly against the name of the Lord. And the Lord said to Abram, after that Lot had separated from him, Lift up now thine eyes, and look, from the place where thou art, to the north and to the south, to the east and to the west: for all the land that thou seest will I give unto thee, and to thy sons, for ever. And I will make thy sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it shall be impossible to number thy sons. Arise journey in the land, and make occupation of it in length and breadth; for to thee will I give it. And Abram stretched his tent (and made folds) for oxen and sheep, and came and dwelt in the vale of Mamre which is in Hebron, and builded there an altar before the Lord.

XIV. And it was in the days of Amraphel,--he is Nimrod, who commanded Abram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants, king of Thalasar, Kedarlaomer, (so called) because he had bound himself (or gone over) among the bondmen of the king of Elam, and Thidal, crafty as a fox, king of the peoples subjected

to him, --made war with Bera, whose deeds were evil, king of Sedom, and with Birsha, whose deeds were with the wicked, king of Amora: Shinab, who had hated his father, king of Admah, and Shemebar, who had corrupted himself with fornication, king of Zeboim; and the king of the city which consumed (Bela) the dwellers thereof, which is Zoar. All these were joined in the vale of the gardens (paredesaia), the place that produced the streamlets of waters that empty themselves into the sea of salt. Twelve years they had served Kedarlaomer; and in the thirteenth year they had rebelled. And in the fourteenth year came Kedarlaomer and the kings who were with him, and smote the Giants (gibboraia) which were in Ashtaroth-Karniam, and the Strong who were in Hametha, and the Terrible who were in the plain of Kiriathaim, and the Choraee (dwellers in caverns) who were in the high mountains of Begala, unto the valley of Pharan, which was nigh upon the edge of the desert. [JERUSALEM. 3. All these were joined in the valley of the gardens. 5. And they slew the giants who were in Ashtaroth-Karnaim, the famed who were among them, and the formidable who inhabited the city which they had built, and the cavern people who dwelt in the mountain of Gebala, unto the valley of vision which is nigh upon the desert.] And they returned, and came to the place where was rendered the judgment of Mosheh the prophet, to the fountain of the waters of Strife, which is Requam. And they smote all the fields of the Amalkaee, and also the Emoraee, who dwelt in En-gedi. And the king of Sedom, and the king of Amorah, and the kind of Admah, and the king of Zeboim, and the king of the city which consumed its inhabitants, which is Zoar, went forth, and set the array of battle against them in the valley of the gardens; with Kedarlaomer king of Elam, and Thidal king of the nations obedient to him, and Amraphel king of Pontos, and Ariok king of Thelasar; four kings arrayed in battle against five. [JERUSALEM. And Amraphel king of Pontos, and Ariok king of Elasar: four kings against five spread out the array of war.] And the valley of the gardens had many pits filled with bitumen: [JERUSALEM. The valley of the gardens was full of pits of bitumen:] and the kings of Sedom and Amora fled away, and fell there; and they who were left fled to the mountains. And they took all the property of Sedom and Amora, and all their food, and went. And they made captive Lot the son of Abram’s brother, and his property, and went. And he had dwelt in Sedom. And Og came, who had been spared from the giants that died in the deluge, and had ridden protected upon the top of the ark, and sustained with food by Noah; not being spared through high righteousness, but that the inhabitants of the world might see the power of the Lord, and say, Were there not giants who in the first times rebelled against the Lord of the world, and perished from the earth? But when these kings made war, behold, Og, who was with them, said in his heart, I will go and show Abram concerning Lot, who is led captive, that he may come and deliver him from the hands of the kings into whose hands he has been delivered. And he arose and came, upon the eve of the day of the Pascha, and found him making the unleavened cakes. Then showed he to Abram the Hebrew, who dwelt in the valleys of Mamre Amoraah, brother of Eshkol and brother of Aner, who were men of covenant with Abram. And when Abram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house; but they willed not to go with him. And he chose from them Eliezer the son of Nimrod, who was equal in strength to all the three hundred and eighteen; and he pursued unto Dan. [JERUSALEM. Domestics (marbitsi, down-liers) of his house, eighteen and three hundred, and pursued after them unto Dan of Kisarion.] And he divided them at night in the way; a part were to engage with the kings, and a part were hidden to smite the firstborn of Egypt. And he arose, he and his servants, and smote them, and pursued them which remained of them unto (the place) of the memorial of sin which was to be in Dan, from the north of Darmesek.

[JERUSALEM. And he pursued them unto Havetha, which is from the north of Darmesek.] And he brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people. And the king of Sedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course. [JERUSALEM. And the kings who were with him, at the plain of vision which was the house of the king's plain.] And Malka Zadika, who was Shem bar Noah, the king of Yerushalem, came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha. [JERUSALEM. And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.] And he blessed him, and said, Blessed be Abram of the Lord God Most High, who for the righteous possesseth the heavens and the earth. And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back. And the king of Sedom said to Aram, Give me the souls of the men of my people whom thou hast brought back, and the substance take to thyself. [JERUSALEM. And the treasure take to thee.] And Abram siad to the king of Sedom, I have uplifted my hands in an oath before the Lord God the Most High, who for the just possesseth his possession of the heavens and the earth, if from a thread to the latchet of a sandal I receive any thing of all that is thine; lest thou magnify thyself in saying, I have enriched Abram from mine own. Have I not power over all the spoil?&emdash;Apart from what the young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre, they also receiving their portion. [JERUSALEM. If from a thread to the latchet of a sandal I receive of all that is thing: that thou magnify not thyself and say, I have enriched Abram.]

XV. After these words, when the kings had gathered together, and had fallen before Abram; and four kings had been slain, and nine hosts brought back, Abram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me; or that at that time there was found with me the reward of a little righteousness, so that they fell before me; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word (pithgama) of the Lord with Abram in a vision, saying, Fear not; for if these men should gather together in legions and come against thee, My Word (Memra) will be thy shield: and also if these fall before thee in this world, the reward of thy good works shall be kept, and be prepared before Me in the world to come, great exceedingly. And Abram said, Lord God, great blessings hast Thou given me, and great (are they which it is) before Thee to give me: nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager (bar pharnasath, the son of sustenance) of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir? And Abram said, Behold, to me Thou hast not given a son; and, behold, the manager of my house will be my heir. And, behold, a word from before the Lord was to him, saying, He shall not be thine heir; but a son whom thou wilt beget shall be thy heir. And He brought him forth without, and said, Look up now to the heavens, and number the stars, if thou art able to number them: and he said, So will be thy sons. And he believed in the Lord, and had faith in the (Memra) Word of the Lord, and He reckoned it to him for righteousness (lizeku), because he parleyed not before him with words. And He said to him, I am the Lord who brought thee out of the fiery furnace of the Kasdai, to give thee this land to inherit. And he said, Lord God, by what may I know that I shall be the heir of it? And He said, Bring Me oblations, and offer before Me an heifer

of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon. And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow; but the fowl he divided not. And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Israel; but the righteousness of Abram was a shield over them. And when the sun was nearing to set, a deep sleep was thrown upon Abram: and, behold, four kingdoms arose to enslave his children: Terror, which is Bavel; Darkness, which is Madai; Greatness, which is Javan; Decline, which is Pheras, which is to fall, and to have no uplifting, and from whence it is to be that the children of Israel will come up. And he said to Abram, Knowing, thou must know, that thy sons shall dwell in a land not their own, because thou hast not believed, and they will subjugate and afflict them four hundred years; and also that the people whom they shall serve I will judge with two hundred and fifty plagues, and afterwards they shall go forth into liberty with great riches. And thou shalt be gathered to thy fathers, thy soul shall rest in peace, and thou shalt be buried in a good old age. And in the fourth generation of thy sons they will return hither to inherit; because the guilt of the Amoraah is not yet complete. And when the sun had set there was darkness. And, behold, Abram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, werewith the wicked are to be judged. And, behold, He passed between those divisions.

[JERUSALEM. 1. After these words, when all the kings of the lands, and the sultans of the provinces, had gathered together, and had made war against Abram the Just, and had fallen before him, and he had slain of them four kings, and had brought back nine hosts, did Abram the Just reason in his heart, and say, Woe, now, to me, because I have received the reward ordained in the present world, and have no portion in the world to come. Or peradventure the brethren and kindred of the slain who have fallen before me, who are in their cities and provinces, will combine in great legions, and come against me; or peradventure there were in my hand a few commandments in the former times, so that they fell before me when they had risen up against me; or it may be that righteousness was found in me at the former times, that they fell before me, but at the second time it may not be found, and the Heavenly Name will be profaned in me. Then was the word of prophecy from the Lord unto Abram the Righteous, saying, Fear not, Abram, though they should gather together and come against thee with many legions, My Word shall be thy reward and thy shield in this world, and a protector over thee all the days of the world to come. And though I deliver up thy adversaries before thee in this world, the reward of thy good works is prepared for thee also before Me in the world to come.

2. And Abram said, Before Thee I supplicate mercy, O Lord God. Manifold blessings Thou hast given me, and many hast Thou before Thee still to give: nevertheless, what profit have I who go from the world childless, and Eliezer, the son of my house, by whose hands signs were wrought for me in Damasek, expecteth in himself to be my heir? 7. And He said to him, I am the Lord who brought thee out of the fiery furance from Ur of the Kasdai. 9. And a turtle and young pigeon. 10-12. And He brought before him all these, and divided them into divisions, and set one part over against its fellow; but the fowl He divided not. And when the birds descended, they came not nigh the divisions: those birds are unclean fowl, and those unclean fowl are the kingdoms of the earth which are worshippers of idols, and which counsel evil counsels against the sons of Israel; but the integrity of the righteous Abram hindered them. And when the sun was going to set, a sleep profound and sweet fell upon Abram. And, behold, Abram saw four kingdoms which should arise

to being his sons into subjection (and) Terror&emdash;the Greatness&emdash;of Darkness&emdash;Fell&emdash;upon him: Terror, that is Bavel; Darkness, that is Media; Greatness, that is Greece; Fell, that is Edom, (Rome,) that fourth kingdom which is to Fall, and never to rise again for ever and ever. 17. And, behold, the sun went to set, and there was darkness, and Abram beheld till the seats were arrayed and the thrones set forth. And lo, Gehinam, which was prepared for the wicked in the world to come, enveloped in burning flakes and flames of fire, into which the wicked had fallen when in their lives they rebelled against the law, while the just who had kept it had been delivered from affliction. And all were seen by Abram while He passed between those divisions.] In that day the Lord ordained a covenant with Abram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To thy sons will I give this land, from Nilos of Mizraim unto the great river, the river Pherath, the Shalmia, and the Kenizah, and Kadmonaah, and the Hittaee, and the Pherizaee, and Gibaraee, and the Emoraee, and the Kinaanaee, and the Girgeshaee, and the Jebusaee. [JERUSALEM. And all the sons of the East.]

XVI. But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharoh, whom he gave to him as a handmaid at the time that he received her, being struck by the word from before the Lord. And Sara said to Abram, Behold, now, the Lord hath restrained me from bearing, go to my handmaid and set her free; perhaps I may be builded by her. And Abram hearkened to the word of Sara. And Sara the wife of Abram took Hagar the Mizreitha handmaid, when Abram had dwelt ten years in the land of Kenaan, and set her free, and gave her to Abram her husband to wife. And he went unto Hagar, and she conceived; and she saw that she had conceived, and the honour of her mistress was despised in her eyes. And Sara said to Abram, All my affliction is from thee. Being secure that thou wouldst do me justice, I left the land and house of my father, and came up with thee to a foreign land; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in thy bosom; and she seeth that she had conceived, and mine honour is despised before her. But now is my affliction manifest before the Lord, who will spread peace between me and thee, and the land shall be replenished from us, nor shall we need the help of the progeny of Hagar the daughter of Pharoh bar Nimrod, who threw thee into the furnace of fire.

[JERUSALEM. And Sara said, My judgment and my affliction are delivered into thine hand. I left the house of my birth, and the house of my father, and came with thee in the faith of the Heavens. I have gone in with thee before kings; before Pharoh King of Mizraim, and before Avimelek king of the Philistaee; and I have said of thee, he is my brother, so that they might not kill thee. And when I saw that I was not made fruitful, I took Hagar the Mizreitha, my handmaid, and gave her to thee to wife, and said, She shall bring forth, and I will bring up whom she may bear, that I may be builded, be it only from her. But now seeing that she hath conceived, my honour is contemned and despised in her sight. Now may the Lord appear, and judge between me and thee, and fulfil mercies upon me and thee, and spread His peace between me and thee, and replenish the world from me and from thee, that we may not heed the son of Hagar the Mizreitha handmaid, who is of the children of the people who cast thee into the burning furnace of the Kasdin.] And Abram said to Sara, Behold, thy handmaid is under thy authority: do to her what is right in thine eyes. And Sara afflicted her, and she escaped from before her. And the Angel of the Lord found her at the fountain of waters in the desert; at the fountain of waters which is in the way to Chagra. [JERUSALEM.

Chalitza.] And He said, Hagar, handmaid of Sara, whence comest thou, and whither does thou go? And she said, From before Sara my mistress I have escaped. And the Angel of the Lord said to her, Return to thy mistress, and be subject under her hand. And the Angel of the Lord said to her, Multiplying I will multiply thy sons, and they shall not be numbered for multitude. And the Angel of the Lord said to her, Behold, thou art with child, and thou wilt bear a son, and thou shalt call his name Ishmael, because thy affliction is revealed before the Lord. And he shall be like the wild ass among men: his hands shall take vengeance of his adversaries, and the hands of his adversaries be put forth to do him evil; and in the presence of all his brethren shall he be commingled, (yitharbeb, Arabized,) and shall dwell. And she gave thanks before the Lord whose Word spake to her, and thus said, Thou art He who livest and art eternal; who seest, but art not seen! · for she said, For, behold, here is revealed the glory of the Shekina of the Lord after a vision. (JERUSALEM. And Hagar gave thanks, and prayed in the Name of the Word of the Lord, who had been manifested to her, saying, Blessed be Thou, Eloha, the Living One of all Ages, who hast looked upon my affliction. For she said, Behold, Thou art manifested also unto me, even as Thou wast manifested to Sara my mistress.] Wherefore she called the well, The Well at which the Living and Eternal One was revealed; and, behold, it is situate between Rekam and Chalutsa. And Hagar bare Abram a son, and Abram called the name of his son whom Hagar bare, Ishmael. And Abram was the son of eighty-six years when Hagar bare Ishmael to Abram.

XVII. And Abram was the son of ninety and nine years, and the Lord appeared to Abram, and said to him, I am El Shadai; serve before Me and be perfect (shelim) in thy flesh. And I will set My covenant between My Word and thee, and will multiply thee very greatly. And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face; and the Lord spake with him, saying, Behold, I have confirmed (or divided) my convenant with thee; and thou shalt be the father of many peoples. And thy name shall be no more called Abram, but Abraham shall be thy name, because to be the father of a great multitude of peoples have I appointed thee. And I will make thee exceeding fruitful, and will set thee for congregations; and kings ruling over peoples shall come forth from thee. And I have established My covenant between My Word and thee, and thy sons after thee in their generations, for an everlasting covenant, to be a God to thee and to thy sons after thee. And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kenaan, for an everlasting possession: and I will be to them Eloha. And the Lord said to Abraham, And thou shalt observe my covenant, thou and thy sons after thee in their generations. This is My covenant, that you shall observe between My Word and you, and your sons after you:--Every male of you being circumcised, though he have not a father to circumcise him. And you shall circumcise the flesh of your foreskin, as a sign of the covenant between My Word and you. And the son of eight days shall be circumcised among you, every male in your generations; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you. He who is circumcised shall circumcise him who is brought up among you, or bought with your silver; and it shall be My covenant in your flesh for a covenant for ever. And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have some one to circumcise him, that man shall be cut off from his people; he hath made My covenent to pass away. And the Lord said to Abraham, The name of Sara thy wife shall be no more called Sara; for Sarah shall be her name. And I will bless in her body, and will also give from her a son to thee, and I will bless, him, and he shall be for assemblies, and kings ruling over nations shall be from her. And Abraham fell on his face, and wondered, and said in his heart,

Shall the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child? [JERUSALEM. And Abraham bowed upon his face, and wondered.] And Abraham said before the Lord, May not Ishmael be established, and serve before Thee? And the Lord said, In truth Sarah thy wife shall bear thee a son, and thou shalt call his name Izhak; and with him I will confirm My convenant for an everlasting covenant to his sons after him. And concerning Ishmael I have heard thy prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes shall he beget, and I will give him to be a great people. But My COVENANT will I establish with Izhak, whom Sarah shall bear to thee at this time in the year after. And He ceased speaking with him; and the Glory of the Lord ascended from Abraham. And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, every male among the household people of Abraham, and he circumcised the flesh of their foreskin in the same day in which the Lord spake with him. And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin. In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son. And every man of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him.

B-GENISIS 18-22

SECTION IV.

VAYERA. AND the glory of the Lord was revealed to him in the valley of Mamre; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervour (or strength) of the day. And he lifted up his eyes and looked, and, behold, three angels in the resemblance of men were standing before him; (angels) who had been sent from the necessity of three things;--because it is not possible for a ministering angel to be sent for more than one purpose at a time;--one, then, had come to make known to him that Sarah should bear a man-child; one had come to deliver Lot; and one to overthrow Sedom and Amorah. And when he saw them, he ran to meet them from the door of the tent, and bowed himself on the earth.

[JERUSALEM. Three angels were sent to our father Abraham; and the three were sent for three things;--because it is not possible that one of the high angels should be sent for more things than one. The first angel was sent to announce to our father Abraham, that, behold, Sarah would bear Izhak; the second angel was sent to deliver Lot from the midst of the overthrow; the third angel was sent to overthrow Sedom and Amorah, Admah and Zeboim. Therefore was there a word of prophecy from before the Lord unto Abraham the Just, and the Word of the Lord was revealed to him in the valley of vision; and he sat in the door of the tabernacle, comforting himself from his circumcision in the fervour (or strength) of the day.] And he said, I beseech, by the mercies (that are) before Thee, O Lord, if now I have found favour before Thee, that the glory of Thy shekina may not now ascend from Thy servant, until I have set forth provisions under the tree. And I will bring food of bread, that you may strengthen your hearts, and give thanks in the Name of the Word of the Lord, and afterwards pass on. For therefore at the time of repast are you come, and have turned aside to your servant to take food. And they said, Thou hast spoken well; do according to thy word. And Abraham hastened into the tent unto Sarah, and said to her, Hasten three measures of flour-meal, mix and make cakes. And unto the flock ran Abraham, and took a calf, tender and fat, and gave to a young man, and hastened to make prepared meats; and he took rich cream and milk and the calf which the young man had made into prepared meats, and set them before them, according to the way and conduct (hilkath) of the creatures of the world; and he served before them, and they sat under the tree; and he quieted himself (to see) whether they would eat. And they said to him, Where is Sarah thy wife? And he said, Behold, she is in the tent. And ONE of them said, Returning I will return to thee in the coming year; and you shall be revived, and, behold, Sarah thy wife shall have a son. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her, and marked what the Angel said.

[JERUSALEM. And He said, Returning I will return to thee at that time, to revive you, and, behold, Sarah thy wife shall have a male child. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her.] But Abraham and Sarah were old, they had mounted (alu) in days, and with Sarah the way of women had ceased. And Sarah wondered in her heart, saying After that I am old shall I have conceptions, and my lord Abraham is old? [JERUSALEM. And Sarah derided

in her heart, saying, After that I am old, is it possible to return to the days of my youth, for me to have conception, and Abraham old?] And the Lord said to Abraham, Why hath Sarah so laughed, saying, Can it be in truth that I shall bear, being old? Is it possible to hide anything from before the Lord? At the gracious time I will return to thee, in the time when you shall be revived, and Sarah shall have a son. And Sarah denied and said, I wondered not; for she was afraid. And the Angel said, Fear not: yet in truth thou didst laugh. And the angels, who had the likeness of men, arose from thence, and the one who had made known the tidings to Sarah ascended to the high heavens; and two of them looked toward Sedom; and Abraham went with them. [JERUSALEM. And they looked towards.] And the Lord said, with His Word, I cannot hide from Abraham that which I am about to do; and it is right that before I do it, I should make it known to him. For Abraham is to be a great and mighty people, and through him shall all the peoples of the earth be blessed. [JERUSALEM. And the Lord with His Word said, Shall I hide from Abraham, My friend, that which I am about to do? Forasmuch as the town of Sedom is among the gifts that I have given to him, it is just that I should not overthrow it, till I have made it known to him.] Because his holiness (piety, chasidutha) is manifest before Me, (and) that he will instruct his sons, and the men of his house after him, to keep the ways that are right before the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken concerning him. And the Lord said to the ministering angels, The cry of Sedom and Amorah, because they oppress the poor, and decree that whosoever giveth a morsel to the needy shall be burned with fire, is therefore great, and their guilt exceedingly weighty. I will now appear, and see whether, as the cry of a damsel torn away, which ascendeth before Me, they have made completion of their sins; (or, whether they have made an end of their sins;) and if they have wrought repentance, shall they not be as (if) innocent before Me? and as if not knowing, I will not punish. [JERUSALEM. Now will I appear and see, according as the cry of the people of Sedom and Amorah hath ascended before Me, whether they have made a complete end. It may be, that some among these sinners do not know that their works of evil are manifest before Me. And if they seek to work repentance, behold, they shall be considered before Me as if those works had not been known.] And the angels who had the likeness of men, turned thence and went towards Sedom. And Abraham now supplicated mercy for Lot, and ministered in prayer before the Lord. And Abraham prayed and said, Wilt Thou destroy in Thy displeasure the innocent with the guilty? Perhaps there are fifty innocent persons within the city, who pray before Thee,--ten for every city, of all the five cities of Sedom, Amorah, Admah, Zeboim, and Zoar. Wilt Thou in Thy displeasure destroy and not forgive the country, on account of the fifty innocent ones who are in it? Unholy would it be before Thee to do according to this word, to slay the innocent with the guilty, and to make the innocent to be as the guilty! That be unholy with Thee. It cannot be that One who is the Judge of all the earth should not do justice. And the Lord said, If I find in Sedom fifty innocent in the midst of the city who pray before Me, I will forgive all the land on their account. And Abraham responded, and said, I pray for mercy. Behold, now, I have begun to speak before the Lord; I, who am as dust and ashes. Perhaps of the fifty innocent persons, five may be wanting. On account of the five who may be wanting to Zoar, wilt Thou destroy the whole city? And He said, I will not destroy it, if I find there forty and five. And he added yet to speak before Him, and said, Perhaps there may be forty found there; ten for each city of the four cities, and Zoar, whose guilt is lighter, forgive thou for Thy mercy’s sake. And he said, I will not make an end for the sake of the forty innocent ones. And he said, Let not the displeasure of the Lord, the Lord of all the world, wax strong against me, and I will speak. Perhaps thirty who pray

may be found there, ten for each of the three cities, and Zeboim and Zoar forgive them for Thy mercy's sake. And He said, I will not make an end if I find thirty there. And he said, Imploring mercy, I have now begun to speak before the Lord, the Lord of all the world. Perhaps twenty who pray may be found; ten in each of the two cities, and the three forgive Thou for Thy mercy's sake! And He said, I will not destroy for the sake of the twenty innocent. And he said, I implore mercy before Thee! Let not the anger of the Lord,the Lord of all the world, grow strong, and I will speak only this time. Perhaps ten may be found there; and I and they will pray for mercy upon all the land, and Thou wilt forgive them. And He said, I will not destroy for the sake of the ten who may be innocent. And the majesty of the Lord went up when He had ceased to speak with Abraham; and Abraham returned to his place.

XIX. Two angels came to Sedom at the evening; and Lot sat in the gate of Sedom. And Lot saw, and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground, and said, I beg now, my lords, turn now hither, and enter the house of your servant, and lodge, and wash your feet; and you will arise and proceed on your way. And they said to him, No; for in the street we will lodge. [JERUSALEM. And Lot sat in the gate of Sedom, and he saw them, and ran and saluted them, and bowed with his face to the ground……2. And wash your feet, and wash you in the morning, and go to your tents in peace. And they said to him, No; for in the open place of the city we will lodge.] And he persuaded them earnestly, and they turned aside to be with him; and they entered his house, and he made a repast for the, and prepared unleavened cakes. And it seemed to him as if they did eat. [JERUSALEM. And it appeared as if they ate and drank.]

They had not yet lain down, when the wicked men of the city, the men of Sedom, came round upon the house, from the youth to the old man, all the people throughout. And they cried to Lot, and said to him, Where are the men who entered with thee to-night? Bring them out to us, and we will lie with them. And Lot went out to them to the gate, and shut the door after him. And he said, I pray, my breathren, do not thus wickedly. Behold, now, I have two daughters who have had no dealing with a man; I would now bring even them out to you to do to them as is meet before you, rather than you should do evil to these men, because they have entered in to lodge under the shadow of my roof. [JERUSALEM. 7. And Lot said to them, Wait here a little, till we have besought mercy before the Lord. 8. Who have not known dealing with man.] And they said, Give up this. And they said, Did not this come alone to sojourn among us? and, behold, he is making himself a judge, and judging the whole of us. But now we will do worse to thee than to them. And they prevailed against the man, against Lot, greatly, and came near, to shatter the door. And the Men stretched forth their hands, and brought Lot unto them in the house, and shut the door. But the men who were at the gate of the house they struck with a suffusion of the eyes, from the young to the old, and they waried themselves to find the gate. [JERUSALEM. With blindness.] And the Men said to Lot, Hast thou yet in this city kinsman or brother? Thy sons-in-law, thy sons and thy daughters, take forth from the place; for the cry of it before the Lord is great, and the Lord hath sent us to destroy it. And Lot went forth, and spake with his sons-in-law who had taken his daughters, and said, Arise, come forth from this place; for the Lord destroyeth the city. But the word was as a wonder, (and he) as a man ranting, in the eyes of his sons-in-law. And at the time that the morning was about to uprise, the angels were urgent upon Lot, saying, Up, take thy wife and thy two daughters who are with you, lest you perish in the condemnation of the inhabitants of the city. But he delayed: and the men laid hold on his hand, and on the hand of his wife, and on

the hand of his two daughters, for mercy from the Lord was upon them. And they brought them forth, and set them without the city. And it was that as they led them without, one of them returned into Sedom, to destroy it; and one remained with Lot, and said to him, Be merciful to your life; look not behind you, and stand not in all the plain; to the mountain escape, or you perish. And Lot said to him, I beseech of thee endure with me a little hour, until I have prayed for mercy from before the Lord. [JERUSALEM. 15. And it was at the time of the upcoming of the column of the morning……18. Be steadfast here a little with us until I have besought mercy before the Lord.] Behold, now, thy servant hath found mercy before Thee, and Thou hast multiplied the kindness Thou hast done me in saving my life, and I am not able to escape to the mountain, lest evil overtake me, and I die. Behold, now, I pray, this city, it is a near habitation, and convenient (for us) to escape thither; and it is small, and the guilt thereof light. I will flee thither, then. Is it not a little one? and my life shall be preserved. And He said, Behold, I have accepted thee in this matter also, that I will not overthrow the city for which thou hast spoken, to destroy it, that thou mayest escape to it. Hasten and flee thither: for I cannot do any thing till thou have entered there. Therefore he called the name of the city Zoar. The sun had passed the sea, and come forth upon the earth, at the end of three hours, and Lot entered into Zoar. And the Word of the Lord had caused showers of favour to descend upon Sedom and Amorah, to the intent that they might work repentance, but they did it not: so that they said, Wickedness is not manifest before the Lord. Behold, then, there are now sent down upon them sulphur and fire from before the Word of the Lord from Heaven. [JERUSALEM. 24. And the Word of the Lord Himself had made to descend upon the people of Sedom and Amorah showers of favour, that they might work repentance from their wicked works. But when they saw the showers of favour, they said, So, our wicked works are not manifest before Him. He turned (then), and caused to descend upon them bitumen and fire from before the Lord from the heavens.] And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the herbage of the earth. And his wife looked after the angel, to know what would be in the end of her father’s house, for she was of the daughters of the Sedomaee; and because she sinned by salt (bemilcha) she was manifestly punished; behold, she was made a statue of salt. [JERUSALEM. And because the wife of Lot was of the children of the people of Sedom, she looked behind her, to see what would be the end of her father’s house: and, behold, she was made to stand a statue of salt, until the time of the resurrection shall come, when the dead shall arise.] And Abraham arose in the morning (and went) to the place where he had ministered in prayer before the Lord. And he looked towards Sedom and Amorah, and all the land of the plain, and saw, and, behold, the smoke of the land went up as the smoke of a furnace. And it was when the Lord destroyed the cities of the plain, that He remembered the righteousness of Abraham, and sent forth Lot from the midst of the overthrow, when He overthrew the cities wherein Lot had dwelt. And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; because he feared to reside in Zoar. And he dwelt in a cavern, he and his two daughters. And the elder said to the less, Our father is old, and there is no man in the land to come to us after the way of the whole earth: [JERUSALEM. And there is not a man in the land who may come with us after the law of all the earth:] come, let us make our father drink wine, and when he is drunken we will lie with him, and raise up sons from our father. And they made their father drink wine that night, and he was drunk. And the elder arose, and lay with her father, nor did he know when she lay down, nor when she arose. And it was the day following, and the elder said to the less, Behold, now, I lay my evening with the father; let us make him drink wine this night also, that he may be

drunk; and go thou and lie with him, that we may raise up sons from our father. And they made their father drink wine that night also, and he was drunk, and the younger arose, and lay with him; and he knew not in her lying down nor in her rising up. And the two daughters of Lot became with child by their father. And the elder brought forth a son, and she called his name Moab, because from her father she had conceived. He is the father of the Moabaee unto this day. And the younger also brought forth a son, and she called his name Bar-Ammi, because he was the son of her father. He is the father of the Ammonite people unto this day.

XX. And Abraham went on from thence to the land of the south, and dwelt between Rekam and Chagra, and had his habitation in Gerar. And Abraham said concerning Sarah his wife, She is my sister. And Abimelek, king of Gerar, sent and took Sarah. [JERUSALEM. King of Arad.] And a word came from before the Lord unto Abimelek, in a dream of the night, and said to him, Behold, thou diest, because of the woman whom thou hast carried away, and she a man's wife. But Abimelek had not come nigh to defile her; and he said, Lord, shall the son of a people who hath not sinned, and whom it is right to absolve in the judgment, be killed? Did he not tell me, She is my sister? and did not she also say, He is my brother? In the truthfulness of my heart and the innocency of my hands have I done this. And the Word of the Lord said to him in a dream, Before Me also it is manifest that in the truthfulness of thy heart thou didst this, and so restrained I thee from sinning before Me; therefore I would not permit thee to come near her. And now let the wife of the man return; for he is a prophet; he will pray for thee, and thou shalt live: but if thou wilt not let her return, know that dying thou shalt die, thou and all who are thine. And Abimelek arose in the morning, and called all his servants, and told all these words before them; and the men feared greatly. And Abimelek called Abraham, and said, What hast thou done to us? And in what have I sinned against thee? For thou hadst brought upon me and upon my kingdom a great sin. Thou hast wrought with me works that are not right. And Abimelek said to Abraham, What hast thou seen, that thou didst this thing? And Abraham said, Because I said in my heart, The fear of the Lord is not in this place, and they will kill me for the sake of my wife. But in truth she is my sister, the daughter of my father's brother, but not of the kindred of my mother; and she became my wife. And it was when they sought to turn me aside to the worship of idols, and I went forth from my father's house, that I said to her, This is the kindness thou shalt do me: in every place to which we come, say concerning me, He is my brother. And Abimelek took sheep, and restored Sarah his wife to him. And to Sarah he said, Behold, I have given a thousand sileen of silver to thy brother; behold, they are to thee a veil of the eyes, inasmuch as thou wast hidden from thine husband one night, and I would have seen thee: for were I to give all that I have it would not suffice (or be proportionate). And the words were debated. And Abraham knew that Abimelek had not come near Sarah his wife. [JERUSALEM. And to Sarah he said, Behold, I have given a thousand sileen of silver to thy brother; behold, that silver is given to thee as a present, because thou wast hidden from the eyes of Abraham thy husband one night: and of all that I have,--for on behalf of all I am corrected,--behold, were I to give all whatever I have, it would not suffice. Let the words be approved, and may Abraham the Just learn that I have not known thee.] And Abraham prayed before the Lord: and the Lord healed Abimelek and his wife and his concubines, and they were set at large. For the Word of the Lord shutting had shut in displeasure the wombs of all the women of Abimelek's house on account of Sarah the wife of Abraham. [JERUSALEM. closing had closed.]

XXI. And the Lord remembered Sarah according to that which He had said to her; and the Lord wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek. [JERUSALEM. And the Lord wrought miracles for Sarah, as He had spoken.] And she conceived, and Sarah bare to Abraham a son, who was like to himself in his age, at the time of which the Lord had spoken to him. And Abraham called the name of his son whom Sarah had borne him Izhak. And Abraham circumcised Izhak his son, when the son of eight days, as the Lord had commanded him. And Abraham was the son of an hundred years when Izhak his son was born to him. And Sarah said, The Lord hath done wondrously for me; all who hear will wonder at me. And she said, How faithful was the messenger who announced to Abraham, and said, Sarah will nurse children, for she shall bring forth a son in her old age! [JERUSALEM. And she said, What was the announcement which announced to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age?] And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, mocking with a strange worship, and bowing to the Lord. [JERUSALEM. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, mocking in a strange worship.] And she said to Abraham, Cast out this handmaid and her son: for it is not possible for the son of this handmaid to inherit with my son; and he to make war with Izhak. And the thing was very evil in Abraham's eyes, on account of Ishmael his son, who would practise a strange worship. And the Lord said to Abraham, Let it not be evil in thine eyes on account of the youth who goeth forth from thy nurturning, and of thy handmail whom thou sendest away. Hearken unto all that Sarah saith to thee, because she is a prophetess; for in Izhak shall sons be called unto thee; and this son of the handmaid shall not be genealogized after thee. But the son of the handmaid have I set for a predatory people (le-am leistim), because he is thy son. And Abraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (be-gitta). And she went, and wandered from the way into the desert which was hard by Beersheba. And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one of the trees. [JERUSALEM. And the water was consumed from the cruse, and she took up the youth.] And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept. And the voice of the youth was heard before the Lord for the righteousness' sake of Abraham; and the Angel of the Lord called to Hagar from heaven, and said, What to thee, Hagar? Faint not, for the voice of the youth is heard before the Lord; neither shall judgment be according to the evil which he will do, but according to the righteousness of Abraham is mercy upon him in the place where he is. Arise, support the child, and strengthen thine hand in him: for I have set him for a great people. And the Lord opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink. And the Word of the Lord was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow. And he dwelt in the

wilderness of Pharan, and took for a wife Adisha, but put her away. And his mother took for him Phatima to wife, from the land of Mizraim. And it was at that time that Abimelek and Phikol, chief of his host, spake to Abraham, saying, The Word of the Lord is in thine aid in all whatsoever thou doest. And now, swear to me here, by the Word of the Lord, that thou wilt not be false with me, nor with my son, nor with the son of my son: according to the kindness which I have done with thee, thou shalt do with me, and with the land in which thou dwellest. And Abraham said to him, I swear. And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him. And Abimelek said, I knew not who did this thing; neither hast thou shown it to me; nor have I heard it from others, till to-day from thyself. And Abraham took sheep and oxen, and gave to Abimelek; and they both made a covenant. And Abraham set seven lambs apart and separated them from the oxen. And Abimelek said to Abraham, What are these seven lambs which thou hast set apart? And he said, That thou mayest take the seven lambs from my hand, to be a testimony for me that I have digged this well. Therefore he called that well the Well of the Seven Lambs; because there they two did swear. And they struck a covenant at the Well of the Seven Lambs. And Abimelek and Phikol the Chief of his host arose and returned to the land of the Philistaee. And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess ye, and believe in the Name of the Word of the Lord, the everlasting God.

[JERUSALEM. And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His word. Pray before your Father who is in heaven, from whose bounty ye have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the word of the Lord, the God of Eternity.]

XXII. And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father’s because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father’s, because I am the son of Sarah his wife, and thou art the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous than thou, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but thou wast circumcised a child eight days; if thou hadst had knowledge, perhaps they chould not have delivered thee to be circumcised. Izhak responded and said, Behold now, to-day I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before the Lord of the world, and the Word of the Lord at once tried Abraham, and said to him, Abraham! And he said, Behold me. [JERUSALEM. And it was after these things that the Lord tried Abraham with the tenth trial, and said to him, Abraham! And he said, Behold me.] And He said, Take now thy son, thy only one whom thou lovest, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell thee. [JERUSALEM. At Mount Moriah.] And Abraham rose up in the morning and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, and cut the small wood and the figs and the palm,

which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him. On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off. And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised shall be established:--So shall be thy sons:--and we will worship the Lord of the world, and return to you. And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife; and they went both of them together. And Izhak spake to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering? And Abraham said, The Lord will choose for Himself a lamb for the offering. And they went both of them in heart entirely as one. [JERUSALEM. And Abraham said, The Word of the Lord will prepare for me a lamb; and if not, then thou art the offering, my son! And they went both of them together with a contrite heart.] And they came to the place of which the Lord had told him. And Abraham builded there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah has again builded, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood. And Abraham stretched out his hand, and took the knife to slay his son. And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in thy offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abrahm saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other; he who slayeth delays not; he who is to be slain reacheth forth his neck.

[JERUSALEM. And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse thee, and thy offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous ones alone in the midst of the world: the one slayeth, the other is slain. He who slayeth deferreth not, and he who is to be slain stretcheth out his neck.] And the Angel of the Lord called to him from the heavens, and said to him, Abraham! Abraham! And he said, Behold me. [JERUSALEM. And He said, Abraham! Abraham! And Abraham answered in the language of the sanctuary, and said, Behold me.] And He said, Stretch not out thy hand upon the young man, neither do him any evil; for now it is manifest before Me that thou fearest the Lord; neither hast thou withheld thy son the only begotten from Me. And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead of his son. And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before Thee, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Thy decree with joy, that when the children of Izhak my son shall offer in the hour of affliction, this may be a memorial for them; and Thou mayest hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there theShekina of the Lord was revealed unto him.

[JERUSALEM. And Abrahm prayed in the name of the Word of the Lord, and said, Thou art the Lord who seest, and art not seen. I pray for mercy before Thee, O Lord. It is wholly manifest and known before Thee that in my heart there was no dividing, in the time that Thou didst command me to offer Izhak my son, and to make him dust and ashes before Thee; but that forthwith I arose in the morning and performed Thy word with joy, and I have fulfilled Thy word. And now I pray for mercies before Thee, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father Thou mayest remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.] And the Angel of the Lord called to Abraham the second time from the heavens, and said, By My Word have I sworn, saith the Lord, forasmuch as thou hast done this thing, and hast not withheld thy son, thy only begotten, that in blessing I will bless thee, and in multiplying I will multiply thy sons as the stars of the heavens, and they shall be as the sand which is upon the shore of the sea, and thy sons shall inherit the cities before their enemies. And all the peoples of the earth shall be blessed through the righteousness of thy son, because thou hast obeyed My word. And the angels on high took Izhak and brought him into the school (medresha) of Shem the Great; and he was there three years. And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beira-desheva. And it was after these things, after Abraham had bound Izhak, that Satana came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also hath borne; she hath enlargement, through the righteousness of her sister, for bring forth sons unto Nachor thy brother: Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rivekeh. These eight bare Milcha to Nacor the brother of Abraham. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha. [JERUSALEM. And his concumbine…and her name…]

B-GENISIS 23-25

SECTION V.

CHAIYEY SARAH.

XXIII. And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah. And Sarah died in Kiryath Arba, which is Hebron. [JERUSALEM. And Sarah died in the city of the giants.] And Abraham came from the mountain of worship, and found that she was dead; and he sat to mourn for Sarah, and to weep for her. And Abraham rose up from the sight of the face of his dead, and spake with the sons of Hittah, saying, I am a sojourner and dweller with you; I pray sell me the inheritance of a sepulchre among you, and I will bury my dead there. And the sons of Hittah responded unto Abraham, saying to him, Attend to us, our lord. Great before the Lord art thou among us, in the best of our sepulchres bury thy dead: there is not a man of us who will refuse thee his sepulchre, that thou mayest bury thy dead. And Abraham rose and bowed to the people of the land, the sons of Hittah. And he spake with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar that he sell me his double cave which is built in the side of his field, for the full price in silver let him give it me among you, for an inheritance of sepulture. But Ephron the Hittite answered Abraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying, My lord, listen to me: the field I give thee, and the cave which is in it, to thee I give it, as a gift before the sons of my people I give it to thee; go, bury thy dead. And Abraham bowed before the sons of Hittah. And he spake with Ephron before the people of the land, saying, Nevertheless, if thou art willing to do me a favour, hear me: I will give thee in silver the price of the field; take (it) of me, and I will bury my dead there. And Ephron answered Abraham, saing to him, My lord, hear me: the land, as to its price, would be four hundred sileen of silver; between me and thee what is that? Bury thy dead. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions. [JERUSALEM. Four hundred sileen of silver, passing at every table, and receivable in all transactions.] And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,--Unto Abraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city. And afterwards Abraham buried Sarah his wife in the cave of the field Kapheilta which is before Mamre, that is, Hebron in the land of Kenaan. And the field and the cave therein were confirmed unto Abraham for an inheritance of sepulture from the sons of Hittah.

XXIV. And Abraham was old with days, and the Word of the Lord had blessed Abraham with every kind of blessing. And Abraham said to Eliezer his servant, the senior of his house, who had rule over all his property, Put now thy hand upon the section of my circumcision. [JERUSALEM. And Abraham said to his servant, the ruler who had rule over all that was his, Put now thy hand under

the thigh of my covenant.] And swear to me in the name of the Word of the Lord God, whose habitation is in heaven on high, the God whose dominion is over the earth, that thou wilt not take a wife for my son from the daughters of the Kenaanites among whom I dwell; but that thou wilt go to the land and the house of my kindred, and take a wife for my son, for Izhak. And the domestic said to him,e the woman may not be willing to come after me to this land; shall I, returning make thy son return to the land from whence thou camest? And Abraham said to him, Beware, lest thou make my some return thither! The Lord God, whose seat is in heaven on high, who took me from my father's house, and from the land of my birth; and who spake to me, and sware to me, saying, To thy son will I give this land; He will seasonably send His angel, and thou shalt take a wife for my sone from thence. But if the woman be not willing to come after thee, thou shalt be innocent from this my oath; only make not my son return thither. And the servant put his hand upon the circumcised part of Abraham his lord, and sware to him according to this thing. And the servant took ten camels from the camels of his lord, and went: for all the goodly treasures of his lord were in his hand; and he arose and went unto Aram, which was by the Pherat, to the city of Nachor. [JERUSALEM. And all the goodly treasures of his lord were in his hand; and he arose and went to Aram, which is by Pherat Naharaim.] And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth. And he said, Lord God of my master Abraham, prepare thou a proper woman before me to-day, and deal graciously with my master Abraham. Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters. Let the damsel to whom I say, Reach me now thy pitcher, that I may drink, and she say, Drink, and I will also make my camels drink, be she whom thou hast provided to go to thy servant Izhak; and herein shall I know that Thou hast dealt graciously with my master. And it was in that little hour, while he had not ceased to speak, that, behold, Rivekah came forth, who was born to Bethuel, son of Milcha, the wife of Nachor, the brother of Abraham, and her pitcher was upon her shoulder. And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me taste now a little water from thy pitcher. And she said, Drink, my lord; and hastened to let down her pitcher upon her hand, and gave him drink. And she finished giving him drink, and said, Also for thy camels I will fill until they be satisfied with drinking. And she hastened and emptied the pitcher into the canal, the place of drinking, and ran again to the well to fill; and she filled for all his camels. [JERUSALEM. And she made haste, and poured out her vase into the midst of the trough, and filled, and gave drink to all the camels.] But the man waited, and was silent, to know whether the Lord had prospered his way or not. And it was when the camels had been satisfied with drink, that the man took an earring of gold, of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary; and he set two golden bracelets upon her hands, in weight ten sileen of gold; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words. And he said, Whose daughter art thou? Tell me now, if in thy father's house there be room for us to lodge. And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor. And she told him, saying, There is also straw and provender in plenty with us, as also proper room to lodge. And the man bowed and worshipped before the Lord, who had thus prepared before him a suitable wife. And he said, Blessed be the Name of the Lord, the God of my master Abraham, who hath not restrained His mercy and His truth from my master; for the sake of his righteousness in the right way hath the Lord led me to the house of my master's

brother. And Rivekah had a brother whose name was Laban. And Laban ran towards the man without at the fountain. And when Lamban saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivekah his sister, saying, Thus hath the man spoken with me; he came to the man, and behold, he stood by the camels at the fountain. And Laban thought that this was Abraham, and said, Come in, thou blessed of the Lord: wherefore standest thou without, when I have purified the house from strange worship, and have prepared a place for the camels? And the man entered the house, and Laban undid the gear of the camels, and gave the camels straw and provender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him. And he set in order before him to eat, prepared food in which was poison to kill; but he objected to it, and said, I will not eat, until I have spoken my words. And he said, Speak. And he said, I am the servant of Abraham. And the Lord hath blessed my master greatly, and hath increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses. And Sarah; my master's wife, bare a son after she was old, and he hath given to him all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son from the daughers of the Kenaanites in whose land I dwell, but shall go to my kindred, and take a wife for my son. But I said to my master, Perhaps the woman will not come after me. And he said to me, The Lord before whom I worship will appoint His angel to be with thee, and will prosper thy way; and thou shalt take a wife for my son from my household, from the race of my father's house. Then shalt thou be free from my oath: if, when thou art come to the house of my kindred, they give not to thee, thou shalt be free from thy oath. And I came to-day to the fountain, and said, Lord God of my master ABraham, if now Thou hast prospered the journey upon which I have come, behold, I stand at the fountain of water,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher, and she say, Drink, and for thy camels also will I draw, be the wife whom the Lord hath prepared by His decree for my master's son.

I had not yet finished speaking in the thoughts of my heart, when, behold, Rivekah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink. And she hastened and let down her pitcher from her, and said, Drink, and I will also give thy camels drink. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand, and bowed and worshipped before the Lord; and I blessed the Lord, the God of my master Abraham, who had led me in the true way to take the daughter of master's brother for his son. And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north. And Laban and Bethuel answered and said, The thing hath come forth from before the Lord that Rivekah should be given to Izhak, and we cannot say to thee either evil or good. Behold, Rivekah is before thee, take and go, and let her be the wife of thy master's son, as the Lord hath spoken. And when Abraham's servant heard these words, he worshipped on the ground before the Lord. And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivekah; and presents give he to her brother and to her mother. And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master. But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go. And he said, Hinder me not, when the Lord hath prospered my way; let me depart, and I will go to my master. And they said, We will call Rivekah,

and hear what she says. And they called Rivekah, and said to her, Wilt thou go with this man? And she said, I will go. And they let Rivekah their sister go, and her nurse, and the servant of Abraham, and his men. And they blessed Rivekah, and said to her, Hitherto thou wast our sister; and now thou art going and art wedded to the righteous; so prosper thou, that from thee may come thousands of myriads; and may thy sons inherit the cities of those who hate them. And Rivekah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivekah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned. And Izhak was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who seeth, and is not seen; and he resided in the land of the south. [JERUSALEM. And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the Lord; and he dwelt in the land of the south.} And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching. And Rivekah lifted up her eyes, and saw Izhak, and she bowed upon the camel. And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. And she took a veil and covered herself. [JERUSALEM. And she took a veil, and wrapped herself in it.] And the servant related to Izhak everything he had done. And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivekah, and she was his wife, and he loved her; for he saw her works that they were upright as the works of his mother. And Izhak was consoled after his mother's death.

XXV. And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning. [JERUSALEM. She is Hagar, who had been tied to him from the beginning.] And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack. And Jokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples. [JERUSALEM. Merchants, and artificers, and chiefs of peoples.] And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah. And Abrahm gave the gift of all he had to Izhak. And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son while he (yet) lived; and they went and dwelt eastward in the land of the orient. And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years. And Abraham expired, and died in a good old age, aged and satisfied with all good. (Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.) And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephran bar Zochar, the Hittite, which is before Mamre; the field that Abraham purchased of the sons of Hittah: there was Abraham buried and Sarah his wife. And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the Lord blessed Izhak; and Izhak dwelt near the well at which was revealed the glory of the Living and Eternal One, who seeth and is not seen. And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham. And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham,--Hearing, Silence, Patience, and Sharpness: and Tema, Yetur, Naphish,

and Kedemah. These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was coverted in repentance, and expired, and was gathered to his people. And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession. [JERUSALEM. In their villages, and in their fenced dwellings (or encampments). Twelve chiefs of their peoples. And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Arthur. Before all his brethren he dwelt.]

B-GENISIS 26-28

SECTION VI.

TOLEDOTH.

These are the generations of Izhak bar Abraham. And because the appearance of Izhak resembled the appearance of Abraham, the sons of men said, In truth Abraham begat Izhak. And Izhak was the son of forty years when he took Rivekah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Laban the Aramite, unto him for a wife. And Izhak went to the mountain of worship, the place where his father had bound him. And Izhak in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child. And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me? And she went into the school of Shem Rabba to supplicate mercy before the Lord. [JERUSALEM. And the children pressed in her womb, and she said, If such be the anguish of a mother, what now is life, that children are to be mine? And she went to supplicate mercy before the Lord in the beth midrash of Shem Rabba.] And the Lord said to her, Two peoples are in thy womb, and two kingdoms from thy womb shall be separated; and one kingdom shall be stronger than the other, and the elder shall serve the younger, if the children of the younger will keep the commandments of the Law. And the two hundred and seventy days of her being with child were completed to bring forth; and, behold, twins were in her womb. And the first came forth wholly red, as a garment of hair: and they called his name Esau, because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders. [JERUSALEM. And the first came forth wholly red, as a garment of hair: and they called his name Esau.] Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Jakob (Yaakov). And Izhak was a son of sixty years when he beget them. And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before the Lord. And Izhak loved Esau, for words of deceit were in his mouth; but Rivekah loved Jakob. On the day that Abraham died, Jakob dressed pottage of lentiles, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day he had committed five transgressions: he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright. And Esau said to Jakob, Let me now taste that red pottage, for I am faint,--therefore he called his name Edom. And Jakob said, Sell to-day, as (on this very) day, what thou wouldst hereafter appropriate, thy birthright, unto me. And Esau said, Behold, I am going to die, and in another world I shall have no life; and what then to me is the birthright, or the portion in the world of which thou speakest? And Jakob said, Swear to me to-day that so it shall be. And he sware to him, and sold his birthright to Jakob. And Jakob gave to Esau bread and pottage fo lentiles. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that commeth. [JERUSALEM. And he

arose, and went. And Esau despised the birthright, and vilified the portion in the world that cometh, and denied the resurrection of the dead.]

XXVI. And there was a mighty famine in the land of Kenaan, besides the former famine which had been in the days of Abraham; and Izhak went to Abimelek king of the Philistaee at Gerar. It had been in Izhak's heart to go down to Mizraim; but the Lord appeared to him, and said, Go not down to Mizraim; dwell in the land as I have told thee; sojourn in the land, and My Word shall be for thy help, and I will bless thee; for to the end to thy sons will I give all these lands, and I will establish the covenant which I have covenanted with Abraham thy father. And I will multiply thy sons as the stars of the heavens, and will give to thy sons all these lands, and through thy sons shall all the nations of the earth be blessed; on account that Abraham obeyed My word, and kept the keeping of My word, My statutes, My covenants, and My laws. And Izhak dwelt in Gerar. And the man of the place inquired concerning his wife; and he said, She is my sister: for he reasoned in his heart, Lest the men of the place should kill me for Rivekah, because she was of beautiful appearance. And it was when days had increased to him in abiding there, that Abimelek the king of the Philistaee looked from a window, and beheld, and Izhak was disporting with Rivekah his wife. [JERUSALEM. And he looked.] And Abimelek called Izhak, and said, Nevertheless she is thy wife; and why hast thou said, She is my sister? And Izhak answered him, Because I said in my heart, Lest they kill me on her account. And Abimelek said, Why hast thou done this to us? It might have been that the king, who is the principal of the people, had lain with thy wife, and thou wouldst have brought guilt upon us. [JERUSALEM. And Abimelek said to him, What is this that thou hast done to us? Very possibly might one of the young men have lain with thy wife, and there would have been great guilt brought upon us.] And Abimelek instructed all the people, Whoever shall go near to injure this man or his wife, shall verily be put to death. And Izhak sowed unto righteousness in that land, and found in that year a hundred for one, according to his measure. And the Lord blessed him, and the man increased, and went forward increasing until he was very great. And he had flocks of sheep, and herds of cattle, and great cultivation; and the Philistaee envied him. And all the wells which the servants of his father had digged in the days of Abraham his father, the Philistaee stopped up and filled with earth. And Abimelek said to Izhak, Go from us; for thou art stronger than we in riches very much. And Izhak went thence, and sojourned in the vale of Gerar, and dwelt there. And Izhak digged again the wells of water which the servants of his father had digged in the days of Abraham his father, and which the Philistaee had stopped after Abraham was dead; and he called them by the names his father had called them. And the servants of Izhak digged in the border of the vale, and found there a well of flowing water. And the shepherds of Gerar contended with Izhak's shepherds, saying, The water is ours. And it was the will of Heaven, and it dried. But when they returned to Izhak, it flowed. And he called the name of the well (Esek) Contention, because (etheseku) they had quarrelled with him on account of it. And they digged another well; and they contended for it also; and it dried, and did not flow again. And he called the name of it (Sitnah) Accusation. And he removed from thence and digged another well, and for that they did not contend as formerly, and he called the name of it (Ravchatha) Spaciousness; for he said, Now hath the Lord given us space to spread us abroad in the land. And he went up from thence unto Beersheba. And the Lord appeared to him that night, and said, I am the God of Abraham thy father: fear not; for My Word is for thy help, and I will bless thee, and multiply thy sons for the righteousness' sake of Abraham My servant. And he builded there an altar, and prayed in the name of the Lord. And he spread his tabernacle there, and the servants of Izhak

digged there a well. And when Izhak went forth from Gerar the wells dried up, and the trees made no fruit; and they felt that it was because they had driven him away, all these things had befallen them. And Abimelek went to him from Gerar, and took his friends to go with him, and Phikol the chief of his host. And Izhak said to them, Why come you to me that I should pray for you, when you have hated me, and driven me from you? And they answered, Seeing, we have seen, that the Word of the Lord is for thy help, and for thy righteousness' sake all good hath been to us; but when thou wentest forth from our land the wells dried up, and our trees made no fruit; then we said, We will cause him to return to us. And now let there be an oath established between us, and kindness between us and thee, and we will enter into a covenant with thee, lest thou do us evil. Forasmuch as we have not come nigh thee for evil, and as we have acted with thee only for good, and have indeed sent thee away in peace; thou art now blessed of the Lord. And they arose in the morning, each man with his brother; and he broke off from the bridle of his ass, and gave one part to them for a testimony. And Izhak prayed for them, and they were enlarged. And Izhak accompanied them, and they went from him in peace. And on that day the servants of Izhak came and told him concerning the well they had digged, and said to him, We have found water; and he called it Sheba (the Swearing); therefore the name of the city is Beersheba unto this day. And Esau was the son of forty years; and he took to wife Yehudith daughter of Beari the Hittah, and Basemath daughter of Elon the Hittah. And they bowed in strange worship, and set themselves to rebel in their evil conduct against Izhak and against Rivekah. [JERUSALEM. And they were refractory, swelling in spirit with strange worship, and would not receive instruction either from Izhak or Rivekah.]

XXVII. And it was when Izhak was old and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise the Lord of the world, and the treasures of the dew are opened in it. And he said, Behold, I am. And he said, Behold, now I am old; I know not the day of my death: but now take thy weapons, thy quiver and thy bow; and go forth into the field, and take me venison, and make me food such as I love, and bring to me, and I will eat, that my sould may bless thee ere I die. And Rivekah heard by the Holy Spirit as Izhak spake with Esau his son. And Esau went to the field to take venison to bring it. And Rivekah spake to Jakob her son, saying, Behold, this night those on high praise the Lord of the world, and the treasures of the dew are opened in it; and I have heard thy father speaking with Esau thy brother, saying, Bring me venison, and make me food, and I will bless thee in the presence of the Lord before I die. And now my son receive from me what I command thee: Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for thy father such as he loveth. And thou shalt carry to thy father, and he will eat, that he may bless thee before his death. And because Jakob was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall be in his eyes like one who derideth him, and bring upon me a curse and not a blessing. And she said, If with blessings he bless thee, they shall be upon thee and upon thy sons; and if with curses he should curse thee, they shall be upon me and upon my soul: therefore receive from me, and go and take for me. And he went and took, and brought to his mother; and his mother made food such as his father loved. And Rivekah took the pleasant vestments of Esau her elder son which had formerly been Adam's; but which that day

Esau had not worn, but they remained with her in the house, and (with them) she dressed Jakob her younger son. And the skins of the kids she laid upon his hands and the smooth parts of his nect. And the food and the bread she had made she set in the hand of Jakob her son. And he entered unto his father, and said, My father. And he said, Behold me: who art thou, my son? And Jacob said to his father, I am Esau thy firstborn: I have done as thou spakest with me. Arise now, sit and eat of my venison, that thy soul may bless me. And Izhak said to his son, What is this that thou hast found so soon, my son? And he said, Because the Lord thy God had prepared it before me. And Izhak said to Jakob, Come near now, and I will feel thee, my son, whether thou be my son Esau or not. And Jakob drew near to Izhak his father, who touched him, and said, This voice is the voice of Jakob, nevertheless the feeling of the hands is as the feeling of the hands of Esau. But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him. And he said, But art thou my son Esau? And he said, I am. And he said, Draw near, and I will eat of my son's venison, that my soul may bless thee. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Jakob's hand, and Jakob brought it to his father, and he drank. And Izhak his father said, Draw near now, and kiss me, my son; and Jakob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which shall be called a field which the Lord hath blessed, and that He hath chosen, that therein His Shekinah might dwell.

Therefore the Word of the Lord give thee of the good dews which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine. Let peoples be subject to thee, all the sons of Esau, and kingdoms bend before thee, all the sons of Keturah; a chief and a ruler be thou over thy brethren, and let the sons of thy mother salute thee. Let them who curse thee, my son, be accursed as Bileam bar Beor; and them who bless thee be blessed as Mosheh the prophet, the scribe of Israel. [JERUSALEM. Let peoples serve before thee, all the sons of Esau: all kings be subject to thee, all the sons of Ishmael: be thou a chief and a ruler over the sons of Keturah: all the sons of Laban the brother of thy mother shall come before thee and salute thee. Whoso curseth thee, Jakob, my son, shall be accursed as Bileam ben Beor; and whoso blesseth thee shall be blessed as Mosheh the prophet and scribe of Israel.] And it was when Izhak had finished blessing Jakob, and Jakob had only gone out about two handbreadths from Izhak his father, that Esau his brother came in from his hunting. And the Word of the Lord had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison,that thy soul may bless me. And Izhak his father said to him, Who art thou? And he said, I am thy firstborn, Esau. And Izhak was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehennam; and he said, Who is he who hath got venison, and come to me, and I have eaten of all which he brought me before thou camest, and I have blessed him, and he shall, too, be blessed? When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father! And he said, Thy brother hath come with subtilty, and hath received from me thy blessing. And he said, His name is truly called Jakob; for he hath dealt treacherously with me these two times: my birthright he took, and, behold, now he hath received my blessing! And he said, Hast thou not reserved a blessing for me?

And Izhak answered and said to Esau, Behold, I have appointed him a ruler over thee, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for thee, my son? And Esau answered his father, Hast thou but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept. And Izhak answered and said to Esau, Behold, among the good fruits of the earth shall be thy habitation, and with the dews of the heavens from above. And upon thy sword shalt thou depend, entering at every place: yet thou shalt be supple and credulous, and be in subjection to thy brother; but it will be that when his sons become evil, and fall from keeping the commandments of the law, thou shalt break his yoke of servitude from off thy neck. [JERUSALEM. And by thy weapons thou shalt live, and before thy brother be subject. And it shall be when the sons of Jakob labour in the law, and keep the commandments, they will set the yoke of subjection on thy neck; but when the sons of Jakob withdraw themselves and study not the law, nor keep the commandments, behold, then shalt thou break their yoke of subjection from off thy neck.] And Esau kept hatred in his heart against Jakob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kain did, who slew Habel in the life (time) of his father, for which his father begat Sheth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Jakob my brother, and will be found the killer and the heir. And the words of Esau her elder son, who thought in his heart to kill Jakob, were shown by the Holy Spirit to Rivekah, and she sent, and called Jakob her younger son, and said to him, Behold, Esau thy brother lieth in wait for thee, and plotteth against thee to kill thee. And now, my son, hearken to me: arise, escape for thy life, and go unto Laban my brother, at Haran, and dwell with him a few days, until the wrath of thy brother be abated, until thy brother's anger have quieted from thee, and he have forgotten what thou hast done to him; and I will send and take thee from thence. Why should I be bereaved of you both in one day: thou being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava? [JERUSALEM. Until the time when the bitterness of thy brother shall be turned away from thee.] And Rivekah said to Izhak, I am afflicted in my life on account of the indignity of the daughters of Heth. If Jakob take a wicked wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me?

XXVIII. And Izhak called Jakob, and blessed him, and commanded him, and said to him, Thou shalt not take a wife from the daughters of the Kenaanaee. Arise, go to Padan of Aram, to the house of Bethuel thy mother's father, and take thee from thence a wife from the daughters of Laban mother's brother. And El Shadai will bless thee with many possessions, and increase thee and multiply thee into twelve tribes, and thou shalt be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the nations. And He will give the blessing of Abraham to thee, and to thy sons with thee, and cause thee to inherit the land of thy sojourning, which he gave unto Abraham. And Izhak sent Jakob away, and he went to Padan Aram unto Laban bar Bethuel the Armaite, the brother of Rivekah the mother of Jakob and Esau. And Esau considered that Izhak had blessed Jakob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, Thou shalt not take a wife of the daughters of the Kenaanites; and that Jakob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram: and Esau considered that the daughters of Kenaan were evil before Izhak his father, and Esau went unto Ishmael, and took to wife Mahalath,

who is Besemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives.

B-GENISIS 28-32

Section VII

Vayetse

Pgs. 252-269

[XXVIII.] Five miracles were wrought for our father Jakob at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Jakob had set for his pillow he found in the morning, had become one stone. Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran. And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and set his pillow, and slept in that place. And he dreamed, and, behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Sedom, and who had been expelled from the midst of them, because they had revealed the secrets of the Lord of the world; and being cast forth they had walked till the time that Jakob went out from the house of his father, and had accompanied him with kindliness unto Bethel, in that day had ascended to the high heavens, and said, Come, see Jakob the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold. Then the rest of the angels of the holy Lord descended to look upon him.

[JERUSALEM. Five signs were wrought for our father Jakob at the time he went forth from Beersheba to go unto Haran. The first sign: the hours of the day were shortened for him, and the sun was hidden from him before its time, because His Word had desired to speak with him. The second sign: after our father Jakob had lifted up his feet from Beersheba, the country was shortened before him, and be found himself sitting in Haran. The third sign: the stones which Jakob our father had taken in the evening, and set as the resting-place of his head, when he had risen in the morning be found had all become one stone; and that is the stone which he set up in the first covenant, pouring oil upon the top of it. The fourth sign : when all the shepherds had gathered together at the stone to roll it from the mouth of the well, and could not, then came our father Jakob and lifted it with one hand, and watered the flock, of Laban his mother’s brother. The fifth sign: after our father Jakob had lifted the stone from the mouth of the well, the well overflowed, and was overflowing twenty years; all the days that our father Jakob dwelt in Haran. These five signs were wrought for our father Jakob in the time when he departed from Beersheba to go to Charan.

[12. And he dreamed, and, behold, a ladder was fixed in the earth, and the summit of it reached to the height of heaven. And, behold, the angels who had accompanied him from the house of his

father, ascended to make known to the angels on high, saying, Come, see Jakob the pious, whose likeness is in the throne of glory, and whom you have been desirous to see! And, behold, the holy angels from before the Lord ascended and descended, and looked upon him.]

And, behold, the Glory of the Lord stood above him, and He said to him, I am the Lord the God of Abraham thy father, and the God of Izhak, The land on which thou art lying I will give to thee and to thy sons. And thy sons shall be many as the dust of the earth, and shall become strong on the west and on the east, on the north and on the south: and all the kindreds of the earth shall through thy rightneousness and the righteousness of thy sons be blessed. And, behold, My Word is for thy help, and will keep thee in every place where thou shalt go, and will bring thee (again) to this land; for I will not leave thee until the time when I have performed all that I have told thee. And Jakob awoke from his sleep, and said, Verily the Glory of the Lord's Shekinah dwelleth in this place, and I knew it not. And he was afraid, and said, How dreadful and glorious is this place! This place is not common, but the sanctuary of the Name of the Lord, the proper spot for prayer, set forth before the gate of heaven and founded beneath the throne of glory. And Jakob arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it. And he called the name of that place Beth El; but Luz was the name of the city at the first. And Jakob vowed a vow, saying, If the Word of the Lord will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going; and will give me bread to eat, and raiment to wear, and will bring me back in peace to my father's house; the Lord shall be my God: 'and this stone which I have set (for) a pillar shall be ordained for the house of the sanctuary of the Lord, and upon it shall generations worship the Name of the Lord; and of all that Thou mayest give me, the tenth will I separate before Thee.

XXIX. And Jakob lifted up his feet lightly to proceed, and he came to the land of the children of the cast. And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it; because from that well they watered the flocks; and a great stone was laid upon the mouth of the well. And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place. And Jakob said to them, My brethren, whence are you ? And they said, From Haran are we. And he said to them, Know you Laban bar Nachor? And they said, We know. And he said, Hath he peace? And they said, Peace; and, behold, Rahel his daughter cometh with the sheep. And he said, Behold, the time of the day is great; it is not time to gather home the cattle; water the sheep, and let them go (again) to pasture. [JERUSALEM It is not time to gather.] And they said, We cannot until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep.

While they were speaking with him, Rahel came with her father's sheep; for she was a shepherdess at that time, because there had been a plague from the Lord among the sheep of Laban, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rahel his daughter. And it was when Jakob saw Rahel the daughter of Laban his mother's brother that Jakob went nigh, and rolled the stone with one of his arms from the mouth of the Well; and the well uprose, and the waters ascended to the top of it; and he watered the sheep of Laban his mothor's brother; and it uprose for twenty years. And Jakob kissed Rahel, and lifted up his voice and wept. And Jakob told unto Rahel, that he was come to be with her father to take one of his daughters. And Rahel answered him Thou canst not dwell with him,

for he is a man of cunning. And Jakob said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of the Lord is my Helper. And when she knew that he was the son of Rivekah, she ran and made it known to her father. And it was when Laban heard the account of the strength and piety of Jakob the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how the Lord had revealed Himself to him at Bethel; how the stone had been removed, and how the well had upflowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Laban all these things. And Laban said to him, Truly thou art my near one and my blood; and he dwelt with him a month of days. And Laban said to Jakob, Though thou art reputed my brother, shouldst thou serve me for nothing? Tell me, what shall be thy wages? And Laban had two daughters, the name of the elder Leah, and the name of the younger Rahel. And the eyes of Leah were moist, (or dropping, running,) from weeping and praying before the Lord that he would not destine her for Esau the wicked; and Rahel was beautiful in appearance, and of a fair countenance. [JERUSALEM. And the eyes of Leah were tender, for she had wept and prayed that she might not be brought up in the lot of Esau; and Rahel was beautiful in appearance, and of fair coun-tenance.] And Jakob loved Rahel; and he said, I will serve thee seven years for Rahel thy Younger daughter. And Laban said with deceit, It is better that I give her to thee, than to another man abide with me. And Jakob served for Rahel seven years; and they seemed in his eyes as a few days, because he loved her. And Jakob said to Laban, Give me my wife: for the days of my service are completed, and I will go in with her. And Laban gathered all the men of the place, and made them a feast. Answering he said to them, Behold, seven years since Jakob came to us the wells have not failed and the watered places are multiplied: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Leah to him instead of Rahel.

[JERUSALEM. And Laban gathered all the people of the place, and made a feast. And Laban answered and said to them, Behold seven years are from the coming of this just man to us; our waterings have not failed, and our springs are many: and now come, give me counsel how we may settle (or subject) him among us yet seven years. And they gave him cunning counsel to take Leah to him instead of Rahel.] And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her. And Laban gave to him Zilpha his daughter, whom his concubine had borne to him, and he delivered her to Leah his daughter to be her handmaid. And it

was the time of the morning and he saw her, and behold, she was Leah, whom all the night he had thought to be Rahel; because Rahel had delivered to her all the things with which Jakob had presented her. But when he saw this, he said to Laban, what is this that thou hast done to me? Was it not for Rahel that I served with thee? Why hast thou deceived me?

And Laban said, It is not so done in our place, to give the younger before the elder. Fulfil now the seven days of the feast of this, and I will give thee also that for the service which thou shalt serve with me yet seven other years. [JERUSALEM. Fulfil the seven days of this feast of Leah, and I will give.] And Jakob did so, and fulfilled the seven days of the feast of Leah, and he gave him Rahel his daughter to wife. And Laban gave to Rahel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid. And he went in also unto Rahel; and he loved Rahel also more than Leah. And he served with him for her yet seven other years. And it was

revealed before the Lord that Leah was not loved in the sight of Jakob; and He said in His Word that sons should be given her, and that Rahel should be barren. And Leah conceived and bare a son, and called his name Reuben: for she said, My affliction was manifest before the Lord, therefore now will my husband love me; for my affliction hath been manifested before the Lord as will be the affliction of my children before the Lord when they shall be enslaved in the land of the Mizraee. And she conceived again, and bare a son. And she said, Because it was heard before the Lord that I was hated, and He gave me this also: and so will be heard before Him the voice of my children when they shall be enslaved in Mizraim. And she called his name Shimeon. And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons; and thus will it be that my children shall be united to serve before the Lord: therefore she called his name Levi. And she conceived again, and bare a son, and said, This time will I give praise before the Lord; for from this my son kings shall come forth, and from him shall spring Davids the king, who shall offer praise before the Lord; therefore she called his name Jehudah. And she ceased to bear.

XXX. And Rahel saw that she bare not to Jakob, and Rahel was envious of her sister, and said to Jakob, Pray before the Lord that He give me children; and if not, my life I shall reckon as the dead. And the anger of Jakob was stong against Rahel, and he said, Why do you ask of me? Ask before the Lord, from before whom are children, and who hath restrained from thee the fruit of the womb. And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be builded up from her. And she made her handmaid Bilhah free, and delivered her to him, and Jakob entered with her. And Bilhah conceived, and bare a son to Jakob. And Rahel said, The Lord hath judged me in His good mercies; He hath also heard the voice of my prayer, and given me a son; and so it is to be that He shall judge by the hand of Shimshon bar Manovach, who shall be of his seed; and hath he not delivered into his hand the people of the Philistaee? Therefore she called his name Dan. And Bilhah the handmaid of Leah conceived again and bare a second son to Jakob. And Rahel said, With affliction afflicted was I before the Lord in prayer; therefore He hath received my request that I might have a son as my sister, and hath given me two. Even so are my children to be redeemed from the hand of their enemies when they shall afflict themselves in prayer before the Lord; and she called his name Naphtali. And Leah saw that she had ceased from bearing, and she made Zilpha her handmaid free, and gave her unto Jakob to wife. And Zilpha the handmaid of Leah conceived, and bare Jakob a son; and Leah said, Good fortune cometh; his children shall surely inherit their habitation on the east bide of Jardena: and she called his name Gad. [JERUSALEM. And Leah said, Good success Cometh; for the feastings of the Gentiles are to be cut off: and she called.] And Zilpha the handmaid of Leah bare a second son to Jakob. And Leah said, Praise shall be mine: for the daughters of Israel will praise me, as his children will be praised before the Lord for the goodness of the fruit of his land; and she called his name Asher. And Reuben went in the days of Sivan, in the time of wheat harvest, and found (Yaveruchin) mandrakes in the field; and he brought them to Leah his mother. And Rahel said to Leah, Give me now of thy son’s mandrakes. And she said to her, Is it a little thing that thou hast taken my husband, and thou seekest to take also my son’s mandrakes ? And Rahel said, Therefore shall he lie with thee this night for thy son’s mandrakes. [JERUSALEM. For a week he shall consort with thee.] And Jakob came from the field at evening. And Leah heard the voice of the braying of the ass, and knew that Jakob had come, and Leah went forth to meet him, and said, Thou wilt enter with me, because hiring I have hired thee with my son’s mandrakes from Rahel my

sister. And he lay with her that night. And the Lord heard the prayer of Leah, and she conceived, and bare to Jakob a fifth son. And Leah said, The Lord hath given me my reward, for that I gave my handmaid to my husband; even so shall his children receive a good reward, because they will occupy themselves with the law. And she called his name Issakar. And Leah conceived again, and bare a sixth son to Jakob; and said, The Lord hath endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons: and thus shall his children receive a good portion. And she called his name Zebulun. And afterward she bare a daughter, and called her name Dinah; for she said, Judgement is from before the Lord, that there shall be from me a half of the tribes; but from Rahel my sister shall go forth two tribes, even as they shall proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the Lord; and the infants were changed In their wombs; and Joseph was given to the womb of Rahel, and Dinah to the womb of Leah. And the remembrance of Rahel came before the Lord, and the voice of her prayer was heard before Him; and He said in his Word that He would give her sons.

[JERUSALEM. Four keys are held in the hand of the Lord of all the world, even the Lord, and He will not deliver them either to angel or to saraph; the key of the rain, the key of the provender, the key of the sepulchre, the key of barrenness. The key of rain : for thus the Scripture expoundeth, The Lord shall open unto thee His good treasure, &c. The key of provender: for thus the Scripture expoundeth, Thou openest thine hand, &c. The key of the sepulchre : for thus the Scripture expoundeth, When I shall open your sepulchre, &c. The key of barrenness Scripture expoundeth, And Elohim remebered Rahel, &c. And the Word of the Lord remebered Rahel in His good compassions,and the Word of the Lord heard the voice of her prayer, and He said in His Word that He would give her children.] And she conceived and, bare a son, and said, The Lord hath gathered off my reproach, even as Jehoshua the son of Joseph will gather off the reproach of Mizraim from the sons of Israel, and will circumcise them beyond Jardena. And she called his name Joseph, saying, The Lord will add me yet another son to this one. And it was when Rahel had borne Joseph, Jakob said by the Holy Spirit concerning the house of Joseph, They are to be as a flame to consume the house of Esau; and he said, Therefore will I not be afraid of Esau and his legions. And he, said unto Laban, Send me away, and I will go to my place and to my country. Give me my wives and my children, for whom I have served thee, and I will go; for thou knowest my service with which I have served thee. But Laban said to him, If now I have found grace in thy eyes, [JERUSALEM. I have observed.] I have observed by divination that the Lord hath blessed me for thy sake. And he said, Appoint thy wages with me, and I will give thee. And he said to him, Thou knowest how I have served thee, and how thy cattle have been kept by me: for the little flock which thou hadst before me hath increased greatly, and the Lord hath blessed thee at my foot, that I have been profitable to thee from (the time of) my coming into thy house. And now when shall I do the work for which I am bound, to nourish the men of my house. And he said, What shall I give thee ? And Jakob said, Thou shalt not give me anything else, (but) do me this thing, and I will return and pasture thy flock, and keep them. I will pass through thy whole flock to-day, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they shall be my wages. [JERUSALEM. Every lamb spotted and streaked, and every black lamb among the lambs, and the spotted and streaked among the goats.] And my righteousness shall testify for me tomorrow, when my wages shall be brought before thee. Every one which is not streaked or spotted among the goats, or black among the lambs, shall be

as if it had been a theft of mine. And Laban said to him, Well, let it be according to thy word. And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, every one which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons. And he set a journey of three days between his flocks and (those of) Jakob. And Jakob tended the flock of Laban, the old and the feeble which were left. And Jakob took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods. And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock that they might conceive when they came to drink. [JERUSALEM. In the canals.] And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs. And the lambs did Jakob set apart, and place in front of the flocks; all the various coloured and the black among Laban's sheep be set for himself a flock apart, and did not mix them with the sheep of Laban. And it was that whenever the early (prime) sheep conceived, Jakob set the rods in the canals before the eyes of the sheep, that they might conceive before the rods. But with the late sheep be did not set them ; and the late sheep were Laban's and the early ones Jakob's. And the man increased greatly, and had a multitude of flocks, and handmaids and servants, and camels, and asses.

XXXI. But he heard the words of the sons of Laban, saying, Jakob hath taken all that was our father's; and from that which was our father's he hath made himself all the glory of these riches. And Jakob observed the looks of Laban and, behold, they were not peaceful toward him as yesterday and as before it. And the Lord said to Jakob, Return to the land of thy fathers, and to thy native place; and My Word shall be for thy help. And Jakob sent Naphtali, who was a swift mes-senger, and he called Rahel and Leah, and they came into the field unto his flock. And he said to them, I consider the looks of your father, and, behold, they are not peaceful with me as yesterday and as before it; but the God of my father hath been to my aid. And you know that with all my strength I have served your father, but your father hath deceived me, and hath changed [JERUSALEM. Hath commuted.] my wages ten portions; yet the Lord hath not given him power to do me evil. lf now he said, The streaked shall be thy wages, all the sheep bare streaked; and if now he said, The spotted-footed shall be thy wages, all the sheep bare those which were spotted in their feet: and the Lord hath taken away the flock of your father, and hath given (it) to me. [JERUSALEM. And the Word of the Lord hath taken away.] And it was at the time when the flocks conceived, that I lifted up my eyes and saw in a dream, and, behold, the goats which rose upon the flock were spotted in their feet, or streaked or white in their backs. And the Angel of the Lord said to me, in a dream, Jakob. And I said, Behold me. [JERUSALEM. Jakob answered in the holy tongue, and said, Behold me.] And He said, Lift up now thine eyes and see: all the goats that rise upon the flock are spotted in their feet, or streaked or white in their backs : because all the injury that Laban hath done thee is manifest before me. I am Eloba who did reveal Myself to thee at Beth El where thou didst anoint the pillar, and swear the oath before Me. Arise now, go forth from this land, and return to the land of my birth.

And Rahel answered with the consent of Leah, and said to him, Can there now be yet any portion or inheritance for us in our father's house; are we not considered by him as strangers For he hath sold us, and eating he hath eaten our money. Therefore all the wealth that the Lord hath taken

from our father is ours and our children's. And now, all that the Lord hath said to thee, do. [JERUSALEM. Are we not considered strangers to him? for he hath sold us and, behold he is not willing to give us our dowry.] And Jakob arose, and set his children and his wives upon camels. And he led all his herds and his substance which he had obtained in Padan Aram to go unto Izhak his father in the land of Kenaan. [JERUSALEM. His treasure.] And Laban had gone to shear his flock; and Rahel stole the images. For they had slain a man, a firstborn, and had cut off his head; they salted it with salt and balsams, and wrote incantations on a plate of gold, and put it under his tongue, and set it up in the wall, and it spake with them; and unto such their father bowed himself. And Jakob stole the knowledge of Laban the Aramite, in that he did not show him when he went. And he went, he with all that he had. And he arose and crossed the Pherat, and set his face to ascend toward the mountain of Gilead; because he saw by the Holy Spirit that from thence would be deliverance for his sons, in the days of Jephtach, who was of Gilead. But after Jakob had gone, the shepherds went to the well, but found no water; and they waited three days, if that it might (again) overflow; but it overflowed not ; and then came they to Laban on the third day, and he knew that Jakob had fled; because through his righteousness it had flowed twenty years. [JERUSALEM. And it was, when the shepherds were gathered together, they sought to water the flock, but were not able; and they waited two and three days, if that the well might overflow; but it overflowed not; and then came they to Laban in the third day, because Jakob had fled.] And he took his kinsmen with him, and pursued after him, going seven days, and overtook him, while sojourning in Mount Gilead offering praise and praying before his God. And there came an angel with a word from before the Lord; and he drew the sword against Laban the deceitful in a dream of the night, and said to him, Beware lest thou speak with Jakob from good to evil. And Laban came upon Jakob. And Jakob had spread his tent in the mountain, and Laban made his brethren abide in the mount of Gilead. And Laban said to Jakob, What hast thou done? Thou hast stolen my knowledge, and led away my daughters like captives of the sword. Why didst thou hide from me that thou wouldst go, and steal my knowledge, and not tell me? For if thou hadst told me, I would have sent thee away with mirth, and with hymns, and with tambourines, and with harps. Neither hast thou suffered me to kiss the sons of my daughters, nor my daughters. Now hast thou been foolish in what thou hast done. There is sufficiency in my hand to do evil with thee; [JERUSALEM. There are strength and ability.] but the God of thy father spake with me in the evening, saying, Be careful of speaking with Jakob from good to evil now going thou wilt go; because desiring thou hast desired the house of thy father: (but) why hast thou stolen the images of my idols? And Jakob answered and said to Laban, Because I feared, and said, Lest thou violently take away thy daughters from me. With whomsoever thou shalt find the images of thy idols, let him die before his time. Before all our brethren take knowledge of what with me is thine, and take it. But Jakob knew not that Rahel had stolen them. And Laban went into the tent of Jakob, and into the tent of Leah, and into the tent of the two concubines, but found not. And he went out from the tent of Leah, and entered the tent of Rahel. But Rahel had taken the images, and laid them in the paniers of the camels, and sat upon them. And he searched all the tent, but found not. And she said, Let it not be displeasing in my lord's eyes that I am not able to arise before thee, because I have the way of women. And he searched, but found not the images. And the anger of Jakob took fire, and he contended with Laban. And Jakob answered and said to Laban, What is my sin, and what my transgression, that thou hast so eagerly come after me? Having, therefore, searched all my vessels, what hast thou found of all the vessels of thy house? Lay now the matter before my

brethren and thy brethren, and let them decide the truth between us two. These twenty years have I been with thee: thy ewes and thy goats have not failed, and the price of the rams of the flock I have not eaten.That torn by wild beasts I have not brought to thee; for had I sinned, from my hand thou wouldst have required it. What was stolen in the day by men, that have I made good; and what was stolen in the night by wild beasts was made good also.

[JERUSALEM.The dead I have not brought to thee; every one which had fled from the number, I have made that good; of my hands thou hast required it: and what thieves stole by day or wild beasts devoured by night I have made good.] I have been in the field; by day the heat hath devoured me, and the cold by night, and sleep hath been parted from me. These twenty years have I been in thy house, serving thee; fourteen years for thy two daughters, and six years for thy sheep; and thou hast changed my wages ten parts. Unless the God of my father, the God of Abraham, and He whom Izhak feareth had been in my help, even now hadst thou sent me away empty: but my affliction and the travail of my hands are manifest before the Lord, and therefore He admonished thee in the evening. And Laban answered and said to Jakob, The children whom thou hast received of thy wives are my children, and the children whom they may bear will be reputed as mine, and the sheep are my sheep and all that thou seest is mine. And for my daughters what can I do this day, and for the soils which they have borne? And now come, let us strike a covenant, I and thou, and it shall be for a witness between me and thee. And Jakob took a stone and set it up for a pillar. And Jakob said to his sons, whom he called his brethren, Collect stones. And they collected stones, and made a mound, and they ate upon the mound. And Laban called it Ogar Sahid but Jakob called it in the holy tongue, Gal-ed. And The Observatory also it was called because he said The Lord shall observe between me and thee when we are hidden each man from his neighbour If thou shalt afflict my daughters, doing them injury, and if thou take upon my daughters, there is no man to judge us, the Word of the Lord seeing is the witness between me and thee. And Laban said to Jakob, Behold this mound, and behold the pillar which thou hast reared between me and thee. This mound is a witness, and this pillar is a witness, that I may not pass beyond this mound to thee, and that thou mayest not pass beyond this mound and this pillar to do harm. The God of Abraham and the God of Nachor shall judge between us, the God of their fathers. But Jakob sware by the God whom his father Izhak feared. And Jakob slew sacrifices in the mount, and invited his kinsmen who came with Laban to help themselves to bread, (or strengthen themselves with bread,) and they helped themselves to bread, and lodged in the mount. And Laban arose in the morning, and kissed the sons of Jakob and his daughters, and blessed them; and Laban went and returned to his place.

XXXII. And Jakob went on his way, and the angels of the Lord met him. And Jakob said when he saw them, These are not the host of Esau who are coming to meet me, nor the host of Laban, who have returned from pursuing me; but they are the host of the holy angels who are sent from before the Lord. Therefore the name of that place he called, in the language of the sanctuary, Machaniam [JERUSALEM. And Jakob, when he beheld them, said, Perhaps they are a host from Laban, the brother of my mother, coming to set against me the array of battle to slay me; or (rather) they are a host of the holy angels from before the Lord, who are come to save me from their hands. And he called the name of that place Machanaim.

Beth Mikdash, "The holy house"

Or, "with agility"

Tsiraan, "trifaugig." -- Desaur

Lit., "in the planet of Esau," i.e. "be destined to be his wife."

or, "negotiate."

"The day after."

Kethubathan.

Tsalmanaia.

"The mound of the Testimony."

Sekutha.

Yisteki Yeya.

B-GENISIS 32-36

Pgs. 270-285 Targum of Palestine

SECTION VIII.

Vayishlach

AndJakob sent messengers before him to Esau his brother in the land of Gabla theterritory of the Edomites, and instructed them to say, Thus shall you speak tomy lord Esau: Thus saith thy servant Jakob, With Laban have I dwelt, and havetarried until now. And of all that in which my father blessed me there isnothing in my hand; but I have a few oxen and asses, sheep, and servants andhandmaids; and I have sent to tell my lord that that blessing hath not profitedme; that I may find mercy in thine eyes and that thou mayest not maintain(enmity) against me on account thereof. And themessengers returned to Jakob, saying, We came to thy brother, to Esau, and healso cometh to meet thee, and four hundred chief-warriors[1] <\l > withhim. [Jerusalem. And four hundred men, warlike leaders with him.] And Jakob wasgreatly afraid, because for twenty years he had not been mindful of the gloryof his father: and he had anxiety; and he divided the people who were withhim, the sheep, and oxen, and camels, into three troops, for a portion. toLeah, and a portion to Rahel. And he said, If Esau come to the one troop ofthem and smite it, the remaining troop may escape. And Jakob said, God of myfather Abraham, Thou, the God of my father Izhak, the Lord, who saidst to me,Return to thy country and to thy kindred, and I wilt do thee good: I amaltogether less than any of the (acts of) goodness and truth which Thou hastexercised towards Thy servant: for with my staff, alone, I passed this Jardena,and now I am become two bands.

Deliver me I pray, from the hand of my elder brother, from thehand of Esau, for I fear him: for he hath been mindful of the glory of hisfather; lest he come and smite the mother with the children. But Thou hastpromised, I Will surely do thee good, and will make thy sons many as the sandof the sea be numbered for that cannot be numbered for Multitude. And he abode there that night; and he took what was ready at hishand a present for Esau his brother: she-goats two hundred, and he-goatstwenty; ewes two hundred and rams twenty: milch camels with their young ones thirty;cows forty, and bulls ten, small colts ten..[Jerusalem. Arid small colts ten.]And he made them ready by the hand of his servants in flocks apart, and said tohis servants, Pass over before me, and put much (room) between flock and flock.And he instructed the first, Saying, When Esau my brother shall meet thee, andask of thee, saying, Whose art thou, and whither art thou journeying and whoseare these before thee? Thou halt and sayth it is a gift of thy servant Jakob,which he sends to my lord Esau, and, behold, he also cometh after us. And so heinstructed the second, and the third, and all them who followed the flock,saying According to these words You must speak with Esau when you find him, andsay, And, behold, thy servant Jakob also cometh after us. For he said, I willmake his countenance friendly by the gift which goeth before me, and afterwardwill see his face: peradventurehe may accept me. And the present passed over before him, and he abode thatnight in camp And the night in the camp. And he arose in the night and took histwo wives, and his two concubines, and eleven children, and went over the fordJubeka. And taking them he made

them pass over the torrent, and all that he hadwent over. And Jakob remained alone beyond theJubeka; and an Angel contended with him in the likeness of a man. And he said,Hast thou not promised to give the tenth of all that is thine? And, behold,thou hast ten sons and one daughter: nevertheless thou hast not tithed them.Immediately he set apart the four firstborn of the four mothers, and thereremained eight. And he began to number from Shimeon, and Levi came up for thetenth.

Michaelanswered and said, Lord of the world is Thy lot. And on account of these thingshe (Michael) remained from God at the torrent till the column of the morningwas ascending. And he saw that he had not power to hurt him, and he touched thehollow of his thigh, and the hollow of Jakob's thigh was distorted in hiscontending with him. And he said, Let me go, for the column of the morning ascendeth; andthe hour cometh when the angels on high offer praise to the Lord of the world:and I am one of the angels of praise, but from the day that the world wascreated my time to praise hath not come until now. And he said, I will not let thee go, until thou bless me. [JERUSALEM.And the hollow of Jakob's thigh was displaced in contending with him. And hesaid, Send me away, for the column of the dawn ariseth, and, behold, the hourcometh for the angels to praise. And he said, I will not release thee untilthou bless me.] And he said, What is thy name? He answered, Jakob. And he said, Thyname shall be no more called Jakob but Israel, because thou art magnified withthe angels of the Lord and with the mighty, and thou hast prevailed with them.And Jakob asked and said, Show me now thy name. And he said, Why dost thou askfor my name? And he blessed Jakob there. And Jakob called the name of the place Peniel; for he said, I have seenthe Angels of the Lord face to face, and my soul is saved. And the sun roseupon him before his time, (the sun) which on his account had set before histime, on his going out from Beersheba, as he crossed over Peniel. And he beganto journey, and was lame upon his thigh. Therefore the sons of Israel eat not thesinew which shrank, which is in the hollow of the thigh of cattle and of wildanimals, until this day; because the Angel touched and laid hold of the hollowof the right thigh of Jakob, in the place of the sinew which shrank.

XXXIII. And Jakob lifted uphis eyes and looked, and, behold, Esau came, and with him four hundred men ofwar. And be divided the children unto Leah, and to Rahel, and to the twoconcubines, and placed the concubines and their sons foremost; for he said, IfEsau come to destroy the children and abuse the women, he will do it with them,and meantime we will arise and encounter him in fight; and Leah and herchildren after, and Rahel and Joseph after them. And he himself went overbefore them, praying and asking mercy before the Lord; and he bowed upon theearth seven times, until he met with his brother. And Esau ran to meet him, andembraced him, and fell upon his neck and kissed him, and they wept. Esau wepton account of the pain of his teeth which were shaken; but Jakob wept becauseof the pain of his neck. [JERUSALEM. And Esau ran to meet him, and hugged him,and fell upon his neck and kissed him. Esau wept for the crushing of his teeth,and Jakob wept for the tenderness of his neck.[2] <\l > And he lifted up his eyes andsaw the wives and the children, and said, Who are these with thee? And he said,They are the souls which have been given to me through mercy from before theLord upon thy servant. And the concubines came near, they and their children,and bowed themselves; and Leah also approached, and her children, and bowed;and afterward Joseph came near and stood before Rahel, and hid her by hisstature, and they bowed. And he said, What to thee is all this troop that Ihave met? And he said, It is a present I have sent to find mercy in the eyes ofmy lord. And Esau

said, I have much substance, my brother; let what thou hastbe confirmed to thee. And Jakob said, Say not so, I beseech thee. If now I havefound favor in thy eyes, accept my present from my hand; because I have seenthe look of thy face, and it is to me as the vision of the face of thy angel;for, lo, thou art propitious to me. Receive now the present which is brought tothee, because it hath been given me through mercy from before the Lord, andbecause I have much substance. And he urged upon him, and he received. And he said, Let us journeyand proceed, and I will go along with thee, till thou come to the house of thyhabitation. And he said to him, My lord knoweth that the children are tender,and the flocks and kine giving milk are with me; and if I overdrive them oneday, all the flock may die. Let me beseech my lord to pass over and journeybefore thy servant, and I will lead oil quietly alone, according to the foot ofthe work which is before me, and according to the foot of the instruction ofthe children; until the time that I come to my lord at Gabla. [JERUSALEM. Thatthe children are tender.] And Esau said, Let me nowleave with thee some of the soldiers who are with me. But he said, Why this?Let me find favour before thee, my lord. And a miracle was wrought for Jakob,and that day Esau returned on his way to Gabla. And Jakob journeyed to Succoth, and sojourned there the twelve monthsof the year; and he builded in it a midrasha,[3] <\l > and for his flocks he madebooths; therefore he called the name of the place Succoth.

Then cameJakob in peace with all that he had to the city of Shekem, in the land ofKenaan, in his Coming from Padan Aram; and he dwelt near the city, and boughtthe possession of a field where lie spread his tent from the hand of the sonsof Hamor father of Shekem, for a hundred pearls.[4] <\l > And he raised there analtar, and there he gave the tithes which he had set apart of all that he hadbefore God, the God of Israel.

XXXIV. And Dinah the daughter of Leah whom she bare to Jakob, wentforth to see the manners of the daughters of the people of the land And Shekem,the son of Hamor the Hivite, prince of the land, saw her, and took her byforce, and lay with her and afflicted her. And his soul delighted in Dinah thedaughter of Jakob; and he loved the girl, and spake kindly to the heart of thegirl. And Shekem spake to Hamor his father, saying, Take for me this damsel towife. But Jakob had heard that he had polluted Dinah his daughter, And his sonswere with the flocks in the field, and Jakob was silent until they came. And Hamor the father of Shekem came forth to Jakob to speak with him.And the sons of Jakob had come up from the field when they heard. And the menwere indignant, and very violently moved, because Shekem had wrought dishonourin Israel in lying with the daughter of Jakob; for so it was not right to havebeen done. And Hamorspake with them, saying, The soul of Shekem my son delighteth in your daughter:give her, I pray, to him to wife; and conjoin yourselves by marriage with us.Give your daughters to us, and take our daughters to you; and dwell with us,and the land shall be before you, to dwell where you please and do business init and possess it. And Shekem said to her father and to her brethren, Let mefind grace[5] <\l > in your sight, and what you shalltell me I will give. Multiply upon me greatly dowry and gift, and I will giveas you shall tell me; only give me the damsel to wife. [JERUSALEM. Dotation and marriage portion.] But the sons ofJakob answered Shekem. and Hamor his father with subtilty, and so spake,because he had polluted Dinah their sister, and said to them, We cannot do thisthing, to give our sister to a man who is uncircumcised, because that would bea disgrace to us. But in this we will accede to you, if you will be as we areby circumcising every male. And we will give our daughters to you, and willtake your daughters to us, and dwell with you, and be one people. But if youwill not hearken to us to be circumcised, we will take our daughter by forceand will go. And

their words were pleasing in the eyes of Hamor, and in theeyes of Shekem, the son of Hamor. And the young man delayed not to do thething; because he wished for the daughter of Jakob; and he was more honourablethan all his father's house. And Hamor and Shekem his son came to the gate of their city, andspake with the men of the gate of their city, saying, These men are friendlywith us; and they may dwell in the land and do business in it; and the land,behold, it is broad (in) limits before them; let us take their daughters to usfor wives, and give our daughters to them. But in this only will the men accedeto us, to dwell with us, and to be one people, by every male of us beingcircumcised as they are. Their flocks, and their substance, and all theircattle, will they not be ours? Only let us consent to them, and they will dwellwith us. And all they who came out of the gate of his city received from Hamorand from Shekem, his son; and they circumcised every male, all who came out ofthe gate of the city. And it was on the third day, when they were weak from the pain of theircircumcision, two of the sons of Jakob, Shimeon and Levi, the brothers ofDinah, took each man his sword, and came upon the city, which was dwellingsecurely and killed every male. And Hamor and Shekem his son they killed withthe edge of the sword; and they took Dinah from the house of Shekem, and wentforth. And the rest of the sons of Jakob came to the spoil of the slain, andthey sacked the city because they had polluted their sister in the midst of it.Their flocks, and oxen, and asses, and whatever was in the city or in the fieldthey spoiled; and all their wealth and all their little ones they took andspoiled, and all that was in the houses. And Jakobsaid to Shimeon and Levi, You have made my name to go forth as evil among theinhabitants of the land, among the Kenaanites and Phezerites. And I am a peopleof (small) number, and they will gather together against me, and destroy me andthe men of my house. And Shimeon and Levi answered, It would not have been fitto be said in the congregations of Israel that the uncircumcised polluted thevirgin, and the worshippers of idols debased the daughter of Jakob: but it is fitthat it should be said, The uncircumcised were slain on account of the virgin,and the worshippers of idols on account of the daughter of Jakob. Shekem barHamor will not (now) deride us with his words; for as a whorish woman and anoutcast who hath no avenger would he have made our sister, if we had not donethis thing.

[JERUSALEM.The two sons of Jakob answered together, and said to Israel their father, Itwould not be fit to be said in the congregations of Israel, in their house ofinstruction, that the uncircumcised polluted the virgin, and the worshippers ofidols the daughter of Jakob; but it is fit that it be said in the congregationsof Israel and in their house of instruction, that the uncircumcised were put todeath for the sake of the virgin, and the worshippers of idols because they haddefiled Dinah the daughter of Jakob. And Shekem bar Hamor will not boast in hisheart and say, As a woman who hath no man to avenge her injury, so hath Dinahthe daughter of Jakob been made. And they said, As an impure woman and anoutcast would he have accounted our sister.]

XXXV. Andthe Lord said to Jakob, Arise, go up to Bethel and dwell there, and make therean altar unto Eloha, who revealed Himself to thee in thy flight from beforeEsau thy brother. And Jakob said to the men of his house, and to all who werewith him, Put away the idols of the peoples which are among you which you tookfrom the temple[6] <\l > of Shekem, and purify you from theuncleannesses of the slain whom you have and change your raiment. And we will ariseand go up to Bethel, and I will make there an altar unto Eloha, who heard my prayerin the day when I was afflicted, and whose Word was my helper in the way that Iwent. And theydelivered into Jakob's hand all the idols of the people which were in theirhands which they had taken from the temple

ofShekem, and the jewels that had been in the ears of the inhabitants of the cityof Shekem, in which was portrayed the likeness of their images; and Jakob hidthem under the terebinth that was near to the city of Shekem. And they journeyed from thence, offering praise and prayer before the Lord.And there was a tremor from before the Lord upon the people of the cities roundabout them, and they pursued not after the sons of Jakob. And Jakob came to Luzin the land of Kenaan, which is Bethel, he and all the people who were withhim. And he builded there an altar, and named that place, To God, who made HisShekinah to dwell in Bethel, because there had been revealed to him the angelsof the Lord, in his flight from before Esau his brother.

AndDeborah, the nurse of Rivekah, died, and was buried below Bethel, in the fieldof the plain. And there it was told Jakob concerning the death of Rivekah hismother; and he called the name of it, The other weeping.[7] <\l > And theLord revealed Himself to Jakob again on his return from Padan of Aram, and theLord blessed him by the name of His Word, after the death of his mother. Andthe Lord said to him, Heretofore was thy name Jakob: thy name shall be no morecalled Jakob, but Israel shall be thy name. And the Lord said to him, I am ElShadai: spread forth and multiply; a holy people, and a congregation ofprophets and priests, shall be from thy sons whom thou hast begotten, and twokings shall yet from thee go forth. And the land which I gave to Abraham and toIzhak will I give unto thee, and to thy son, after thee will I give the land.

[JERUSALEM.And Deborah the nurse of Rivekah died, and was buried below Beth El under anoak:[8] <\l >and he called the name of it, The Oak of Weeping.[9] <\l > TheGod of eternity, whose name be Blessed for ever and ever, hath taught usprecepts which are beautiful and statutes that are comely: He hath taught usthe blessing of matrimony from Adam and his bride, as the scripture expoundethAnd the Word of the Lord blessed them, and the Word of the Lord said to them,Be strong and multiply, and fill the earth, and subdue it. He hath taught us tovisit the afflicted, from our father Abraham the Righteous, when He revealedHimself to him in the plain of Vision, and gave him the precept ofcircumcision, and made him to sit in the door of his tent in the heat of theday; as the scripture expoundeth and saith, And the Word of the Lord revealedHimself to him in the plain of Vision. And again He hath taught us to blessthose who mourn, from our father Jakob the Righteous: for He revealed Himselfto him on his coming from Padan of Aram, when the way of the world had happenedto Deborah, the nurse of Rivekah his mother, and Rahel died by him in the way,and Jakob our father sat weeping and bewailing her, and mourning and crying.Then wast Thou, 0 Lord of all worlds, in the perfection of Thy free merciesrevealed to him, and didst comfort him, and blessing the mourners didst blesshim concerning his mother, even as the scripture expoundeth and saith, The Wordof the Lord revealed Himself unto Jakob the second time on his coming fromPadan Aram, and blessed him.] Andthe Shekinah of the Lord ascended from him in the place where He had spoken with himAnd Jakob erected there a pillar of stone in the place where He had spoken with him,a pillar of stone; and he outpoured upon it a libation of wine, and a libationof water, becausethus it was to be done at the feast of Tabernacles;and he poured oil of olives thereupon. And Jakob called the name of the placewhere the Lord bad spoken with him Beth El.

Andthey proceeded from Beth El; and there was yet much space of provision land inthe coming to Ephrath and Rahel travailed, and had hard labour in her birth.And it was in the hardness of her travail that the midwife said to her, Fearnot, for this also is to thee a male child. And it was in the going forth ofher soul, for death came upon her, that she called his name The son of my woe:but

his father called him Benjamin [JERUSALEM. And there was a space, as muchground, to come unto Ephrath; and Rahel travailed, and had hard labour in her birth. . . But his father called him in the language of the sanctuary,Benjamin.] And Rahel died, and was buried in the way to Ephrath, which isBethlehem. And Jakob erected a pillar over the house of burying:[10] <\l >which is the pillar of the tomb of Rahel unto this day. And Jakob proceeded and spread his tent beyond the tower of Eder, theplace from whence, it is to be, the King Meshiha will be revealed at the end ofthe days. And it was while Israel dwelt in this land that Reuben went and confounded[11] <\l >the bed of Bilhah the concubine of his father, which had been ordained alongwith the bed of Leah his mother; and this is reputed with regard to him, as ifhe had lain with her. And Israel heard it, and it afflicted him, and he said,Alas, that one should have come forth from me so profane, even as Ishmael cameforth from Abraham, and Esau from my father! The Spirit of Holiness answeredand thus spake to him: fear not, for all are righteous and none of them isprofane!

So, afterBenjamin was born, the sons of Jakob were twelve. The sons of Leah, the first-bornof Jakob, Reuben, and Shimeon, and Levi, and Jehudah, and Issakar, and Zabulon.The sons of Rahel, Joseph and Benjamin. The sons of Bilhah, the handmaid ofRahel, Dan and Naphtali; and the sons of Zilpha, the handmaid of Leah, Gad andAsher. These are the sons of Jakob who were born to him in Padan Aram. And Jakob came to Izhak his father, at Mamre the city of Arba, which isHebron, for there Abraham and Izhak had dwelt. And the days of Izhak were anhundred and eighty years. And Izhak expired and died and was gathered to hispeople, old and full of days, and Esau and Jakob his sons buried him.

XXXVI.These are the genealogies of Esau, who is called Edom. Esau took wives of thedaughters of Kenaan, Adah the daughter of Elon the Hittah, and Ahalibama thedaughter of Ana, the daughter of Sibeon the Hiva, and Basemath the daughter ofIshmael whom Nebaioth her brother gave to him. And Adah bare to Esau Eliphaz,and Basemath bare Reuel. And Ahalibama, bare to Esau Jehus, and Jaalam, andKorach. These are the sons of Esau who were born to him in the land of Kenaan.And Esau had taken his wives and his sons and his daughters, and all the soulsof his house, and his flocks and his cattle, and all the substance which he hadgotten in the land of Kenaan, and had gone into another land; for there fellupon him a fear of Jakob his brother: for their possessions would be too greatfor them to dwell together, neither would the land of their sojourning maintainthem, on account of their flocks. And Esau dwelt in the mountain of Gabal. Heis Esau the prince of the Edomites. And these are the kindreds of Esau the prince of the Edomites, theplace of whose dwelling was in the mountain. of Gabal. These are the names ofthe sons of Esau, Eliphaz bar Adah, wife of Esau; Reuel bar Basemath, wife ofEsau. And the sons of Eliphaz were Teman Omar, Zephu, and Gaatam, and Kenaz,and Timna. And Timna was the concubine of Eliphaz bar Esau, and she bare to EliphazAmalek. He is Eliphaz the companion of Job. These are the sons of Adah wife ofEsau. And these are the sons of Reuel, Nachath and Zerach, Shammah and Mizzah.These are the sons of Basemath wife of Esau. And these are the sons ofAhalibama the daughter of Anah the daughter of Sebeon wife of Esau; and shebare to Esau, Jehus, and Jaalam, and Korach.

These are the chieftains of the sons of Esau; the sons of Eliphaz, thefirst-born of Esau, Rabba Teman, Rabba Omar, Rabba Zephu, Rabba Kenaz,Rabba Korach, Rabba Gaatam, Rabba Amalek: these are the chieftains of Eliphaz,whose habitation was in the land of Edom; they are the sons of Adah. And these are the sons of Reuel bar Esau; Rabba Nachath, Rabba Zerach,,Rabba

Shammah, Rabba Mizzah; these are the chieftains of Reuel, whosehabitation was in the land of Edom. These are the sons of Basemath wife ofEsau. And these are the sons of Ahalibama wife of Esau; Rabba Jeush, RabbaJaalam, Rabba Korach; these are the chieftains of Ahalibama, daughter of Adahwife of Esau. These are the sons of Esau, and these their chieftains. He is thefather of the Edomites.

These arethe sons of Gebal, the generations who before that had dwelt in that land:Lotan, and Shobal, and Sebeon, and Anah, and Dishon, and Etser, and Dishon.These are the chieftains of the generations of the sons of Gebal, whosehabitation was of old in the land of the Edomites. And the sons of Lotan werethe Chori and Heman; and the sister of Lotan was Timna. And these are the sonsof Shobal, Alvan, and Manachoth, and Ebal, Shepho, and Onam. And these are thesons of Sebeon, Aja and Anah: he is Anah who coupled the onagers with the she-asses,and after a time found mules which had come forth from them, when he wastending the asses of Sebeon his father. And these are the children of Anah:Dishon; and Ahalibama was the daughter of Anah. And these are the sons of Dishon,Hemdan, and Jisban, and Jithran, and Keran. These are the sons of Etser,Bilhan, and Zaavan, and Akan. These are the sons of Dishan, Hutz and Aram.These are the chieftains of the families: Rabba Lotan, Rabba Shobal, RabbaSebeon, Rabba Anah, Rabba Dishon, Rabba Etser, Rabba Dishan: these are thechieftains of the families, according to their principalities, whose habitationwas of old in the land of Gabla.

These are the kings who reigned in the land of Edom before anyking reigned over the sons of Israel. In Edom reigned Bileam. the son of Behor,and the name of the city of the house of his kingdom was Dinhaba. And Beladied, and in his stead reigned Jobab the son of Zerach of Botsra. And Jobabdied, and in his stead reigned Husham of the South country; and Husham died,and in his stead reigned Hadad the son of Bedad, who slew the Midianites whenhe arrayed war with them in the fields of Moab, and the name of the city of thehouse of his kingdom was Avith. And Hadad died, and in his stead reigned Simlahof Masrekah. And Simlah died, and instead of him reigned Shaul, who was ofRohoboth on the Pherat. And Shaul died, and in his stead reigned Baal Hanan barAkbor. And Baal Hanan bar Akbor died, and instead of him reigned Hadar; and thename of the city of the house of his kingdom was Pahu; and the name of his wifewas Mehetabel the daughter of Matred. He was the man who laboured with perseveranceand vigilance, and who, after he had become wealthy and had gotten riches, turnedto become more lofty in his heart, saying What is silver and what is g old?[JERUSALEM. And after him reigned Hadar; and the name of his city was Pahu,andthe daughter of Matred, the daughter of the changer of gold: the man who perseveranceall the days of his life; but who, after he had eaten and was satisfied,converted and said, What is gold, and what is silver?] And these are the namesof the chieftains of Esau after their kindreds, after the place of theirhabitation,with their names Rabba Timna, Rabba Alva, Rabba Jetheth, Rabba Aholibama,Rabba Elah, Rabba Phinon, Rabba Kenaz, Rabba Teman, Rabba Mibzar, RabbaMagdiel, he was called Magdiel from the name of his city whose (migdol) tower was strong, Rabba Hiram. These are thechieftains of Edom, according to their habitations in the land of theirpossessions. He is Esau the father of the Edomites.

[1]Polimarkeen [1] See theremarks in the Introduction, pg. 13.l [1] Ò Aschool.Ó

[1]Margaleen [1] OrÒmercies.Ó

[1] Or Òthehouse of idolsÓ

[1]AocharanBakutha [1]Beluta, query, ÒchestnutÓ

[1]BelutBakutha

[1]BethKeburtha

[1]Bilbal

[1] <\l >Polimarkeen [2] <\l > See the remarks in the Introduction,pg. 13 [3] <\l > Ò A school.Ó

[4] <\l >Margaleen.

[5] <\l > Or Òmercies.Ó

[6] <\l > Or Òthe house of idols.Ó

[7] <\l >Aocharan Bakutha.

[8] <\l >Beluta, query, Òchestnut.Ó

[9] <\l >Belut Bakutha.

[10] <\l >Beth Keburtha.

[11] <\l >Bilbal.

B-GENISIS 36-40

Pgs. 285-300

SECTIONIX. VAYESHEV. And Jakobdwelt in peace in the land of the sojourning of his fathers, in the land ofKenaan. These are the generations of Jakob. Joseph was a son of seventeenyears. He had come forth from the school, and was a youth brought up with thesons of Bilhah and the sons of Zilpha his fathers wives. And Joseph broughttheir evil report; for he had seen them eat the flesh that had been torn bywild beasts, the ears and the tails; and he came and told it to his father. AndIsrael loved Joseph more than all his sons, because the likeness of Josephresembled his own, and he made him a figured robe. [JERUSALEM. A figured robe.]And his brothers saw that their father loved him more than all his brethren,and they cherished enmity against him, and were unwilling to speak peacefullywith him. And Joseph dreamed a dream, and declared it to his brethren, and theyadded yet to keep enmity against him. And he said to them, Hear now this dreamwhich I have dreamed. Behold, we were binding sheaves in the midst of thefield, and lo, my sheaf arose, and stood upright; and, behold, your sheavessurrounded and bowed to my sheaf. [JERUSALEM. Were binding sheaves.] And hisbrothers said to him, Art thou thinking to reign over us, or dost thou expectto have rule over us? And they added yet to keep enmity against him, for hisdream and for his words. And he dreamed again another dream, and told it to his brothers, andsaid, Behold, I have dreamed yet a dream, and lo, the sun, and the moon, andeleven stars, bowed to me. And he related it to his father and to his brethren:but his father rebuked him, and said to him, What dream is this that thou hastdreamed? Shall I, and thy mother, and thy brethren, really come and bow beforethee to the ground? And his brothers envied him; yet his father kept the sayingin his heart. And hisbrothers went to feed their father’s flock in Shekem. And it was at the time ofdays that Israel said to Joseph, Do not thy brethren feed in Shekem? But I amafraid lest the Hivaee come and smite them,because they smote Hamor and Shekemand the inhabitants of the city. Come now; and I will send thee to them And he said, Behold me. And he said, Go, seethe welfare of Your brethren, and the welfare of the flock, and return me wordto the deep Counsel. But he sent him according to the deep counsel which wasspoken to Abraham in Hebron; for on that day began the cativity of Mizraim. And Joseph arose, and came to Shekem. And Gabriel in the likeness of a manfound him wandering field. And the man asked him, saying, What seekest thou?And he said, I seek my brothers; show me, pray, where they feed. And the mansaid, They have journeyed hence: for I heard beyond the Veil, that behold fromto-day would begin the servitude to the Mizraee; and it was said to themin prophecy, Hivaee would seek to set battle in array against them. Thereforesaid they, we will go unto Dothan. And Joseph went after his brothers, and found them in Dothan. Andthey saw him from afar, before he had come nigh to them, and plotted againsthim to kill him. And Shimeon and Levi, who were brothers in counsel, said eachman to his brother, Behold, this master of dreams cometh. And now come let uskill him and throw him into one of the pits and say that an evil beast bathdevoured him; arid we shall see what will be the interpretation of his dreams. And Reuben heard, and delivered him from their hands, and said, Wewill not kill him nor become guilty of his blood. And Reuben said, Let us

notshed innocent blood. Throw him into this pit in the wilderness, but the hand ofthe slayer stretch not forth against him; because he would deliver him fromtheir hand, and restore him to his father. And when Joseph came to his brothers, they stripped him of his garment, thefigured garment that was on him, and took and threw him into the pit; but thepit was empty, no water was therein, but serpents and scorpions were in it. Andthey sat around to eat bread. And they lifted up their eyes, and looked, andbehold a band of Arabians [JERUSALEM. A band of Saracens] were coming fromGilead with their camels, carrying wax, resin, balsam and stacte, proceeding togo into Mizraim. And Jehuda said to his brethren, What profit of mammon shouldwe have if we killed our brother, and covered his blood? Come, let us sell himto the Arabians, and our hands shall not be upon him to kill him; for ourbrother is our own flesh. And his brethren agreed. And the Midianite men,masters of business, passed by; and they drew and brought up Joseph out of thepit, and sold Joseph to the Arabians for twenty mahin of silver; and theybought sandals of them. And they brought Joseph to Mizraim. And Reubenreturned to the pit; for he had not been with them to assist when they soldhim, because he had sat fasting on account that he had confounded the couch ofhis father; and he had gone and sat among the hills, that he might return tothe pit and bring him up for his father, if haply he might avert his anger. Butwhen he had returned, and looked, and, behold, Joseph was not in the pit, herent his clothes, and returned to his brethren, and said, The youth is not; andI,whither shall I go, and how shall I see the look of my father's face? Butthey took the garment of Joseph, and killed a kid of the goats, because hisblood is like the blood of a man, and they dabbled the garment in the blood.And they sent it by the hand of the sons of Zilpha and of the sons of Bilhahthe figured garment; and they brought it to their father, and said, This havewe found; know now, whether it be thy son's garment, or not. And he recognisedit and said, It is my son's garment: a beast of the wilderness hath notdevoured him, neither hath he been slain by the hand of man; but I see by theHoly Spirit, that an evil woman standeth against him. [JERUSALEM. And hediscerned it and said, It is my son's garment: yet a wild beast hath notdevoured him, neither is my son Joseph slain ; but I see by the Spirit of thesanctuary, that an evil woman standeth against him. And Jakob rent his clothes,and wrapped sackcloth on his loins, and mourned for his son many days. And allhis sons and all the men of his house arose and went to console him; but herefused to receive consolation, and said, For I will go down to my son mourningto the house of the grave. And Izhak his father also wept for him. But theMidianites sold him in Mizraim to Potipliar a captain of Pharoh, a captain ofthe guards.[1] <\l >[JERUSALEM. To Potiphar an officer ofPharoh, a captain of the guards.[2] <\l >]

XXXVIII. It was at that timethat Jehuda bad gone down from his property, and separated himself from hisbrethren, and had inclined to a man an Adullemite whose name was Hira, thatJelluda saw there the daughter of a merchant man whose name was Shuva, and heproselyted her, and entered with her. And she conceived and bare a son, andcalled his name Er[3] <\l >, because he was to die without achild. And she conceived again, and bare a son, and called his name Onan[4] <\l >,because his father would have to mourn for him. And she added, and bare a son,and called his name Shela, because her husband had forgotten her[5] <\l > and was in cessation when she bare him.[JERUSALEM.And it was that she ceased.] And Jehudatook a wife for Er his firstborn, a daughter of Shem the great, whose name wasTamar. But Er the firstborn of Jehuda was evil before the Lord because he hadnot given his seed unto his wife, and the anger of the Lord prevailed againsthim, and the Lord slew him. And Jehuda said unto Onan, Enter thou to thybrother's wife, and marry her, and raise up seed unto the name of thy brother.And Onan knew

that they would not call the children after his name, and it was,when he entered to the wife of his brother, that he corrupted his work upon theearth, that he might not raise up children to his brother's name. And what hedid was evil before the Lord and he cut off his days also. And Jehudasaid to Tamar his daughter-in-law, Remain a widow in thy father'shouse, till Shela my son be grown up. For he said, Lest he also die as hisbrethren Tamar went and remained in herfather's house. And days multiplied and the daughter of Shuva, Jehuda's wife, had died, andJehuda was comforted. And Jehuda went up to the shearing of his flock, he andHira his friend the Adullemite, to Timnath. And it was told to Tamar, saying,Behold, thy father-in-law cometh up to Timnath to shear his flock.And she put the dress of her widowhood from her, and covered herself with aveil, and wrapped herself, and sat in the dividing of the road where all eyessee, upon the way of Timnath. For she knew that Shela was grown up, yet she hadnot been given to him to be his wife. And Jehuda saw her; but she seemed in hisface as an harlot,[6] <\l > because she had provoked him to angerin his house, and Jehuda did not love her.[JERUSALEM. For she had enwrapped herface.] And he inclined to her in the way and said, Let me now go in with thee:for he knew not that she was his daughter-in-law. And she said Whatwilt thou give me to go in with me? And he said, I will send thee a kid of thegoats from the flock. And she said, If thou wilt give me a pledge until thoushalt have sent. And he said, What pledge shall I give thee? And she answered,Thy seal, and thy mantle, and thy staff which is in thy hand. And he gave(them) to her, and went in with her; and she conceived by him. And she aroseand went, and put her veil from her, and put on the dress of her widowhood AndHehuda sent the kid of the goats by the hand of his friend the Adullemite, tobring back the pledge from the hand of the woman; but he found her not. And heasked the men of the place, saying, Where is the harlot who was in the sight ofthe eyes by the way ? And they said, There is no harlot here. And he returnedto Jehuda and said, I could not find her: and the men of the place also saidthat no harlot was there. And Jehuda said, Lest she should have taken thepledge, lest we become a laughing stock, behold, I have sent this goat, andthou canst not find her. And it was at the time of three months, that she was known to be withchild: and it was told to Jehuda, saying Tamar thy daughter-in-lawhath committed fornication and, behold, she is with child by fornication. AndJehuda said, Is she not the daughter of a priest. Let her be brought forth andburned.

Tamar was brought forth to be burned, and she searched for the threepledges, but found them not. Uplifiting her eyes to the heavens above, she thussaid, Mercy I implore from Thee, 0 Lord: answer Thou me in this hour of need,and enlighten mine eyes to find thethree witnesses; and I will dedicate unto Thee from my loins three saints who shall sanctify Thy name, and descend tothe furnace of fire in the plain of Dura. In that hour the Holy One, blessed be He, signed to Michael, whoenlightened her eyes, that she found (the witnesses) and took and cast thembefore the, feet of the judges, and said, The man to whom these pledges belongis he by whom I am with child. Yet though I may be burned I do not make him manifest:nevertheless the Lord of the world will cause him in his heart to acknowledgedthem, and will deliver me from this great judgment.

Now when Jehuda saw them, he recognised them, and said in his heart, It isbetter for me to be ashamed in this world that passeth away, than be ashamed inthe faces of my righteous fathers in the world to come. It is better that Iburn in this world by a fire that is extinguished, than burn in the world tocome with fire devouring fire. For measure is set against measure.[7] <\l >This is according to that which I said to Jakob my father, Know now the robe ofthy son; so am I now constrained to

hear at the place of judgment, Whose arethis seal and mantle and staff ?

AndJehuda, acknowledged and said, Tamar is innocent; she is with child by me. Andthe Bath kol fell from heaven, and said, From before Me was this thing done,and let both be delivered from judgment. And Jehuda said, Because I gave hernot to Shela my son, hath this happened to me. But he added not to know heragain.

[JERUSALEM. 19. Her veil. 25. Tamar was brought forth to be burned withfire; and she sought the three witnesses but found them not. She lifted up hereyes on high and said For mercy I pray before the Lord. Thou art Hebrews, 0 LordGod, who answerest the afflicted in the hour of their affliction ; answer me inthis the hour of my affliction, and I will dedicate to thee three saints in thevalley of Dura, Hananva, Mishael, and Azarya.

[In that hour the Word of the Lordheard the voice of her supplication and said to Mikael Descend, and let hereyes have light....When she saw them, she took them, and cast them before thefeet of the judges, saying By the man to whom these belong I am with child. Butthough I may be burned I declare him not, but confide in the Ruler of all theworld the Lord who is witness between me and him, that He will give to theheart of the man to whom these belong, to acknowledge whose are these hisring, and mantle, and staff.

[And Jehuda recognised the three witnesses, and arose upon his feet andsaid, I pray you, my brethren, and ye men of the house of my fathers, to hearme. With the measure that a man measureth shall it be measured to him; whethergood measure or evil; and blessed is every man who confesseth his works.Because I took the coat of Joseph my brother and dipped it into the blood of agoat, and brought it before the feet of my father and said to him, Know nowwhether this be thy son’s coat or not, the measure is according to the measure,and the rule to the rule. Better is it for me blush in this world than to blushin the world to come; better to burn with a fire that goes out, than to burn inthe fire devouring fire. Let Tamar my daughterin-law be spared. She hathnot conceived a child by fornication, but because I did not give to her Shelamy son.

[The Bath kol came forth from heaven, and said, Both of you are acquittedin the judgment. The thing was from the Lord. And he added not to know her.] But it was in the time of her giving birth, that, behold, twins were inher womb. And it was in being born that the child stretched forth his hand; andthe midwife took it, and bound it with a scarlet thread, saying, This came thefirst. And after the child had withdrawn his hand, behold, his brother cameforth, and she said, With what great power hast thou prevailed, and for theewill it be to prevail; for thou wilt possess the kingdom. And she called hisname Pharets. And afterward came forth his brother, upon whose hand was boundthe scarlet thread, and she called his name Zarach.

XXXIX. But Joseph was brought down into Mizraim; and Potiphar,[8] <\l > . . . a man of Mizraim, a chief of Pharoh, a chief of the executioners,bought him with the pledge[9] <\l > of the Arabians who had brought himdown thither. And the Word of the Lord was Joseph’s Helper, and he became aprosperous man in the house of his Mizraite master. And his master saw that theWord of the Lord was his Helper, and that the Lord prospered in his hand allthat he did; and Joseph found favour in his eyes, and he served him, and heappointed him superintendent over his house, and all that he had he deliveredin his hands. [JERUSALEM. And he delivered in his hands and appointedhimsuperintendent.] And it was from the time he appointed him superintendent over

hishouse, and over all that he had, the Lord prospered the house of the Mizraitefor the sake of the righteousness of Joseph, and the blessing of the Lord wason all that he had in the house and in the field. And he left all that he hadin Joseph's hand, and took no knowledge of anything of his, except his wifewith whom he lay.

AndJoseph was of goodly form and beautiful aspect. And it was after these thingsthat the wife of his master lifted up her eyes to Joseph, and said, Lie withme. But he refused to come near her, and said to his master's wife, Behold, mymaster taketh no knowledge of what is with me in the house, and all he hath hedelivereth into my hand; there is none in the house greater than I nor hath herestricted me from anything but thyself, because thou art his wife: and how canI do this great wickedness, and become guilty before the Lord ? And it was whenshe spake with Joseph this day and the next, and be hearkened not to her to liewith her, lest with her be should be condemned in the day of the great judgmentof the world to come; it was on a certain day that he entered the house toexamine the tablets of his accounts, and there was no man of the house within;that she caught him by his garment, saying, Lie with me: and he left hisgarment in her hand, and went forth into the street. And when she saw that hehad left his garment in her hand, and had gone forth into the street, that shecalled the men of the house and said, See this, which the Hebrew man hath donewhom your master hath brought to mock us. He came in to lie with me, and Icried with a high voice. And when he heard that I lifted up my voice, he lefthis garment with me, and went forth into the street. And she let the garmentremain until his master came into his house; and she spake to him according tothese words, saying The Hebrew servant whom thou broughtest to us came in to meto mock me. [JERUSALEM. And it was whenI thundered with my voice.] And whenhis master heard the words which his wife spake with him, saying, According tothese things did thy servant to me, his wrath became strong. And Joseph'smaster took counsel of the priests, who put him not to death, but delivered him into the house of thebound, where the king's prisoners were bound; and he was there in the house ofthe bound. [JERUSALEM. In the prison house.] And the Word of the Lord wasJoseph's Helper, and extended mercy to him, and gave him favour in the eyes ofthe captain of the prison. And the captain of the prison confided all theprisoners who were in the house to Joseph's hands, and whatsoever was donethere he commanded to be done. It was not needful for the captain of the prisonto watch Joseph, after the custom of all prisoners, because be saw that there wasno fault in his hands; for the Word of the Lord was his Helper, and that whichhe did the Lord made it to prosper.

XL. And after these things it was shown, saying The chief of thebutlers of the king of Mizraim, and the chief of the bakers, have offended;having taken counsel to throw the poison of death into his food, and into hisdrink, to kill their master the king of Mizraim. And Pharoh was angry when heheard concerning his two servants, the chief cup-bearer and the chiefbaker. And he gave them in ward in the house of the chief executioner, theprison house where Joseph was confined. And the chief executioner intrustedJoseph with them, and he served them, and they were certain days in the houseof custody. And theydreamed a dream, both of them, each man his dream in one night, each man hisown dream, and the interpretation of his companion's dream, the butler and thebaker of the king of Mizraim who were confined in the prison. And Joseph cameto them in the morning, and saw them, and, behold, they were troubled. AndJoseph asked the chiefs of Pharoh who were with him in the custody of hismaster's house, saying, Why is the look of your faces more evil to-daythan all the other days that you have been here? And they said to him, We

havedreamed a dream, and there is no interpreter for it. And Joseph answered, Arenot the interpretations of dreams from tile Lord? Tell it now to me. And thechief of the butlers related his dream to Joseph, and said to him, I saw in mydream, and, behold, a vine was before me. And in the vine were three branches;and as it sprouted it brought forth buds, an immediately they ripened intoclusters, and became grapes. And I gave the cup of Pharoh into my hand, and Itook the grapes, and expressed them into Pharoh's cup, and gave the cup intoPharoh's hand. And Joseph said to him, This is the end of the interpretations ofthe dream. The three branches are the three Fathers of the world, Abraham,Izhak, and Jakob, the children of whose sons are to be enslaved in Mizraim inclay and brick (work,) and in all labour of the face of the field: butafterwards shall the be delivered by the the hand of three shepherds. As thouhast said, I took the grapes and expressed them into Pharoh's cup, and gave thecup Into Pharoh's band: It is the vial of wrath which Paroh (himself) is todrink at the last. But thou, the chief butler shalt receive a good rewardconcerning the good dream which thou hast dreamed; and the interpretation ofit, to thyself, is this: The three branches are three days until thyliberation. At the end of three days the memory of thee will come before Pharohand he will lift up thy head with honour, and restore thee to thy service, andthou wilt give the cup of Pharoh into his hand, according to thy former customin pouring out[10] <\l > for him.

[JERUSALEM. And Josephsaid, This is the interpretations of the dream : The three branches are thethree Fathers of the world, Abraham, Izhak, and Jakob the children of whosesons will be enslaved in the land of Mizriam and will be delivered by the bandof three faithful pastors,[11] <\l > who may be likened to the clusters. And whereas thou hast said,I took the grapes and expressed them into the cup of Pharoh and gave the cupinto Pharoh's hand: It is the cup of retribution which Pharoh is to drink atthe last. As to thyself, the chief of the butlers, thou wilt not lose thyreward; for this dream which thou hast dreamed is good. Nevertheless theinterpretation of the dream (as relating to himself) Joseph had not told him; butafterwards he explained it, when it pleased him. And Joseph said to him, Thethree branches are three days.]

Joseph, leaving his higher trust[12] <\l > and retainingconfidence in a man, said to the chief butler, But be thou mindful of me whenit shall be well with thee, and act kindly by me, and remember me beforePaharoh and obtain my deliverance from this prison house. For I was verilycarried away dishonestly from the land of the Hivraee and here also I havedone nothing evil, that they should put me in prison. And the chief baker, when he understood the interpretation of hiscompanion's dream, seeing that he had interpreted well, began to speak with animpatient tongue, and said to Joseph, I also saw in my dream, and, behold,three baskets of fine cakes were upon my bead; [JERUSALEM. And, behold, threebaskets of hot loaves were upon my bead ;] and in the upper basket of alldelicious meat for Pharoh made by the confectioner and the birds ate them fromthe basket upon my head.

Joseph answered and said, This is its interpretation. The threebaskets are the three enslavements with which the house of Israel are to beenslaved. But thou, the chief of the bakers, wilt receive an evil award, by thedream which thou hast dreamed. And Joseph explained it, as it was proper in hiseyes and said to him: This is its interpretation to thyself. The three basketsare three days until thy death. At the end of three days, Pharoh with the swordwill take away thy head from thy body, and will hang thee upon a gibbet, andthe birds will cut thy flesh from thee. [JERUSALEM And he said to him, Thethree baskets are the three heavy enslavements which are to happen to the

houseof Israel in the land of Mizriam in clay and in bricks, and in all work on theface of the field. It will be that Pharoh kin, of Mizriam will decree evildecrees against Israel and throw their children into the river. NeverthlessPharoh will perish, and his host be destroyed, but the sons of Israel will goforth redeemed with uncovered head. And thou, the chief of the bakers wiltreceive punishment; for this dream which thou bast dreamed is evil. But theinterpretation of the dream Joseph did not (at once) make known to him; butafterwards Joseph expounded it, When it pleased him. And Joseph said to him,This is the interpretation of the dream. The three baskets are three days.] And it was on the third day, the nativity of Pharoh that he made afeast to all his servants. And he lifted up the bead of the chief butler, andthe bead of the chief baker, in the midst of his servants. And be restored thechief butler to his butlership, because he found he had not been in thatcounsel. And he gave the cup into Pharoh's hand. But the chief baker he hanged,because he had taken counsel to kill him, even as Joseph had expounded to them.

Butbecause, Joseph had withdrawn from[13] <\l > the mercy that is above, and had puthis confidence in the chief butler, he waited on the flesh. Therefore the chiefbutler did not remember Joseph, but forgat him, until from the Lord came thetime of the end that he should be released. [JERUSALEM. Joseph left the mercyabove, and the mercy beneath, and the mercy which accompanied him from hisfather's house, and put his confidence in the chief butler: he trusted in the flesh,and the flesh be tasted of, even the cup of death. Neither did he remember thescripture where it is written expressly, Cursed shall be the man who trustethin the flesh, and setteth the flesh as his confidence. Blessed shall be the manwho trusteth in the Name of the Word of the Lord, and whose confidence is theWord of the Lord. Therefore the chief butler did not remember Joseph, butforgat him, until the time of the end came that he should be released.] [1]Shalita Òruler.Ó

[1]Sapuklatoria, Òspiculators, javelin men.Ó

[1]Er Ònaked,destitue.Ó

[1]Onan, Òsorrow,Ó or Òiniquity.Ó

[1] TheChaldee verb shelah is either Òcessavit,Ó Òdestitue,Óor Òreject,vel oblitus est.Ó

[1]Ke-naphkathbara, Òas an outcast.Ó

[1]Mekelakebel mekela [1] Ihave omitted two clauses in this chapter [1]Quandoservos vendbebantur emporti dare sponsionem quod illos furati sint.--Castel, fol. 2889 [1] Or,Òcommingling.Ó

[1] Or,Òrulers.Ó

[1]Rochetsana, Òconfident.Ó

[1]Shabak, Òhad foresaken.Ó

[1] <\l >Shalita Òruler.Ó

[2] <\l >Sapuklatoria, Òspiculators, javelin men.Ó

[3] <\l >Er Ònaked,destitue.Ó

[4] <\l >Onan, Òsorrow,Ó or Òiniquity.Ó

[5] <\l > The Chaldee verb shelah is either Òcessavit,Ó Òdestitue,Ó or Òreject,vel oblitus est.Ó

[6] <\l >Ke-naphkath bara, Òas an outcast.Ó

[7] <\l >Mekela kebel mekela [8] <\l > I have omitted two clauses in thischapter [9] <\l >Quando servos vendbebantur emportidare sponsionem quod illos furati sint.--Castel,fol. 2889 [10] <\l > Or, Òcommingling.Ó

[11] <\l > Or, Òrulers.Ó

[12] <\l >Rochetsana, Òconfident.Ó

[13] <\l >Shabak, Òhad foresaken.Ó

B-GENISIS 41-44

Pgs.300-314

Ch. 41-44

SECTION X.

VAYEHI MEKETS.

It was at the end of two years, that the remembrance of Joseph came before the Word of the Lord. And Pharoh dreamed, and, behold, he stood by the river, and, behold, from the river came up seven oxen goodjlooking and fatjfleshed; and they grazed in the midst of the sedges.[1] <\l > [JERUSALEM. Grazing in the midst of the sedges] And, behold, seven other oxen came up from the river, eviljlooking and lean in their flesh, and stood by the side of tile oxen on the bank of the river. And the eviljlooking and leanjfleshed oxen devoured the seven goodjlooking and fat. And Pharoh awoke from his sleep. And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good; and, behold, seven ears, thin and blighted with the east wind, sprang up after them. And the seven thin ears devoured the seven fat and full. And Pharoh awoke, and, behold, it was a dream. And in the morning his spirit was troubled, and he sent and called all the magicians of Mizraim and all the wise men; and Pharoh told them the dreams; but no man was able to interpret it; for it was occasioned[2] <\l > by the Lord, because the time had come that Joseph should come forth from the house of the bound. And the chief of the cupjbearers spake before Pharoh, saying, My faults do I remember this day. It was occasioned from the Lord that Pharoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker. And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed. And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man be explained the interpretation of his dream. And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged. And Pharoh sent and called Joseph, and hastened him from the prison; and he dressed his hair[3] <\l >, and changed his garments, and went unto Pharoh. And Pharoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of thee, saying, that if thou hear a dream thou canst explain it. And Joseph answered Pharoh, saying, (It is) without me; it is not man who interprets dreams: but from before the Lord shall be an answer of peace unto Pharoh. And Pharoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river. And, behold, from the river came up seven oxen, fat-fleshed and goodjlooking, and they grazed in the midst of the sedges. And behold seven other oxen came up after them, wasted, and very eviljlooking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness. And the wasted and evil oxen devoured the first seven fat oxen. And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke. And I saw in my dream, and, behold, seven ears arose on one stalk, full and good; and, behold, seven ears withered, thin,[4] <\l > blighted with the

east wind, sprang up after them. And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me. And Joseph said to Pharoh, The dream of Pharoh is one. That which the Lord is about to do He showeth to Pharoh. The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one. And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine. This is the word that I speak to Pharoh: what the Lord is about to do He showeth Pharoh. Behold, there come seven years of great plenty in all the land of Mizraim. And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten; and the famine will consume the inhabitants of the land; neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong. And forasmuch as the dream was repeated to Pharoh twice, therefore is the thing confirmed before the Lord, and the Lord hasteneth to do it. But now let Pharoh look out a man prudent and wise, and appoint him over the land of Mizraim. Let Pharoh make superintendents over the land, and let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty. [JERUSALEM. Let Pharoh make and appoint him a superintendent over the land; and let him set apart one in five throughout the land of Mizraim in the seven years of plenty.] And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharoh's superintendents, and set the produce in the cities to be kept; and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine. And the word was good before Pharoh, and before all his servants. And Pharoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord? And Pharoh said to Joseph, Since the Lord Hath made known all this to thee, there is no one so prudent and wise as thou art. Thou shalt be superintendent over my house, and by the decree of thy mouth shall all my people be armed only in the throne of the kingdom will I be greater than thou. And Pharoh said to Joseph, See, I have appointed thee prince[5] <\l > over the land of Mizraim. And Pharoh took off his ring from his hand, and set it on Joseph's hand; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck, and made him ride in the second chariot of Pharoh; and they chanted before him, This is the Father of the king; Great in wisdom, few[6] <\l > in years. And he appointed him prince over all the land of Mizraim. [Jerusalem And they chanted before him, and said, Live the Father of the king, Great in wisdom and few in years.] And Pharoh said to Joseph, I am Pharoh the king, and thou art viceregent,[7] <\l > and without thy word a man shall not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mizraim. And Pharoh called the name of Joseph, The man who revealeth mysteries. And he gave him Asenath, whom Dinah had borne to Shekem, and the wife of Potiphera prince (Rabba) of Tanis had brought up, to be his wife. And Joseph went forth ruler over the land of Mizraim. And Joseph was a son of thirty years when he stood before Pharoh, king of Mizraim. And Joseph went out from Pharoh, and passed, a prince and a ruler, through all ,the land of Mizraim. And the earth (so) brought forth, that every blade made two handsfull in the seven years of plenty, until all the granaries were full. And they gathered all the produce of the seven years of plenty which were in the land of Mizraim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein. And to Joseph were born two sons before the year of famine arose, which Asenath who had been brought

up in the house of Potipliera prince of Tanis bare to him. And Joseph called the name of his firstjborn Menasheh; because, the Lord hath made me forget all my weariness and all the house of my father. And the name of the second he called Ephraim; for he said, The Lord hath made me mighty in the land of my affliction, as he will make the house of my father mighty here in their afflictions. And the seven years of plenty were completed which were to come in the land of Mizraim; and the seven years of famine began to be, as Joseph had said. And there was famine in all lands, but in all the land of Mizraim there was bread. And all the land of Mizraim had dearth; because the seed wheat bare no fruit, and the people cried before Pharoh for bread. And Pharoh said to all the Mizraee, Go to Joseph, and what he shall tell you do. And the famine was upon all the face of the land; and Joseph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mizraim; and all the inhabitants of the earth came into Mizraim to buy provision of Joseph; for the famine was mighty in all the earth.

XLII. And Jakob saw that provisions might be bought and that they brought corn from Mizraim; and Jakob said to his sons, Why are you afraid to go down to Mizraim? And he said, Behold, I have heard that corn is sold in Mizraim: go down thither and buy for us from thence, that we may live and not die. And the ten brothers of Joseph went down to buy corn from Mizraim. But Benjamin, Joseph's brother, Jakob sent not down with his brethren; for he said, Behold, he is a youth, and I fear lest death should befall him. And the sons of Israel went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kenaanites who went also to buy; because the famine was in the land of Kenaan. And Joseph was ruler over the land; and he knew that his brethren had come to buy; for he had appointed notaries at the gates of the city to register daily, of every one who came, his name and the name of his father; and he it was who sold corn to all the people of the land. And the brethren of Joseph came. And they looked through all the streets, and public places, and hospices, but could not find Him. And they came unto his house, and worshipped him with their faces to the ground. And Joseph saw his brethren, and recognised them; but he made himself as a stranger in their eyes, and spake hard words to them, and said to them, Whence come yon? And they said, From the land of Kenaan, to buy corn. Now Joseph recognised his brethren, because, when separated from them, they had the token of the beard; but they did not recognise him, because (at that time) he had not the token of the beard, and at this hour he had it. And Joseph remembered the dreams be had dreamed of them. And he said to them, You are spies: to see the nakedness of the shame of the land are you come. And they answered him, No, my lord, thy servants are come to buy corn: we are all the sons of one man; we are true; thy servants are not spies. But he said to them, No, but to see the nakedness of the shame of the land are you come. They answered, Thy servants are twelve brothers, the sons of one man, in the land of Kenaan; and, behold, the youngest is tojday with our father, and one went from us, and we know not what hath been in his end! And Joseph said to them, This is what I have spoken to you, saying, You are spies. By that word you shall be proved. (By) the life of Pharoh you shall not go hence unless your youngest brother be brought hither. Send one of you, and bring your brother; but you shall be bound, and your words be proved if the truth is with you: and if not, (by) the life of Pharoh you are spies. And he kept them together in the house of confinement three days. And Joseph said to them on the third day, This do, that you may live; for I fear the Lord. If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house, and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.

And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when be entreated us, and we would not hearken to him; therefore hath this affliction come upon us. And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us. But they knew not that Joseph understood (heard) the holy language; for Menasheh was interpreter[8] <\l > between them. [Jerusalem. But they knew not that Joseph heard in the holy language; for as an interpeter Menasheh stood between them.] And he withdrew from them and wept, and returned and, spake with them. And from them he took Shimeon, who had counselled them to kill him, and bound him before them. And Joseph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them. And they laid their corn upon their asses and went thence.

Levi, who bad been left without Shimeon his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier. And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which the Lord hath done, and not for sin of ours ? And they came to Jakob their father in the land of Kenaan, and related to him all that had befallen them, saying, The man the lord of the land spake with us harshly, and treated us as spies of the country: but we said to him, We are faithful men, not spies. We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is tojday with our father in the land of Kenaan. And the man, the lord of the land said to us, By this I shall know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go, and bring your youngest brother to me, and I shall know that you are not spies, but faithful. I will (then) restore your brother to you, and you shall transact business in the land. And it was as they emptied their baggages, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shimeon whom they had left there. And Jakob their father said to them, Me have you bereaved! Of Joseph you said, An evil beast hath devoured him; of Shimeon you have said, The king of the land hath bound him; and Benjamin you seek to take away: upon me is the anguish of all of them. [JERUSALEM. And Jakob their father said to them Me have you bereaved of Joseph. From the hour that I sent him to you I have not known what was his end; and Benjamin you are seeking to take. Yet by me are to arise the twelve tribes.] And Reuben spake to his father, saying Slay my two sons with a curse[9] <\l > if I do not bring him to thee. Give him into my hand, and I will restore him to thee. But be said, My son shall not go down with you; for his brother is dead, and he alone remains of his mother; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave. But the famine was strong in the land. [JERUSALEM. Death.]

XLIII. And it was when they had finished eating the corn they had brought from Mizraim, their father said to them, Return and buy us a little corn. And Jehuda spake to him, saying, The man attesting attested to us saying, You shall not see the sight of my face unless your youngest brother be with you. If thou wilt send our brother with us, we will go down and buy corn for thee; but if thou wilt not send (him), we will not go down; for the man told us, You shall not see the sight of my face unless your brother be with you. And Israel said, Why did you do me evil in showing the man that you had yet a brother? And they said, The man demanding demanded (to know) about us, and about our family, saying Is your father yet living? Have you a brother? And we informed him

according to the word of these things. Could we know that be would say, Bring your brother down? And Jehuda said to Israel his father, Send the youth with me, that we may arise and go; and that we may live and not die, both we, and you, and our little ones. I will be surety for him: of my hand shalt thou require him. If I bring him not to thee again, and set him before thee, the guilt be upon me before thee all days. [JERUSALEM. I will be afar off from the salutation of my father all days.] For unless we had thus delayed, we should already have returned these two times. And Israel their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum[10] <\l > and a little honey, wax and ladanum,[11] <\l > the oil of nuts, and the oil of almonds, and money two upon one [JERUSALEM. Double] take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error. And take Benjamin your brother, and arise, return to the man, and God the Almighty give you mercies before the man, that he may release to you your other brother, and Benjamin: and I, behold, I am now certified by the Holy Spirit that if I am bereaved of Joseph, I shall also be bereaved of Shimeon and of Benjamin. [Jerusalem And I, behold, if I be not bereaved of my son Joseph, so shall I not add to be bereaved of Shimeon and of Benjamin.] The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph. And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noonjday meal. And the man did as Joseph had said, and the man brought the men into Joseph’s house. The men feared when they were brought into Joseph’s house, and said, For the money that was returned in our sacks at the first are we brought in, that be may find occasion against us and condemn us, and sell us for slaves, and take our asses. And they drew near the man who bad been appointed intendant over Joseph’s house, and spake with him at the gate of the house. And they said, We entreat you, my lord: we indeed came down at first to buy corn. But it was when we had come to our place of lodging, that we opened our sacks, and, behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand. And other money have we brought down in hand to buy corn. We know not who put the money in our sacks. And he said, Peace to you; be not afraid of my lord. Your God and the God of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shimeon to them. The man brought the men into Joseph’s house, and gave them water, and they washed their feet; and he gave them provender for their asses. And they made read the present against the entrance of Joseph at the noonjday feast; for they had heard from him that they were to eat bread there. And Joseph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground. And Joseph saluted them, and said, Is it well with your father, the old man of whom you told me? Is be still alive? They answered, It is well with thy servant our father; he is yet alive. And they bowed and made obeisance. And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from the Lord be upon thee, my son! And Joseph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber [JERUSALEM. Into the chamber] the house of sleep, and wept there. And he washed [JERUSALEM. And he washed] his face from tears, and came forth, and hastened and said, Set bread. And they set for him by himself, and for them by themselves, and for the Mizraee who ate

with him by themselves; for it was not proper for the Mizraee to eat bread with the Yehudaee, because the animals which the Mizraee worshipped the Yehudaee ate. And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding[12] <\l > as if divining he had set in order the sons of Leah on one side, and the sons of Zilpha on the other side, and the sons of Bilhah on another side, and Benjamin the son of Rahel he ordered by the side of himself. And the men wondered each at the other. And he sent portions from his table, and they set them forth from him before them. But Benjamin's portion was larger than the portions of any of them; five portions: one was his own portion one portion from himself, one from his wife, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day.

XLIV. And he commanded Menasheh whom he bad appointed intendant of his house, saying, Fill the men's sacks with corn, as much as they can carry, and put each man's money in the mouth of his bag. And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Joseph had spoken The morning lightened, and the men were sent away, they and their asses. They had not gone far from city, when Joseph said to Measheh whom he had appointed the intendant of his house, Arise, follow after the men, overtake them and say to them, Why have ye returned evil for good ? Is it not that from which my lord drinketh, and by which divining he divineth? That which you have done is evil. [Jerusalem By which divining he divineth] And he overtook them, and spake with them all these words.

They said to him, Why does my lord speak words like these ? Far be it from thy servants to do such a thing. Behold, the money which we found in the mouth of our bags we brought to thee again from the land of Kenaan; how then should we steal from thy lord's house vessels of silver, or vessels of gold ? With whomsoever of thy servants it shall be found, let him be guilty of death, and we also will be slaves of thy lord. And he said, According to your words let it be. With whomsoever it is found he shall be my slave, but you shall be innocent. And they made haste, and brought down each man his sack upon the ground, and every man opened his sack. And he searched beginning with Reuben, and ending with Benjamin. And the cup was found in Benjamin's sack. And they rent their clothes; but the strength of fortitude was given to them ; and they laded every man his ass, and returned to the city. And Jehuda and his brethren entered into Joseph's house. He was yet there ; and they fell before him on the ground. And Joseph said to them, What deed is this that you have done ? Could you not know that a man like me divining can divine? And Jehuda said to him What shall we say to my lord concerning the former money, and what concerning the latter money ? and how shall we be acquitted concerning the cup ? From before the Lord there is sin found upon thy servants. Behold, we are my lord's servants, and he in whose hand the chalice hath been found. But he said, Far be it from me to do thus; the man in whose hand the chalice hath been found shall be my slave; but you, go up in peace to your father.

[1] <\l >Gomaya papyri."

[2] <\l >Istakaph [3] <\l >Shaphar, totondit."

[4] <\l > Or, stricken."

[5] <\l >Sarkan [6] <\l > Or tender"

[7] <\l >Alkaphta [8] <\l >Meturgeman [9] <\l >Be-schalmatha [10] <\l >Seraph Ketaph, liquid gum." Lachrymea arborum, sive herbarum [11] <\l >Letom, Arab., Landanon, gum of the cistus."

[12] <\l > Tinkling" or ringing."

B-GENISIS 44-47

Pgs. 314-326

Ch. 44-47

SECTION XI

VAYIGGASH. And Jehuda came near to him and said, In implor&endash;ing my lord, let thy servant, I implore, speak a word in the hearing of my lord, and let not thy anger grow strong against thy servant; for at the hour that we came to thee thou didst say to us, I fear before the Lord; and now thy judgments are rendered like (the judgments) of a prince of Pharoh. My lord asked his servants, saying, Have you a father or a brother?

[JERUSALEM. And Jehuda came near him, and said, In beseeching thee, my lord, let thy servant now speak a word in the hearing of my lord, and let not thy anger be strong against thy servant; for at the first time we came down to thee into Mizraim didst thou not tell us, I fear before the Lord? And now thy judgments are returned like the judgments of Pharoh thy lord, by whom thou adjurest. Yet I am honourable as thou art, and my father is honourable as Pharoh thy lord is, by whom thou dost adjure. Can I not swear by the life of the head of my father, and not lie? For if I draw my sword from within its sheath, I would not return it till I had filled all the land of Mizraim with the slain; to its sheath I would not return it, till I had made all Mizraim desolate of inhabitants, beginning with thyself, and ending with Pharoh thy lord, were it not against the will of my father. Or, hath it not been heard by thee, or not told thee, what my two brothers Shimeon and Levi did, who went up against the town of Shekem, while they were dwelling in security, and killed every male by the edge of the sword, because they bad corrupted Dinah our sister, who hath not been numbered in the tribes, nor hath portion or inheritance with us in the dividing of the land? By how much more then (shall it be done) for Benjamin our brother, who is numbered with us among the tribes, and who hath portion and inheritance with us in the dividing of the land ? And in force is more unyielding than theirs, because I have become the sponsor for the youth at the hands of my father, saying, If I bring him not to thee, and set him before thee, I will be guilty with thee and be removed from thy salutation all the days. Hast thou not beard, or hath it not been told thee, that in the land of Kenaan we are kings and princes, as thou art ?

[19. When Joseph, the beloved and honourable, saw that the strength of Jehuda his brother bad risen up, and that the thoughts of his heart came forth, and that they rent their garments, in that hour beckoned Joseph to Menasheh his first-born, and stamped with his shoe; and all Joseph’s palace trembled. In that hour Jehuda said, If it bad not been on the side of the house of my father, it would not have been done so. Then began Jehuda to be milder in his words, and he said, My lord asked his servants, saying, Have you a father, or a brother ?] And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loveth him. And thou saidst to thy servants, Bring him down to me, and I will set mine eyes on him for good. [Jerusalem Mine eyes shall be gracious

upon him.] But we told my lord, The youth cannot leave his father: for if he leave his father, he will die. Yet thou saidst to thy servants, If you bring not your youngest brother down, you shall not again see my face. And it was when we went up to thy servant our father, we related to him my lord's words. And our father said to us, Return, and buy us a little corn. But we told him, We cannot go down if our youngest brother be not with us when we go down, for we shall not be able to see the man's face, unless our youngest brother be with us. And thy servant our father said to us, You know that my wife bare me two sons. One went forth from me, and I said, Surely he is dead, and I have not beheld him since; and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave. Therefore thy servant became surety for the youth with my father, saying, If I restore him not to thee, let me be guilty before my father all the days. And now let thy servant remain, I beseech thee, as the slave of my lord, instead of the young man; and let the young man go up with his brothers. For how can I go up to my father, and the young man be not with us lest I behold the evil that will strike my father through!

XLV. And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph made himself known to his brothers. And he lifted up his voice with weeping; and the Mizraee heard, and a man of the house of Pharoh heard. And Joseph said to his brothers, I am Joseph ! Is my father yet alive ? But his brothers could not answer him a word; for they were troubled before him. And Joseph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Joseph your brother, whom you sold into Mizraim. Now, therefore, be not grieved, nor consider it a hard thing[1] <\l > that you sold me hither; for the Lord sent me hither before you to preserve you. For these two years hath the famine been in the midst of the land, and there are yet five years in which there will be neither ploughing nor harvest. But the Lord sent me before you to set you a remnant in the land, and to preserve you by a great deliverance. And now, it was not you who sent me hither, but it was from before the Lord that the thing was occasioned, that He might set me for a prince unto Pharoh, a chief over his house, and a ruler in all the land of Mizraim. Make haste, and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me for a chief over all the Mizraee; come down to me, delay not, and thou shalt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, thy sheep, thy oxen, and all that thou hast. And I will sustain you there, for there are yet five years of famine, lest thou and the men of thy house, and all that thou hast be wasted away. And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth speaketh with you in the language of the house of holiness. And you must show my father all the honour I have in Mizraim, and all my greatness which you see, and hasten my father hither. And he bowed himself upon his brother Benjamin's neck, and wept; because it would be that the house of holiness should be builded in the portion of Benjamin, and be twice destroyed: and Benjamin wept upon Joseph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Joseph and be destroyed. And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him. And a voice was heard in the royal house of Pharoh, saying, The brothers of Joseph are come. And the thing was pleasing in the eyes of Pharoh, and in the eyes of his servants. And he said to Joseph, Tell thy brethren, Do this. Lade your beasts, and go, carry into the land of Kenaan; and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the

land of Mizraim, and you shall eat the fat of the land. And thou Joseph shalt appoint for the honour of thy father: therefore tell thy brethren, Do this. Take with you from the land of Mizraim waggons drawn by oxen, in which to carry your children and your wives, and bring your father, and come. And your eyes must not look wistfully on your utensils: for the best of what is desirable in all the land of Mizraim is yours. And the sons of Israel did so. And Joseph gave them waggons according to the word of Pharoh, and he furnished them with provision for the way. And to each of them he gave vestments and apparel; but to Benjamin he gave three hundred shekels of silver, and five vestments for apparel. And these presents he sent to his father; ten asses laden with wine and the good things of Mizraim, and ten she asses laden with corn and bread, and provisions for his father's journey. And he dismissed his brothers to go, and said to them, Do not contend about my having been sold, lest you quarrel in passing along the way. And they went up from Mizraim, and came to the land of Kenaan unto Jakob their father. And they declared to him, saying, Joseph is yet alive, and is ruler over all the land of Mizraim. But his heart was divided, because he did not believe them. [JERUSALEM. And his heart was divided.] And they told him all the words of Joseph which he had spoken to them. And when he saw the waggons which Joseph had sent to bring him, the Spirit of Prophecy which had gone up from him at the time that Joseph was sold, returning, rested upon Jakob their father. And Israel said, Many benefits hath the Lord wrought for me; He delivered me from the hand of Esau and from the hand of Laban, and from the hands of the Kenaanites who pursued me; and many consolations have I seen and have expected to see; but this I had not expected, that Joseph my son should yet be alive. I will go now, and behold him before I die. [JERUSALEM. And Israel said, Many benefits and consolations I had hoped to see; but this I had not expected, that, behold, Joseph my son should be yet alive. I will go and see him before I die.]

XLVI. And Israel journeyed with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Izhak. And the Lord spake to Israel in a prophecy of the night, and said, Jakob! and he said, Behold me. And He said, I am God, the God of thy father; fear not to go down into Mizraim on account of the servitude I have decreed with Abraham: for a great people will I make thee there. I am He who in My Word will go down with thee into Mizraim; I will regard the affliction of thy children, and My Word shall bring thee up from thence, and cause thy children to come up; but Joseph shall lay his hand upon thine eyes. And Jakob arose from Beer de Sheba; and the sons of Israel journeyed, with Jakob their father, their little ones, and their wives, in the waggons which Pharoh had sent to carry him. They took their possessions and the substance which they had gotten in the land of Kenaan, and came into Mizraim, Jakob and all his sons with him, his sons and his sons' children with him, his daughters, and the daughters of his sons; and all his seed came with him to Mizraim.

These are the names of the sons of Israel who came into Mizraim. Jakob and his sons. The firstborn of Jakob, Reuben. And the sons of Reuben, Hanok and Phallu Hetsron and Karmi. The sons of Shimeon, Jemuel and Jamin, Ochad, Jakin, Sochar and Shaul: he is Zimri, who made the work of the Kenaanites in Shittim. And the sons of Levi, Gershon, Kehath and Merari. The sons of Jehuda, Er, Onan, Shelah, Pherets, and Zarach. But Er and Onan died, on account of their evil work in the land of Kenaan; and Shelah and Zarach had no children in the land of Kenaan; but the sons of Pherets who went down to Mizraim were Hetsron and Chamul. The sons of Issakar, sages, and masters of reasoning, their names were Tola, Phua, Job, and Shimron The sons of

Zebulon, merchants, masters of commerce nourishing their brethren, the sons of Issakar, and receiving a reward like theirs; and their names were Sered, Elon, and Jahleel. These are the sons of Leah, whom she bare unto Jakob in. Padan Aram, with Dinah his daughter; all the souls of his sons and his daughter; thirty and three. And the children of Gad, Sephon, Haggi, Suni Ezbon, Eri, Arodi, and Areli. The children of Asher, Yimna, Yishvah, Yishvi, Beriah and Serach their sister, who was carried away while alive into the Garden (of Eden), because she had announced to Jakob that Joseph still lived. It was she who saved the inhabitants of (the city) Abel from the judgment of death, in the days of Joab. The sons of Beriah who went down into Mizraim were Heber and Malkiel. These are the children of Zilpha, whom Laban gave to Leah his daughter, and she bare them to Jakob; sixteen souls. The sons of Rahel, wife of Jakob, Joseph and Benjamin. And to Joseph were born two sons in the land of Mizraim, whom Asenath the daughter of Dinah, educated in the house of Potiphera prince of Tanis, bare, Menasheh and Ephraim. The sons of Benjamin, ten; and their names, according to the interpretation of Joseph his brother: Bela,[2] <\l > who was swallowed up from him; Beker, who was the chosen of his mother; Eshbal, who went into captivity; Gera, who became a sojourner in a foreign land; Naaman, who was pleasant and honourable; Achi, who had a (twin) brother, the son of his mother; Rosh, who was a chief in his father's house; Muppim, who was sold into Muph; Chuppim, because at the time that he was separated from him he was the son of eighteen years and was eligible for marriage (Chupha,thalamus nuptialis) ; and Ared, who descended into Mizraim. These are the children of Rahel who were born unto Jakob, all the souls fourteen. The sons of Dan, able men (or armed) and merchants, of whose numbers there is no end (or sum). And the sons of Naphtali, Jakzeel, Guni, Jetser, and Shillem. These are the sons of Bilhah whom Laban gave to Rahel his daughter; and she bare them unto Jakob, all the souls seven. All the souls which went into Mizraim with Jakob which had come forth from his thigh; besides the wives of Jakob's sons, all the souls were sixty and six. But the sons of Joseph who were born to him in Mizraim were two souls; and Joseph who was in Mizraim, and Jokebed the daughter of Levi, who was born among the hills in their journey to Mizraim, the sum of all the souls of the house of Jakob who came into Mizraim, seventy. And he sent Jehuda before him to Joseph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshena. And they came to the land of Goshen. [JERUSALEM. To prepare him a place of habitation in Goshena.] And Joseph made ready his chariot, and went up to meet Israel his father in Goshen; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him. And Israel said to Joseph, If at this time I die, I am Comforted: for with the death that the righteous die shall I die, after seeing thy face, because thou art yet alive. And Joseph said to his brethren and his father's house, I will go up and tell Pharoh, and say to him, My brethren and my father's house from the land of Kenaan have come to me. The men are pastors of sheep; for they are men, the masters of flocks; and their sheep and oxen and all which they have, they have brought. And it must be, when Pharoh calleth you, and saith, Tell me, what is your work? you must say, Thy servants have been masters of flocks from our youth until now: that you may dwell in the land of Goshen; because the Mizraee reject[3] <\l > all shepherds.

XLVII. And Joseph came and informed Pharoh, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen. And from the extreme of his brethren he took five men, Zebulon, Dan,

Naphtali, Gad, and Asher, and resented them before Pharoh. And Pharoh said to Joseph's brethren, What is your work? And they said to Pharoh, Thy servants are pastors of sheep, both we and our fathers. And they said to Pharoh, To dwell in the land are we come, because there is no place of pasture for thy servants' sheep, for the famine hath prevailed in the land of Kenaan; let thy servants therefore now dwell in the land of Goshen. And Pharoh spake to Joseph, saying, Thy father and thy brethren have come to thee. The land of Mizraim is before thee. In the fairest part of the land make thy father and thy brethren to dwell: let them dwell in the land of Goshen. And if thou know any among them men of ability, appoint them masters over my flocks. And Joseph brought Jakob his father, and presented him before Pharoh. And Jakob blessed Pharoh, and said, May it please the Almighty that the waters of Nilos may be replenished, and may the famine pass away from the world in thy days! And Pharoh said to Jakob, How many are the days of the years of thy life? And Jakob answered Pharoh, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers in the days of their pilgrimage. And Jakob blessed Pharoh, and went out from before Pharoh. And Joseph brought his father and brethren to dwell, and gave them a possession in the land of Mizraim, in a goodly part of the country, in the country of Pilusin, as Pharoh had commanded. [JERUSALEM. Pelusim.] And Joseph sustained his father and his brethren and all his father's house with bread, according to the need of their families. But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mizraim failed, and the dwellers in the land of Kenaan, in presence of the famine. And Joseph collected all the money which was found in the land of Mizraim, and in the land of Kenaan, for the corn which he sold to them; and Joseph brought the money into the treasure-house of Pharoh. And the money was finished from the land of Mizraim, and from the land of Kenaan; and the Mizraee came to Joseph, saying, Give us bread; why should we die before thee? for all our money is finished. [JERUSALEM. And hath failed.] And Joseph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses; and he sustained them with bread for all their flocks for that year And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my lord, that the money is finished and my lord hath the flocks of cattle: there is nothing left us before my lord except our bodies, and our land. Why should we die and thine eye seeing (it), both we and our land also? Buy us, and our land, for bread, and we and our land will be servants of Pharoh, and give the seed of corn, that we may live and not die, and the land be not desolated. And Joseph bought all the land of Mizraim for Pharoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharoh. And the people of a province be removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Joseph, that they might not be called wanderers: therefore he made them migrate from one end of Mizraim to the other. [JERUSALEM. And the people who were dwelling in the province he removed into the city; and the people who dwelt in the city he removed into the province, that they might not deride the sons of Jakob, and call them Galilean (wandering) guests.] Only the land of the priests he bought not because they had considered him innocent at the time when his master was seeking to put him to death, and they had delivered him from the judgment of

death: and besides he had said that a portion should be given them from Pharoh. So they ate the portion which Pharoh gave them, and sold not their land. And Joseph said to the people, Behold, I have this day bought you and your land for Pharoh: behold, (I give) you seed corn to sow the land; and at the time of the ingathering of your produce you shall give the fifth part to Pharoh, and four parts shall be yours, for the seeding of your land, and for food and for provision for your houses and little ones. And they said, Thou hast preserved us: let us find favour in the eyes of my lord, and we will be Pharoh's servants. And Joseph established it a law unto this day over the land of Mizraim to take to Pharoh a fifth part of the produce, except only the land of the priests which was not Pharoh's. And Israel dwelt in the land of Mizraim, and they built there schools and mansions in the land of Goshen, and inherited therein fields and vineyards; and they increased and multiplied greatly.

[1] <\l > "let it not be hard in your eyes."

[2] <\l > The roots of these names have the meanings here assigned. P 5 [3] <\l > Or, "keeping at a distance from."

B-GENISIS 47-50

Pgs. 326-344

Ch 47-50

SECTION XII.

VAYECHI. And Jakob lived in the land of Mizraim seventeen years. And the sum of the days of Jakob, of the days of his life, was a hundred and forty and seven years. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before thee, put thy hand on the place of my circumcision, and deal with me in goodness and truth, That thou wilt not bury me in Mizraim, that I may sleep with my fathers, and thou mayest carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand; but said, I will do according to thy word. And he said, Swear tome: and he sware to him. And immediately the Glory of the Shekina of the Lord was revealed to him, and Israel worshipped upon the pillow[1] <\l > of the bed. [JERUSALEM. And Israel praised upon the head of the couch.]

XLVIII. And after these things it was told Joseph, Behold, thy father is lying ill. And he took his two sons with him., Menasheh and Ephraim. And it was announced to Jakob, saying, Behold, thy son Joseph hath come to thee: and Israel strengthened himself, and sat upon the bed. And Jakob said to Joseph: El Shadai revealed Himself to me at Luz, in the land of Kenaan, and blessed me. And He said to me, Behold, I will increase thee and multiply thee, and make thee an assemblage of tribes, and will give this land to thy sons after thee for an everlasting inheritance. And now, thy two sons who have been born to thee in the land of Mizraim before I came to thee into Mizraim are mine; Ephraim and Menasheh as Reuben and Shimeon shall be reckoned unto me. And thy children whom thou mayest beget after them shall be thine; by the name of their brethren shall they be called in their inheritance. And I beseech thee to bury me with my fathers. Rahel died by me suddenly in the land of Kenaan, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bethlechem. And Israel looked at the sons of Joseph and said, From whom are these born to thee? And Joseph answered his father, They are my sons which the Word of the Lord gave me according to this writing, according to which I took Asenath the daughter of Dinah thy daughter to be my wife. And he said, Bring them now near to me, and I will bless them. But Israel’s eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them. And Israel said to Joseph, To see thy face I had not reckoned, but, behold, the Lord hath also showed me thy sons. And Joseph brought them out from (between) his knees, and worshipped on his face upon the ground. And Joseph took both of them, Ephraim on his right side, which was Israel’s left, and Menasheh on his left side, which was Israel’s right, and brought them to him. And Israel stretched out his right hand and laid it upon the head of Ephraim, though be was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn. [JERUSALEM. He altered his hands.] And he blessed Joseph, and said: The Lord, before whom my fathers Abraham and Izhak, did serve; the Lord who hath fed me since I have

been unto this day, be pleased that the angel whom thou didst ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, and the names of my fathers Abrabam and Izhak. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth. And Joseph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh. And Joseph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head. But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the nations. And he blessed them in that day, saying, In thee, Joseph my son, shall the house of Israel bless their infants in the day of their circumcision, saying, The Lord set thee as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim shall be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh. And Israel said to Joseph, Behold, my end cometh to die. But the Word of the Lord shall be your Helper, and restore you to the land of your fathers; and I, behold, I have given to thee the city of Shekem, one portion for a gift above thy brethren, which I took from the hand of the Amoraee at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow. [Jerusalem. And I, behold, I have given thee one portion. above thy brethren, the robe of the first Adam. Abraham the father of my father took it from the hands of Nimrod the Wicked, and gave it to Izhak my father; and Izhak my father gave it to Esau, and I took it from the hands of Esau my brother, not with my sword nor with my bow, but through my righteousness and my good works.]

XLIX. And Jakob called his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of Israel gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of the Lord, (though) the end for which the king Meshiha is to come had been concealed from him. Then said he, Come, and I will declare to you what shall befall you at the end of the days. Gather yourselves together and hear, ye sons of Jakob, and receive instruction from Israel your father.

Reuben thou art my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts To thee belonged the birthright, and the high priesthood, and the kingdom: but because thou hast sinned, my son, the birthright is given to Joseph, and the, kingdom to Jehuda, and the priesthood to Levi. I will liken thee to a little garden in the midst of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Reuben my son, for thou hast sinned, and add not; that wherein thou hast sinned it may be forgiven thee; for it is reckoned to thee as if thou wentest in to have to do with the wife of thy father at the time that thou didst confound my bed upon which thou wentest up.

Shimeon and Levi are brothers of the womb;[2] <\l > their thoughts are of sharp weapons for rapine. In their counsel my soul bath not had pleasure, and in their gathering against Shekem. to destroy it mine honour was not united; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall[3] <\l > of their adversary. And Jakob said, Accursed was the town of Shekem. when they entered within it to destroy it in their violent wrath; and their hatred

against Joseph, for it was relentless. If, said Jakob, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shimeon into two portions; one part shall come to them out of the inheritance of the sons of Jehuda, and one part from among the rest of the tribes of Jakob; and the tribe of Levi I will disperse among all the tribes of Israel.

Jehuda, thou didst make confession in the matter of Tamar: therefore shall thy brethren confess[4] <\l > thee, and shall be called Jehudain from thy name. Thy hand shall avenge thee of thy adversaries, in throwing arrows upon them when they turn their backs before thee; and the sons of thy fathers shall come before thee with salutations. I will liken thee, my son Jehuda, to a whelp, the young of a lion; for from the killing of Joseph my son thou didst uplift thy soul, and from the judgment of Tamar thou wast free. He dwelleth quietly and in strength, as a lion; and as an old lion when he reposeth, who may stir him up? Kings shall not cease, nor rulers, from the house of Jehuda, nor sapherim teaching the law from his seed, till the time that the King the Meshiha, shall come, the youngest of his sons; and on account of him shall the peoples flow together How beauteous is the King, the Meshiha who will arise from the house of Jehuda! He hath girded his loins, and descended, and arrayed the battle against his adversaries, Slaying kings with their rulers; neither is there any king or ruler who shall stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the outpressed juice of grapes. How beautiful are the eyes of the king Meshiha, as the pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and his teeth, purer than milk, cannot eat that which is stolen or torn; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.

Zebulon shall dwell upon the banks of the sea, and have dominion over the havens he will surmount the breakers of the sea with ships and his border extend unto Zidon.

Issakar is an ass in the law; a strong tribe, knowing the order,[5] <\l > of the times; and he lieth down between the, limits of his brethren. And he saw the rest of the world to come that it is good, and the portion of the land of Israel that it is pleasant; therefore bowed he his shoulders to labour in the law, and unto him shall come his brethren bearing presents. From the house of Dan there is to arise a man who will judge his people with the judgment of truth. All the tribes of Israel will hearken to him together. A chosen man shall arise from the house of Dan, like the basilisk which lieth at the dividing of the way, and the serpent’s head which lurketh by the way, that biteth the horse in his heel, and the master from his terror is thrown backward. Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards. When Jakob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Thy salvation have I waited, and will look for, 0 Lord; for Thy salvation is the salvation of eternity. The tribe of Gad with the rest of the tribes will, armed, pass over the streams of Arnona and subdue before them the pillars of the earth, and armed will they return into their limits with much substance and dwell in peace beyond the passage of Jardena; for so will they choose, and it shall be to them to receive their inheritance.

Happy is Asher whose fruitage is plenteous, and whose land aboundeth in balsams and costly perfumes.

Naphatalis a swift messenger, like a hind that runneth on the tops of the mountains, bringing good tidings: he it was who announced that Joseph was living; he it was who hasteneth to go into Mizraim, and bring the contract of the double field in which Esau had no portion;[6] <\l > and when he shall open his mouth in the congregation of Israel to give praise, he shall be the chosen of all tongues. Joseph, my son, thou bast become great; Joseph, my son, thou hast become great and mighty; the end (determined) on thee was (that thou shouldst) be mighty, because thou didst subdue thy inclination in the matter of thy mistress, and in the work of thy brethren. Thee will I liken to a vine planted by fountains of water, which sendeth forth her roots, and overrunneth the ridges of stone, and covereth by her branches all unfruitful trees; even so didst thou my son Joseph subject by thy wisdom and thy good works all the magicians of Mizraim; and when, celebrating thy praises, the daughters of princes walking on the high places cast before thee bracelets and chains of gold, that thou shouldst lift up thine eyes upon them, thine eyes thou wouldst not lift up on one of them, to become guilty in the great day of judgment. And all the magicians of Mizraim were bitter and angry against him, and brought accusations against him before Pharoh, expecting to bring him down from his honour They spake against him with the slanderous tongue[7] <\l > which is severe as arrows. But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Jakob, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Israel. From the Word of the Lord shall be thy help; and He who is called the All-Sufficient shall bless thee with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which thou wast suckled, and the womb in which thou didst lie, The blessings of thy father be added to the blessings wherewith my fathers Abraham and Izhak have blessed me, and which the princes of the world Ishmael and Esau and all the sons of Keturah have desired: let all these blessings be united, and form a diadem of majesty for the head of Joseph, and for the brow of the man who became chief and ruler in Mizraim, and the brightness of the glory of his brethren.

Benjamin is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of the Lord of the world, and the house of the sanctuary be builded in his inheritance. In the morning will the priests offer the lamb continually until the fourth hour, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.

[Jerusalem Targum. And our father Jakob called his sons, and said to them, Gather together, and I will teach yon the concealed end, the secret mysteries, the recompense of reward for the just, and the punishment of the wicked, and the blessedness of Eden, what it is. And the twelve tribes of Jakob assembled and surrounded the golden bed whereon our father Jakob lay, desiring that he should teach them (at the) end in benediction and consolation. Then was revealed to him the secret that had been hidden from him, and then was opened the door which had been shut to him. Our father Jakob turned therefore and blessed his sons, every man according to his good did he bless him.

[When the twelve tribes of Jakob were assembled, and surrounded the golden bed whereon our father Jakob lay, they expected that he would make known to them the order of blessing and consolation: but they were hidden from him. Our father Jakob answered and said to them: From

Abraham my father’s father arose the profane Ishmael and all the sons of Keturah; and from Izhak my father arose the profane Esau, my brother; and I am afraid lest there should be among you a man whose heart is separated from his brethren to go and worship before strange idols. The twelve tribes of Jakob answered all together, and said, Hear us, Israel our father! The Lord our God is one Lord! And Jakob our father answered, and said, May His Great Name be blessed for ever and ever!

[REUBEN,my firstborn art thou, my strength, and the beginning of my sorrow. To thee my son Reuben would it have pertained to receive three portions above thy brethren, birthright, priesthood, kingdom: but because thou hast sinned, Reuben, my son, the birthright is given unto Joseph, the kingdom to Jehuda, and the high priesthood to the tribe of Levi. I will liken thee, my son Reuben, to a little garden into the midst of which there enter rapid torrents, which it cannot bear, but is carried away before them. Be repentant then, my son Reuben, with good works, for thou hast sinned; and sin no more, that that which thou hast sinned may be forgiven thee.

[5. Shimeon and Levi are brothers of the womb, men who are masters of sharp weapons; they made war from their youth; in the land of their adversary they wrought out the triumphs of war. In their counsels my soul found no pleasure; and in their gathering together at the city of Shekem to destroy it, they were not favourable to my honour; for in their anger they slew kings with princes, and in their wilfulness they sold Joseph their brother, who is compared to the ox. Accursed was the town of shekem when Shimeon and Levi entered to destroy it in their wrath, for it was strong, and in their anger, for it was cruel. And Jakob our father said, If these remain together, no people or kingdom can stand before them. I will divide the tribe of Shimeon, that they may become preachers and teachers of the law in the congregation of Jakob; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel

[8. JEHUDA, thee shall all thy brethren praise, and from thy name shall all be called Jehudaee; thy hand shall avenge thee of thy adversaries; all the sons of thy father shall come before thee with salutation. I will liken thee, my son Jehuda, to a whelp the son of a lion: from the slaying of Joseph thou wast free, from the judgment of Tamar thou, my son, wast acquitted. He remaineth tranquil in the midst of war, as the lion and as the lioness; nor is there people or kingdom that can stand against thee. Kings shall not cease from the house of Jehuda, nor sapherim teaching the law from his children’s children, until the time that the King Meshiha shall come, whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient. How beauteous is the King Meshiha, who is to arise from the house of Jehuda!

[Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones; his garments will be dipped in blood, and he himself be like the juice of the winepress. More beautiful are the eyes of the king Meshiha to behold than pure wine; they will not look upon that which is unclean, or the shedding of the blood of the innocent. His teeth are employed according to the precept rather than in eating the things of violence and rapine; his mountains shall be red with vines, and his presses with his wine, and his hills be white with much corn and with flocks of sheep.

[14. ISSAKAR is a strong tribe, and his limits shall be in the midst between two boundaries. And he saw the house of the sanctuary, which is called Quietness,[8] <\l > that it is good, and the land

that its fruits are rich; and bared his shoulders to labour in the law, and to him shall be all his brethren bringing tribute.

[17. (Of DAN) He will be the deliverer who is to arise, strong will he be and elevated above all kingdoms. And be will be like the serpent that lieth in the way, and the basilisk which lurketh at the dividing of the road, which striketh the horse in his heel, and thinketh by the terror of him to throw his rider backward. He is Shimshon bar Manovach, who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes. Our father Jakob said, My soul hath not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which Thou hast said in Thy Word shall come for Thy people the sons of Israel, for this Thy Redemption my soul hath waited.

[19. From the house of GAD will go forth hosts arrayed in arms. They will bring Israel over Jardena put them in possession of the land of Kenaan, and afterwards return in peace to their tabernacles.

[Of happy Asher how fertile is the land! His land shall satisfy with dainties the kings of the sons of Israel.

[Naphtali is a swift messenger declaring good tidings. He first declared to our father Jakob that Joseph was yet in life, and he went down to Mizraim in a little time, and brought the contract of the Double Field from the palace of Joseph. And when he openeth his mouth in the congregation of Jakob, his tongue is sweet as honey.

[22. My son who hast become great, JOSEPH, my son, who hast become great, and waxed mighty, that thou wouldst become mighty was foreseen. Thee, Joseph, my son, will I liken to a vine planted by fountains of water, which sendeth her roots into the depth and striketh the ridges of the rocks, uplifting herself on high and surmounting all the trees. So hast thou, 0 Joseph my son, risen by thy wisdom above all magicians of Mizraim, and all the wise men who were there, what time thou didst ride in the second chariot of Pharoh, and they proclaimed before thee and said, This is the father of the king, Long live the, father of the king Great in wisdom, though few in years. And the daughters of kings and of princes danced before thee at the windows, and beheld thee from the balconies, and scattered before thee bracelets rings collars, necklaces, and all ornaments of gold, in hope thou wouldst uplift thine eyes and regard one of them. But thou my son Joseph wast far from lifting thine eyes on any one of them, though the daughters of kings and of princes spake one to another, This is the holy man Joseph, who walks not after the sight of his eyes nor after the imagination of his heart; because the sight of the eyes and the imagination of his heart make the son of woman to perish from the world. Therefore will arise from thee the two tribes Menasheh and Ephraim, who shall receive portion and inheritance with their brethren in the dividing of the land. The magicians of Mizraim and all the wise men spake against him, but could not prevail over him; they spake evil of him before his lord, they accused him before Pharoh king of Mizraim, to bring him down from his dignity; they spake against him in the palace of Pharoh with a slanderous tongue severe as arrows. But the strength of his confidence[9] <\I > remained in both his hands and his arms, and he sought mercy from the strength of his father Jakob, under the arms of whose power the tribes of Israel are led, and do come. Blessed are the breasts that suckled thee, and the womb in which thou didst lie. The blessing of thy father be added upon thee, upon the blessings wherewith thy fathers Abraham and Izhak who are like mountains blessed thee, and upon the

blessing of the four mothers' Sarah, Rivekah, Rahel, and Leah, who are like hills; let all these blessings come, and make a diadem of majesty upon the head of Joseph, and upon the crown of the man who became a chief and ruler in the land of Mizraim, and the brightness of the glory of his brethren.

[17. (Of BENJAMIN) I will liken him to a ravening wolf. In his limits will the sanctuary be builded, and in his inheritance the glory of the Shekina of the Lord will dwell. In the morning will the priests offer the continual lamb and its oblations, and at the going down of the sun will the priests offer the continual lamb and its oblations, and at evening divide the offerings of the sons of Israel.]

All these Tribes of Israel are twelve: they are all righteous together, and this it is which their father spake to them, and blessed them; according to his blessing blessed be each man. And be commanded them and said to them, I am to be gathered to my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitah, in the cave that is in the Double Field over against Mamre in the land of Kenaan; for Abraham bought the field of Ephron the Hitah for an inheritance of burial. There they buried Abraham, and Sarah his wife; there they buried Izhak , and Rivekah his wife; and there I buried Leah: the purchase of the field, and the cave that it is in, of the sons of Hitah And Jakob ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people

L. And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Jehuda, the strength of his brethren. He answered and said to his brethren, Come, and let as raise up to our father a tall cedar whose head shall reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.

[Jerusalem. And Joseph laid him on a couch of ivory which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael there stood the Lion Jehuda, the strength of his brethren. And Jehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head shall reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him.] And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Jakob the Holy, whose righteousness turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness of Jakob forty years are withheld from Mizraim, and there came famine but for two years only.[10] <\l > And the days of his mourning passed. And Joseph

spake with the lords of the house of Pharoh, saying If I may find favour in your eyes, speak now in the hearing of Pharoh, saying, My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kenaan there shalt thou bury me. And now let me go up and bury my father, and I will return. And Pharoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father; and all the servants of Pharoh, the elders of his house, and all the elders of the land of Mizraim, went up with him. And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen. And there went up with him chariots and horsemen and a very great host. And they came to the threshing floor of Atad, which is beyond the Jardena, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days. And the inhabitants Of the land of Kenaan beheld the mourning at the threshing floor of Atad, and they loosed the girdles of their loins in honour of Jakob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the, place Abel Mizraim, which is on the other side of Jardena. And his sons did for him as he had commanded them. But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Izhak his father; and the sons of Esau buried his body in the double field, and afterward the sons of Jakob buried him in the cave of the double field; in the field which Abraham bought for an inheritance-sepulchre, of Ephron the Hitah, over against Mamre. And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father. And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph ill bring upon us all retaineth enmity against us, and will bring upon us all the evil that we did him. And they instructed Bilhah to say to Joseph, Thy father commanded before his death to speak to thee, Thus shall you say to Joseph, Forgive now the guilt of thy brethren and their sin, for They committed evil against thee; but forgive, I beseech thee, the guilt of the servants of the God of thy father. [JERUSALEM. And they instructed the tribe of Bilhah the handmaid of Rahel to say, Thy father before he was gathered commanded, saying.] And Joseph wept when they spake with him. And his brethren came also, and bowed themselves before him, and said, Behold, we are thy servants. And Joseph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before the Lord. [Jerusalem. And Joseph said to them, Fear not, for the evil that you did me Hath ended. Are not the thoughts of the sons of men before the Lord?] You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of the Lord thought on me for good; for my father hath caused me to sit at the head, and on account of his honour I received; but now not for the sake of my (own) righteousness or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Jakob, And now fear not; I will sustain you and your little ones. And he comforted them, and spake consolation to their heart. And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third

generation; also the sons of Makir the son of Menasheh, when they were born, were circumcised by Joseph. And Joseph said to his Brethren Behold, I die the Lord remembering will remember you and will bring you up from this land, into the land Which He sware to Abraham, to Izhak, and to Jakob. And Joseph adjured the sons of Israel to say to their sons Behold, you will be brought into servitude in Mizraim ; but you shall not presume to go up out of Mizraim until the time that two Deliverers shall come, and say to you, Remembering, remember ye the Lord. And at the time when ye go up ye shall carry up my bones from hence. And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nilos of Mizraim. [Jerusalem. And they embalmed him, and laid him in an ark in the land of Mizraim.[11] <\l >

END OF THE TARGUM OF PALESTINE ON THE SEPHER BERESHITH.

[1] <\l > Or, “head”

[2] <\l >Achin telamin, “fratres uterini.”- Castel,3903 [3] <\l > Or, “destroyed the oxen.”

[4] <\l > Or, “praise.”

[5] <\l > Or, “intention.”

[6] <\l > See the next chapter

[7] <\l > “With triple tongue.” Compare the Targum on Psalm ci. 5; Psalm exl. 11; Eccles. x. 11; and our introduction pg.12 [8] <\l > Menucha [9] <\l > Or, “fidelity.”

[10] <\l > Fiction

[11] <\l > The Jerusalem Talmud records the tradition that “the Egyptians enclosed the body of Joseph in a metal coffin, and buried it in the Nile, that thereby the waters of the river might be blessed;” and that at the Exodus the coffin was recovered. --Sotah, 10

B-GENISIS 6-11

SECTION II.

TOLEDOTH.

VI. (9) These are the genealogies of the race of Noah. Noah was a just man, complete in good works in his generation, (and) in the fear of the Lord walked Noah. And Noah begat three sons, Shem, Cham, and Japheth. And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness before the Lord; and the earth was filled with rapine. [JERUSALEM. And the earth was filled with violences and frauds.] And the Lord beheld the earth; and, lo, it was corrupt; for all flesh had every one corrupted his way upon the earth. And the Lord said to Noah, The end of all flesh cometh before Me, because the earth is filled with rapine by their evil works; and, behold, I will destroy them with the earth. Make thee an ark of the wood of cedars; a hundred and fifty cells shalt thou make to the ark in its left side, and thirty and six in its breadth; and ten cabins in the midst, to lay up in them provision; and five repositories on the right, and five on the left; and thou shalt protect it within and without a pitch. Go thou unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you: with the measure of a cubit (or span) shalt thou complete it above. And a door shalt thou set in the side of the ark; and with dwelling-places, inferior, second, and third, shalt thou make it. And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which hath in it the spirit of life from under the heavens: whatever is upon the earth shall be swept away. But I will establish my covenant with thee; and thou shalt go into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. And of all that liveth of all flesh, two of every (kind) shall go into the ark, to be preserved alive with thee: male and female shall they be. Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) shall enter to thee by the hand of the angel, who will take and cause them to enter to thee, to be preserved. And thou, take to thee of all food that is eaten, and let it be to thee and to them for food. And Noah did according to all that the Lord had instructed him.

VII. And the Lord said to Noah, Enter, thou, and every one of thy house, into the ark; for thee have I seen righteous before me in this generation. Of all clean cattle take thou seven by seven, male and female, and of all cattle not clean, two (and two), male and female. But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth. For, behold, I give you space of seven days; if they will be converted, it shall be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth forty days and forty nights, and will destroy all bodies of man and of beast upon the earth. And Noah did acccording to all that the Lord had commanded him. And Noah was the son of six hundred years when the deluge of waters was upon the earth. And Noah entered, with his sons and his wife and the wives of his sons with him, into the ark, from before the waters of the deluge. Of all cattle clean, and of cattle unclean, of birds, and of whatever creepeth upon the earth, two and two they entered unto Noah into the ark, male and female, as the Lord had instructed Noah. And it was at

the time of seven days after the conclusion of the mourning for Methushelach, that the Lord beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly from the heavens upon the earth. In the six-hundredth year of the life of Noah, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened. [JERUSALEM. And the windows of heaven were opened.] And the rain came down upon the earth forty days and forty nights. In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark: they, and every animal after his kind, and all cattle after their kind, and every reptile that creepeth upon the earth after his kind, and every fowl after its kind, every bird which flieth. And they entered to Noah into the ark, two and two of all flesh in which was the breath of life. And they coming entered, male and female, of all flesh unto him, as the Lord had instructed him; and the Word of the Lord covered over the door of the ark upon the face thereof. [JERUSALEM. And the Word of the Lord was merciful upon him.] And there was a flood forty days upon the earth, and the waters were multiplied and bare up the ark, and it was lifted from the earth. And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters. And the waters prevailed greatly upon the earth, and all the high hills which were under the heavens were covered: fifteen cubits higher did the waters prevail, and the mountains were covered. And all flesh expired which moveth upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moveth upon the earth, and all the sons of men,--every thing in whose nostrils was the breath of life, of all on the dry land, died. And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wingeth in the air of heaven, perished from the earth; and Noah only was left, and they who were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

VIII. And the Lord in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and the Lord caused the wind of mercies to pass over the earth, and the waters were dried. [JERUSALEM. And He remembered in His mercies the good which was with Noah. And the Lord caused the wind of mercies.] And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven. And the waters returned from being on the earth, going and returning. And the waters were minished at the end of a hundred and fifty days. And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron; the name of the one mountain is Qardania, and the name of the other mountain Irmenia; and there was builded the city of Armenia in the land of the east. And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen. And it was at the end of forty days, and Noah opened the aperture of the ark which he had made. And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth. And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth. And the dove found no rest for the sole of the foot, and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand, and took and brought her unto him into the ark. And he prolonged (waited) yet seven days, [JERUSALEM. And he began to number,] and again he sent the dove

from the ark. And the dove came to him at the evening time, and, behold, a leaf of olive gathered, broken off, she brought in her mouth, and which she had taken from the Mount of the Meshiha. And Noah understood that the waters had lightened from being on the earth. And he prolonged yet seven days, and added to send forth the dove; but she added not to return to him again. And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth. And Noah removed the covering of the ark, and saw the faces of the ground to be dried. And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry. And the Lord spake with Noah, saying: Go forth from the ark, thou, and thy wife, and thy sons, and the wives of thy sons, with thee. Every living animal that is with thee of all flesh, of fowl, of cattle, and of every reptile that creepeth on the earth, bring forth with thee, that they may produce in the earth, and spread abroad and multiply on the earth. And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. Every animal, every reptile, and every bird, which moveth upon the earth, according to its seed, went forth from the ark. And Noah builded the altar before the Lord; that altar which Adam had builded in the time when he was cast forth from the garden of Eden, and had offered an oblation upon it; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilded it; and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And the Lord accepted his oblation with favour: and the Lord said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of man is evil from his youth; neither will I add to destroy whatever liveth as I have done. Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights shall not fail. [JERUSALEM. Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights shall not cease.]

IX. And the Lord blessed Noah, and his sons, and said to them, Spread forth and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and on every fowl of the heavens; of all that the earth swarmeth forth, and all the fishes of the sea, into your hand are they delivered. Every moving thing which liveth to you shall be for food: as the green herb have I given to you the whole. But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you shall not eat. But the blood of your lives I will I require of every animal which hath killed a man, I will require that it be put to death on his account. And from the hand of the human being, from the hand of the man who hath shed the blood of his brother, will I require the life of man. Whoso sheddeth the blood of man, the judges, by witnesses, shall condemn him unto death; but he who sheddeth it without witnesses, the Lord of the world will bring punishment on him in the day of the great judgment; because in the image of the Lord He made man. And you, spread yourselves abroad and multiply; bring forth in the earth, and increase in it. And the Lord spake to Noah, and to his sons with him, saying, I, behold, I establish my covenant with you, and with your children after you; and with every living soul that is with you, of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth. And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood; and there shall not again be a flood to destroy the earth. And the Lord said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world. I have set My Bow in the cloud, and it shall be for a

token of the covenant between My Word and the earth. And it shall be that when I spread forth My glorious cloud over the earth, the bow shall be seen in the day (time), while the sun is not sunk (or hidden) in a cloud. And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there shall not be the waters of a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and every living soul of all flesh that is upon the earth. And the Lord said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word for all flesh that is upon the earth. And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan. These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth. And Noah began to be a man working in the earth. [JERUSALEM. And Noah began to be a righteous man, and he planted a vineyard.] And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flouished in a day; and its grapes became ripe, and he pressed them out. And he drank of the wine and was drunken; and he made himself naked in the midst of his tent. And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren. And he said, Blessed be the Lord, the God of Shem, whose work is righteous; and therefore shall Kenaan be servant unto him. The Lord shall beautify the borders of Japhet, and his sons shall be proselyted and dwell in the schools of Shem, and Kenaan shall be a servant to them. And Noach lived after the deluge three hundred and fifty years. And all the days of Noach were nine hundred and fifty years; and he died.

X. These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge. The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki. And the sons of Gomer, Ashkenaz, and Riphath, and Togarma. And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.

[JERUSALEM. The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki. And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia. And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia.] From these were distributed the tribes of the islands of the Gentiles, every one according to his language, to his kindred in their nations. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan. And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag. And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the Lord in the earth. He was a mighty rebel before the Lord; therefore it is said, From the day that the world was created there hath not been as Nimrod, mighty in hunting, and a rebel before the Lord. And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land

of Pontos. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the Lord thereupon gave him a place; and he builded four other cities, Nineveh and Pelatiath, Kartha and Parioth. And Talesar, which was builded between Nineveh and Hadiath; that is a great city. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee, and the Pathrosim, and the Nasiotaee, and the Pantapolotee, from whom went forth the Philistaee and the Kaphodikaee.

[JERUSALEM. 9. He was mighty in hunting and in sin before the Lord; for he was a hunter of the sons of men in their languages. And he said to them, Leave the judgments of Shem, and adhere to the judgments of Nimrod. On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the Lord 10. And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel. 11. From that land he went out towards Athur, and builded Nineveh, and Pelatiath-Kartha, and Hadiath.....And Talesar, between Nineveh and Hadiath, which is a great city.....13. And Mizraim begat the Mariotaee, and Pentepolitaee, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaee.] And Kenaan begat Zidon his firstborn, and Heth, and the Jebusaee, and the Emoraee, and the Gergeshaee, and the Hivaee, and the Irkaee, and the Antosaee, and the Lutasaee, and the Chomtsaee, and the Antekoee; and after then the seed of the Kenaanaee were scattered.

[JERUSALEM. 17. And the Tripolaee, and the Arkaee, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, after then, were distinguished the islands of the peoples.] And the limit of the Kenaanaee was from Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people.] And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Japheth, great in the fear of the Lord. The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram. Arphakshad begat Shelach, and Shelach begat Eber. And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and the name of the other Joktan. And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and Harodam, and Uzal, and Dikla, and Oval, and Avimael, and Sheba, and Ophir, and Havila, and Jobab. All these are the sons of Joktan. And the house of their dwelling was from Mesha, by which thou goest up to Sepharvae, a mountain of the east. These are the sons of Shem, according to their houses, in the dwelling of their lands, according to the kindred of their people. These are the houses of the sons of Noah, according to their houses in their peoples, and from them are the peoples distinguished in the earth after the deluge.

XI. And all the earth was (of) one language, and one speech, and one counsel. In the holy language spake they, that by which the world had been created at the beginning. And it was while they were journeying from the east that they found a plain in the land of Bavel, and dwelt there.

[JERUSALEM. And all the inhabiters of the earth were (of) one language, and of one speech, and one counsel: for they spake the holy language by which the world was created at the beginning: while their hearts erred afterwards from the Word of Him who spake, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.] And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone,

and slime for cement. And they said, Come, we will build us a city and a tower, and the head of it shall come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth. And the Lord was revealed to punish them for the work of the city and the tower which the sons of men builded.

[JERUSALEM. And they said, Come now, and we will build us a city and a tower, and the head of it shall reach to the summit of the heavens, and we will make us in it a house of worship at the top,.....and we will put a sword in his hand, lest there be set against him the array of war, before we be scattered upon the face of all the earth.] And the Lord said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine. And the Lord said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbour. And the Word of the Lord was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbour would say: but one slew the other; and they ceased from building the city. Therefore He called the name of it Bavel, because there did the Lord commingle the speech of all the inhabitants of the earth, and from thence did the Lord disperse them upon the faces of all the earth.

These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphakshad, two years after the deluge. And Shem lived after he had begotten Arphakshad five hundred years, and begat sons and daughters. And Arphakshad lived thirty and five years, and begat Shelach. And Arphakshad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters. And Shelach lived thirty years, and begat Eber. And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters. And Eber lived thirty-four years, and begat Peleg. And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters. And Reu lived thirty-two years, and begat Serug. And Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor. And Serug lived after he had begotten Nahor two hundred years, and begat sons and daughters. And Nahor lived twenty-nine years, and begat Terah. And Nahor lived after he had begotten Terah one hundred and sixteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram and Nahor and Haran.

These are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And it was when Nimrod had cast Abram into the furnace of fire because he would not worship his idol, and the fire had no power to burn him, that Haran’s heart became doubtful, saying, If Nimrod overcome, I will be on his side: but if Abram overcome, I will be on his side. And when all the people who were there saw that the fire had no power over Abram, they said in their hearts, Is not Haran the brother of Abram full of divinations and charms, and has he not uttered spells over the fire that it should not burn his brother? Immediately (min yad, out of hand) there fell fire from the high heavens and consumed him; and Haran died in the sight of Terah his father, where he was burned in the land of his nativity, in the furnace of fire which the Kasdai had made for Abram his

brother. And Abram and Nahor took to them wives: the name of Abram’s wife was Sara, and the name of the wife of Nahor, Milcha, the daughter of Haran, the father of Milcha and the father of Iska, who is Sara. And Sara was barren, she had no child. [JERUSALEM. And Sara was barren, she had no son.] And Terah took Abram his son, and Lot bar Haran, the son of his son, and his daughter-in-law Sara the wife of Abram his son, and went forth with them from Ura of the Kasdai, to go to the land of Kenaan. And they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years. And Terah died in Haran.

C- Exo_10:1-29; Exo_11:1-10; Exo_12:1-51; Exo_13:1-22

Section XV. Bo El Pharoh

X. AND the Lord spake to Mosheh, Go in unto Pharoh; for I have made strong the design of his heart, and the design of the heart of his servants, to set these My signs among them; and that in the hearing of thy sons and of thy children's children may be told the wonders I have done in Mizraim, and the signs that I set among them, that ye may know that I am the Lord. And Mosheh and Aharon went in unto Pharoh, and said to him, Thus saith the Lord, the God of Israel, How long wilt thou refuse to humble thyself before Me? Let My people go, that they may worship before Me. But if thou refuse to let My people go, behold, to-morrow I bring the locust upon thy borders, and they shall cover the face of the ground, so that it will be impossible to see the ground, and shall destroy the remainder that was spared to you from the hail, and destroy every tree which groweth for you out of the field. And they shall fill thy house, and the houses of all thy servants, and the houses of the Mizraee, (the like of) which neither thy fathers nor thy forefathers have seen since the day that they were upon the earth unto this day. And he turned and went out from Pharoh. And the servants of Pharoh said, How long shall this man be a stumbling-block to us? Let the men be released, that they may worship before the Lord their God. Art thou not aware that by His hand it will be that the land of Mizraim shall be destroyed? And he commanded to bring back Mosheh and Aharon to Pharoh, and said to them, Go, worship before the Lord your God: but who are they that are to go? And Mosheh said, With our children and with our old men will we go; with our sons and with our daughters we will go; with our sheep and with our oxen we will go; for we have a solemn feast before the Lord. And he said to them, So may the Word of the Lord be a help to you: (but) how can I release (both) you and your children? The evil offence is in the look of your faces: (you think to go onward) in the way that you would walk, till the time that you shall have come to the house of the place of your habitation. (It shall be) not so as ye devise; but the men only shall go and worship before the Lord; for that it was which ye demanded. And he drave them out from before the face of Pharoh.

And the Lord spake to Mosheh, Lift up thy hand over the land of Mizraim for the locust, that he may come up over the land of Mizraim, and destroy every herb of the earth, whatsoever the hail hath left. And Mosheh lifted up his rod over the land of Mizraim, and the Lord brought an east wind upon the country all that day and all the night; and in the morning the east wind bare the locust. And the locust came up over all the land of Mizraim, and settled in all the limits of Mizraim exceedingly strong. Before him there had been no locust so hard, nor will there be like him. And he covered the face of all the land, until the land was darkened, and every herb of the ground was consumed, and all the fruit of the tree that the hail had left; and nothing green of tree or herb of the field was left in all the land of Mizraim.

And Pharoh made haste, and sent certain to call Mosheh and Aharon. And he said, I have sinned before the Lord your God and against you. But now, pardon my sin only this once, and pray before the Lord, that He would only remove from me this death. And he went out from Pharoh, and

prayed before the Lord. And the Lord turned a wind from the west of exceeding strength, and it carried away the locust, and bare him to the sea of Suph: there was not one locust left in all the borders of Mizraim. And even such as had been salted in vessels for needed food, those, too, the western wind bare away, and they went. But the Lord strengthened the design of Pharoh's heart, and he would not release the children of Israel.

And the Lord said to Mosheh, Lift up thy hand towards the height of the heavens, and there shall be darkness over all the land of Mizraim, in the morning, at the passing away of the first darkness of the night. [JERUSALEM. And they shall serve in darkness.] And Mosheh stretched out his hand towards the height of the heavens, and there was dark darkness in all the land of Mizraim three days. No man saw his brother, and none arose from his place three days. But among all the sons of Israel there was light, that the wicked among them who died might be buried, and that the righteous might be occupied with the precepts of the law in their dwellings. And at the end of three days Pharoh called Mosheh, and said, Go, worship before the lord; only your sheep and your oxen shall abide with me: your children also may go with you. But Mosheh said, Thou must also give into our hands holy oblations and burnt offerings, that we may perform service before the Lord our God. Our flocks, more-over, must go with us; not one hoof of them shall remain; for from them we are to take, to do service before the Lord our God. We cannot leave them; for we know not (as yet) in what manner we are to worship before the Lord, until we come thither. But the Lord made strong the design of Pharoh's heart, and he would not release them. And Pharoh said to him, Go from me. Beware that thou add not to see my face to speak before me one of these words that are so hard: for in the day that thou seest my face, my anger will grow strong against thee, and I will deliver thee into the hands of the men who seek thy life to take it. And Mosheh said, Thou hast spoken fairly. While I was dwelling in Midian, it was told me in a word from before the Lord, that the men who had sought to kill me had fallen from their means, and were reckoned with the dead. At the end there will be no mercy upon thee; but I will pray, and the plague shall be restrained from thee. And now I will see thy face no more. [JERUSALEM. And Pharoh said to him, Go from me. Beware that thou increase not my anger against thee by saying, Are not these hard words that thou speakest to me? Verily Pharoh would rather die than hear thy words. Beware, lest my anger grow strong against thee, and I deliver thee into the hands of this people, who require thy life to slay thee. And Mosheh said, Thou hast spoken truly. But it was certified to me at the former time when I dwelt in Midian, that all the men were dead who sought to kill my life. At the end there will be no mercy upon thee. Yet I will pray for thee, and this plague shall be restrained. But a tenth plague is for Pharoh, of (which the victim will be) thy firstborn son. And Mosheh said to him, Thou hast spoken fairly the truth: I will see thy face no more.]

XI. And the Lord spake unto Mosheh, Yet one stroke will I bring upon Pharoh and upon the Mizraee, which shall be greater than all, and afterward will he send you hence: when he releases, there shall be to himself an end: driving, he will drive you forth from hence. Speak now in the hearing of the people, That every man shall demand from his Mizraite friend, and every woman of her Mizraite friend, vessels of silver and vessels of gold. And the Lord gave the people favour before the Mizraee; also the man Mosheh was very great in the land of Mizraim before the servants of Pharoh and before his people.

And Mosheh spake (or, had spoken) to Pharoh, Thus saith the Lord, At this hour of the following night will I be revealed in the midst of the Mizraee, and every firstborn in the land of Mizraim shall

die: from the firstborn of Pharoh who should sit upon the throne of his kingdom, unto the firstborn son of the humblest mother in Mizraim who grindeth behind the mills, and all the firstborn of cattle. And there will be a great cry in all the land of Mizraim, because like the plague of this night there hath not been, and like the plague of this night there never will be one. But any of the children of Israel a dog shall not harm by lifting up his tongue against either man or beast ; that they may know that the Lord maketh distinction between the Mizraites and the sons of Israel. And thou shalt send down all thy servants to me, coming and beseeching me, saying, Go forth, thou and all the people who are with thee; and afterwards I will go. And he went out from Pharoh in great anger. But the Lord said to Mosheh, Pharoh will not hearken to you ; that I may multiply My wonders in the land of Mizraim. And Mosheh and Aharon did all these wonders before Pharoh; and the Lord strengthened the design of Pharoh's heart, and he would not release the sons of Israel from his land.

XII. And the Lord spoke to Mosheh and to Aharon in the land of Mizraim, saying, This month is ordained to be to you the beginning of the months; and from it you shall begin to number for festivals, and times, and cycles; it shall be to you the first of the number of the months of the year. Speak to all the congregation of the children of Israel, saying, In the tenth of this month, whose time is appointed for this time (occasion), and not for (coming) generations, they shall take to them a lamb for the house of a family, and, if many in number, they shall take a lamb for a house: but if the men of the house are fewer than ten in number, in proportion to a sufficient number to eat the lamb, he and his neighbour who is nearest to his house shall take according to the number of souls: each man according to the sufficiency of his eating shall be counted for the lamb. The lamb shall be perfect, a male, the son of a year he shall be to you; from the sheep or from the young goats ye may take. And it shall be bound and reserved for you until the fourteenth day of this month, that you may not know the fear of the Mizraee when they see it; and ye shall kill him according to the rite of all to congregation of the assembly of Israel, between the suns. And you shall take of the blood and set it upon the two posts and upon the upper board outside of the houses in which you eat and sleep. And you shall eat the flesh on that night, the fifteenth of Nisan, until the dividing of the night roasted with fire, [JERUSALEM. Roasted,] without leaven, with horehound and lettuce shall you eat it. Eat not of it while living, neither boiled in wine, or oil, or other fluids, neither boiled in water, but roasted with fire, with its head, and its feet, and its inwards. Nor shall any be left of it till the morning; but what may remain of it in the morning you shall cover over, and in the daylight of the sixteenth day burn with fire; for you may not burn the residue of a holy oblation on the feast day. And according to this manner you shall eat it, this time, but not in (other) generations: your loins shall be girded, [JERUSALEM. Bound by the precepts of the law,] your shoes on your feet, and your staves in your hands; and you shall eat in the fear of the majesty of the Lord of the world; because mercy hath been shown to you from before the Lord. And I will be revealed in the land of Mizraim in the majesty of My glory this night, and with Me ninety thousand myriads of destroying angels; and I will slay all the firstborn in the land of Mizraim, of man and of beast, and against all the idols of the Mizraee I will execute four judgments: the molten idols shall be melted, the idols of stone be broken, the idols of clay shall he shattered, and the idols of wood be made dust, that the Mizraee may know that I am the Lord. And the blood of the paschal oblation, (like) the matter of circumcision, shall be a bail for you, to become a sign upon the houses where you dwell; and I will look upon the worth of the blood, and will spare you; and the angel of death, to whom is given the power to destroy, shall have no dominion over you in the

slaughter of the Mizraee. And this day shall be to you for a memorial, and you shall celebrate it a festival before the Lord in your generations; by a perpetual statute shall you solemnize it. Seven days you shall eat unleavened bread: in the dividing of the day which precedes the feast you shall put away leaven from your houses; for whosoever eateth what is leavened, from the first day of the feast until the seventh day, that man shall be destroyed from Israel. And on the first day there shall be a holy congregation, and on the seventh day there shall be to you a holy congregation. No work shall be done among you, only that which must be done for every one's eating may be done by you. And you shall observe the feast of the unleavened bread, because in this same day the Lord will bring out your hosts free from the land of Mizraim; and you shall observe this day in your generations, a statute for ever. In Nisan, on the fourteenth day of the month, you shall kill the passover, and at evening on the fifteenth you shall eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread. For seven days leaven shall not be found in your houses; for whosoever eateth of leaven, that man shall perish from the congregation of Israel, whether he be a stranger or home-bred in the land. Any mixture of leaven you shall not eat; in every place of your habitation you shall eat unleavened bread.

And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb And you shall take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you shall sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his hour till the morning. For the Glory of the Lord will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the too posts, and the Word of the Lord will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite.

And you shall observe this thing for a statute to thee and to thy sons for a memorial for ever. And it shall be when you are come into the land that the Lord will give to you, as He hath spoken, that from the time of your coming you shall observe this service. And it shall be that when at that time your children shall say to you, What is this your service? you shall say, It is the sacrifice of mercy before the Lord, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped. And the sons of Israel went and did as the Lord com-manded Mosheh and Aharon, so did they hasten and do.

And it was in the dividing, of the night of the fifteenth, that the Word of the Lord slew all the firstborn in the land of Mizraim, from the firstborn son of Pharoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also.

And Pharoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and

the royal palace of Pharoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel ; and go, worship before the Lord, as you have said; your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die. When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead. [JERUSALEM. For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies.]

And the people carried their dough upon their beads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. And the Lord gave the people favour and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches.

And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man; and a multitude of strangers, [JERUSALEM. A mixed multitude,] two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Ijar; because they had not prepared provision for the way.

And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. And it was at the end of thirty years from the making of this covenant, that Izhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the Lord went forth made free from the land of Mizraim.

Four nights are there written in the Book of Memorials before the Lord of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the

liberation which is from the Lord, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity.

[JERUSALEM. TARGUM. It is a night to be observed and celebrated for the liberation from before the Lord in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the Lord was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the Lord illuminated and made it light; and he called it the first night. Night second; when the Word of the Lord was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture saith was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Izhak a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Izhak saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the Lord was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfil what the Scripture hath said, Israel is My firstborn son. And he called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Meshiha (comes) from the midst of Roma. The Cloud preceded that, and the Cloud will go before this one; and the Word of the Lord will lead between both, and they shall proceed together. This is the night of the Pascha before the Lord, to be observed and celebrated by the sons of Israel in all their generations.]

A sojourner or a hired stranger shall not eat thereof. In his own company he shall eat. Thou shalt not carry any of the flesh out of the house from (thy) company, nor send a gift one mail to his neighbour; and a bone of him shall not be broken for the sake of eating that which is within it. [JERUSALEM. A sojourning man and a hireling born of the Gentiles shall not eat of it.] All the congregation of Israel shall mix together, this one with that, one family with another, that they may perform it. And if a proselyte sojourn with you, and would perform the pascha before the Lord, let every male belonging to him be circumcised, and so be made fit to perform it; and he shall be as the native of the land: but no uncircumcised one of the sons of Israel shall eat thereof. One law shall there be as to appointments for the native and for the proselyte who sojourneth among you. And all the sons of Israel did as the Lord had commanded Mosheh and Aharon, so did they. And it was on that same day that the Lord brought forth the sons of Israel from the land of Mizraim, with their hosts.

XIII. And the Lord spake unto Mosheh, saying, Sanctify before Me every firstborn male. Whatsoever openeth the womb of all the sons of Israel among men, and (also) among beasts, is Mine. And Mosheh said to the people, Remember this the day in which you went out free from Mizraim from the house of the bondage of slaves; for by great strength of hand did the Lord bring you forth from thence; and you shall not eat leaven. This day you are come out free; on the fifteenth of Nisan, which is the month of Abiba. And it shall be, when the Lord your God shall have brought you into the land of the Kenaanaee, and Hittaee, and Amoraee, and Hivaee, and Jebusaee, which He sware by His Word unto Abraham to give thee, a land producing milk and

honey, that thou shalt keep this service in this month. Seven days shalt thou eat unleavened cakes, and on the seventh day shall be a feast before the Lord. Unleavened cakes shall be eaten seven days, and nothing leavened shall be seen with thee, nor leaven itself be seen with thee in all thy borders. And thou shalt instruct thy son on that day, saying, This precept is on account of what the Word of the Lord did for me in miracles and wonders, in bringing me forth from Mizraim. And this miracle shall be inscribed and set forth upon the tephilla of the hand, on the top of thy left (arm,) and for a memorial inscribed and set forth upon the tephilla of thy head, set between thine eyes on thy forehead; that the law of the Lord may be in thy mouth, because in strength, with a mighty hand, the Lord brought thee forth from Mizraim . Thou shalt therefore keep this statute of the Tephillin in the season to which it belongs, on work days, not on sabbaths or solemnities; and by day, not by night. [JERUSALEM. >From these days to those months.] And when I the Lord have brought thee into the land of the Kenaanaee, which I have sworn to thee and to thy fathers to give thee, thou shalt set apart before the Lord every one that openeth the womb; and every animal that its dam beareth and that openeth the womb if it be to thee a male thou shalt sanctify before the Lord. And every ass that openeth the womb thou shalt redeem with a lamb; and if thou redeem him not, thou shalt cut him off; [JERUSALEM. Thou shalt kill him;] and every firstborn man (child) among thy sons thou shalt redeem; but thy servant thou mayest not redeem with money.

And when in future thy son shall ask thee, saying, What is this ordinance of the firstborn? thou shalt tell him: By the power of a mighty hand the Lord delivered us from Mizraim, redeeming us from the house of the servitude of slaves. And when the Word of the Lord had hardened the heart of Pharoh (that be would) not deliver us, he killed all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before the Lord every male that openeth the womb, and every firstborn of my sons I redeem with silver. And it shall be inscribed and set forth upon thy left land, and on the tephilla between thine eyebrows; because by mighty strength of hand the Lord brought us out of Mizraim.

C- Exo_13:1-22; Exo_14:1-31; Exo_15:1-27; Exo_16:1-36; Exo_17:1-16

Pgs. 483-504

Ch.13-17

SECTION XVI.

BESHALACH. AND it waswhen Pharoh bad released the people, that the Lord did not conduct, them by theway of the land of the Phelishtaeethough. that was the near one; for the Lord said, Lest the people be affrightedin seeing their brethren who were killed in war, two hundred thousand men ofstrength of the tribe of Ephraim, who took shields, and lances, and weapons ofwar, and went down to Gath to carry off the flocks of the Phelishtaee; andbecause the transgressed against the statute of the Word of the Lord, and wentforth from Mizraim three years before the (appointed) end of their servitude, theywere delivered into the hand of the Phelishtaee, who slew them. These are thedry bones which the Word of the Lord restored to life by the ministry (hand) ofYechezekel the prophet, in the vale of Dura; but which, if they (now) saw them,they would be afraid, and return into Mizraim. But the Lord led the peopleround by the way of the desert of the sea of Suph; and every one of the sons ofIsrael, with five children, went up from the land of Mizraim. Arid Moshehcarried up the ark in which were the bones of Joseph, from out of the Nilos,and took them with him; because, adjuring, he adjured the sons of Israel,saving, The Lord will surely remember you, and you shall carry up my bones withyou. And theyjourneyed from Succoth, the place where they had been covered with the cloudsof glory, and sojourned in Ethan, which is on the side of the desert.[[JERUSALEM. IS. And the Word of the Lord conducted the people by the way ofthe desert of the sea of Suph; armed in good works went up the sons of Israel,free from the land of Mizraim. 19. For, adjuring, he adjured the sons ofIsrael, saving, The Lord remembering; will remember you in is Word, and in Hisgood mercies. 20. Which cometh upon the end of the desert.] And the glory ofthe Shekinah of the Lord went before them by day in the column of the Cloud tolead them in the way, and at night the column of the Cloud removed behind themto darken on their pursuers behind them ; but to be a column of fire toenlighten them before, that they might go forward by day and by night. Thecolumn of the Cloud departed not by day, nor the column of fire by night, inleading on before the people. [[JERUSALEM. It ceased not.]

XIV. And the Lord spake to Mosheh, saying, Speak to the sons of Israel, that theyreturn back, and encamp before the Mouths of Hiratha,[1] <\l > asthey lie, created after the manner (likeness) of the children of men, male andfemale, and their eyes open to them: it is the place of Tanes, which is betweenMigdol and the sea, before the idol Zephon (Typhon), that is left of all theidols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon thanall idols, because it is left, and not smitten; and therefore will they come toworship it, and will find that you are encamped nigh unto it, on the border ofthe sea.

AndPharoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim,The people of the house of Israel are bewildered in the land: the idol Zephonhath shut them in close upon the desert. [JERUSALEM. 2. And they shall returnand encamp before the caravansaries of Hiratha, between Migdol and the sea,before the idol of Zephon, ye shall encamp over against it. And Pharoh will sayconcerning the people of the sons of Israel, They are losing themselves in thewilderness: the idol of Peor hath shut them in before the desert.] And I willstrengthen the design of Pharoh's heart to pursue after them, and I will beglorified upon Pharoh and upon his hosts, and the Mizraee shall know that I amthe Lord. And they did so. And the officers[2] <\l >who went with Israel announced that the people had fled. [[JERUSALEM. And itwas declared to the king.] And the heart of Pharoh and his servants was turnedunto evil against the people; and they said, What is this that we have done?for we have released Israel from serving us. And he himself prepared hischariot, and his people led he with him by soft words. And he took six hundredchoice chariots, and all the chariots of the Mizraee his servants, who wereafraid of the Word of the Lord, lest they should be killed with pestilence, ifnot with hail: and a third mule, for drawing and following swiftly, he added toeach chariot. And the Lord hardened the design of the heart of Pharoh king ofMizraim, and he pursued after the sons of Israel. But the sons of Israel, goingout with a high hand, were stronger than the Mizraee. And the Mizraee followedafter them, and came upon them as they were encamped by the sea, gathering ofpearls and goodly stones, which the river Pishon had carried from the garden ofEden into the Gihon, and the Gihon had carried into the sea of Suph, and thesea of Suph bad cast upon its bank. But all the chariot horses of Pharoh, andhis horsemen, and his hosts (were coming) towards the Mouths of Hiratha, whichare before the idol Zephon. And Pharoh saw the idol Zephon (still) preserved,and offered oblations before it. And the children of Israel lifted up theireyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid,and the children of Israel prayed before the Lord. But the wicked generationsaid to Mosheh, Because there were no places of burial for us in Mizraim, hastthou led us forth to die in the wilderness ? What hast thou done to us, inbringing us out of Mizraim? Was as not this the word that we spake to thee inMizraim, Let the Lord manifest Himself over us and judge, saying, Desist fromus, and we will serve the Mizraee? for it is better for us to serve the Mizraeethan to perish in the desert. [JERUSALEM. 9. But the sons of Israel had goneout free.... Before the caravansaries of Hiratha, before the idol Zephon.]

Four parties were made (among)the sons of Israel on the shore of the Weedy Sea: one said, Let us go down intothe sea; another said, Let us return into Mizraim; another said Let us setagainst them the line of battle; and another said Let us raise a cry againstthem, and confound them. Unto the company which said, Let us go down to thesea, spake Mosheh, Fear not, stand still, and see the salvation of the Lord,which will be wrought for you to-day. To the company which said, Let usreturn into Mizraim Mosheh said, You shall not return; for, though you see theMizraee to-day, you will see them no more for ever. To the company whosaid, Let us set against them the line of battle, said Mosheh, Contend not; forthe victory shall be wrought among you from the presence of the Lord. And tothe company who said. Let us raise a cry against them, Mosheh said, Be silent;and give the glory, and praise, and exaltation to your God. And the Lord saidto Mosheh, Why standest thou praying before Me? Behold, the prayers of Mypeople have come before thy own: speak to the sons of Israel, that they goforward; and thou, lift up thy rod, and stretch forth thy hand with it over thesea, and divide it: and the sons of Israel shall go through the midst of ,thesea upon the ground. For, behold, I will harden the design of the heart of theMizraee, and they will go in after

them; and I will be glorified upon Pharohand upon all his hosts, upon his chariots and his horsemen; that the Mizraeemay know that I am the Lord, when I am glorified upon Pharoh, upon his chariotsand horsemen.

[JERUSALEM.13. Four companies made the sons of Israel, standing by the Weedy Sea. Onesaid, Let us fall upon the sea; another said, Let us return to Mizraim; anothersaid, Let us array battle against them; and another said, Let us shout againstthem to confuse them. To that company who said, Let us fall upon the sea,Mosheh said, Fear not; stand still, and see the salvation of the Lord whichshall be wrought for you this day. To the company who said, We will return untoMizraim, Mosheh said, Fear not; for as you have seen the Mizraee to-day,you will see them no more in bondage for ever. To the company who said, We willarray battle against them, Mosheh said, Fear not; the Lord, in the glory of HisShekinah, will work the victory for your hosts. To the company who had said,Let us shout against them to confound them, Mosheh said, Fear not; stand and besilent; and give the glory, and praise, and exaltation unto Eloha. 15. And theWord of the Lord said to Mosheh, How long standest thou praying before Me ?Heard before Me are thy prayers; but the prayers of My people have precededthine. Speak to the sons of Israel that they go forward; and thou, lift, up thyrod and stretch forth thy hand.] And theAngel of the Lord who led the way before the hosts of Israel went and camebehind them; and the column of the Cloud went from before and stood behindthem: because the Mizraee threw darts and stones at the Israelites, but theCloud intercepted them and it came between the host of Israel and the host ofthe Mizraee; a cloud, one half of which was light and one half darkness. On theone side it darkened upon the Mizraee, and on the other side it shined uponIsrael all night; and one host did not attack the other all the night.

AndMosheh stretched out his hand over the sea, with the great and glorious rodwhich was created at the beginning, and on which were engraven and set forththe Great and Glorious Name, and the ten signs which had smitten the Mizraee,and the three fathers of the world, and the six mothers, and the twelve tribesof Jakob: and straightway the Lord brought a vehement east wind upon the seaall night, and made the sea dry; and divided the waters into twelve divisionsaccording to the twelve tribes of Jacob. [JERUSALEM. 20. And the cloud was halflight and half darkness: light, it enlightened upon Israel; and darkness, itdarkened upon Mizraim. And those came not against these, to set battle inorder, all the night. 21. And he stretched forth.] And the children of Israelwent through the midst of the sea upon the ground, and the waters werecongealed like a wall, three hundred miles on their right hand and on theirleft. And theMizraee followed and went in after them, all the horses of Pharoh, and hischariots and horsemen, into the midst of the sea. And it was that in themorning watch, at the time that the powers on high come to offer praise, theLord looked forth with anger upon the hosts of the Mizraee from the column offire, to hurl upon them flakes of fire and hail, and from the column of cloud,and confounded the host of the Mizraee and He brake (or, made rough) the wheelsof Pharoh’s carriages, so that they drave them with hardship, and that theywent on and left them behind. And the Mizraee said one to another, Let us fleefrom the people of the house of Israel; for this is the Word of the Lord whofought for them in Mizraim. And the Lordsaid to Mosheh, Stretch forth thy band over the sea, that the waters may returnupon the Mizraee, upon their chariots and upon their horsemen. And Moshehstretched out his hand over the sea, and the sea returned at the time of themorning unto its strength; and the Mizraee fled from before its waves. And theLord strengthened the Mizraee in the midst of the sea, that they should not(soon) die in the midst of it, that they might receive the punishment which hadbeen sent

to them. [JERUSALEM. 24. And it was in the time of the morning thatthe Word of the Lord looked upon the host of the Mizraee, and hurled upon thembitumen (naphtha), and fire, and stones of hail, and conturbed the host of theMizraee. And he unloosed the wheels of their carriages, so that they went, draggingthem after them: the mules, going after their way before the wheels, wereturned, so as that the wheels went before the mules, and they were cast intothe sea. The Mizraee answered and said on to another, Let us flee from beforethe people of the sons of Israel; for this is the Word of the Lord who workethvictory for them in their battles; so that they set the back against Mizraim.26. Stretch forth. 27. And Mosheh stretched forth his hand over the sea, andthe sea returned at the time of the morning to its place.] And the waves of thesea returned, and covered the chariots, and the horsemen.. and all the host ofPharoh who had gone in after them, into the sea, not one among them was left.But the sons of Israel walked on the ground in the midst of the sea, and thewaters to them were as walls on their right band and on their left. That daythe Lord redeemed and saved Israel from the hand of the Mizraee; and Israel sawthe Mizraee, dead and not dead, cast upon the shore of the sea. And Israel sawthe power of the mighty hand by which the Lord had wrought the miracles inMizraim; and the people feared before the Lord, and believed in the Name of theWord of the Lord, and in the prophecies of Mosheh His servant.

XV. Behold:then sang, Mosheh and the sons of Israel this song of praise before the Lordand saying they said:

Thanksgivingand praise we bring before the Lord Most High, who is glorified above theglorious, and exalted above the exalted; who punisheth by His Word whomsoeverglorifieth himself before Him.

Thereforewhen Pharoh the wicked bare himself proudly before the Lord, and, beinguplifted in his heart, followed after the people of the sons of Israel, theirhorses and their chariots He threw and buried in the sea of Suph.

[JERUSALEM.Then sang Mosheh and the sons of Israel the praise of this song, before theLord, saying, to say: Thanksgiving and praise bring we before the Lord, who ishigh above the highest, and glorified above the glorious, and who punisheth byHis Word whom. whomsoever glorifieth himself before Him. The horses and theirriders, because they bare themselves proudly and followed after the people ofthe house of Israel, He hath thrown and buried in the sea of Suph.]

TheLord is Mighty, and greatly to be feared over all the world. He spake in HisWord, and became to me a God of salvation.

Fromtheir mothers' breasts even the children have given signs with their fingers totheir fathers, and said This is our God, who nourished us with honey from therock, and with oil from the stone of clay, at the time when our mothers wentforth upon the face of the :geld to give us birth, and leave us there; and Hesent an angel who washed us and enwrapped us; and now will we praise Him: He isthe God of our fathers, and we will exalt Him. The sons of Israel said, The Lord is a man making war for us: from generationto generation He maketh known His power unto the people of the house of Israel.The Lord is His Name; according to His Name, so is His power; His Name shall beblessed for ever and ever.

Thechariots of Pharoh and his hosts He hath cast into the sea; the goodliest ofhis young men hath He thrown and drowned in the sea of Suph. The deep coveredthem over, they wenr down and are

buried in the depths of the sea, and are as silentas a stone.

Thy righthand, 0 Lord, how glorious is it in power? Thy right hand, 0 Lord, hath cut offthe adversaries of Thy people who rose against them to do them hurt. And in theplenitude and greatness of Thy majesty Thou hast destroyed the walls of the enemiesof Thy people.

Thouwilt pour upon them Thy fierce anger, Thou wilt consume them as the burningfire prevails over the stubble. For by the Word from before Thee the watersbecame heaps; they stood, as if bound like skins that confine flowing water,and the depths were congealed in the flood of the great sea.

Pharoh the wicked, the hater and adversary, did say, I will follow after thepeople of the sons of Israel, and will lay waste their camp on the bank of thesea: I will set war in array against them, and kill them, small and great,despoil them of much spoil, bring them back into great captivity, and dividetheir substance among my people who make war: and when my soul is satisfiedwith the blood of their slain, I will sheathe my sword, having, destroyed themwith my right hand.

[JERUSALEM.The Lord is Mighty, and greatly to bepraised and feared over all the world. He spake in His Word, and for us becamesalvation.

[From theirmothers' breasts have even the children given signs with their fingers unto thefathers, and have said to them, This is our Father, who nourished us with honeyfrom the rock, and gave us oil from the stone of clay.

[Thesons of Israel answered and said one to another, He is our God, and we willpraise Him; the God of our fathers, and we will exalt Him.

[TheLord in the glory of His Shekinah is He who worketh victory for your arms. Fromone generation to another He maketh known His power to the people of the houseof Israel.

[HisName is the Lord: as is His Name, so is His power; let His name be glorifiedfor ever and ever.

[Uponthe chariots of Pharoh and his host He shot arrows in the sea; his goodly youngmen and his men of strength He hath drowned in the sea of Suph. How glorious isThy right hand, 0 Lord, in power, which bath broken and shattered the walls ofthe enemies of Thy people!

[Pharohthe wicked, the hater and adversary, did say, I will follow after the people ofthe sons of Israel and will overtake them encamped at the side of the sea. Iwill lead them captive into great captivity, and despoil, them of great spoil;I will divide their substance among my men of war; and when my soul shall besatisfied with them, I will sheathe my sword, when I shall have destroyed themwith my right hand.]

Thoudidst blow with the wind from before Thee, 0 Lord, and the waves of the seacovered them; they went down, and sank as lead in the proud waters.

Whois like Thee among the exalted gods, 0 Lord, who is like Thee, glorious inholiness, fearful in praises, doing wonders and manifestations for Thy people,the house of Israel ? The sea spaketo the earth, Receive but the earth spake to the sea, Receive thy murderers.And the sea was not willing to overwhelm them, and the earth was not willing toswallow them up. The earth was afraid to receive them, lest they should berequired from her in the day of the great judgment in the world

to come, evenas the blood of Habel will be required of her: whereupon Thou, 0 Lord, didststretch forth Thy right hand in swearing to the earth that in the world to comethey should not be required of her. And the earth opened her mouth and consumedthem.

[JERUSALEM.The sea and the earth had controversy one with the other. The sea said to theearth, Receive thy children; and the earth said to the sea, Receive thymurderers. But the earth willed not to swallow them, and the sea willed not tooverwhelm them. And by the Word from before Thee Thou. didst stretch forth Thyright hand in oath., and didst swear unto the earth that Thou wilt not requirethem of her in the world to come. Then did the earth open her mouth and swallowthem up.]

Thouhast led in Thy mercy the people whom Thou hast redeemed, and given them theheritage of the mountain of Thy sanctuary, the place of the dwelling of Thyholy Shekinah. The nationswill hear and be afraid; terror will lay hold upon them, even upon all thepillars of the inhabitants of the Palestinian land. Behold, then will theprinces of the Edomaee be confounded, the strong ones of Moaba will be seizedwith fear, their heart within them will melt away, even all the pillars of theinhabitants of the Kenaanian land.

Through thepower of Thy mighty arm, let the terrors of death fall upon them, let them besilent as a stone, till the time when Thy people, 0 Lord, shall have passed thestreams of Arnona, till the time when Thy people whom Thou didst ransom shallhave crossed the dividing current of Jabeka.

Thouwilt bring them in, and plant them on the mountain of Thy sanctuary, the placewhich Thou hast provided before the throne of Thy glory, the house of Thy holyShekinah, which Thou, 0 Lord, hast prepared, Thy sanctuary that with both handsThou hast established. When thepeople of the house of Israel beheld the signs and manifestations which theHoly One, whose Name be praised, had done at the sea of Suph, and the power ofHis hand, the children of the captives answering said one to the other, Come,and let us set the crown of majesty on the head of our Redeemer, who maketh topass over, and passeth not; who changeth, and is not changed; whose is thecrown of the kingdom; the King of kings in this world; whose, too, is thekingdom in the world to come, for ever and ever.

[JERUSALEM.16. Thou wilt make the terror of death to fall upon them and undoing, by thepower of Thy mighty arm, that they shall be as silent as a stone, until thispeople whom Thou hast redeemed shall have gone over the dividing stream ofJobeka and that of Jardena; till this people shall have passed over whom Thouhast ransomed for Thy Name. 17. Thou wilt bring them in, and wilt plant them inthe mountain of Thy inheritance, the dwelling of the glory of Thy holiness,which Thou 0 Lord, hast prepared for Thyself, the sanctuary of the Lord that withboth hands He hath established. 18. When the house of Israel had beheld thesigns and wonders that the Holy One, Blessed be He, had wrought for them at theborder of the sea, let His great Name be blessed for ever and ever, theygave glory and thanksgiving and exaltation unto their God. The sons of Israelanswered and said one to another, Come, let us set the crown upon the bead ofthe Redeemer, who causeth to pass over, but is not passed; who changeth, but isnot changed; the King of kings in this world; whose, too, is the crown of thekingdom of the world to come, and whose it will be for ever and ever.]

ForPharoh’s horses with his chariots and horsemen went into the sea, and the Lordmade the waters of the sea to return upon them; but the sons of Israel walkedupon the land in the midst of

the sea, and there did spring up sweet fountainsand trees yielding food and verdure and ripe fruits, (even) on the ground ofthe sea. And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand,and all the women came out after her, dancing with tambourines and playing oninstruments. [JERUSALEM. With tambourines dancing.] And Miriam sang to them,Let us give thanks and praise before the Lord, for might and supremacy are His;above the proud He is glorified, and above the lofty He is exalted. When thewicked, Pharoh in his pride followed after the people of the sons of Israel,his horses and his chariots did He cast and drown in the sea of Suph. And Moshehmade Israel go forward from the sea of Suph, and they went forth into thewilderness of Chalutsa. [JERUSALEM. The way of Chalutsa.] And they journeyedthree days in the desert, empty of instruction, and found no water. And theycame to Marah, but could not drink the waters of Marah because they werebitter; therefore he called the name of it Marah. And the people murmuredagainst Mosheh, saying, What shall we drink? [JERUSALEM. And the peoplecontended.] And he prayed before the Lord, and the Lord showed him the bittertree of Ardiphne;[3] <\l > and lie wrote upon it the great andglorious Name, and cast it into the midst of the waters, and the waters wererendered sweet. And there did the Word of the Lord appoint to him the ordinanceof the Sabbath, and the statute of honouring father and mother, the judgmentsconcerning wounds and bruises., and the punishments wherewith offenders arepunished; and there he tried (them) with the tenth trial, and said, If you willtruly hearken to the Word of the Lord your God, and do that which is rightbefore Him, and will listen to His precepts and keep all His statutes, allthose evil things that I laid upon the Mizraee I will not lay upon thee: but ifthou wilt transgress against the word of the law, upon thee shall they be sent.If thou convert, I will remove them from thee; for I am the Lord thy Healer.[JERUSALEM. 25. And Mosheh prayed before the Lord, and the Word of the Lordshowed him the tree of Ardiphne, and he cast it into the midst of the waters,and the waters were made sweet. There did the Word of the Lord show unto himstatutes and orders of judgment, and there He tried him with trials in thetenth trial. 26. For I am the Lord who healeth thee by My Word.] And they cameto Elim; and in Elim were twelve fountains of water, a fountain for each tribe;and seventy palm-trees, corresponding with the seventy elders of Israel:and they encamped there by the waters. [JERUSALEM. And they came to Elim, where were twelve fountains of water, answering tothe twelve tribes of Israel, and seventy palm-trees, answering to theseventy elders of the sanhedrin of Israel.]

XVI.And the whole congregation of Israel journeyed from Elim, and came to thedesert of Sin, which is between Elim and Sinai, on the fifteenth day of themonth of Ijar, the second month from their going forth from the land ofMizraim. And on that day the bread which they had brought out of Mizraim wasfinished. And all the sons of Israel grumbled against Mosheh and against Aharonin the desert. And the sons of Israel said to them, Would that we had died bythe Word of the Lord in the land of Mizraim, when we sat by the cisterns ofmeat, and ate bread and had enough! Why hast thou brought us out into thiswilderness to kill all this congregation with hunger? And the Lord said toMosheh, Behold, I will cause the bread which hath been laid up for you from thebeginning to descend from heaven: and the people shall go out and gather thematter of a day by the day, that I may try them whether they will keep thecommandments of My law or not. And on the sixth day they shall prepare whatthey set before them to eat on the day of the Sabbath; and they shall mix inthe houses and communicate in their dwellings, so that by carrying th)is tothat, they may have double of that which they gather from day to day. And Mosheh and Aharon said to allthe sons of Israel, At evening you shall know that the Lord hath brought youout free from the land of Mizraim;

and in the morning will be revealed to youthe glory of the Shekinah of the Lord; and we, what are we accounted, that youcomplain against us? [JERUSALEM. And we, what are we accounted?] And Moshehsaid, By this you shall know, when the Lord prepareth you at evening flesh toeat, and in the morning bread to satisfy, that your complainings wherewith youcomplain against Him are heard before the Lord. And we, what are we accounted?Your complaints are not against us, but against the Word of the Lord. Moshehsaid to Aharon, Bid all the congregation of the sons of Israel draw nigh beforethe Lord; for your murmuring are heard before Him.

Andit was while Aharon was speaking with all the congregation of Israel that theyturned towards the desert, and, behold, the glory of the majesty of the Lordwas revealed in the cloud of glory. And the Lord spake to Mosheh, sayingHearing I have heard the murmurings of the sons of Israel before Me. Speak thouwith them, saying, Between the evenings (suns) you shall eat flesh, and in themorning shall you eat bread, and shall know that I am the Lord your God. And it came topass, that in the evening the pheasants[4] <\l > came up and covered the camp; and inthe morning there was a fall of holy dew, prepared as a table, round about thecamp: and the clouds ascended and caused manna to descend upon the dew; andthere was upon the face of the desert a minute (substance) in lines,[5] <\l >minute as the hoar frost upon the ground. [JERUSALEM. As hoar frost.] And thesons of Israel beheld, and wondered, and said, a man to his companion, Man Hu?[6] <\l >for they knew not what it was. And Mosheh said to them, It is the bread whichhath been laid up for you from the beginning in the heavens on high, and now the Lord will give it you to eat. Thisis the word which the Lord hath dictated: You are to gather of it, every manaccording to the number Of Your souls; every man according to the mouth of thenumber of the persons of his tabernacle, are you to take. And the sons ofIsrael did so, and gathered manna said to them, Let no man make a reserve of ittill the morning. But (some of them) hearkened not to Mosheh: Dathan andAbiram, men of wickedness, did reserve of it till the morning; but it producedworms and putrefied; and Mosheh was angry with them. And they gathered from thetime of the dawn until the fourth hour of the day, every man according to hiseating; but at the fourth hour, when the sun had waxed hot upon it, itliquefied, and made streams of water, [JERUSALEM. Became as streams,] whichflowed away into the Great Sea; and wild animals that were clean, and cattle,came to drink of it, and the sons of Israel hunted, and ate them. And it cameto pass on the sixth day they gathered double bread, two homers a man; and allthe princes of the congregation came and told Mosheh. And Mosheh said to them,This which the Lord hath told you, do. To-morrow is the rest of the holySabbath before the Lord: That which is needful to have to bake for to-morrow,bake to-day; and what is needful to boil for to-morrow, boil to-day:and all whatever remaineth of that which on eat to-day lay it up, and itshall be preserved until the morning. And they laid it up until the morning, asMosheh had directed them; and it did not corrupt, and no worm was in it. AndMosheh said to them, Eat to-day, because this is the Sabbath day before theLord. This day you will not find any in the feild. Six days you shall gather,but on the seventh day, which is the Sabbath, no manna will come down. And itwas that on the seventh day some of the wicked people went forth to gathermanna, but they found none. And the Lord said to Mosheh, How long will ye refuseto keep My commandments and My laws ? Behold, because I have given you theSabbath, I gave you on the sixth day bread for two days. Let every man abide inhis Place, and not wander from one locality to another, beyond four yards;[7] <\l >nor let any man go forth to walk beyond two thousand yards on the seventh day;for the people shall repose on the seventh day.

Andthe house of Israel called the name of it Manna; and it was like the seed ofcoriander,[8] <\l > white, and the taste of it likepreparations of honey. [JERUSALEM. Like the seed of coriander, and the taste ofit like confections of honey.] And Mosheh said, This is the thing which theLord hath commanded to lay up of it a homer full to keep in your generations;that perverse generations may see the bread which you have eaten in thewilderness, in your coming forth out of the land of Mizraim. And Mosheh said toAharon, Take one earthen vase, and put therein a full homera of manna, and layit up before the Lord to be kept unto your generations. As the Lord commandedMosheh, so did Aharon, lay it up before the testimony to be kept. And thechildren of Israel ate the manna forty years, until they came to ail inhabitedland: manna did they eat forty days after his death, until they had passed theJordena, and entered upon the borders of the land of Kenaan. And a homera isone tenth of three seahs.

XVII. And allthe congregation of the sons of Israel journeyed from the desert of Sin bytheir journeyings according to the word of the Lord, and they encamped inRephidim, a place where their bands were idle in the commandments of the law,and the fountains were dry, and there was no water for the people to drink. Andthe wicked of the, people contended with Mosheh, and said, Give us water, thatwe may drink. And Mosheh said to them, Why contend you with me? and why temptyou before the Lord? But the people were athirst for water, and the peoplemurmured against Mosheh, and said, Why hast thou made us come up out ofMizraim, to kill us, and our children, and our cattle with thirst ? And Moshehprayed before the Lord, saying What shall I do for this people? Yet a verylittle, and they will stone me. And the Lord said to Mosheh, Pass over beforethe people, and take with thee some of the elders of Israel, and the rod withwhich thou didst smite the river take in thy hand, and go from the face oftheir murmuring. Behold, I will stand before thee there, on the spot where thousawest the impress[9] <\l > of the foot on Horeb; and thou shaltsmite the rock with thy rod, and therefrom shall come forth waters fordrinking, and the people shall drink. And Mosheh did so before the elders ofIsrael. And he called the name of that place Temptation and Strife; becausethere the sons of Israel contended with Mosheh, and because they tempted theLord, saying, Doth the glory of the majesty of the Lord trul dwell among us, ornot? And Amalekcame from the land of the south and leaped on that night a thousand and sixhundred miles; and on account of the disagreement which had been between Esauand Jakob, he came and waged war with Israel in Rephidim, and took and killed(some of the) men of the house of Dan; for the cloud did not embrace them,because of the strange worship that was among them. And Mosheh said toJehoshua, Choose such men as are strong in the precepts, and victorious infight; and go, under the Cloud of glory, and set battle in array against thehosts of Amalek. To-morrow I will stand, prepared with fasting, with therighteous fathers of the chiefs of the people, and the righteous mothers whoare like the hills, with the rod with which the miracles have been wrought frombefore the Lord, in my hand. And Jehoshua did as Mosheh bad bidden him, to wagewar with Amalek. And Mosheh, and Aharon, and Hur went up to the top of theheight. And it was, when Mosheh lifted up his hands in prayer, that the houseof Israel prevailed; and when he rested his hand from praying, that the houseof Amalek prevailedand. And the hands of Mosheh were heavy, because theconflict was prolonged till the morrow, and the deliverance of Israel was notprepared on that day; and he could not hold them up in prayer; on which accounthe would have afflicted his soul. And they took a stone, and placed it underhim, and he sat upon it; and Aharon and Hur supported his hand, this the one,and that the other; and his hands were outstretched with firmness, (or,fidelity,) in prayer and fasting, until the going down of the sun. And

Jehoshuashattered Amalek, and cut off the heads, of the strong men of his people, bythe mouth of the Word of the Lord, with the slaughter of the sword. [Jerusalem.11. And it was that when Mosheh lifted up his hands in prayer, the house ofIsrael prevailed; and when his hands declined from prayer, Amalek prevailed;and (Israel) fell. in the line of battle. 12. And the hands of Mosheh werelifted up in prayer.] And the Lordsaid unto Mosheh, Write this memorial in the book of the elders that were ofold, and these words in the hearing, of Jehoshua, that blotting, I will blotout the memory of Amalek from under the heavens. And Mosheh builded an altar,and called the name of it, The Word of the Lord is my banner; for the signwhich He hath wrought (in this) place was on my behalf. And he said, Becausethe Word of the Lord hath sworn by the throne of His glory, that He by His Wordwill fight against those of the house of Amalek, and destroy them unto threegenerations; from the generation of this world, from the generation of theMeshiha, and from the generation of the world to come. [JERUSALEM. 16. And hesaid, The oath hath come forth from beneath the throne of the Great One, of allthe world the Lord; the first king who will sit upon the throne of the kingdomof the sons of Israel, Shaul, the son of Kish, will set the battle in arrayagainst the house of Amalek, and will slay them; and those of them that remainwill Mardekai and Esther destroy. The Lord hath said by His Word that thememory of Amalek shall perish to the age of ages.] [1] They were two lofty rocks, with a defilebetween them, called the (pi) mouth ofthe rocks.-- R.S. Izhaki, in loco.

[1]Oktaraia: "Octarions,prafecti militares."

[1] The Ardiphne, Hirdoph, and sometimes Rododaphne, is described in Shemoth Rabba as a tree which grows beside water and bears flowerslike lilies, of a bitter taste. The name us given also to the bitter herbseaten with the passover. (Tr. Pesachim, 39.) The old commentator in the Yalkut says, "This was one miracle within another,--bitter waters made sweet by a bitter tree."

[1]Phisyonin.

[1]Mesargal.

[1] "What is it?"

[1]Garmidee.

[1]Kusebar.

[1]Roshem.

[1] <\l > They were two lofty rocks, with adefile between them, called the (pi)mouth of the rocks.-- R.S. Izhaki, in loco.

[2] <\l > Oktaraia: "Octarions,prafecti militares."

[3] <\l > The Ardiphne, Hirdoph, and sometimes Rododaphne, is described in Shemoth Rabba as a tree which grows beside water and bears flowerslike lilies, of a bitter taste. The name us given also to the bitter herbseaten with the passover. (Tr. Pesachim, 39.) The old commentator in the Yalkut says, "This was one miracle within another,--bitter waters made sweet by a bitter tree."

[4] <\l >Phisyonin.

[5] <\l >Mesargal.

[6] <\l > "What is it?"

[7] <\l >Garmidee.

[8] <\l >Kusebar.

[9] <\l >Roshem.

C- Exo_18:1-27; Exo_19:1-25; Exo_20:1-26

Ch. 13-20

Pg. 504-515

SECTION XVII.

JETHRO. And Jethro, prince of Midian, the father-in-law of Mosheh, heard all that the Lord had done for Mosheh and for Israel His people, and that the Lord had brought forth Israel from Mizraim. And Jethro the father-in-law of Mosheh took Zipporah his wife, whom Mosheh had sent back from him after going into Mizraim, and his two sons, the name of the one of whom was Gershom, Because He had said, I am a dweller in a strange land which is not mine; and the name of the other Eliezer, For (he had said) the God of my fathers was my helper, and saved me from the sword of Pharoh. And Jethro the father-in-law of Mosheh, and the sons of Mosheh, and his wife came to Mosheh at the desert in which be was sojourning hard by the mountain upon which the glory of the Lord was revealed to Mosheh at the beginning. And he said to Mosheh, I, thy father-in-law Jethro, have come to thee to be a proselyte; and if thou wilt not receive me on my own account, receive me for the sake of thy wife and of her two sons who are with her. And Mosheh came forth from under the cloud of glory to meet his father-in-law, and did obeisance, and kissed him and made him a proselyte; and they asked of each other's welfare, and came to the tabernacle, the house of instruction. And Mosheh recounted to his father-in-law all that the Lord had done to Pharoh and to the Mizraee on behalf of Israel; all the hardship they had found in the way, at the sea of Suph, and at Marah, and at Rephidim, and how Amalek had fought with them, and the Lord had delivered them. And Jethro rejoiced over all the good which the Lord had done unto Israel, and that He had given them manna, and the well, and that he had saved them from the hand of the Mizraee. And Jethro said, Blessed be the Name of the Lord who hath saved you from the hand of the Mizraee, and from the hand of Pharoh, and hath saved the people from under the tyranny of the Mizraee. Now have I known that the Lord is stronger than all gods; for by the very thing by which the Mizraee wickedly would have punished Israel by (drowning them in) the sea, upon themselves came the punishment, in being punished in the sea. And Jethro took burnt offerings and holy sacrifices before the Lord, and Aharon and all the elders of Israel. came to eat bread with the father-in-law of Mosheh before the Lord; and Mosheh stood and ministered before them. And the day after, the day of reconciliation, Mosheh sat to judge the people: and the people stood before Mosheh from morning till evening. And the father-in-law of Mosheh saw how much he toiled and laboured for his people; and he said, What thing is this that thou art doing to the people? Why dost thou sit alone to judge, and all the people stand before thee from morning until evening? And Mosheh said to his father-in-law, Because the people come to me to inquire for instruction from before the Lord. When they have a matter for judgment, they come to me, and I judge between a man and his fellow, and make them to know the statutes and the law of the Lord. And the father-in-law of Mosheh said to him, This thing that thou art doing is not well ordered; thou wilt verily wear thyself away. Aharon also, and his sons, and the elders of thy people, because the

thing is heavier than thou art, able to do by thyself, (should take part in it.) Now hearken to me and I will advise thee; and may the Word of the Lord be thy helper! When thou art with the people who seek instruction from before the Lord, thou shouldst take their affair before the Lord, and give them counsel about the statutes and laws, make them understand the prayer they are to offer in the house of congregation, the manner of visiting the sick, of burying the dead, of being fruitful In doing good, and in the work and process of justice, and how to conduct themselves among the wicked. But thou shouldst elect from all the people men of ability who fear the Lord, upright men who hate to receive the mammon of dishonesty, and superappoint them to be heads of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times, and every great matter bring to thee, but every little thing let them judge themselves, that they may lighten the burden that is upon thee, and bear it with thee. If thou wilt do this, and exempt thyself from judging (every case) as the Lord shall give thee instruction, thou wilt be able to continue to hear them; and Aharon also and his sons, and all the elders of this people, will resort to the place of Judgment in peace. And Mosheh hearkened to his father-in-law, and did all that he had said. And Mosheh selected able men from all Israel, and appointed them chief, over the people, rabbans of thousands, six hundred; rabbans of hundreds, six thousand; rabbans of fifties, twelve thousand; and rabbans of tens, six Myriads. And they judged the people at all times; a bard case they, brought to Mosheh; but every light matter they judged it. And Mosheh parted from his father-in-law, and he went, and himself made proselytes of all the children of his land.

XIX. In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert; for they had journeyed from Rephidim, and had come to the desert of Sinai and Israel encamped there in the desert, of one heart, nigh to the mountain. And Mosheh on the second day went up to the summit of the mount; and the Lord called to him from the mount, saying, This shalt thou speak to the men of the house of Jakob, and instruct the house of Israel. [JERUSALEM. And Mosheh went up to seek instruction from before the Lord; and the Word of the Lord anticipated him from the mountain, saying, Thus shalt thou speak to the men of the house of Jakob, and teach the congregation of the sons of Israel.]

Ye have seen what I did to the Mizraee; and how I bare you upon the clouds as upon eagles' wings from Pelusin, to take you to the place of the sanctuary, there to solemnize the Pascha; and in the same night brought you back to Pelusin, and from thence have brought you nigh, to (receive) the doctrine of My law. And now, if you will truly hearken to My Word and keep My covenant, you shall be more beloved before Me than all the peoples on the face of the earth. And before Me you shall be crowned kings, and sanctified priests, and a holy people. These are the words thou shalt speak to the sons of Israel. And Mosheh came that day, and called the elders of the people, and set in order before them all these words which the Lord had commanded. And all the people responded together, and said, All that the Lord hath spoken we will do. And Mosheh carried back the words of the people before the Lord. And the Lord said to Mosheh, Behold, on the third day I will reveal Myself to thee in the depth of the cloud of glory, that the people may hear while I speak with thee, and may believe in thee forever. And Mosheh delivered the words of the people before the Lord. [JERUSALEM. 4. You have seen what vengeance I have taken of the Mizraee, and (how) I bare you upon the light clouds as upon eagles' wings, and brought you nigh to the doctrine of My law. And now, if you will truly hearken to the voice of My Word, and will keep My covenant, you shall be unto My Name a distinct people, and beloved as a precious treasure

above all peoples; for all the earth is to the Name of the Lord. And to My Name shall you be kings and priests and a holy people. These are the words thou shalt speak. And Mosheh came and called the sages of Israel and set in order before them all these words which the Word of the Lord had commanded him. And all the people answered together in the fulness of their heart, and said, All that the Word of the Lord hath spoken, we will do. And Mosheh returned the words of the people in prayer before the Lord. And the Word of the Lord said to Mosheh, Behold, My Word will be revealed to thee in the thickness of the cloud, that the people may hear while I speak with thee, and may also believe for ever in the words of the prophecy of thee, My servant Mosheh. And Mosheh delivered the words of the people in prayer before the Lord.] And the Lord said to Mosheh on the fourth day, Go unto the people, and prepare them to-day and tomorrow; let them wash their raiment, and be prepared On the third day; for on the third day the Lord will reveal Himself to the eyes of all the people, upon the Mount of Sinai. And thou shalt set limits for the people that they may stand round about the mountain, and shalt say, Beware that you ascend not the mount, nor come near its confines; whoever cometh nigh the mount will be surely put to death. Touch it not with the hand; for he will be stoned with hailstone, or be pierced with arrows of fire; whether beast or man, he will not live. But when the voice of the trumpet is heard, they may go up (forwards) towards the mount. [JERUSALEM. No man shall touch it with the hand; for stoned he will be stoned, or fiery arrows will flee against him; whether beast or man, he will not live. When the trumpet soundeth, they may go up toward the mountain.] And Mosheh went down that day to the people, and prepared the people, and they blanched their clothes. And he said to the people, Be ready for the third day; abstain from the marriage-bed. [JERUSALEM. And he said to the people, Be ready for the third day; abstain from the marriage-bed.] And it was on the third day, on the sixth of the month, in the time of the morning, that on the mountain there were voices of thunders, and lightnings, and mighty clouds of smoke, and a voice of a trumpet exceeding loud; and all the people in the camp trembled. And Mosheh brought forth the people from the camp to meet the glorious Presence of the Lord; and suddenly the Lord of the world uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain. And all the mount of Sinai was in flame; for the heavens had overspread it, and He was revealed over it in flaming fire, and the smoke went up as the smoke of a furnace, and all the mountain quaked greatly. [JERUSALEM. And all mount Sinai sent up smoke, because the glory of the Shekinah of the Lord was revealed upon it in flame of fire.] And the voice of the trumpet went forth, and grew stronger: (then) Mosheh spake, and was answered from before the Lord with a gracious and majestic voice, and with pleasant and gracious words. And the Lord revealed Himself on mount Sinai upon the summit of the mountain, and the Lord called unto Mosheh from the summit of the mount, and Mosheh went up. And the Lord said to Mosheh, Descend, and warn the people, lest they come directly before the Lord to gaze, and many of them fall. The priests, also, who approach to minister before the Lord, must be sanctified, lest the Lord destroy them. And Mosheh said before the Lord, The people cannot come up to mount Sinai, because Thou didst instruct us, saying, Make limits to the mount, and sanctify it. And the Lord said to him, Go down, and then ascend, thou and Aharon with thee; but let not the, priests or the people directly come up to gaze before the Lord, lest He slay them. And Mosheh went down from the mountain to the people, and said to them, Draw nigh and hear the Law with Ten Words.[1] <l > [JERUSALEM. And Mosheh went down from the mountain to the people, and said to them, Draw nigh and receive the Ten Words.]

XX. And the Lord spake all these words, saying: [JERUSALEM. And the Word of the Lord spake all the excellency[2] <l > of these words saying:] The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Israel, and returned, and was engraven on the tables of the covenant that were given by the hand of Mosheh, and were turned in them[3] <l > from side to side: and then called He, and said:

Sons of Israel My people, I am the Lord your God, who brought you out free from the land of Mizraim, from the house of the bondage of slaves. The second word which came forth from the mouth of the Holy One, whose name be blessed, was like storms, and lightnings, and flames of fire. A burning light was on His right hand and on His left and was borne through the air of the heavens, returned, and was made manifest unto the camp of Israel; it returned, and was engraven on the tables of the covenant, and was turned in them from side to side. Then called He, and said, House of Israel, My people, Thou shalt have no other God beside Me. You shall not make to yourselves image or figure, or any similitude of what is in the heavens above, or on the earth beneath, or in the waters under the earth. You shall not bow down to them, or worship before them; for I the Lord your God am a jealous God and an avenger, punishing with vengeance, recording the guilt of wicked fathers upon rebellious children unto the third and unto the fourth generation of them who hate Me; but keeping mercy and goodness for thousands of generations of the righteous who love Me, and who keep My commandments and My laws. My people of the house of Israel, Let no one of you swear by the name of the Word of the Lord your God in vain; for in the day of the great judgment the Lord will not hold guiltless any one who sweareth by His name in vain. My people of the house of Israel, Remember the day of Shabbatha, to sanctify it. Six days you shall labour, and do all your service: but the seventh day is (for) rest and quietude before the Lord your God: you shall not perform any work, you, and your sons, and your daughters, and your servants, and your handmaids, and your sojourners who are in your cities. For in six days the Lord created the heavens, and the earth, and the sea, and whatever is therein, and rested on the seventh day: therefore the Lord hath blessed the day of Shabbatha and sanctified it. My people, the house of Israel, Let every man be instructed in the honour of his father and in the honour of his mother: that your days may be multiplied upon the land which the Lord your God giveth you. My people, the sons of Israel, You. shall not be murderers; you shall not be companions of or partakers with murderers: in the congregations of Israel there shall not be seen a murderous people; neither shall your sons rise up after you and teach one another to take part with murderers: for on account of the guilt of murder the sword cometh forth upon the world. My people of the house of Israel, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Israel shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for through the guilt of adultery death cometh forth upon the world.

Sons of Israel My people, Ye shall not be thieves, nor companions nor partakers with thieves: there shall not be seen in the congregations of Israel a thievish people; that your sons may not arise after you to teach one another to have part with thieves: for on account of the guilt of theft famine cometh forth upon the world.

Sons of Israel My people, Ye shall not testify against your neighbours a testimony of falsehood, nor be companions or partakers with those who bear false witness nor shall there be seen in the congregations of Israel a people who testify a testimony of falsehood; neither shall your sons arise after you to teach one another to have part with those who testify falsehood: for because of the guilt of false testimony the clouds go up and the rain cometh not down, and dryness cometh upon the world.

Sons of Israel My people, Ye shall not be covetous companions or partakers with the covetous: nor shall there be seen in the congregations of Israel a covetous people; that your sons may not arise after you to teach one another to have part with the covetous: neither shall any among you covet the wife of his neighbour, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that belongeth to his neighbour; because through the guilt of covetousness the government breaketh in upon the possessions of men to take them, and the wealthy are made poor, and slavery cometh upon the world. And all the people saw the thunders, and were turned back, every one as he heard them coming forth from the midst of the lights, and the voice of the trumpet as it will raise the dead, and the mountain smoking; and all the people saw and drew back, and stood twelve miles off. And they said to Mosheh, Speak thou with us, and we can hear; but let it not be spoken with us any more from before the Lord, lest we die. [JERUSALEM. And all the people saw the thunders and the lights, and the sound of the trumpet, and the mountain smoking; and the people saw and trembled, and stood afar off.] And Mosheh said to the people, Fear not; for the glory of the Lord is revealed to try you, whether His fear is before your faces, that ye may not sin. And the people stood twelve miles off; but Mosheh drew near to the height of the darkness where was the glory of the Lord. And the Lord said to Mosheh, Speak thus to the sons of Israel: You have seen that from the heavens I have spoken with you; sons of Israel, My people, you shall not make, that you may worship, the likeness of the sun or the moon or the stars, or the planets, or the angels who minister before Me; idols of silver, nor idols of gold, ye shall not make to you. An altar of earth ye shall make to My Name, and sacrifice upon it thy burnt offerings and thy sanctified oblations from thy sheep and from thy oxen. And in every place where My Shekinah shall dwell, and thou worship before Me, there will I send My blessing upon thee, and will bless thee. But if thou wilt make an altar of stones unto My Name, thou shalt not build them sculptured; for if thou lift up iron, from which the sword is made, upon the stone, thou wilt profane it. And you, the priests, who stand to minister before Me, shall not ascend to My altar by steps, but by (sloping) bridges; that thy shame may not be seen thereupon. [JERUSALEM. An altar grounded in the earth shalt thou make unto My name, and shalt offer upon it your burnt offerings and sacred oblations, your sheep and your oxen. In every place in which ye shall memorialize My holy Name, My Word shall be revealed to you, and bless you. But if you make an altar of stones unto My Name, you shall not build it with sculptured ones, because the sword is made of iron. If thou workest with iron upon it, thou wilt profane it. You also, the priests, the sons of Aharon, who stand and minister beside Mine altar, shall not ascend by steps unto Mine altar, lest your shame be disclosed upon it.]

[1] <l > Im asareti dibraia.

[2] <l >Shebach, "praise".

[3] <l > Mithhaphik behon.

Chapter 17

C- Exo_1:1-22; Exo_2:1-25; Exo_3:1-22; Exo_4:1-31; Exo_5:1-23; Exo_6:1-30

Etheridge's Translation THE PALESTINIAN TARGUM ON THE BOOK SHEMOTH, OF

EXODUS.

Section of the Law XIII. Title Shemoth

I. AND these are the names of the sons of Israel who went into Mizraim with Jakob, each with the men of his house entered in: Reuben, Shimeon, Levi, and Jehudah; Issakar, Zebulon, and Benjamin; Dan and Naphtali; Gad and Asher. And the number of all the souls coming from the thigh of Jakob, seventy souls, with Joseph and his sons, who were in Mizraim.

And Joseph died, and after him died all his brethren, and all that generation. And the souls of Israel increased, and multiplied children, and became strong, and prevailed greatly, and the land was filled with them. And there arose a new king (other) than he who was formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws. [JERUSALEM TARGUM. And a king arose (different from him who was) formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws.] And he said to his people, Behold now, the people of the house of Israel are many, and are stronger than we. Come, let us take counsel against them in these matters, to diminish them that they multiply not, so as that, should war be arrayed against us, they be not added to our adversaries, and destroy us that not one of us be left, and they afterward go forth from the land. [JERUSALEM. And they kill us, and go up in peace from the land.] And they set over them work-masters to afflict them in their servitude; and they builded walled cities to become Pharoh's treasure-places, Tanis and Pilusin. [JERUSALEM. Tanis and Pilusin.] But as much as they depressed them, so much they multiplied, and so much they prevailed, and the Mizraee were troubled in their lives before the sons of Israel. And the Mizraee enslaved the sons of Israel, and made their lives bitter by hard service in clay and bricks, and all the labour of the face of the field; and in all the work which they made them do was hardness.

And Pharoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was placed in one scale of a balance, and a lamb, the young of a sheep, was ill the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mizraim, and imparted to them his dream. Immediately Jannis and Jambres, the chief of the magicians, opened their mouth and answered Pharoh,?A certain child is about to be born in the congregation of Israel, by whose hand will be destruc-tion to all the land of Mizraim. Therefore did Pharoh, king of Mizraim, give counsel to the Jehudith midwives, the name of one of whom was Shifra, who is Jokeved, and the name of the other Puvah, who is Miriam her daughter. [JERUSALEM. And the king of Mizraim told the Hebrew midwives, the name of the first of whom was Shifra, and she was Jokeved, and the name of the second Puvah, she was Miriam.] And he said, When you attend Jehudith women, and see them bear, if it be a male child, you shall kill him; but if a daughter, you may let her live. But the midwives feared before the Lord, and would not do

according to what the king of Mizraim had said to them, but they saved the children. And the king of Mizraim called the midwives, and said to them, Why have you done this thing, and have saved the children ? And the mid-wives said to Pharoh, The Jehudith women are not as the Mizraite, for they are sturdy (or, courageous) and wise-minded: before the midwife cometh to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who heareth the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace. [JERUSALEM. Because they are vivacious, and before the midwife cometh to them they pray before their Father who is in heaven, and He answereth them, and they bring forth.] And the Lord did good to the midwives, and the people multiplied and prevailed greatly. And forasmuch as the midwives feared before the Lord, they obtained for themselves a good name unto the ages; and the Word of the Lord up-builded for them a royal house, even the house of the high priesthood. [JERUSALEM.. Because the midwives feared before the Lord, they obtained for themselves a good name in the midst of the ages, and made unto themselves houses,?the house of the Levites and the house of the high priesthood.] But when Pharoh saw this, he commanded all his people, saying, Every male child that is born to the Jehudaee you shall cast into the river; but every daughter you may spare.

II. And Amram, a man of the tribe of Levi, went and returned to live in marriage with Jokeved his wife, whom he had put away on account of the decree of Pharoh. [JERUSALEM. And there went a man of the tribe of Levi and took Jokeved, who was beloved of him, (or, who was related to him,) to wife.] And she was the daughter of a hundred and thirty years when he returned to her; but a miracle was wrought in her, and she returned unto youth as she was, when in her minority she was called the daughter of Levi. And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine. But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, (tunes,) and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river. And Miriam his sister stood at a distance to take knowledge of what would be done to him. And the Word of the Lord sent forth a burning sore and inflammation of the flesh upon the land of Mizraim; and the daughter of Pharoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation. And she opened, and saw the child, and, behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Jehudaee. And his sister said to Pharoh’s daughter, May I go and call for thee a nursing woman from the Jehudesses, to suckle the babe for thee ? And Pharoh’s daughter said, Go; and the damsel went and called the child’s mother. And the daughter of Pharoh said, Take this child and suckle it for me, and I will give thee thy wages And the woman took the child and suckled him. And the child grew, and was brought to Pharoh’s daughter, and he was beloved by her as a son; and she called his name Mosheh, Because, said she, I drew him out of the water of the river. [JERUSALEM. I uplifted him.]

And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their souls, and the greatness of their toil. And he saw a Mizraite man strike a Jewish man of his brethren; and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mizraite man, and that none of his children’s

children would ever be con-verted; and he smote the Mizraite, and buried him in the sand. [JERUSALEM. And Mosheh, by the Holy Spirit, considering both the young, men, saw that, behold, no proselyte would ever spring from that Mizraite; and he killed him, and hid him in the sand.]

And he went out the second day, and looked; and, behold, Dathan and Abiram, men of the Jehudaee contended; and seeing Dathan put forth his hand against Abiram to smite him, he said to him, Wherefore dost thou smite thy companion ? And Dathan said to him, Who is he who hath appointed thee a chief man and a judge over us ? Wilt thou kill me, said he, as thou didst the Mizraite ? And Mosheh was afraid, and said, Verily, the thing has become known. And Pharoh heard this thing, and sought to kill Mosheh; and Mosheh escaped before Pharoh, to dwell in the land of Midian. And he sat by a well. And the priest of Midian had seven daughters; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father. But the shepherds came and drave them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink. And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early to-day? And they replied, A Mizraite man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock. And he said to his son's daughters, And where is he ? Why did you leave the man ? Call him, and let him eat bread. But when Reuel knew that Mosheh had fled from before Pharoh he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before the Lord, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraven and set forth the Great and Glorious Name, with which he was to do the wonders in Mizraim, and to divide the sea of Suph, and to bring, forth water from the rock. And it was infixed in the midst of the chamber, and he stretched forth his hand at once and took it. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh. And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine.

And it was after many of those days that the king of Mizraim was struck (with disease), and he commanded to kill the firstborn of the sons of Israel, that he might bathe himself in their blood. And the sons of Israel groaned with the labour that was hard upon them; and they cried, and their cry ascended to the high heavens of the Lord. And He spake in His Word to deliver them from the travail. And their cry was heard before the Lord, and before the Lord was the covenant remembered which He had covenanted with Abraham, with Izhak, and with Jakob. And the Lord looked upon the affliction of the bondage of the sons of Israel; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion.

III. But Mosheh was keeping the flock of Jethro his father-in-law, the rabba of Midian; and he had led the flock to a pleasant place of pasturage which is behind the desert, and had come to the mountain on which was revealed the glory of the Lord, even Horeb. And Zagnugael, the angel of the Lord, appeared to him in a fame of fire in the midst of the bush. And he gazed, and, behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire. [JERUSALEM. And he looked, and, behold, the bush burned with fire, yet remained in freshness, (or, was moist), neither was it consumed.] And Mosheh said, I will turn aside now and consider this great sight,

why the bush is not burned. [JERU-SALEM. I will look at this great sight, wherefore the bush is refreshed and not burned.] And when it was seen before the Lord that he turned to look, the Lord called to him from the midst of the bush and said, Mosheh, Mosheh ! And he said, Behold me. And He said, Approach not hither, take the shoe from thy feet, for the place on which thou standest is a holy place; and upon it thou art to receive the Law, to teach it to the sons of Israel. And He said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jakob. And Mosheh covered his face; for he was afraid to look upon the height of the glory of the Shekinah of the Lord.

And He said, The oppression of My people who are in Mizraim is verily manifest before Me, and heard before Me is their cry on account of them who hold them in bondage; for their affliction is known before Me. And I have revealed Myself to thee this day, that by My Word they may be delivered from the hand of the Mizraee, to bring them up out of the unclean land, unto a good land, and large in its boundaries, a land yielding milk and honey, unto the place where dwell the Kenaanaee, and the Hittaee, and the Amoraee, and the Pherizaee, and the Hivaee, and the Jebusaee. And now, behold, the cry of the sons of Israel cometh up before Me, and the bruising of the Mizraee wherewith they bruise them is also revealed before Me. And now, come, and I will send thee unto Pharoh, and thou shalt bring forth My people, the sons of Israel, out of Mizraim.

And Mosheh said before the Lord, Who am I, that I should go to Pharoh, and bring forth the sons of Israel out of Mizraim? But He said, Therefore My Word shall be for thy help; and this shall be the sign to thee that I have sent thee: when thou hast, brought the people forth from Mizraim, ye shall worship before the Lord, because ye shall have received the Law upon this mountain.

And Mosheh said before the Lord, Behold, I will go to the sons of Israel, and say to them, The Lord God of your fathers hath sent me to you: and they will say to me, What is His Name ? What shall I say to them ? And the Lord said unto Mosheh, He who spake, and the world was; who spake, and all things were. And He said, This thou shalt say to the sons of Israel, I AM HE WHO IS, AND WHO WILL BE, hath sent me unto you. [JERUSALEM. And the Word of the Lord said to Mosheh, He who spake to the world, Be, and it was; and who will speak to it, Be, and it will be. And he said, Thus shalt thou speak to the sons of Israel, EHEYEH hath sent me unto you.] And the Lord said again unto Mosheh, Thus shalt thou speak to the sons of Israel, The God of your fathers, the God of Abraham, the God of Izhak, and the God of Jakob, hath sent me unto you. This is His Name for ever, and this is His Memorial to every generation and generation.

Go, and assemble the elders of Israel, and say to them, The Lord God of your fathers hath appeared unto me, the God of Abraham, Izhak, and Jakob, saying, Remembering, I have remembered you, and the injury that is done you in Mizraim; and I have said in My Word, I will bring you up out from the oppression of the Mizraee into the land of the Kenaanaee, and Hittaee, and Amoraee, and Pherizaee, and Hivaee, and Jebusaee, to the land that yieldeth milk and honey. And they will hearken to thee: and thou and the elders of Israel shall go to the king of Mizraim and say to him, The Lord God of the Jehudaee hath called us; and now let us go a journey of three days into the wilderness, to sacrifice before the Lord our God. But it is manifest before Me that the king of Mizraim will not let you go, (no,) not from fear of Him who is Mighty, until that by My Word he shall have been punished with evil plagues. And ye will be hindered there until I have sent forth the stroke of My power, and have smitten Mizraee with all My wonders, that I will do among them;

and afterward he will release you. And I will give this people grace in the eyes of the Mizraee; and it shall be that when ye go free from thence, ye shall not go empty. But a woman shall ask of her neighbour, and from those next to the wall of her house, [JERUSALEM. Fellow resident,] vessels of silver, and vessels of gold, and vestments; and you shall set them as crowns upon your sons and your daughters, and make the Mizraee empty.

IV. And Mosheh answered and said, But, behold, they will not believe me, nor hearken to me; for they will say, The Lord hath not appeared to thee. And the Lord said to him, What is that in thy hand ? And he said, The rod. And He said, Cast it on the ground; and he cast it to the ground, and it became a serpent; and Mosheh fled from before it. [JERUSALEM. And He said, Cast it on the ground; and he cast it on the ground.] And the Lord said to Mosheh, Stretch forth thy hand and seize (it) by its tail. [JERUSALEM. And grasp the place of its tail.] And he stretched forth his hand and grasped it, and it became the rod in his hand: ?In order that they may believe that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Jakob, hath revealed Himself to thee. And the Lord said to him again, Put now thy hand within thy breast (Choba); and he put it within his breast, and withdrew it, and, behold, his hand was leprous, it was white as snow. And He said, Return thy hand into thy bosom (Aitaph); and he returned his hand to his breast, and withdrew it from his breast, and it had become clean as his flesh. [JERUSALEM. Put now thy hand into thy breast, and he put his hand within his breast. And if they believe not these two signs, nor receive from thee, thou shalt take of the water of the river and pour it on the ground, and the water that thou shalt take from the river shall become blood upon the ground.

And Mosheh said before the Lord, O Lord, I pray: I am not a man of words, nor ever have been before that Thou didst speak with Thy servant; for I am of a staggering mouth and staggering speech. [JERUSALEM. For of a staggering mouth and difficult speech am I.] And the Lord said, Who is he who first put the language of the mouth into the mouth of man? or who hath appointed the dumb or the deaf, the open-seeing or the blind, but I the Lord ? And now go, and I by My Word will be with the speaking of thy mouth, and will teach thee what thou shalt say.

And he said, I pray for mercy before the Lord. Send now Thy sending by the hand of Phinehas, by whom it is to be sent at the end of the days. [JERUSALEM. Send now by the hand of him by whom it is opportune to send.] And the anger of the Lord was kindled against Mosheh, and He said, Is it not manifest before Me that Aharon thy brother speaking can speak ? And, behold, also, he cometh forth to meet thee, and will see thee and rejoice in his heart. And thou shalt speak with him, and put the matter in his mouth, and My Word shall be with the word of thy mouth, and with the word of his mouth, and I will instruct you what you are to do. And he shall speak for thee with the people, and be to thee an interpreter, and thou to him the principal, seeking instruction from before the Lord. [JERUSALEM. He shall be to thee an interpreter, and thou to him one inquiring instruction from before the Lord.] And this rod take thou in thy hand to work therewith the signs.

And Mosheh went, and returned unto Jethro his father in law, and said, I will now go to my brethren who are in Mizraim, to see how they now live. And Jethro said to Mosheh, Go in peace. And the Lord said unto Mosheh in Midian, Go, return to Mizraim; for they have come to nought, and gone down from their possessions; behold, all the men who sought to take thy life are reckoned as the dead.

And Mosheh took his wife and his sons, and made them ride on the ass, and returned to the land of Mizraim. And Mosheh took the rod which he had brought away from the chamber of his father-in-law; and it was from the sapphire Throne of glory, in weight forty sein; and upon it was engraven and set forth the Great and Glorious Name by which the signs should be wrought before the Lord by his hand. And the Lord said to Mosheh, In going to return into Mizraim, consider all the miracles that I have put in thy hand, and do them before Pharoh: and I will make obstinate the disposition (passion) of his heart, and he will not deliver the people. And thou shalt say to Pharoh, Thus saith the Lord, Israel is My first-born son; and to thee I say, Let My son go free, that he may worship before Me; and if thou refuse to let him go, behold, I will slay thy first-born son.

But it was on the way, in the place of lodging that the angel of the Lord met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circum-cised, by an agreement between them two. And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband. [JERUSALEM. And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have cir-cumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.] And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that bath delivered my husband from the angel of destruction! [JERUSALEM. And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which hath saved my husband from the hand of the angel of death !]

And the Lord had said to Aharon, Go and meet Mosheh in the desert. And he came and met him at the mountain where was revealed the glory of the Lord, and he embraced him. And Mosheh delivered to Aharon all these words with which he had sent him, and all the signs that he had instructed him to work. And Mosheh and Aharon went, and gathered together all the elders of the sons of Israel. And Aharon spake all the words which the Lord had spoken with Mosheh, and did the signs in the eyes of the peo-ple. And the people believed, and heard that the Lord had remembered the sons of Israel, and that their bondage was manifest before Him; and they bowed them-selves and worshipped. [JERUSALEM. And they kneeled down.]

V. And after this Mosheh and Aharon went in unto Pharoh, and said, Thus saith the Lord, the God of Israel: Release My people, that they may make unto Me a festival in the wilderness. And Pharoh said, The name of the Lord is not made known to me, that I should receive His word to release Israel. I have not found written in the Book of the Angels the name of the Lord. Of Him I am not afraid, neither will I release Israel. And they said, The Name of the God of the Jehudaee is invoked by (or upon) us. We will go, then, to proceed three days into the desert, and offer the sacrifices of a festival before the Lord God, that death and slaughter befall us not. And the king of Mizraim said to Mosheh and Aharon, Why do you make the people cease from their labours? Go to your work. And Pharoh said, Behold, this people of the land are many, whom you would stop from their service. And Pharoh that day commanded the officers of the people and their exactors, saying, You shall no more give straw to the people to cast bricks as heretofore; let them go and collect straw for themselves; but the (same) number of bricks which they have heretofore made ye shall

lay upon them, and not diminish from it, because they are idle; therefore they clamour, saying, Let us go to offer the sacrifice of a festival before our God. Make their work strenuous upon the men, that they may be occupied with it, and not be setting their hopes upon lying words. And the officers and exactors of the people went forth, and said to the people, Thus saith Pharoh, I will not give you straw; you must go and take straw wherever you can find it; for your work will not in anywise be diminished. And the people were scattered abroad in all the land of Mizraim to gather stubble for the straw. But the officers were pressing, saying, Fulfil your work day by day, as you did when the straw was given you. And the exactors whom Pharoh set over them as officers beat the sons of Israel, saying, Why have not you fulfilled your appointment, to cast (the same number of) bricks as heretofore, to-day as yesterday? And the foremen came, and cried before Pharoh, saying, Why hast thou dealt thus with thy ser-vents ? Thou hast not given thy servants the straw, and (yet) say they to us, Make the bricks; and, behold, they beat thy servants, and the guilty treatment of thy people is strong:?but it goeth up! But he said, You are idle, idle: therefore you are saying, Let us go and over the sacrifice of a festival before our God. And now, go, work; but the straw shall not be given you, yet the number of the bricks you shall produce. And the fore-men of the sons of Israel saw that they were in evil, (in his) saying, Ye are not to withhold the assignment of your bricks from day to day. And they met Mosheh and Aharon, who stood before them when they came out from the presence of Pharoh, and they said to them, Our affliction is manifest before the Lord, but our punishment is from you who have made our smell offensive before Pharoh and his servants; for you have occasioned a sword to be put into their hand to kill us. And Mosheh returned before the Lord, and said, O Lord, why hast Thou done evil to this people, and wherefore hast Thou sent me? From the hour that I went in unto Pharoh to speak in Thy name, this people hath suffered evil, and delivering Thou hast not delivered them.

VI. And the Lord said unto Mosheh, Now have I seen what Pharoh hath done: for by a strong hand shall he release them, and with a strong hand drive them forth from his land.

Section XIV. Vaera. AND the Lord spake with Mosheh, and said to him, I am the Lord who revealed Myself to thee in the midst of the bush, and said to thee, I am the Lord. And I was revealed unto Abraham, and to Izhak, and to Jakob, as El-Shaddai; but My Name Ye-ya, as it discovereth My Glory, was not known to them. [JERUSALEM. And the Lord was revealed in His Word unto Abraham, to Izhak, and to Jakob, as the God of Heaven; but the Name of the Word of the Lord was not known to them.] And I confirmed also My covenant with them, to give them the land of Kenaan, the land of their sojourning in which they were sojourners. And now cometh before Me the groaning of the sons of Israel, because the Mizraee do enslave them; and I remember My covenant. Therefore say to the sons of Israel, I am the Lord; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments. And I will bring you nigh before Me to be a people, and I will be a God unto you, and you shall know that I am the Lord your God who hath led you forth from the hard service of the Mizraee. And I will bring you into the land which I covenanted by My Word to give unto Abraham, to Izhak, and to Jakob; and I will give it to you for an inheritance. I Am the Lord. And Mosheh spake according to this to the sons of Israel; but they received not from Mosheh, through anxiety of spirit, and from the strange and hard service which was upon their hands. [JERUSALEM. From anxiety.]

And the Lord spake to Mosheh, saying, Go in, speak with Pharoh, the king of Mizraim, that he release the children of Israel from his land. And Mosheh said before the Lord, Behold, the sons of Israel do not hearken to me; how then will Pharoh hearken to me, and I a man difficult of speech? And the Lord spake with Mosheh and with Aharon, and gave them admoni-tion for the sons of Israel, and sent them to Pharoh, king of Mizraim, to send forth the children of Israel from the land of Mizraim.

These are the heads of the house of their fathers. -The sons of Reuben, the firstborn of Israel, Hanok and Phallu, Hezron and Karmi; these are the race of Reuben. And the sons of Shimeon, Jemuel, and Jamin, and Ohad, and Jakin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanaee); these are the race of Shimeon. And these are the names of the sons of Levi, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Levi a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Israel. And the sons of Gershon,

Libni and Shemei, according to their generations. And the sons of Kehath, Amram, and Jitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see Phinehas, who is Elijah, the Great Priest, who is to be sent to the captivity of Israel at the end of the days. And the sons of Merari, Mahali and Mushi; these are the race of Levi, according to the generations. And Amram took Jokeved his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty and seven years. He lived to see the children of Rechabia bar Gershom bar Mosheh. And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. And the sons of Uzziel, Mishael, and Elsaphan, and Sithri. And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, unto him to wife, and she bare him Nadab and Abibu, Elasar and Ithamar. And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah. And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations. These are Aharon and Mosheh, to whom the Lord said, Bring forth the sons of Israel free from the land ; of Mizraim, according to their hosts;?these are they who spake with Pharoh, king of Mizraim, that he should send out the sons of Israel from Mizraim;?it is Mosheh the prophet, and Aharon the priest.

And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that Aharon gave a listening ear, and heard what He spake with him. And the Lord spake with Mosheh, and said to him, I am the Lord. Say to Pharoh, king of Mizraim, all that I tell thee. And Mosheh said before the Lord, Behold, I am difficult in speaking; how then will Pharoh hearken to me?

VII. But the Lord said to Mosheh, Wherefore art thou fearful? Behold, I have set thee a terror to Pharoh, as if thou wast his God, and Aharon thy brother shall be thy prophet. Thou shalt speak to Aharon that which I command thee, and Aharon thy brother shall speak to Pharoh, that he release the sons of Israel from his land. But I will harden the disposition of Pharoh’s heart, to multiply My signs and My wonders in the land of Mizraim. Nor will Pharoh hearken to you. But I will shoot among them the arrows of death, and inflict the plagues

C- Exo_21:1-36; Exo_22:1-31; Exo_23:1-33; Exo_24:1-18

Ch. 21-24

Pgs. 515-527

SECTION XVIII.

MISHPATIM.

XXI. AND these are the orders of judgments which thou shalt order before them. If thou shalt have bought a son of Israel, on account of his theft, six years he shall serve, and at the incoming of the seventh he shall go out free without price. If he came in alone, he shall go out alone: but if (he be) the husband of a wife, a daughter of Israel, his wife shall go out with him. If his master give him a wife, an handmaid, and she bear him sons or daughters, the wife and her children shall belong to his master, and he may go out alone. But if the servant shall affirm and say, I love my master, my wife, and my children, (and) I will not go out free, then his master shall bring him before the judges, and shall receive from them the power, and bring him to the door that hath posts; and his master shall pierce his right ear with an awl; and he shall be a servant to serve him until the jubela. And if a man of Israel sell his daughter, a little handmaid, she shall not go forth according to the going forth of the servants of the Kenaanaee, who are set at liberty on account of the tooth or the eye; but in the years of remission, and with tokens, and at the jubela, and on the death of her master, and by redemption with money. If she hath not found favour before her master who bought her, then her father may redeem her; but to a foreigner he shall not have power to sell her; for as a vessel of her Lord he hath power over her. And if he had intended her for the side of his son, he shall do by her after the manner of the daughters of Israel. If he take another daughter of Israel to him beside her, her food, her adorning, and her conjugal rights, he shall not withhold from her. [JERUSALEM. And if he take another wife beside her, of her food, her adorning, and her going in and coming out with him, he shall not deprive her.] And if these three things he doth not for her, to covenant her to himself, or to his son, or to release her into the hand of her father, she shall go free without payment, and a writing of release he shall give her.

Whosoever smiteth a son or a daughter of Israel, so as to cause death, shall be put to death with the sword. But he who did not attack him, but mischance from before the Lord befell him at his hand, I will appoint thee a place where he may flee. But if a man come maliciously upon his neighbour to kill him with craft, though the priests are ministering at My altar, thence thou shalt take him, and slay him with the sword. [JERUSALEM. But if a man deviseth against his neighbour to kill him by guile, though the high priest were standing to minister before Me, from thence thou shalt bring him, and put him to death.] And he who woundeth his father or his mother shall die by strangling.[1] <l > And he who stealeth a soul of the children of Israel, and selleth him, or if he be found in his possession, shall die by strangling. And he who curseth his father or his mother by the Great Name,[2] <l > dying he shall die by being stoned with stones. And when men strive together, and one smite his neighbour with a stone, or with his fist, so that he die not, but fall ill, if he rise

again from his illness, and walk in the street upon his staff, he who smote him shall be acquitted from the penalty of death; only for his cessation from labour, his affliction, his injury, his disgrace, and the hire of the physician, he shall make good until he be cured. And when a man hath smitten his Kenaanite man-servant or maid-servant with a staff, and he die the same day under his hand, he shall be judged with the judgment of death by the sword. But if the wounded person continue one or two days from time to time, he shall not be (so) judged; because with money he had bought him. If men when striving strike a woman with child, and cause her to miscarry, but not to lose her life, the fine on account of the infant which the husband of the woman shall lay upon him, he shall pay according to the sentence of the judges. But if death befall her, then thou shalt judge the life of the killer for the life of the woman. The value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot, all equivalent of the pain of burning for burning, and of wounding for wounding, and of blow for blow. And when a man strikes the eye of his Kenaanite servant or handmaid, and causeth blindness, he shall let him go free, on account of the eye. And if he strike out the tooth of his Kenaanite man or maid-servant, he shall make the servant free on account of the tooth. And if an ox goreth a man or woman to cause death, the ox must be stoned, but shall not be killed that his flesh may be eaten; and the owner of the ox shall be exempt from the condemnation of death, and also from the price of the servant or handmaid. But if the ox (had been wont) to gore yesterday and before, and it had been attested before his owner three times, and he (had neglected) to restrain him, the ox, when he killeth man or woman, shall be stoned, and his master also shall die with a death sent upon him from heaven. Yet if a fine of money be laid upon him, he may give a ransom for his life, according to what shall be imposed on him by the sanhedrin of Israel. Whether the ox hath gored a son or a daughter of Israel, according to that judgment it shall be done to him. If an ox goreth a Kenaanite man-servant or handmaid, the master of the man or woman-servant shall give thirty sileen[3] <l > of silver, and the ox shall be stoned. And if a man openeth a pit in the street, and doth not cover it, and an ox or an ass fall therein; the master of the pit shall deliver silver to give to its owner the price of the ox or the ass, and the dead body shall be his. And when an ox woundeth his neighbour’s ox, and he die, they shall sell the living ox, and divide the price, and the price of the dead one shall they also divide. But if it hath been known that the ox was wont to gore in time past, and his master did not restrain him, he shall surely deliver ox for ox; but the carcase and the skin shall be his. When a man stealeth an ox or a sheep, and killeth or selleth it, five oxen shall he make good for one ox, because he hath hindered him from his ploughing; and four sheep for one, because he hath impoverished him by his theft, and not done service by it.

XXII. If a thief be found in a window of the wall, and be smitten and die, there shall not be on his account the guilt of the shedding of innocent blood. If the thing be as clear as the sun that he was not entering to destroy life, and one hath killed him, the guilt of the shedding of innocent blood is upon him; and if spared from his hand, restoring he shall restore. If he have not wherewith to restore, the beth din shall sell him for his theft until the year of release. If before witnesses, the thing stolen was found in his possession, from an ox or an ass, unto a sheep alive, he shall restore two for one. If a man break in upon a field or a vineyard, and send in his beast to feed in another man’s field, the best of his field and the best of his vineyard he shall restore. If fire break out, and catch thorns, and consume the sheaves, or whatever is standing, or the field, whoever kindled the fire shall surely restore. When a man confideth to his neighbour silver, or vessels to keep, without recompense for the care, and they be stolen from the man’s house, if the thief be found, he shall

restore two for one. If the thief be not found, the master of the house shall be brought before the judges, and shall swear that he hath not put forth his own hand upon the property of his neighbour. And about whatever is injured covertly, whether ox, or ass, or sheep, or raiment, of whatever is (so) lost, he shall make oath when he saith that so it is; and when the thing stolen shall be afterward found in the hand of the thief, the cause of both shall be brought before the judges, the cause of the householder and the cause of the thief; and whom the judges shall condemn, the thief shall restore twofold to his neighbour If a man deliver to his neighbour all ox, or a sheep, or any animal to keep, (if) he is to keep it without recompense, and it die, or be torn by wild beast, or be carried off, and no witness seeing who can testify it; an oath of the Lord shall be between them both, that he hath not put forth his hand upon the property of his neighbour; and the owner of the thing shall accept his oath, and he shall not (be required to) make it good. But if it be stolen from him who was to receive recompense for the care, he shall make it good to its owner. If it hath been torn by a wild beast, let him bring witnesses, or bring him to the carcase: because for that which is (so) torn he shall not make restitution. [JERUSALEM. 12. If it hath been really killed, he shall bring of its members, as a testimony, and for that which is killed he shall not make restitution.] And if a man borrow anything of his neighbour, and the vessel be broken, or the animal die, and the owner be not with it, lie shall certainly make it good. If the owner be with it, he shall not make it good: if it had been lent for profit, its loss came on account of its hire.

If a man seduce a virgin unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be his wife. [JERUSALEM. 15. If a man seduce a virgin, unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be a wife.] If this doth not appear to him (to be desirable), or if her father be not willing to give her to him fifty sileen of silver shall be laid upon him, according to the endowment of a virgin. Sons of My people Israel, whosoever practiseth witchcraft you shall not suffer to live. Whosoever lieth with a beast shall be stoned to death. Whosoever sacrificeth to the idols of the Gentiles shall be slain with the sword, and his goods be destroyed; for ye shall worship only the Name of the Lord. And the stranger you shall not vex with words, nor distress him by taking his goods: Remember, sons of Israel, My people, that you were strangers in the land of Mizraim. You shall not impoverish the widow or the orphan. If thou impoverish her, beware; for if they rise up and cry against you in prayer before Me, I will hear the voice of their prayer, and will avenge them, and My anger will be kindled, and I will slay you with the sword, and your wives shall be widows, and your children be orphans.

If thou lend money to (one of) My people, to (one of) the humble of My people, thou shalt not be to him as an usurer, neither lay it upon him that there shall be witnesses against him, or that he give pledges, or equivalents, or usury. [JERUSALEM. 24. If thou lend money to My people, to the poor of your people, you shall not be to him an oppressive creditor, or lay upon him either equivalents or usury.] If thou take (at all) for a pledge the garment of thy neighbour, thou shalt restore it to him before sunset; for it may be his taleth which alone covereth him; (or) it is his only garment in which he rests, which falleth upon his skin; and if thou take the coverlet of the bed whereon he lies, and he be heard before Me, I will hearken to his prayer; for I am Eloah the Merciful.

Sons of Israel My people, ye shall not revile your judges, nor curse the rabbans who are appointed rulers among thy people. The firsts[4] <l > of thy fruits, and the firsts of thy wine-press, thou shalt not delay to bring up in their time to the place of My habitation. The firstlings of thy males thou shalt separate before Me. So shalt thou do with the firstlings of thy oxen and sheep; seven days it

shall be suckled by its mother, and on the eighth day thou shalt separate it before Me. And holy men, tasting unconsecrated things innocently, shall you be before Me; but flesh torn by wild beasts alive you may not eat, but throw it to the dog as his portion.

XXIII. Sons of Israel My people, take not up lying words from a man who accuseth his neighbour before thee, nor put thine hand with the wicked to become a false witness. Sons of Israel My people, you shall not go after the many to do evil, but to do good; and no one among you shall restrain himself from affirming justly concerning his neighbour in the judgment, by saying, Behold, the judgment sides with the many. [JERUSALEM. Sons of Israel My people, you shall not go after the multitude to do evil, but to do good; and no one of you shall restrain himself from setting forth the just cause of his neighbour in the judgment, nor say in your heart, The judgment sides with the many.] And to the poor man who is guilty in his cause, thou shalt not be partial in having compassion upon him; for there must not be respect of persons in judgment. If thou meet the ox of thine enemy whom thou dislikest on account of the wickedness which thou only knowest is in him, or an ass that wandereth from the way, thou shalt surely bring it to him. If thou seest the ass of thy enemy whom thou dislikest on account of the wickedness which thou only knowest to be in him, lying under his burden, and thou wouldst refrain thyself from going near him, thou shalt relinquish at once the dislike of thy heart against (thy enemy), and release and take care of the ass (or, charge thyself with him).

Sons of Israel My people, ye shall not warp the judgment of the poor in his cause. From a false matter keep distant. And when one hath gone forth from thy house of justice acquitted, and they (afterwards) find out his guilt; or one hath been brought out condemned, and they (afterward) find out his innocence,-thou shalt not put him to death; for I will not hold (the former) innocent, nor the latter guilty. And thou mayest not receive a bribe; for a bribe blindeth their eyes who have taken it, and casteth down the wise from their seats, and perverteth the right words which are written in the law, and confoundeth the words that are in the mouth of the innocent in the hour of judgment. Thou shalt not oppress the stranger; for ye know the sigh of a stranger’s soul; because ye were sojourners in the land of Mizraim.

Six years thou shalt sow thy land, and gather the produce; but the seventh year thou shalt exempt it from labour, and give up the fruit of it to be eaten by the poor of My people; and what they leave shall be eaten by the beasts of the field. And in like manner shalt thou do with thy vine and olive grounds. Six days do thy work, and on the seventh day repose, that thy ox and thy ass may rest, and that the uncircumcised son of thy handmaid, and the stranger, may rest. And of all the precepts that I have spoken to you, be carefull; and the names of the idols of the Gentiles remember not, nor let them be heard upon your lips.

Three times in the year thou shalt keep festival before Me. The feast of unleavened cakes thou shalt keep. Seven days thou art to eat unleavened bread, as I have instructed thee, in the time of the month of Abiba, because in it thou camest forth from Mizraim; and you shall not appear before Me empty. And the feast of the harvest first-fruits of the work thou didst sow in the field; and the feast of gathering, at the end of the year, when thou hast gathered in thy work from the field. Three times in the year shall all thy males appear before the Lord the Ruler of the world.

Sons of Israel My people, while there is leaven in your houses you may not immolate the bloody sacrifice of My Pascha; nor shall the fat of the sacrifice of My Pascha remain without the altar until

morning, nor of the flesh that you eat in the evening. The first of the choice fruits of thy ground thou shalt bring to the sanctuary of the Lord thy God. My people of the house of Israel, you are not permitted to dress or to eat of flesh and milk mingled together, lest I be greatly displeased; and I prepare you the wheat and the straw together for your food.

Behold, I will send an Angel before thee, to keep thee in the way, and to bring thee in to the place of My habitation which I have prepared. Be circumspect before Him, and obey His word, and be not rebellious against His words; for He will not forgive your sins, because His word is in My Name. For if thou wilt indeed hearken to His word, and do all that I speak by Him, I will be the enemy of thy enemy, and will trouble them who trouble thee. For My Angel shall go before thee, and bring thee to the Amoraee, and Pherizaee, and Kenaanaee, Hivaee, and Jebusaee; and I will destroy them. Thou shalt not worship their idols, nor serve them, nor do after their evil works; but thou shalt utterly demolish the house of their worship, and break the statues of their images. And you shall do service before the Lord our God and He will bless the provision of thy food and thy drinks, and remove the bitter plague from among thee. None shall be abortive or barren in thy land; the number of the days of thy life I will fulfil from day to day. My terror will I send before thee, and will perturb all the peoples to whom thou comest, that thou mayest wage battle against them; and I will make all thy enemies turn back before thee. And I will send the hornet before thee to drive out the Hivaee, and Kenaanaee, and Hitaee, from before thee. I will not expel them before thee in one year, lest the land become a wilderness, and the beasts of the field multiply upon thee, when they come to eat their carcasses, and injure thee. By little and little I will drive them out before thee, until thou art increased, and inherit the land. And I will set thy boundary from the sea of Suph, to the sea of the Philistaee, and from the desert unto the Pherat; for I will deliver into your hand all the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt make no covenant with them, nor with their idols. Thou shalt not let them dwell in thy land, lest they cause thee to err, and to sin before Me, when thou dost worship their idols; for they will be a stumbling-block to thee.

XXIV. And Michael, the Prince of Wisdom, said to Mosheh on the seventh day of the month, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance. And Mosheh alone shall approach before the Lord; but they shall not draw nigh, nor may the people come up with him. And Mosheh came and set before the people all the words of the Lord, and all the judgments. And all the people answered with one voice, and said, All that the Lord hath spoken we will do. And Mosheh wrote the words of the Lord, and arose in the morning and builded an altar at the lower part of the mountain; and twelve pillars for the twelve tribes of Israel. And he sent the firstborn of the sons of Israel,-for until that hour had the firstborn had the (office of performing) worship, the tabernacle of ordinance not (as yet) being made, nor the priesthood given unto Aharon; and they offered burnt offerings and consecrated oblations of oxen before the Lord. And Mosheh took half of the blood of the offering, and put it in basins, and half of the blood of the offering he sprinkled upon the altar. And he took the Book of the Covenant of the Law and read before the people; and they said, All the words which the Lord hath spoken we will perform and obey. And Mosheh took half of the blood which was in the basins, and sprinkled upon the altar, to expiate the people, and said, Behold, this is the blood of the Covenant which the Lord hath made with you upon all these words. And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel, went up. And Nadab and Abihu lifted up their eyes, and

saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire stone a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the Lord of the world whose splendour was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds. [JERUSALEM. The footstool of His feet as the work of pure sapphire stones, and as the aspect of the heavens when they are cleared from clouds.] But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the Lord, and rejoiced that their oblations were received with favour, and so did eat and drink. And the Lord said to Mosheh, Ascend before Me at the mount, and I will there give thee the tables of stone on which I have set forth the rest of the words of the Law, and the six hundred and thirteen precepts which I have written for their instruction. And Mosheh arose and Jehoshua his minister; and Mosheh went up to the mountain on which was revealed the glory of the Shekinah of the Lord. And to the sages he had said, Expect us here, at the time of our return to you; and, behold, Aharon and Hur are with you; if there be any matter of judgment, bring it to them. And Mosheh went up into the mount, and the Cloud of Glory covered the mount. And the glory of the Lord’s Shekinah abode upon the mountain of Sinai, and the Cloud of Glory covered it six days. And on the seventh day He called to Mosheh from the midst of the Cloud. And the appearance of the splendour of the glory of the Lord was as burning fire with flashes of devouring fire; and the sons of Israel beheld and were awe-struck. And Mosheh entered into the midst of the Cloud, and ascended the mountain; and Mosheh was upon the mountain forty days and forty nights, learning the words of the Law from the mouth of the Holy One, whose Name be praised.

[1] <l > Lit., "by suffocation with the towel."

[2] <l > Or, "by thr Name of Manifestation;" the Shem Hamephirash.

[3] <l > Shekels.

[4] <l >Bekurey.

C- Exo_24:1-18; Exo_25:1-40 Exo_26:1-37; Exo_27:1-21

Ch. 24-27

Pgs. 527-534

SECTION XIX.

TERUMAH.

XXV. And the Lord spake with Mosheh, saying, Speak unto the children of Israel, that they shall set apart (take) before me a Separation: of every one whose heart is willing, but not by constraint, ye shall take my separation. And this is the separation which you shall take of them: gold, and silver, and brass; and hyacinth, and purple, and crimson, and fine linen; and goats' skins, and skins of rams dyed red, and purpled skins, and woods of sittin, and olive oil for the light, and aromatics for the confection of the pure anointing oil, and of the fragrant incense; gems of beryl that are gems of perfection, for engraving and insertion in the ephoda and in the breastplate. And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them. According to all that I show thee, the likeness of the tabernacle and the likeness of all its vessels, so shalt thou make. And they shall make an ark of sitta wood; two cubits and a half its length, a cubit and a half its breadth, and a cubit and a half its height. And thou shalt cover it with pure gold within and without, and shalt make upon it a crown of gold round about. [JERUSALEM. A coronal of gold shall surround it.] And thou shalt cast for it four rings of gold, and set them upon its four corners; two rings for one side, and two rings for the second side. And thou shalt make staves of sitta wood, and cover them with gold; and thou shalt introduce the staves into the rings on the sides of the ark, that the ark may be carried upon them. The staves shall be inlaid in the rings of the ark, and not be removed from it. And thou shalt put within the ark the Testament that I will give thee. And thou shalt make a (kaphortha) mercy-seat of pure gold; two cubits and a half the length, and a cubit and a half the breadth, and its depth shall be a handbreadth (pusheka). And thou shalt make two kerubin, of pure beaten gold shalt thou make them on the two sides of the mercy-seat. Thou shalt make one keruba on this side, and one keruba on that side of the mercy-seat; you shall make the kerubaia on its two sides. And the kerubaia shall stretch forth their wings above, their heads over against each other, their wings overshadowing the mercy-seat, and their faces over against each other; towards the mercy-seat shall be the faces of the kerubaia. And thou shalt put the mercy-seat above upon the ark, and within the ark thou shalt lay the Tables of the Testament that I will give thee. And I will appoint My Word with thee there, and will speak with thee from above the mercy-seat, between the two kerubaia that are over the ark of the testament, concerning all that I may command thee for the sons of Israel. And thou shalt make a table of sitta wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and make for it a rim of gold round about. And thou shalt make to it a border, a handbreadth high round about, and make a golden wreath for its border round about. [JERUSALEM. A border of a span surrounding.] And thou shalt make for it four golden rings, and set the rings in its four corners which are at its four feet. Over against the border shall the rings be, for the place of the

staves, to carry the table. And thou shalt make its dishes and its spoons, its tankards and its measures, which are for the service of libation; of pure gold shalt thou make them. And upon the table thou shalt set in order the interior bread before Me continually. And thou shalt make a Candelabrum; of pure beaten gold shalt thou make the candelabrum; its base and shaft, its cups and apples and lilies, shall be of the same. Six branches shall spread out from its sides; three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. Three calyxes adorned with their figurations on one branch, with apple and lily; and three calyxes adorned with their figurations on the other branch, with apple and lily: so for the six branches that spread out from the candelabrum. And upon the candelabrum there shall be four calyxes adorned with their figurations, their apples and lilies. And there shall be an apple under two branches of it, and an apple under two branches of it, and an apple under two branches of it, for the six branches which extend from the candelabrum. Their apples and their branches shall be of the same; all of it one beaten work of pure gold. And thou shalt make its seven lights, and the priest who ministers shall kindle the lights, that they may shine over upon its face. And its snuffers and its shovels of pure gold. Of a talent of pure gold shall he make it and all these its vessels. And look thou, and make according to their forms which thou hast seen in the mount.

XXVI. And the Tabernacle thou shalt make with ten curtains of fine linen twined, and hyacinth, and purple, and crimson, with figures of kerubin; with the work of the artificer shalt thou make them. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; the measure of one shall be that of all the curtains. Five curtains shall be coupled one with another, and five other curtains coupled one with another. And thou shalt make loops of hyacinth upon the edge of one curtain at the side in the place of coupling, and so shalt thou do in the edge of the second curtain in the place of conjoinment. Fifty loops shalt thou make in one curtain, and fifty loops shalt thou make in the side of the second curtain in the place of conjoinment, so that the loops may answer one to the other. And thou shalt make fifty taches of gold, and couple the curtains one with another with the taches, and the Tabernacle shall be conjoined to be one. And thou shalt make curtains of goats' hair to extend over the tabernacle: twelve curtains thou shalt make them. The length of one curtain thirty cubits, and the breadth of one curtain four cubits; and the measure of one (shall be that of each) of the eleven (other) curtains. And thou shalt conjoin five curtains together, corresponding with the five books of the Law; and six curtains together, corresponding with the six orders of the Mishna; and shalt fold the sixth curtain over the front of the tabernacle. And thou shalt make fifty loops upon the edge of one curtain at the side of the place of coupling; and fifty loops in the edge of the second curtain at the place of coupling. And thou shalt make taches of brass, fifty, and put the taches into the loops, and conjoin the tabernacle, that it may be one. And the surplus which remaineth of the curtains of the Tabernacle, the half curtain which remaineth, thou shalt spread over the hinder part of the Tabernacle. [JERUSALEM. And the surplus.] And the cubit here and the cubit there, of that which remaineth in the curtains of the tabernacle, shall hang over the sides of the tabernacle here and there, to cover it. And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above. And thou shalt make the boards of the tabernacle of sittin woods; they shall stand up, after the manner of their plantation. [JERUSALEM. Slabs.] Ten cubits the length of the board, and a cubit and a half the breadth of one board. Two tenons to one board, each in its side answering to the other: so shalt thou do for all the boards of the tabernacle. And thou shalt make the boards of the tabernacle, twenty boards towards the wind on the south side. And thou shalt

make forty bases of silver [JERUSALEM. Bases of silver.] beneath the twenty boards; two bases beneath one board with its two tenons, and two bases under the other board with its two tenons. And for the second side of the tabernacle towards the north wind twenty boards, and their forty bases of silver; two bases under one, and two bases under the other board. And for the side of the tabernacle westward thou shalt make six boards. And two boards shalt thou make at the corners of the tabernacle at their ends. And they shall be conjoined beneath, and in one manner shall be conjoined at their heads, with one ring; so shall it be with them both; for the two corners shall all they be. And there shall be eight boards and their silver bases; sixteen bases; two bases under one board, and two bases under another board. And thou shalt make bars of sittin woods, five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the side of the tabernacle at their extremity towards the west, [JERUSALEM. And five bars for the boards of the side of the tabernacle stretching to the west.] And the middle bar in the midst of the boards passing from end to end shall be from the tree which Abraham planted in Beara of Sheba: for when Israel had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, This is the tree which Abraham planted in Beara of Sheba, and prayed there in the name of the Word of the Lord. And the sons of Israel shall take and make thereof the middle bar, seventy cubits in length, and with it shall wondrous things be done: for when they have reared up the tabernacle, it shall go round it like a serpent among the boards of the tabernacle and when they take it down, it shall become straight as a rod. And the boards thou shalt overlay with gold, and make of gold their rings for the place of the bars, and shalt overlay the bars with gold. And thou shalt rear the tabernacle according to the manner showed thee in the mountain. And thou shalt make a veil of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer shalt thou make it, with figures of kerubin. And thou shalt range it upon four pillars of sitta, covered with gold, their hooks of gold, upon four bases of silver. [JERUSALEM. And their hooks of gold.] And thou shalt place the veil under the taches, and bring in thither within the veil the ark of the testament: and thou shalt spread the veil for you between the Holy and the Holy of Holies. And thou shalt place the mercy-seat with the kerubaia produced of beaten work for it in the Holy of Holies. And thou shalt set the Table outside of the veil, and the Candelabrum over against the table on the southern side of the tabernacle; but the table thou shalt arrange on the northern side. And thou shalt make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer. And thou shalt make for the curtain five pillars of sitta, and cover them with gold, and their nails shall be of gold; and thou shalt cast for them five bases of brass.

XXVII. And thou shalt make the Alter of woods of sitta; five cubits the length, and five cubits the breadth: square shall be the altar, and its height three cubits. And thou shalt make its horns upon its four corners: the, horns shall be of it, they shall rise upward, and thou shalt cover it with brass. And thou shalt make its pots to carry away its ashes and its shovels, and its basins, and its thuribles; all its vessels thou shalt make of brass. [JERUSALEM. And thou shalt make its pots to carry its ashes, and its scoops and basins, and its fleshhooks, and its thuribles; all its vessels thou shalt make of brass.] And thou shalt make for it a grate of network of brass, and upon the network four brass rings upon its four corners. [JERUSALEM. A grate.] And thou shalt place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and

that the priests may take it from the grate, and replace it upon the altar. And thou shalt make staves of sittin woods, and overlay them with brass; and thou shalt place the staves within the rings, and the staves shall be on the two sides of the altar in carrying the altar, hollow: (with) boards filled with dust shalt thou make it; according to what showed thee in the mountain, so shall they make. And thou shalt make the court of the tabernacle. For the southern side shall be hangings of fine linen twined; a hundred cubits the length for one side. [JERUSALEM. Hangings.] And its pillars twenty, and their foundations twenty, of brass; the looks of the pillars, and their rods, of silver. And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass; the hooks of the pillars, and their rods, of silver. And for the breadth of the court on the western side, the hangings shall be fifty cubits; their columns ten and their foundations ten. And for the breadth of the eastern side eastward fifty cubits; and fifteen cubits the hangings of the side, their pillars three and the their foundations three. And for the door of the court shall be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work; their pillars four, and their foundations four. All the pillars of the court round about shall be united with silver rods; their hooks of silver, and their foundations of brass. The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass. All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass.

C- Exo_28:1-43; Exo_29:1-46; Exo_30:1-38

Ch. 28-30

Pgs. 535-545

SECTION XX.

TETSAVVEH. And thou shalt instruct the sons of Israel to bring the pure olive oil, beaten, for illumination, that the lamps may burn continually. In the tabernacle of the covenant, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening until morning before the Lord, an everlasting statute to your generations of the house of Israel.

XXVIII. And thou, bring near to thee Aharon thy brother, and his sons with him, from among the sons of Israel, to minister before Me: Aharon, Nadab, and Abihu, Elazar and Ithamar, the sons of Aharon. And thou shalt make garments of holiness for Aharon thy brother, for glory and for praise. And thou shalt speak with all who are wise of heart, and whom I have filled with the spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me. And these are the vestments they shall make: the breastplate and ephoda, and the robe, and the embroidered tunics, the mitres and girdles; and they shall make the holy garments for Aharon thy brother, and for his sons, to minister before Me. And they shall take from their treasures gold, and hyacinth, and purple, and crimson, and fine linen. And they shall male the ephod of hyacinth, and purple, and crimson, and fine linen, twined, the work of the artificer. Two shoulder (pieces) shall it have, conjoined to its two sides, and (so) it shall be united. And the ornamented girdle which is to be upon it shall be of the same work; of gold, hyacinth, purple, and crimson, and fine twined linen, shall it be. And thou shalt take two gems of onyx, and engrave upon them the names of the sons of Israel. Six of their names shall be engraven upon one gem, and the six remaining names upon the second gem; they shall be set in the order of their nativity. The engraved gems shall be the work of the artificer, engraven, and the engraving be distinct as the engraving of a ring; thou shalt engrave the two gems according to the names of the sons of Israel in their work round about; inset in gold shalt thou make them. And thou shalt fix the two gems upon the shoulders of the ephod, to be set for a memorial of righteousness for the sons, of Israel; and Aharon shall bear the names of the sons of Israel upon his two shoulders for a memorial. And thou shalt make the sockets of gold. And two chains of pure gold, measured shalt thou make them, of twisted work, and insert the twisted chains in the sockets. [JERUSALEM. Chains.] And thou shalt make the BREASTPLATE OF JUDGMENT, by which are made known the judgments that are hidden from the judges; and the order of the victories of their battles, and amends that are made for the judges; the work of the artificer; as the work of the ephod, thou shalt make it; of gold, hyacinth, and purple, and crimson, and fine linen twined, thou shalt make it. Square shall it be, doubled; a span its length, and a span its breadth. [JERUSALEM. A handsbreadth.] And thou shalt fill it with a fulness of precious stones: four rows of precious gems, answering to the four regions of the world. The first row, carnelian, topaz, carbuncle; and on them shall be engraven and expressed the names of the tribes Reuben, Shemeon, and Levi. [JERUSALEM. And thou shalt fill it with a filling of stones, four rows of

precious stone; the first row, carnelian, and topaz, and carbuncle; written with expression upon it (shall be) the name of the three tribes, Reuben, Shemeon, Levi.] And the name of the second row, smaragd, and sapphire and chalcedony; and upon them shall be engraven and expressed the names of the three tribes, Jehuda, Dan, and Naphtali. And the name of the third row, ligure, and agate, and amethyst; and upon them shall be written and expressed the names of three tribes, Gad, and Asher, and Issakar. And the name of the fourth row, chrysolite, onyx, and jasper; and upon them shall be written and expressed the names of three tribes, Zebulon, Joseph, and Benjamin. Set in gold shall they be, in their completeness. [JERUSALEM. And the second row, carbuncle, and sapphire, and amethyst; in writing expressed upon them, the name of the three tribes, Jehudah, Issakar, and Zebulon. And third row, ligure, and beryl, and smaragd; written expressly upon them (shall be) the name of the three tribes, Dan, Naphtali, and Gad. And the fourth row, chrysolite, bdellium, and margelite.[1] <l > Written expressly upon them shall be the name of the three tribes, Asher, Joseph, and Benjamin: socketed in gold shall they be, in their completeness.] And the jewels shall be taken according to the names of the sons of Israel, twelve are they according to their names, engraven and set forth as the engraving of a ring; the gem of each man according to his name: (so) shall they be for the twelve tribes. And thou shalt make upon the breastplate measured chains of twisted work of pure gold, and shalt make upon the breastplate two rings of pure gold, and put the two rings upon the two sides of the breastplate. And thou shalt put the two golden chains upon the two rings in the sides of the breastplate, and the two chains which are upon the two sides thou shalt put upon the two sockets, and set on the shoulders of the ephod against its front. And thou shalt make two golden rings, and fix them upon the two sides of the breastplate, in the border of it which is on the edge of the ephod inwardly. And thou shalt make (likewise) two golden chains, and fix them upon the two shoulders of the ephod beneath, towards its front, towards the place of its conjoinment above the girdle of the ephod; and they shall unite the breastplate with its rings to the rings of the ephod, with twined ribbon, of hyacinth, to be joined upon the girdle of the ephod, that the breastplate may not be removed from the ephod. And Aharon shall bear the names of the sons of Israel upon his heart what time he entereth into the sanctuary for a good memorial before the Lord continually. And thou shalt put upon the breastplate of judgment the Uraia, which illuminate their words, and manifest the hidden things of the house of Israel, and the Tumaia, which fulfil (or perfect) their work to the high priest, who seeketh instruction by them before the Lord; because in them is engraven and expressed the Great and Holy Name by which were created the three hundred and ten worlds, and which was engraven and expressed in the foundation stone wherewith the Lord of the world sealed up the mouth of the great deep at the beginning. Whosoever remembereth that holy name in the hour of necessity shall be delivered. And they shall be upon Aharon’s heart in the time that he entereth before the Lord; and Aharon shall bear the judgment of the sons of Israel before the Lord continually. And thou shalt make the mantle-robe (mintar meila) of the ephod, of twined thread of hyacinth; and an orifice shall be in the middle of its upper part; a border shall be upon its opening round about its orifice, the work of the sewer; as the orifice of a coat of mail it shall be, that it may not be rent. [JERUSALEM. And an orifice shall be in the middle of its head; a border shall surround the orifice, the work of the sewer; like the opening of a coat of mail shall it be, that it be not torn.] And thou shalt make upon the hem of it pomegranates of hyacinth, and purple, and crimson, upon its hem, round about, and bells of gold among them round about. A golden bell, and a pomegranate of hyacinth and crimson; a golden bell, and a pomegranate of hyacinth and

crimson upon the border of the robe round about; their number, seventy and one. And it shall be a vestment upon Aharon to minister, and its voice shall be heard at the time that he hath entered the holy place before the Lord, and at the time that he cometh out, that he die not by the flaming fire. And thou shalt make a plate (or crown) of pure gold, and engrave upon it with distinct engraving, HOLINESS TO THE LORD. And thou shalt put it on a twined ribbon of hyacinth, to make amends for boldness of face; and it shall be on the mitre above the tephillin of the head in front of the mitre shall it be. And it shall be in the front of Aharon's forehead, from time to time as it comes; and Aharon shall bear the iniquity of the consecrated things which the sons of Israel may consecrate; even of all their sacred gifts in which they have been insincere. And it shall be upon the front continually, for their reconciliation before the Lord. And thou shalt weave the tunic of fine linen to expiate for the shedding of innocent blood; and shalt make the tiara of fine linen to expiate for the pride of their thoughts; and the girdle shalt thou make of the work of the embroiderer. And for the sons of Aharon thou shalt make tunics, and girdles, and mitres, for glory and for praise. And with them thou shalt invest Aharon thy brother, and his sons with him, and anoint them, that they may offer their oblations; and sanctify them to minister before Me. And thou shalt make for them under-garments of fine linen to cover the flesh of their shame; from the girt of the girdle of their loins unto their thighs they shall be. [JERUSALEM. Drawers of fine linen.] And they shall be upon Aharon and upon his sons at the time when they enter the tabernacle of testimony, or when they approach the altar to minister in the sanctuary, that they may not receive the punishment of flaming fire. This is an everlasting statute for him and for his sons after him.

XXIX. And this is the thing that thou shalt do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect); and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat shalt thou make them. And thou shalt put them upon one basket, and offer them in the basket, and the bullock and the two rams they shall bring in a vehicle. And Aharon and his two sons thou shalt bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. And thou shalt take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. And thou shalt set the mitre on his head, and put the diadem upon which is engraven the Name of Holiness upon the mitre. And thou shalt take the anointing oil, and pour it upon his head and anoint him. And thou shalt bring his sons near, and dress them in the tunics, and indue (ordain) them with the girdles, Aharon and his sons, and wrap on them the mitres; and the priesthood shall be theirs by an everlasting statute. And thou shalt offer the oblation of Aharon, and the oblation of his sons. And thou shalt bring the bullock before the tabernacle of ordinance, and Aharon and his sons shall lay their hands upon the head of the bullock, and thou shalt kill the bullock before the door of the tabernacle of ordinance; and take of the blood of the bullock, and put (it) on the horns of the altar with thy finger, and all the (remaining) blood thou shalt pour out at the foot of the altar. And thou shalt take all the fat that covereth the inwards, and what remaineth upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. And the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire without the camp; it is a sin offering. And the one ram thou shalt take, and Aharon and his sons shall lay their hands on the head of the ram. And thou shalt kill the ram, and take his blood and sprinkle on the altar round about. And the ram shalt thou divide according to his members (dividings), and wash his inwards and his legs, and set them in

order upon his members, and upon his head. [JERUSALEM. And the ram thou shalt divide according to his divisions, and shalt cleanse his inwards and his legs, and lay them upon his divided parts, upon his head.] And thou shalt offer the whole ram upon the altar, it is a holocaust before the Lord to be accepted with favour, an oblation it is before the Lord. And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram. And thou shalt kill the ram, and take of his blood, and put upon the tip[2] <l > of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about. And thou shalt take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. And thou shalt take of the ram, the fat and the tail, and the fat that covereth the inwards, and which remaineth upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the Lord; and thou shalt put all upon the hands of Aharon and upon the hands of his sons, and shalt uplift them for an elevation before the Lord. And thou shalt take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the Lord: it is an oblation before the Lord. And thou shalt take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the Lord, and it shall be thy portion. [JERUSALEM. The breast.] And thou shalt consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. And it shall be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it shall be from the sons of Israel from the offerings of their consecration, their separation before the Lord. And the holy vestments of Aharon shall be to his sons after him, to be anointed in them, and in them to offer their oblations. Seven days shall the priest wear them, who ariseth after him from his sons, but not from the Levites, at the time when he entereth into the tabernacle of ordinance to minister in the sanctuary. And thou shalt take the ram of the oblation, and boil its flesh in the holy place; and Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. And they shall eat those things by which atonemen, was made for them in offering their oblations to sanctify them to minister before Me: but the profane shall not eat; for they are holy. And if any of the flesh of the oblation and of the bread remain until the morning, thou shalt burn that which remaineth with fire; it shall not be eaten; for it is sacred. And thus thou shalt do to Aharon and to his sons according to all that I have prescribed to thee; seven days thou shalt offer their oblation. And a bullock for a sin offering thou shalt offer daily for atonement, and shalt anoint the altar in offering the atonement upon it; thou shalt anoint it, to consecrate it. Seven days make thou atonement upon the altar to consecrate it; and it shall be the altar of the Holy of Holies. Every one of the sons of Aharon who approacheth to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which cometh from the holy place. And this is the oblation which thou shalt perform upon the altar; two lambs of one year, daily, evermore. The one lamb thou shalt perform in the morning; and the second lamb thou shalt perform between the evenings. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hina, and the libation of a fourth of a hina for the one lamb. And the second lamb thou shalt perform between the evenings: it shall be as the mincha of the morning, and as the libation thou shalt do it, to be received with

acceptance, an oblation before the Lord; a perpetual holocaust for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) thee there, to speak with thee there. And there I will appoint My Word (to meet) with the sons of Israel, and I will be sanctified in their rulers for My glory. And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me: and My Shekinah shall dwell in the midst of the sons of Israel, and I will be their God. And the sons of Israel shall know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God.

XXX. And thou shalt make an altar on which to burn incense of perfumes: of sitta wood shalt thou make it. A cubit its length, and a cubit its breadth; foursquare shall it be: and two cubits its height: and its upright horns shall be of it. And thou shalt overlay it with pure gold, its top, and its wall round about, and its horns; and make for it a border of gold round about. And two golden rings make thou for it beneath its border at the two corners, thou shalt make upon its two sides, to be the place for the staves by which it may be carried. And thou shalt make the staves of sitta wood, and cover them with gold. And thou shalt place it before the veil which is over the ark of the testimony, before the mercy seat that is upon the testimony, where I will appoint My Word to be with thee. And Aharon shall burn sweet incense upon it from morning to morning: when he ordereth the lamps, be shall burn it. And when Aharon kindleth the lamps between the evenings, he shall burn sweet incense perpetually before the Lord in your generations. Thou shalt not offer thereon the sweet incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations. And Aharon shall expiate upon its horns once in the year with the blood of the sin offering for an expiation: once in the year shall he make atonement upon it on the day of atonement in your generations: it shall be most holy before the Lord.

[1] <l > The three Chaldee Targums vary in the translation of the names of these gems. For the convenience of the student I will set them down in one view.

Hebrew Text. 1. Odem, pitedah, bareketh. 2. Nophek, sapphir, yahalon. 3. Leshem, shebo, achlama. 4. Tarshish, shoham, yashepheh.

Onkelos. 1. Samkan, jarkan, or jarktha, barkan. 2. Izmargadin, schabziz, sibhalom. 3. Kankire, tarkaja, ain-ingla. 4. Kerum-yama, burella, pantire.

Jonathan. 1. Simuktha, yarketha, barketha. 2. Izmorad, saphirinon, kadekodin. 3. Kanjerinun, arekin, ain-egel. 4. Kerum-yama-rabba, birlevath-chala, margenith-apantirin.

Jerusalem. 1. Samketha, yarketha, barketha. 2. Kadkedana, simphuryana, ein-igla. 3. Zozin, berulin, zemargedin. 4. Kerum yama, bedolcha, margalitha. We cannot render some of these by the names of the stones with which we are familiar with absolute certainty. Much curious matter on the chapter may be found in, "Die Urim und Thummim, die altesten Gemmen. Von J.J. Bellermann." Berlin. 1824.

[2] <l > Lit., "cartilage."

Chapter 21

C- Exo_30:1-38; Exo_31:1-18; Exo_32:1-35; Exo_33:1-23; Exo_34:1-35

Pgs. 545-561

Ch. 30-34

SECTION XXI.

KI THISSA. And the Lord spake unto Mosheh, saying, When thou takest the sum of the sons of Israel according to their number, they shall give every man the ransom of their souls before the Lord when thou numberest them; that there may not be among them the calamity of death when thou dost number them. [JERUSALEM. When thou takest the head of the number of the sums of the sons of Israel.] This valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spake He to him: So shall every one who passeth to the numberment give a half shekel of the coin of the sanctuary: (a half shekel is twenty manin:) the half shekel is to be the separation before the Lord. Every one who passeth to the numbering, from a son of twenty years and upwards, shall give the seperation before the Lord. He who is rich shall not add to, and he who is poor shall diminish from, the half shekel in giving the seperation before the Lord, to atone for your souls. And thou shalt take the silver of the ransom from the sons of Israel, and apply it to the work of the tabernacle of ordinance; that it may be for the sons of Israel for a good memorial before the Lord, as a ransom for your souls. And the Lord spake to Mosheh, saying, And thou shalt make a laver of brass, and its foundation of brass, for purification; and shalt set it between the tabernacle of ordinance and the altar, and put water therein. And they shall take from it for a cleansing ablution. And Aharon and his sons shall sanctify their hands and their feet with its water; at the time of their entering into the tabernacle of ordinance they shall sanctify with water, that they die not by the fiery flame: and it shall be to them an everlasting statute, to him and to his sons in their generations. And the Lord spake to Mosheh, saying, And thou also take to thee the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas, and sweet calamus in weight two hundred and fifty minas and cassia in weight five hundred minas of shekels, in the shekel of the sanctuary, and olive oil a vase full, in weight twelve logas, a loga for each tribe of the twelve tribes. [JERUSALEM. And thou take to thee the chief goodly spices, choice myrrh, in weight five hundred minas of shekels.] And thou shalt make of it a holy anointing oil, perfumed with perfume, the work of the perfumer, of compounded perfumes : a holy anointing oil shall it be. And with it anoint thou the tabernacle of ordinance, and the ark of the testimony, and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation, and consecrate them, and they shall be most holy. Every one of the priests who approacheth to them shall be sanctified; but of the rest of the tribes, (whoever toucheth them) shall be consumed by the fiery flame from before the Lord. But Aharon and his sons anoint thou, and consecrate them to minister before Me. And speak thou to the sons of Israel, saying, This shall be a holy anointing oil before Me unto your generations. Upon the flesh of man it may not be poured, and the like of it

you shall not make to resemble it; unto you it shall be most sacred. The man who compoundeth the like of it, or putteth it upon the unconsecrated who are not of the sons of Aharon, shall be destroyed from his people. And the Lord said to Mosheh, Take to thee spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight shall it be. [JERUSALEM. Balsam, spikenard-myrrh, and galbanum.] And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. [JERUSALEM. Commixed.] And beat, and make it small, and of it some shalt thou put before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee. Most sacred shall it be to you. And of the sweet incense thou shalt make, the like shall not be made among you; it shall be sacred to you before the Lord: the man who maketh the like of it to smell thereto shall be destroyed from his people.

XXXI. And the Lord Spake with Mosheh, saying, Look, Mosheh, I have called by name the good Bezalel:[1] <l > bar Uri bar Hur, of the tribe of Jehudah, and have fulfilled him with the Spirit of holiness from before the Lord, in wisdom and in intelligence, in knowledge, and in all workmanship; to think in their thoughts so as to work (perfectly) in gold, and in silver, and in brass; and in the cutting of jewels for their insetting, and in the carving of woods, to make all manner of work. [JERUSALEM. See, Mosheh, behold, I have anointed and called by a good name Bezalel.] And, behold, I have appointed with him Ahaliab bar Achisamah, of the tribe of Dan; and in the heart of every one wise hearted I have added the Spirit of wisdom, that they may perform all whatever I have commanded thee. The tabernacle of ordinance, and the ark of the testimony and the mercy seat which is over it; and all the vessels of the tabernacle; and the table, and all its vessels; and the altar of sweet incense, and the altar of burnt offering, and all its vessels; and the laver, and its foot; and the vestments for ministration, the holy vestments of Aharon the priest, and the vestments of his sons for ministry; and the oil of anointing; and the sweet incense for the sanctuary; even all whatever I have commanded thee, they shall make. And the Lord spake with Mosheh, saying, Also, speak thou with the sons of Israel, saying, Ye shall keep the day of My Sabbaths indeed; for it is a sign between My Word and you, that you may know that I am the Lord who sanctify you. Ye shall keep the Sabbath, because it is holy to you; whosoever profaneth it, dying he shall die; whoso doeth work therein, that man shall be destroyed from his people. Six days ye shall do work; but the seventh day is Sabbath, the holy Sabbath before the Lord. Whoso doeth work upon the Sabbath, dying he shall die, by the casting of stones. The sons of Israel shall therefore keep the Sabbath, to perform the delightful exercises of the Sabbath; (it is) for your generations an everlasting statute; between My Word and the sons of Israel it is a sign for ever. For in six days the Lord created and perfected the heavens and the earth; and in the seventh day He rested and refreshed. And He gave to Mosheh, when He had finished to speak with him in Mount Sinai, the two tablets of the testimony, tablets of sapphire-stone from the throne of glory, weighing forty sein, inscribed by the finger of the Lord.

XXXII. But the people saw that Mosheh delayed to come down from the mount, and the people gathered together unto Aharon, when they saw that the time he had appointed to them had passed; and Satana had come, and caused them to err, and perverted their hearts with pride. And they said to him, Arise, make us gods that shall go before us; for as for this Mosheh the man who brought us up from the land of Mizraim, he may have been consumed in the mountain by the fire which flameth from before the Lord, (and) we know not what hath befallen him in his end. And

Aharon said to them, Deliver the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me. And their wives denied themselves to give their ornaments to their husbands; and all the people at once delivered up the golden rings which were in their ears, and brought them to Aharon. And he took them from their hands, and bound them in a wrapper, and wrought it with a tool, having made a molten calf; and he said, These, Israel, are thy gods, which brought thee forth from the land of Mizraim. For Aharon had seen Hur slain before him, and was afraid; and he builded an altar before him, and Aharon cried with doleful voice, and said, Let there be a feast before the Lord to-morrow, of the sacrifice of the slain of these adversaries who have denied their Lord, and have changed the glory of the Shekinah of the Lord for this calf. [JERUSALEM. And Aharon saw Hur slain before him, and was afraid; and he builded an altar before him, and Aharon cried and said, A feast.] And on the day following, they arose, and sacrificed burnt-offerings; and the people sat around to eat and to drink, and rose up to disport themselves with strange service. [JERUSALEM. And they rose up to disport themselves with strange service.] And the Lord said to Mosheh, Descend from the greatness of thine honour; for I have not given thee greatness except on account of Israel. But now thy people, whom thou didst bring up from the land of Mizraim, have corrupted their works; quickly have they declined from the way which I taught them in Sinai, (that) ye shall not make yourselves image, or figure, or any similitude; for now have they made to them a molten calf, and have worshipped it, and sacrificed to it, and proclaimed before it, These are thy gods, Israel, which brought thee up from the land of Mizraim. And the Lord said to Mosheh, The pride of this people is manifest before Me, and, behold, it is a people of hard nack. And now, cease from thy prayer, and cry not for them before Me; for I will let My anger burn like strong fire against them, and consume them, and I will make thee a great people. And Mosheh was shaken with fear, and began to pray before the Lord his God; and he said,wherefore should Thy wrath, O Lord, prevail against Thy people whom Thou didst bring up from the land of Mizraim, with great power and with a mighty hand. Why should the Mizraee who are remaining say, It was for evil that He led them out, to kill them among the mountains of Tabor and Hermon, and Sirion and Sinai, and to destroy them from the face of the earth? Turn from Thy strong anger, and let there be relenting before Thee over the evil that Thou hast threatened to do unto Thy people. Remember Abraham, and Izhak, and Israel, Thy servants, to whom Thou didst swear in Thy Word and didst say to them, I will multiply your children as the stars of the heavens, and all this land of which I have told you will I give to your sons, and they shall inherit for ever. And there was relenting before the Lord over the evil which He had thought to do unto His people. And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed. And the tables were the work of the Lord, and the writing was the Lord’s writing, inscribed and manifested upon the tables. And Jehoshua heard the voice of the people exulting with joy before the calf. [JERUSALEM. Doing evil.] And he said to Mosheh, There is the voice of battle in the camp. But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear. [JERUSALEM. The voice of them who praise in strange service.] And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satana among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the

mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;- and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, Thou shalt not make to thyself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf! And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils. And Mosheh said unto Aharon, What did this people to thee, that thou hast brought upon them a great sin? And Aharon said, Let not my lord's anger be strong: thou knowest the people, that they are the children of the Just; but evil concupiscence hath made them to err: and they said to me, Make us gods that may go before us; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the Lord, and we know not what hath been done to him in his end. And I said to them, Whoever hath gold, let him deliver and give it to me; and I cast it into the fire, and Satana entered into it, and there came out of it the similitude of this calf! And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil report would go forth among the nations of the earth, and they would get to them an evil name unto their generations. [JERUSALEM. And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown which was upon their head, whereon the Name had been engraven and set forth, at Mount Horeb.] And Mosheh stood in the sanhedrin gate of the camp, and said, Who feareth the Lord, let him come to me. And there gathered to him all the sons of Levi. And he said to them, Thus hath said the Lord, the God of Israel, Whosoever hath sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the Lord that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbour. And the sons of Levi did according to the word of Mosheh; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men. And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the Lord, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day. And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before the Lord, if haply I may obtain forgiveness of your sin. And Mosheh returned, and prayed before the Lord, and said, I supplicate of Thee, Thou Lord of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them gods of gold; but now, if Thou wilt forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which Thou hast written my name. And the Lord said to Mosheh, It is not right that I should blot out thy name; but whosoever sinneth before Me, him will I blot from My book. But now, go lead the people to the place of which I have told thee; behold, My angel shall proceed before thee; but in the day of My visitation I will visit upon them their sin. And the Word of the Lord plagued the people, because they had bowed themselves to the calf that Aharon had made.

XXXIII. And the Lord spake with Mosheh, Go, remove thee hence, lest My anger grow hot against the people, and I consume them. Therefore proceed thou, and the people whom thou didst bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and

to Jakob, saying, Unto thy sons will I give it. And I will appoint before thee an angel, and by his hand will cast out the Kenaanaee, Amoraee, Hittaee, and Pherizaee, Hivaee, and Jebusaee; to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because thou art a hard-necked people, lest I destroy you in the way. And the people heard this evil word, and mourned; and no man put on his accustomed ornaments,[2] <I > which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name. And the Lord said to Mosheh, Speak to the sons of Israel, Ye are a hard-necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put thy accustomed ornaments from thee, that it may be manifest before Me what I may do to thee. And the sons of Israel were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb. And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; and it was called the Tabernacle of the House of Instruction: and it was that when any one turned by repentance with a true heart before the Lord, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven. And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle. And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of the Lord spake with Mosheh. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent. And the Lord spake with Mosheh word for word,- the voice of the word was heard, but the Majesty of the Presence was not seen,- in the way that a man converseth with his companion: and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle. [JERUSALEM. But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.] And Mosheh said before the Lord, Lo, what hast Thou said to me, Take this people up? but Thou hast not made me to know whom Thou wilt send with me. By Thy Word Thou hast said, I have ordained thee with a goodly name, and thou hast found favour before Me. But now I pray, if I have found mercy before Thee, make me to know the way of Thy goodness, to understand Thy mercy when in Thy dealing with just men it falleth to them as it (falleth) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalleth the just according to their righteousness and the guilty according to their guilt: that I may find mercy before Thee, and it be made manifest by Thee that this people is Thy people. And He said, Await, until the face of My displeasure shall have gone away, and afterward I will give thee rest. And he said to Him, If Thy wrath go not from us, suffer us not to go up from hence under the frown of Thy displeasure. In what will it be known that I have found mercy before Thee but in the converse of Thy Shekinah with us, that distinguishing signs may be wrought for us, in the withholdment of the Spirit of prophecy from the nations, and by Thy speaking by the Holy Spirit to me and to Thy people, that we may be distinguished from all the peoples upon the face of the earth? And the Lord said to Mosheh, This thing also which thou hast spoken of, will I do; for thou hast found mercy before Me, and I have ordained thee with a goodly name. And he said, Show

now unto me Thy glory: but He said, Behold, I will make all the measure of My goodness pass before thee, and I will give utterance in the good name of the Word of the Lord before thee; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy. [JERUSALEM. And He said, Behold, I will make all the measure of My goodness to pass before thee, and I will give utterance in the Name of the Lord before thee, and I will have compassion upon whom I see it right to have compassion, and will be merciful upon whom I see it right to have mercy.] And He said, Thou canst not see the visage of My face; for no man can see Me and abide alive. And the Lord said, Behold, a place is prepared before Me, and thou shalt stand upon the rock. And it shall be that when the glory of My Shekinah passeth before thee, I will put thee in a cavern of the rock, and will overshadow thee with My Word until the time that I have passed by. [JERUSALEM. And I will overshadow with My hand.] And I will make the host of angels who stand and minister before Me to pass by, and thou shalt see the handborder of the tephilla of My glorious Shekinah; but the face of the glory of My Shekinah thou canst not be able to see. [JERUSALEM. And I will cause the hosts of angels who stand and minister before Me to pass by, and will make known the oracle; for the glory of My Shekinah thou art not able to behold.

XXXIV. And the Lord said to Mosheh, Hew thee two tables of stone, as the former, and write upon the tables the words that were upon the former tables which thou didst break; and be ready in the morn; and at morning ascend thou Mount Sinai and stand there before Me on the summit of the mountain. No man shall ascend with thee, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the Lord had instructed him, and took in his hand the two tables of stone. And the Lord revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the Lord. And the Lord made His Shekinah to pass by before his face, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and nigh in mercies, abounding to exercise compassion and truth; keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the law, but holding not guiltless in the great day of judgment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation. And Mosheh made haste and bowed himself upon the earth and worshipped. [JERUSALEM. And the glory of the Shekinah of the Lord passed by before him; and Mosheh prayed, and said, Lord, Lord God, merciful and gracious, slow to be angry but nigh to be merciful, and abounding to exercise kindness and truth; keeping goodness for thousands of generations; absolving and remitting sin and transgressions, but not to acquit the guilty in the great day of judgment; and remembering the sins of wicked fathers upon rebellious children upon the third and upon the fourth generation. And Mosheh hastened and prostrated himself upon the earth, and gave thanks and glorified.] And he said, If now I have found mercy before the Lord let the Shekinah of the Glory of the Lord go among us; for it is a people of hard neck; but pardon Thou our guilt and our sin, and give us the inheritance of the land which Thou didst covenant unto our fathers, and change us not to become an alien people. And He said, Behold, I make covenant that I will not change this people to become an alien people; nevertheless from thee shall proceed a multitude of the righteous; and with all thy people will I do wondrous things in the time when they go into captivity by the rivers of Bavel: for I will bring them up from thence, and make them dwell from within the river Sambation;

and like wonders shall not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom thou wilt dwell shall see in that day the work of the Lord; for terrible is the thing that I will do with thee.

Observe thou that which I command thee this day: behold, I drive out from before thee the Amoraee, and Kenaanaee, and Hittaee, and Pherizaee, and Hivaee, and Jebusaee. Take heed to thee, lest thou strike covenants with the inhabitants of that land into which thou art to enter; that it may not be a stumbling-block unto thee. But thou shalt rather destroy their high places, and break their statues, and cut down their groves; for it is not lawful for thee to worship other gods; for the Lord is zealous and avengeful; His Name is God, the Zealous and the Avenger. Lest thou strike covenant with the dwellers in the land, and they draw thee astray after their idols, and they sacrifice to their idols, and invite thee, and thou eat of the sacrifices of their idols and thou take of their daughters for thy sons, and when their daughters wander after their idols they make thy sons also go astray after their idols. [JERUSALEM. And they cause to err.] Molten gods you shall not make to you.

You shall observe the feast of the unleavened. Seven days thou shalt eat unleavened (cakes), as I have commanded thee, in the time of the month Abiba; for in the month of Abiba you came out free from Mizraim. Whatever openeth the womb is Mine; and of all cattle thou art to consecrate the males, of oxen, and of sheep. But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off with the blade. And each firstborn of thy sons thou must redeem; and they shall not appear before Me empty [JERUSALEM. All firstlings opening the womb thou shalt sanctify unto My Name; all the firstborn of your males, the first that breaketh. through the womb, of oxen and of sheep. 20. My people of the house of Israel, it shall not be allowed you to see the Lord your God empty of any precept.]

Six days shalt thou work, and in the seventh day have rest; in ploughing time and in harvest thou shalt rest. [JERUSALEM. In ploughing.] The feast of weeks also shalt thou make to thee in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the ear. Three times in the year shall all thy males appear before the Master of the world, the Lord God of Israel. For I will drive out the nations from before thee, and enlarge thy borders; and no man shall covet thy land at the time of thy going up to appear before the Lord thy God thrice in the year.

You shall not sacrifice the victim of My passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. [JERUSALEM. You shall not sacrifice with leaven the blood of the paschal victim, nor suffer the flesh which you sacrifice on the night of the feast of the first of Pascha to remain from the evening till the morning.] The best of the firstfruits of your land ye shall bring to the sanctuary of the Lord your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together [JERUSALEM. The first (best) of the firstfruits of your produce ye shall bring to the sanctuary of the Lord your God. My people of the house of Israel, ye shall not be allowed to boil or to eat flesh and milk mixed together.] And the Lord said to Mosheh, Write thou these words; for upon the expression of these words have I stricken My covenant with thee and with the people of Israel. And he was there before the Lord forty days and forty nights; he ate no bread nor did he drink water; and he wrote upon the other tables the words of the covenant, the Ten Words which

had been written upon the former tables. And it was at the time when Mosheh came down from the mountain of Sinai, with the two tables of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not that the visage (form) of his face shone with the splendour which had come upon him from the brightness of the glory of the Lord’s Shekinah in the time of His speaking with him. [JERUSALEM. That the beams of his face did shine.] And Aharon and all the sons of Israel saw Mosheh, and, behold, the glory of the form of his face shined, and they were afraid to come near to him. And Mosheh called to them and Aharon, and all the princes who had been appointed chiefs in the congregation returned, and Mosheh conversed with them. And afterward drew nigh all the sons of Israel, and he taught them all that the Lord had spoken to him on Mount Sinai. And when Mosheh had finished to speak with them, he put over the form of his face a veil. [JERUSALEM. A cloth.] And when Mosheh went in before the Lord to speak with Him, he removed the veil from his countenance until he came forth; and he came forth and spake to the sons of Israel what had been commanded. And the sons of Israel saw the countenance of Mosheh, that the glory of the form of Mosheh’s face was shining. And Mosheh replaced the veil upon his face until the time of his going in to speak with Him.

[1] <l > Or, "I have called by a good name Bezalel."

[2] <l > Or, "appointed arms."

C- Exo_34:1-35; Exo_35:1-35; Exo_36:1-38; Exo_37:1-29; Exo_38:1-31

Pgs. 562-572

Ch. 34-38

SECTION XXII.

VAIYAKHEL. And Mosheh gathered together all the congregation of the sons of Israel, and said to them: These are the things which the Lord hath commanded to be done. Six days thou shalt do work, and on the seventh day there shall be to you the holy Sabbath of repose before the Lord. Whoever doeth work on the Sabbath day, dying he shall die by the casting of stones. My people of the sons of Israel, ye shall not kindle a fire in any place of your habitations on the day of the Sabbath. [JERUSALEM. Ye shall not kindle a fire in any place of the house of your dwelling on the Sabbath day.] And Mosheh spake to all the assembly of the children of Israel, saying, This is the word which the Lord hath commanded, saying, Take of you a separation before the Lord: whosoever is moved in his heart, let him present the separation for the Lord; gold, or silver, or brass, or hyacinth, or purple, or scarlet, or fine linen, or goats' hair, or rams' skins dyed red, or skins of seals, (purple skins), and woods of sitta; or oil for the lights, aromatics for the anointing oil, and sweet incense; the onyx stones, and stones for completing the enchasement of the ephoda and the breastplate. And let all the wise-hearted among you give and make all that the Lord hath commanded: The tabernacle, its tent, and its covering, its hasps, and its boards, its bars, and its pillars, and its bases. [JERUSALEM. The tabernacle, and its tent, and its covering, its hasps, and boards, and its bars, its pillars, and its bases.] The ark, with its staves, and the mercy seat, and the veil for the covering; and the table, and its staves, and all its vessels, and the bread for the Presence; and the candelabrum for illumination, with the lamps, and the oil for the light; and the altar of sweet incense, and its staves, and the anointing oil, and the sweet incense, and the curtain for the door of the tabernacle of ordinance; the altar of burnt offering, and its brasen grate, with its staves, and its vessels, and the laver, with its base; and the curtains of the court, with its pillars, and bases, and the hanging for the gate of the court, and the pins of the tabernacle, and the pins of the court, and their cords; the vestments of ministration, for ministering in the sanctuary, and the holy vestments for Aharon the priest, and the vestments of his sons for ministering. And all the congregation of the sons of Israel went out from before Mosheh And every man whose heart moved him, and every one who was filled with the Spirit of prophecy, came, and brought what he had for a separation before the Lord for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments. And with the men came the women, every one whose heart was moved, and brought chains, and necklaces, rings, bracelets, and every ornament of gold; every one offering up the offering of gold before the Lord. And every one with whom was found hyacinth, or purple, or crimson, or fine linen, goats' hair, or purple skins, brought the separation before the Lord; and all with whom were found woods of sitta for all the work of the service brought. And every woman whose heart was wise spun with her hands, and brought the spun work

of hyacinth, and purple, and crimson, and fine linen. And all the women whose hearts were moved in wisdom spun goats' hair (while) upon their bodies, and sheared them, being alive. And the clouds of heaven went to the Phison, and drew up from thence onyx stones, and stones for infilling, to enchase the ephod and the breastplate, and spread them upon the face of the wilderness; and the princes of Israel went, and brought them for the need of the work. And the clouds of heaven returned, and went to the garden of Eden, and took from thence choice aromatics, and oil of olives for the light, and pure balsam for the anointing oil, and for the sweet incense. Every man, a son of Israel, and (every) woman, a daughter of Israel, who was moved in heart, brought for all the work which the Lord by Mosheh had commanded to be made; so brought the children of Israel the votive gift before the Lord. And Mosheh said to the sons of Israel, See, the Lord hath ordained with a good name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and hath filled him with the Spirit of prophecy from before the Lord, in wisdom, in understanding, in knowledge, and in all handicraft; and to instruct artificers to work in gold, and in silver, and in brass, and in the cutting of precious stones, to perfect by them the work, and in the fabrication of wood, to work in all the work of artificers. [JERUSALEM. And in the cutting of precious stones for completion, and the workmanship of wood, to work in all the work of the artificer.] And to teach art-work to the rest of the artificers he imparted skill to his heart, and to (that of) Ahaliab bar Achisamak, of the tribe of Dan. He filled them with wisdom of heart to make all the work of the carpenter and the embroiderer, in hyacinth, and in purple, and in crimson, and in fine linen; and of the sewer, to fashion all the work, and to teach the workmen.

XXXVI. And Bezalel and Ahaliab wrought, and every man wise in heart, to whom the Lord had given wisdom and intelligence to understand and to make all the work for the service of the sanctuary, according to all that the Lord had commanded. And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was moved, to draw near, and do the work itself. And they took from before Mosheh all the separation that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought to him the voluntary gift, morning after morning from their possessions. [JERUSALEM.The gift.] And all the wise men who did all the work of the sanctuary came, each man from the work which he had done; and they said to Mosheh, The people abound in bringing (more) than is enough for the service of the work, which the Lord hath ordained. And

Mosheh commanded, and they made proclamation through the camp, saying, Neither man nor woman may make any more work for the holy separation: and the people ceased from bringing. For what had been done was according to the sufficiency of all the work; and they did it, and had more than enough. And all the wise in heart made the TABERNACLE; ten curtains of fine linen, and hyacinth, and purple, and scarlet, figured with kerubin, the work of the embroiderer, he made them. The length of one curtain twenty and eight cubits, the sum of one curtain ; the measure was one for all the curtains. And he conjoined five curtains one with another, and (the other) five curtains conjoined he one with another. And he made loops of hyacinth upon the edge of one curtain, at the place of conjunction in the side; so made he in the side at the place of conjunction in the other curtain. [JERUSALEM. In the jointure.] Fifty loops he made in one curtain, and fifty loops made he at the place of juncture of the edge of the second curtain; the loops were arranged one over against the other. [JERUSALEM. Answering to each other.] And he made fifty taches of gold,

and conjoined one curtain with another with the taches, and there was one tabernacle. And he made curtains of goats' hair to spread upon the tabernacle: eleven curtains he made them. The length of one curtain thirty cubits, and four cubits the breadth of one curtain; one measure for the eleven curtains. And he joined five curtains together, corresponding with the five books of the law; and six curtains together, corresponding with the six orders of the Mishna. And he made fifty loops in the border of the curtain at the place of conjuncture, and fifty loops made he upon the border of the curtain at the second place of conjuncture. And he made taches of brass to compact the tabernacle, that it might become one. And he made a covering for the tabernacle of rams' skins reddened, and of purple skins to protect it above. And he made the boards of the tabernacle of sitta wood, standing up, after the way of their plantation; ten cubits the length of the board, and a cubit and a half of a cubit the breadth of one board. Each board had two tenons arranged, one side for the midst of the other side; and so did he for all the boards of the tabernacle. And he made the boards of the the tabernacle twenty boards, on the side of the south wind; and forty sockets of silver he made under the twenty boards; two sockets beneath one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle on the north he made twenty boards, and their forty sockets of silver; two sockets beneath one board, and two sockets beneath another board. And to the border of the tabernacle westwar he made six boards, and two boards made he at the corners of the tabernacle at their extremes. [JERUSALEM. At the declivities.] And they were conjoined below, and joined together were they at their tops with one ring; so made he both of them at the two corners. [JERUSALEM. And they were twins.] And eight boards there were, and their sockets of silver, sixteen sockets; two sockets, and two sockets under one board. And be made bars of sitta wood; five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle at the ends westward. And be made the middle bar to mortise in the midst of the boards from end to end,-of the tree which our father Abraham planted in Beira of Sheba, praying there in the Name of the Word of the Lord, the everlasting, God. [JERUSALEM. And he, made the middle board to go along among the boards.] And the boards he overlaid with gold, and the rings be made of gold, as the place for the bars; and he covered the bars with gold. And he made the VEIL of hyacinth, and purple, and crimson, and fine linen twined, the work of the artificer; figured with kerubin he made it. And he made for it four pillars of sitta wood, and covered them with gold, and their hooks of gold, and cast for them four sockets of silver. And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson., and fine linen twined, the work of the embroiderer, and its five pillars, and their five hooks; and be covered their capitals and their joinings with gold, and their five bases with brass.

XXXVII. And Bezalel made the ARK of sitta wood; two cubits and a half its length, and a cubit and half its breadth, and a cubit and half its height. And he covered it with pure gold within and without, and made for it a crown of gold round about. And he cast for it four golden rings upon its four corners; two rings upon one side of it, and two rings upon its second side. And he made the staves of it of sitta wood, and covered them with gold, and put the staves into the rings upon the sides of the ark, to carry the ark. And he made the MERCY SEAT of pure gold; two cubits and a half the length, and a cubit and half its breadth; but its thickness was a span. And be made two kerubin of pure gold, beaten made be them, on the two sides of the mercy seat. One keruba on this side, and one keruba on that side, of beaten work; and the kerubin were face to face. They were not separated from the mercy seat; but by the wisdom of the Spirit of prophecy, he made the kerubin

on its two sides. And the kerubaia spread forth their wings, with their heads upward, overshadowing the mercy seat with their wings, and their faces were toward each other, over against the mercy seat were the faces of the kerubaia. And he made the TABLE of sitta wood, two cubits its length, and a cubit its breadth, and a cubit and half its height. And he covered it with pure gold, and made for it a golden crown round about. And he made a border for it, its height a span round about. [JERUSALEM. A border, a span around, and he made a coronal of gold for the surrounding border.] And he made a crown of gold for the border round about. And he cast for it four golden rings, and set the rings upon the four corners of its four feet. Over agaagainst the border were the rings, the place for the staves in carrying the table. And he made the staves of sitta wood, and covered them with gold, for carrying the table. And he made the vessels to be upon the table, its dishes, and its bowls, and its measures, and its cups for the lavings[1] <l > of pure gold. And he made the CANDELABRUM of pure gold, beaten made he the candelabrum; its base and its shaft, its cups, its apples, and its lilies were of the same. And six branches came forth from its sides; three branches of the candelabrum on one side, and three branches of the candelabrum on the second side. Three embossed cups with their figurations on one branch, with the apple and lily, and three embossed cups with their figurations on the other branch, with the apple and lily; so the six branches which proceeded from the candelabrum. And upon the candelabrum, four embossed cups with their figurations of apples and lilies. And an apple (was) under two branches of the same, and an apple under two branches of the same, and an apple under two branches of the same, for the six branches that proceeded from it. Their apples and their branches were of the same, all of it one beaten work of pure gold: of a talent of pure gold made he it and all its vessels. And he made the ALTAR OF SWEET INCENSE of sitta wood, a cubit its length, and a cubit its breadth, foursquare, and two cubits was its height; its two upright horns were of the same. And he overlaid it with pure gold, its top and its sides round about, and its horns; and he made for it a golden crown round about. And two golden rings he made for it under its crown, at its two corners, upon its two sides, to be the place of the staves by which to carry it. And the staves be made of sitta wood, and overlaid them with gold. And he made the sacred oil of anointing, and the pure sweet incense, the work of the perfumer.

XXXVIII. And he made the ALTAR OF BURNT OFFERING of Sitta wood; five cubits its length, and five cubits its breadth, four-square, and three cubits its height. And he made horns upon its four corners; of the same were its horns stretching upward; and he covered it with brass. And he made all the vessels of the altar; the pots, and the cleaners, and the basins, and the fleshhooks, and the pans, all its vessels made he of brass. And he made the grate of the altar, of brasen network under the border beneath, reaching to the middle of it, to receive the cinders and bones that fell from the altar. And he cast four rings, for the four corners of the grate, of brass, (to be) places for the staves. And he made the staves of sitta wood, and coated them with brass. And he put the staves into the rings, upon the sides of the altar, to carry it by them: hollow with boards, and filled with earth made he it. And he made the brasen Laver, and its foundation of brass, from the brasen mirrors of the pious women, who, at the season, came to pray at the door of the tabernacle of appointment, standing with their oblations, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood. [JERUSALEM. And he made the laver of brass, and the base thereof of brass, with, the mirrors of the pious women who were devout at the gate of the tabernacle of appointment.] And he made the court; on the southern side, the curtains of the court (made he) with fine linen, a hundred

cubits, their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver. And on the north side, a hundred cubits, their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver. And the curtains of the western side, fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars, and their rods, were of silver. And on the east side, eastward, fifty cubits. And the curtains were fifteen cubits on a side; their pillars three, and their bases three. And for the second side of the door of the court, here and there, at the gate of the court, curtains fifteen cubits, their pillars three and their bases three. All the curtains of the court round about were of fine linen twined. And the bases of the pillars were of brass, the hooks of the pillars and their rods of silver, and the overlaying of their capitals silver, and the rods silver; so were made all the pillars of the court. And the hanging for the gate of the court was made of embroidered work in hyacinth, and purple, and crimson, and fine linen twined; and twenty cubits (was) the length, and the height on its breadth five cubits, corresponding with the curtains of the court. And their pillars four, and their bases four, of brass; their hoks silver, and the overlaying of their capitals, and their rods, silver. But all the pins of the tabernacle, and of the court round about, were of brass.

[1] <l > Castel, Colossians 1332

C- Exo_38:1-31; Exo_39:1-43; Exo_40:1-38 w:1-38

Pgs. 571-580

Ch. 38-40

SECTION XXIII.

PEKUDEY.

These are the sums, weights, and numbers of the Tabernacle of the Testimony, which were counted by the word of the mouth of Mosheh. But the service of the Levites was by the hand of Ithamar bar Aharon the priest. And Bezalel bar Uri bar Hur, of the tribe of Jehudah, made all that the Lord had commanded Mosheh; and with him, Ahaliab bar Achisamak, of the tribe of Dan, a worker in wood, and an artificer, and an embroiderer in hyacinth, and in purple, and in crimson, and in fine linen.

All the gold that was used in making the whole work of the sanctuary, and it was the amount of the gold of the oblation, (was) twenty and nine talents, and seven hundred and thirty shekels, in the shekel of the sanctuary. This was the gold of the oblation, which every man of the sons of Israel, whose heart was willing, had offered as a separation. And the silver of them who were numbered of the sons of Israel, who gave at the time when Mosheh numbered them, every one for the redemption of his soul, a hundred talents, and a thousand and seven hundred and seventy and five shekels, of the shekel of the sanctuary. A drachma for (each) head, a half shekel of the shekel of the sanctuary, for every one who passed to the numberments, from twenty years and upwards, for six hundred and thirty thousand and five hundred and fifty (men). And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil, a hundred bases, answering to the talents, a talent for a base. And with the thousand and seven hundred and seventy and five shekels, he made hooks for the pillars, and the overlaying of their capitals and their rods. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels. And he made with it the bases of the gate of the tabernacle of ordinance, and the brasen altar, and the brasen grate for it, and all the vessels of the altar. And the bases of the court round about, and the bases of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX. And of the hyacinth, and purple, and crimson, they made the vestments of ministration, to minister in the sanctuary. And they made the holy vestments of Aharon the priest, as the Lord had commanded Mosheh. And he made the ephoda of gold, hyacinth, and purple, and fine linen twined. And they beat out the plates of gold, and cut them into threads to inwork with the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer. Shoulderpieces made they for it conjoined; upon its two sides were they conjoined. And its ordered band[1] <\l > that was upon it was of the same; it was according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, even as the Lord had commanded Mosheh. And they wrought the jewels of onyx, enchased, set, inwrought, graved with graven writing, setting forth the names of the sons of

Israel. And he set them on the shoulders of the ephoda, as stones of memorial for the sons of Israel, as the Lord commanded Mosheh. And he made the Breastplate, the work of the artificer, according to the work of the ephoda, of gold, hyacinth, and purple, and crimson, and fine linen twined. Foursquare was it; doubled they made the breastplate, a span its length, and a span its breadth. [JERUSALEM. A palm its length, and a palm its breadth, doubled.] And they filled it with four rows of precious gems, (margalyan,) corresponding with the four corners of the world. The first row, carnelian, topaz, and carbuncle, row one: and upon them were engraven and expressed the names of three tribes, Reuben, Shimeon, and Levi. And the name of the second row, smarag, and sapphire, and chalcedony: and upon them was inscribed and set forth the name of three tribes, Jehudah, Dan, and Naphtali. And the name of the third row, ligure, agate, and amethyst: and upon them inscribed and set forth the name of three tribes, Gad, Asher, and Issakar. And the name of the fourth row, chrysolite, and onyx, and jasper: and upon them inscribed and set forth the name of three tribes, Zebulon, Joseph, and Benjamin: enchased and set in gold in their infillings. And the gems were according to the names of the sons of Israel, twelve, according to their names; the writing engraven, inscribed, and set forth as the engraving of a ring; each man's gem according to his name in the twelve tribes. And they made upon the breastplate wreathen chains, entwined work, of pure gold. And they made two sockets of gold, and two golden rings, and set the two rings on the two sides of the breastplate. And they put the two entwinements of gold within the two rings upon the two sides of the breastplate, and the two chains that were arranged on the two sides they fastened upon the two sockets, and set them on the shoulders of the ephoda, toward its front. And they made two golden rings and set them upon the two sides of the breastplate, upon its edge, that was on the border of the ephod inward. And they made two golden rings, and arranged them upon the two shoulders of the ephod below, toward its front, over against the place of conjoinment above the band of the ephod, and fitted the breastplate by its rings to the rings of the ephod by a ribbon of hyacinth, that it might adhere to the band of the ephod, and that the breastplate be not loosened from being upon the ephod, as the Lord commanded Mosheh. And he made the mantle-robe, a work of the weaver, of twined thread of hyacinth. And the aperture of the upper robe (was) double in the midst, like the opening of a piece of armour, with a border round about its edge, that it might not be torn. And they made upon the bottom of the upper robe pomegranates of hyacinth, and purple, and crimson, and (fine linen) entwined. And they made golden bells, and set the bells among the pomegranates upon the border of the mantle-robe, round about among the pomegranates; a bell and a pomegranate, a bell and a pomegranate, all of them seventy upon the bottom of the upper robe round about to minister in; as the Lord commanded Mosheh. And they made the plate of the crown of holiness of pure gold, and wrote upon it, inscribed, engraven, and set forth, HOLINESS TO THE LORD. And they set upon it a twined ribbon of hyacinth, to put it upon the tiara above the forehead; as the Lord commanded Mosheh. And all the work of the tabernacle, the tabernacle of ordinance, was completed: and the sons of Israel did as the Lord commanded Mosheh, so did they. And they brought the tabernacle to Mosheh at his house of instruction, (beth Midrash,) where sat Mosheh and his sons, where he gave direction to them concerning the order of the priesthood; and there, and Aharon, (also) sat the elders of Israel. And they brought to him the tabernacle and all its vessels: its taches, its boards, its bars, its pillars, and its bases; and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread; and the ark of the testimony, and its staves, and the mercy-seat, and the kerubaia produced of beaten work of the same, the one here,

and the other there; and the table, and all its vessels, and the bread of faces; and the candelabrum, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night; and the oil for the lights, and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle; and the brasen altar, and its brasen grate, and its staves, and all its utensils; and the laver, and its base; the curtain-work of the court, and its pillars, and the bases and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance; and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons, to minister. According to all that the Lord had commanded Mosheh, so had the sons of Israel made all the service, and, behold, they had made it as the Lord had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of the Lord dwell within the work of your hands!

XL. And the Lord spake with Mosheh, saying, On the day of the first month, that is the month of Nisan, on the first of the month, thou shalt rear up the tabernacle, the tabernacle of ordinance. And thou shalt set there the ark of the testimony, and overlay the ark with the mercy seat. And thou shalt bring in the table on the north side, because, from thence are given riches; for from thence distil the drops of the latter rain upon the herbs, for the food of the inhabiters of the world; and thou shalt arrange its orders, two rows of bread, comprising six cakes in a row, answering to the tribes of Jakob. And thou shalt bring in the candelabrum, on the south side, because there are the paths of the sun and of the moon, and the pathways of the luminaries; and thence are the treasures of the wisdom which resembleth the light. And thou shalt kindle the seven lamps, corresponding to the seven stars which resemble the just, who shine unto eternity in their righteousness. And thou shalt place the golden altar for sweet incense before the ark of the testimony; because the wise who are diligent in the law have a perfume fragrant as the sweet incense. And thou shalt set the veil at the gate of the tabernacle; because the righteous so covereth with their righteousness the people of the house of Israel. And thou shalt place the altar of burnt offering before the door of the tabernacle of ordinance; because the rich, who spread the table before their doors and feed the poor, shall have their sins forgiven what time they make the offering upon the altar. And thou shalt place the laver between the tabernacle of ordinance and the altar, and put water therein for the sins of such as convert by repentance, and pour off their perversity like water. And thou shalt place the court round about, because of the merit of the fathers of the world, which encompasseth the people of the house of Israel round about. And thou shalt set the hanging of the gate of the court on account of the merit of the mothers of the world, which spreadeth at the gate of Gehennam, that none may enter there of the souls of the children of the people of Israel. And thou shalt take the consecration-oil, and anoint the tabernacle, and all that is therein, and shalt sanctify it, on account of the crown of the kingdom of the house of Jehudah, and of the King Meshiha, who is to redeem Israel at the end of the days. And thou shalt anoint the altar of burnt offering, and all its vessels, and consecrate the altar, that it may be an altar most holy, on account of the crown of the priesthood of Aharon, and his sons, and of Elijah, the great Priest who is to be sent at the end of the captivity. And thou shalt anoint the laver, and its base, and consecrate it, on account of Jehoshua thy minister, chief of the sanhedrin of his people; by whose hand the land of Israel is to be partitioned: and of Meshiha bar Ephraim, who shall spring from him, by whose hand the house of Israel is to vanquish Gog and his confederates at the end of the days. And thou shalt bring

Aharon and his sons to the door of the tabernacle of ordinance, and wash them with water, and clothe Aharon with the holy vestments, and anoint him, and consecrate him; that he may minister before Me. And his sons thou shalt bring near, and dress them with tunics, and anoint them, as thou didst anoint their father, that they may minister before Me; and their consecration shall be for a perpetual priesthood in their generations. And Mosheh did all that the Lord commanded, so did he. And it was in the first month, that is, the month Nisan, in the second year, in the first of the month, that he reared up the tabernacle. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and placed its bars, and reared its pillars. And he spread the tent over the tabernacle, and placed the covering of the tabernacle upon it above, as the Lord commanded Mosheh. And he took the two tables of stone, the tables of the covenant which were given to him in Horeb, and set them up for a sign in the House of Instruction: they are the tables of the testimony. And the broken tables (he deposited) in the ark. And he set the staves in the ark, and placed the mercy seat, with the kerubaia that were produced for it of beaten work, upon the ark above. And be brought the ark into the tabernacle and set the veil of the covering and shadowed there with the ark of the testimony, as the Lord commanded Mosheh. And he placed the table in the tabernacle of ordinance, at the side of the tabernacle northward without the veil, and set in order upon it the rows of bread before the Lord, as the Lord commanded Mosheh. [JERUSALEM. And he set in order upon it the order of the bread of faces before the Lord.] And he placed the candelabrum in the tabernacle of ordinance, over against the table upon the side of the tabernacle southward, and kindled the lamps before the Lord, as the Lord commanded Mosheh. And he set the golden altar in the tabernacle of ordinance before the veil, and burned sweet incense upon it, as the Lord commanded Mosheh. And he set the hanging at the gate of the tabernacle. And the altar of burnt offering he placed at the gate of the tabernacle, and offered thereon the burnt offering and the oblation, as the Lord commanded Mosheh. And he set the layer upon its foundation between the tabernacle of ordinance and the altar, and put living water therein for purification, that it may not fail, nor become corrupt all the days. And Mosheh, and Aharon, and his sons, took from it for their ablutions, and sanctified therewith their hands and their feet; at the time they entered into the tabernacle of ordinance, or approached unto the altar, they purified themselves, as the Lord commanded Mosheh. And he reared up the court round about the tabernacle and the altar, and placed the hanging which was for the gate of the tabernacle. And Mosheh completed the work.

Then the Cloud of Glory overspread the tabernacle of ordinance, and the glory of the Shekinah of the Lord filled the tabernacle. And Mosheh was not able to enter the tabernacle of ordinance, because the Cloud of Glory rested upon it, and the glory of the Lord’s Shekinah filled the tabernacle. At the time when the Cloud of Glory ascended from the tabernacle, the sons of Israel went forward in all their journeys; but if the Cloud of Glory went not up, they did not go forward until the day when it ascended. For the Cloud of the Glory of the Lord overspread the tabernacle by day, and (as) a column of fire it gave light in the night, that all the sons of Israel might see in all their journeys. [JERUSALEM. Because the Cloud of the Glory of the Lord’s Shekinah overspread the tabernacle by day, and a fire shined upon it all the nights; all the sons of Israel seeing in all their journeys.] [1] Or, "girdle of ordination."

END OF THE PALESTINIAN TARGUM ON THE SEPHER SHEMOTH.

[1] <\l > Or, "girdle of ordination."

Chapter 24

C- Exo_6:1-30; Exo_7:1-25; Exo_8:1-32; Exo_9:1-35

Pgs. 457-469

Ch. 6-9

SECTION VAERA. AND the Lord spake with Mosheh, and said to him, I am the Lord who revealed Myself to thee in the midst of the bush, and said to thee, I am the Lord. And I was revealed unto Abraham, and to Izhak, and to Jakob, as EI-Shaddai; but My Name Ye-ya, as it discovereth My Glory,[1] <l > was not known to them. [JERUSALEM. And the Lord was revealed in His Word unto Abraham, to Izhak, and to Jakob, as the God of Heaven; but the Name of the Word of the Lord was not known. to them.] And I confirmed also My covenant with them, to give them the land of Kenaan, the land of their sojourning in which they were sojourners. And now cometh before Me the groaning of the sons of Israel, because the Mizraee do enslave them; and I remember My covenant. Therefore say to the sons of Israel, I am the Lord; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments. And I will bring you nigh before Me to be a people, and I will be a God unto you, and you shall know that I am the Lord your God who hath led you forth from the hard service of the Mizraee. And I will bring you into the land which I covenanted by My Word to give unto Abraham, to Izhak, and to Jakob; and I will give it to you for an inheritance. I Am the Lord. And Mosheh spake according to this to the sons of Israel; but they received not from Mosheh, through anxiety of spirit, and from the strange and hard service which was upon their hands. [JERUSALEM. From anxiety.] And the Lord spake to Mosheh saying, Go in, speak with Pharoh, the king of Mizraim, that he release the children of Israel from his land. And Mosheh said before the Lord, Behold, the sons of Israel do not hearken to me; how then will Pharoh hearken to me, and I a man difficult of speech? And the Lord spake with Mosheh and with Aharon, and gave them admonition for the sons of Israel, and sent them to Pharoh, king of Mizraim, to send forth the children of Israel from the land of Mizraim.

These are the heads of the house of their fathers. The sons of Reuben, the firstborn of Israel, Hanok and Phallu, Hezron and Karmi; these are the race of Reuben. And the sons of Shimeon, Jemuel, and Jamin, and Ohad, and Jakin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanaee); these are the race of Shimeon. And these are the names of the sons of Levi, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Levi a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Israel. And the sons of Gershon, Libni and Shemei, according to their generations. And the sons of Kehath, Amram, and Jitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see Phinehas, who is Elijah, the Great Priest, who is to be sent to the captivity of Israel at the end of the days. And the sons of Merari, Mahali and Mushi; these are the race of Levi according to the generations. And Amram took Jokeved his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty and seven years. He lived to see the children of

Rechabia bar Gershom bar Mosheh. And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. And the sons of Uzziel, Mishael, and Elsaphan, and Sithri. And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, Unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar. And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah. And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations. These are Aharon and Mosheh, to whom the Lord said, Bring forth the sons of Israel free from the land of Mizraim, according to their hosts;-these are they who spake with Pharoh, king of Mizraim, that he should send out the sons of Israel from Mizraim; it is Mosheh the prophet, and Aharon the priest. And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that Aharon gave a listening ear, and heard what He spake with him. And the Lord spake with Mosheh, and said to him, I am the Lord. Say to Pharoh, king of Mizraim all that I tell thee. And Mosheh said before the Lord, Behold, I am difficult in speaking; how then will Pharoh hearken to me?

VII. But the Lord said to Mosheh, Wherefore art thou fearful? Behold, I have set thee a terror to Pharoh, as if thou wast his God, and Aharon thy brother shall be thy prophet. Thou shalt speak to Aharon that which I command thee, and Aharon thy brother shall speak to Pharoh, that he release the sons of Israel from his land. But I will harden the disposition of Pharoh’s heart to multiply My signs and My wonders in the land of Mizraim. Nor will Pharoh hearken to you. But I will shoot among them the arrows of death, and inflict the plagues of My mighty band upon Mizraim, and will bring out the sons of Israel free from among them. And Mosheh and Aharon did as the Lord commanded them, even so did they. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, at their speaking with Pharoh. And the Lord spake to Mosheh and to Aharon, saying, When Pharoh talketh with you, saying, Give us a miracle, thou shalt say to Aharon, Take thy rod, and cast it down before Pharoh, and it shall become a basilisk-serpent;[2] <l > for all the inhabiters of the earth shall hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning. [JERUSALEM. And throw down before Pharoh.] And Mosheh and Aharon went in unto Pharoh, and did as the Lord had commanded. And Aharon threw down the rod before the sight of Pharoh, and before the sight of his servants, and it became a basilisk. But Pharoh called the hachems and magicians; and they also, Janis and Jamberes, magicians of Mizraim, did the same by their burnings of divination. They threw down each man his rod, and they became basilisks;[3] <l > but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods. And the disposition[4] <l > of Pharoh’s heart was hardened, and he would not hearken to them, as the Lord had said. And the Lord said to Mosheh, The disposition of Pharoh’s heart is obdurated in refusing to release the people. Go unto Pharoh in the morning: behold, he cometh forth to observe divinations at the water as a magician; so shalt thou prepare thee to meet him on the bank of the river, and Aharon’s rod that was changed to be a serpent thou shalt take in thy hand. [JERUSALEM. To refresh himself at the river.] And thou shalt say to him, The Lord God of the Jehudaee hath sent me unto thee, saying Release My people, that they may serve Me in the desert; and, behold, as yet thou bast not hearkened. Thus saith the Lord: By this sign thou shalt know that I am the Lord. Behold, with the rod that is in my hand, I will smite the waters of the river, and they shall be changed into blood. And the fish that are in the river shall die, and the river become foul, and the Mizraee shall desist from drinking water from the river. And the Lord said to

Mosheh, Tell Aharon, Take thy rod and stretch forth thy hand over the waters of the Mizraee over their rivers, Over their trenches, over their canals, and over every place for collecting their waters, and they will become blood; and there shall be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone. [JERUSALEM. In vases.] And Mosheh and Aharon did so, as the Lord commanded; and he lifted up the rod, and smote the waters of the river in the sight of Pharoh, and in the sight of his servants; and all the waters of the river were turned into blood; and the fish that were in the river died; and the river became foul, and the Mizraee could not drink of the waters, of the river and the plague of blood was in all the land of Mizraim. But so (also) did the astrologers of Mizraim by their burnings, and turned the waters of Goshen into blood. And the design of Pharoh's heart was strengthened, and he would not hearken. to them, as the Lord had said. And Pharoh did what was needful to him, and went unto his house, nor did he set his heart upon this plague. And the Mizraee digged about the river for water to drink, but could not find them pure; for they were not able to drink of the water from the river. And seven days were completed after the Lord bad smitten the river, and the Word of the Lord had afterward healed the river. And the Lord spoke to Mosheh, Go in unto Pharoh and say to him, Thus saith the Lord, Emancipate My people, that they may serve before Me. But if thou refuse to set them free, behold, I will plague all thy borders with frogs. And the river shall multiply frogs, and they shall ascend and come up into thy house, and into the bedchamber where thou sleepest, and upon thy couch; and into the house of thy servants, and among thy people, and into the ovens, and into thy baking-troughs, and upon thy body, and upon the bodies' of thy people, and upon all thy servants, shall the frogs have power.

VIII. And the Lord said to Mosheh, Lift up thy hand with thy rod over the rivers, over the trenches, and over the canals, [JERUSALEM. Pools,] and I will bring up the frogs upon the land of Mizraim. And Aharon uplifted his hand over the waters of Mizraim, and the plague of frogs came up and covered the land of Mizraim. But Mosheh (himself) did not smite the waters, either with the blood or with the frogs because through them (the waters of the Nile) he had (found) safety the time that his mother laid him in the river. And the astrologers did likewise by their burnings, and brought up frogs upon the land of Mizraim. And Pharoh called to Mosheh and to Aharon, saying, Pray before the Lord, that He may remove the frogs from me and from my people; and I will release the people to offer the sacrifices of a feast before the Lord. And Mosheh said to Pharoh, Glorify thyself on account of me. At what time dost thou request that I should pray for thee, and for thy servants, and for thy people, that the frogs may be destroyed from thee and from thy house, and be left only in the river? And he said, To-morrow. And he said, According to thy word: that thou mayest know that there is none like the Lord our God. [JERUSALEM. Give a sign, and keep at a distance, till I shall have prayed for thee.] And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and those only that are in the river shall remain. And Mosheh and Aharon went out from Pharoh, and Mosheh prayed before the Lord respecting the frogs, as he had proposed to Pharoh. And the Lord did according to the word of Mosheh; and the frogs died from the houses and from the courts and from the field, and they collected them in heaps and heaps, [JERUSALEM. Heaps, heaps,] and the land was corrupted. And Pharoh saw that he was refreshed from his molestation, but hardened his heart, and would not hearken to them, as the Lord had said. And the Lord said to Mosheh, Speak unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become venomous insects[5] <l > in all the land of Mizraim. But it shall not be by thee that the ground shall be smitten, because therein for thee was (the means of) safety

when thou hadst slain the Mizraite and it received him. And they did so, and Aharon lifted up his hand with his rod, and smote the dust of the ground, and it became a plague of venomous insects upon the flesh of men and of cattle; all the dust of the earth was changed to become insects, in all the land of Mizraim. And the astrologers wrought with their burnings to bring forth the insects, but were not able; and the plague of insects prevailed upon men and upon cattle. And the astrologers said to Pharoh, This is not by the power or strength of Mosheh and Aharon; but this is a plague sent from before the Lord. Yet the design of Pharoh's heart was strengthened, and he would not hearken to them, as the Lord had said. And the Lord spake to Mosheh, Arise in the morning, and stand before Pharoh: behold, be goeth forth to observe divinations at the water, as a magician; and thou shalt say to him, Thus saith the Lord, Emancipate My people, that they may worship before Me; but if thou wilt not set My people free, behold, I will stir up among thee, and thy servants, and thy people, and thy house, a mixed multitude of wild beasts [JERUSALEM. A commixture,] and the houses of the Mizraee shall be filled with a swarm of wild beasts, and they shall be upon the land also. And I will do wonders that day in the land of Goshen where My people dwell, that there no swarms of wild beasts shall be;-that thou mayest know that I the Lord am the Ruler in the midst of the land. And I will appoint redemption for My people, and upon thy people will I lay the plague: tomorrow this sign shall be. And the Lord did so; and sent the mixed multitude of wild beasts in strength to the house of Pharoh, and to the house of his servants and in all the land of Mizraim the inhabitants of the land were devastated from the swarm of wild beasts. And Pharoh called to Mosheh and to Aharon., saying, Go, worship with festival sacrifices before the Lord your God in this land. But Mosheh said, It will not be right to do so; because we shall take sheep, which are the abomination of the Mizraee, and offer them before the Lord our God. Behold if we offer the abomination of the Mizraee before them, they would stone us with stones as an act of justice. We will go three days journey into the wilderness to offer the festival sacrifices before our God, as He hath bidden us. And Pharoh said, I will release you to sacrifice before the Lord your God in the wilderness, only you shall not go to a greater distance. Pray, (too,) for me. And Mosheh said, I will go forth from thee, and pray before the Lord to remove the swarm of wild beasts from Pharoh, and from his servants, and from his people, to-morrow; only let not Pharoh add to deceive, in not releasing the people to offer the festal sacrifices before the Lord. And Mosheh went out from Pharoh, and prayed before the Lord; and the Lord did according to the word of the prayer of Mosheh, and removed the swarm of wild beasts from Pharoh, and from his servants, and from his people; not one was left. Yet did Pharoh strengthen the design of his heart this time also, and released not the people.

IX. And the Lord said to Mosheh, Go in to Pharoh, and say to him, Thus saith the Lord, the God of the Jehudaee, Emancipate My people, that they may worship before Me. But if thou refuse to release, and hitherto thou hast constrained them, behold, the stroke of the Lord's hand shall be as it hath not been yet, upon thy cattle that are in the field, upon the horses, and upon the asses, upon the camels, oxen, and sheep, with a very mighty death. [JERUSALEM. Great conturbation.] And the Lord will work wonders between the flocks of Israel and the flocks of the Mizraee, that not any of those which belong to the sons of Israel shall die. And the Lord set a time, saying, To-morrow will the Lord do this thing in the land. And the Lord did that thing the day after, and all the cattle of the Mizraee died; but of the cattle of the sons of Israel died not one. And Pharoh sent certain to look; and, behold, not one of the cattle of the sons of Israel had died, not even one. But the disposition of Pharoh, heart was aggravated, and he would not release the people. And the

Lord said to Mosheh and to Aharon, Take with you hands-full of fine ashes from the furnace, and let Mosheh sprinkle them towards the height of the heavens in the sight of Pharoh. And the dust shall be upon all the land of Mizraim, upon man and upon beast, for a boil, producing tumours in all the land of Mizraim [JERUSALEM. Tumours.] And they took ashes of the furnace, and arose to meet Pharoh; and Mosheh sprinkled them towards the height of the heavens; and there came a boil multiplying tumours upon man and beast. And the astrologers could not stand before Mosheh, on account of the boil; for the plague of the boil was upon the astrologers, and upon all the Mizraee. And the Lord hardened the design of Pharoh's heart, and he would not hearken to them, as the Lord had said to Mosheh. And the Lord said to Mosheh, Arise in the morning, and place thyself before Pharoh, and say to him, Thus saith the Lord, the God of the Jehudaee, Emancipate My people, that they may worship before Me. For at this time I will send upon thee a plague from the heavens, and all My plagues Wherewith I have plagued thee thou wilt cause to return upon thy heart, and upon thy servants, and upon thy people, (plagues) which have been sent from before Me, and not from the magic of the sons of men, that thou mayest know that there is none like Me in all the earth. Now could I send the plague of My strength by judgment (or, with justice) to strike thee and thy people with death, and destroy thee from the earth; but verily I have spared thee alive, not that I may benefit thee, but that My power may be made manifest to thee, and that My Holy Name may be made known in all the earth. Hitherto hast thou tyrannized over My people, instead of releasing them. [JERUSALEM. Relentlessly.] Behold, at this time tomorrow I will cause to come down from the treasures of the heavens a mighty hall, the like of which hath never been in Mizraim since the day when men were settled upon it until now. But now send, gather together thy flocks, and all that thou hast in the field (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die. Hiob, (Job,) who reverenced the word of the Lord, among the servants of Pharoh, gathered together his servants and his flocks within the house. But Bileam, who did not set his heart upon the word of the Lord, left his servants and his flocks in the field. And the Lord said to Mosheh, Uplift thy hand towards the height of the heavens, and there shall be hail on all the land of Mizraim, upon men, and upon beasts, and upon every herb of the field in the land of Mizraim. And Mosheh lifted up his rod toward the height of the heavens, and the Lord gave forth thunders and hailstones with flaming, fire upon the ground; the Lord made the hail descend upon the land of Mizraim. And there was hail, and fire darting among the hail with exceeding force: unto it had never been the like in all the land of Mizraim ever since it was a nation and a kingdom. And the hail smote in all the land of Mizraim whatsoever was in the field, of men and of cattle, and all the herbage of the field the hail smote, and every tree of the field it shattered and uprooted. Only in the land of Goshen, where the children of Israel were, there was no hail. And Pharoh sent certain to call Mosheh and Aharon; and he said to them, This time I have sinned. I know that the Lord is a righteous God, and that I and my people have deserved every one of these plagues. Intercede before the Lord, that with Him it may be enough, and there may be no more maledictory thunders nor hail from the presence of the Lord; and I will release you, and no longer hinder. And Mosheh said to him, When I have gone out from thee into the city, I will outspread my hands in prayer before the Lord, and the thunders shall cease, and there shall be no more hail; that you may know that the earth is the Lord's. But I know that thou and thy servants release the people, they will have to be afraid before the Lord God. And the flax and the barley were beaten down, because the barley was in the ear, and the flax was making pods. [JERUSALEM. The flax was (making) pods, for it had cast its flowers.] But the wheat

and the spelt were not smitten, because they are later. And Mosheh and Aharon went out from Pharoh to the suburb, and he stretched out his hands in prayer before the Lord, and the thunders of the curse were withheld, and the hail and rain that were descending came not on the earth. And Pharoh saw that the rain and hail and the thunders of the curse had ended, and he added to sin, and made strong the design of his heart, both he and his servants. And Pharoh’s heart was made obstinate, and he would not release the children of Israel, as the Lord had said through Mosheh.

[1] <l > Or, "in the face of My Shekinah."

[2] <l > Chive chureman.

[3] <l >Churemana.

[4] <l >Yistra, "disposition," or "design."

[5] <l >Kalma, "genus fornicae."- Castel. Heb. text, kinnim, "gnats."

D- Lev_10:1-20; Lev_11:1-47

Pgs. 170-180

Ch. 10-11

SECTION XXV1.

SHEMINI.

IX. On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the sanhedrin of Israel. And he said to Aharon, Take thou a calf, the young of a bullock, for a sin offering, that Satan may not accuse thee concerning the calf that thou madest at Horeb; and take a ram for the burnt sacrifice, that there may be a memorial for thee of the righteousness of Izhak whom his father bound as a ram on the mountain of worship, both of them shall be perfect, and bring them before the Lord. And to the children of Israel spoke he, saying: Take for yourselves a kid of the goats, because Satana resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Jakob killed, (Gen. xxxvii. 31,) and offer him for a sin offering; and a calf, because ye worshipped the calf, (Exod. xxxii. 4,) and a lamb of the year, that there may be for you a memorial of the righteousness of Izhak, whom his father did bind as a lamb, both of them perfect, for a burnt offering; with a bullock and a lamb, for a hallowed oblation to sacrifice before the Lord, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of the Lord's Shekinah be revealed unto you. And Aharon and his sons, and all the sons of Israel, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before the Lord. And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord. But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer thy sin offering, and make atonement for thyseIf and for the people, and perform the oblation of the people, and make atonement for them, as the Lord hath commanded. And Aharon approached to the altar with resolution,[1] <l > and slew the calf for his own sin offering. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it. And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as the Lord had commanded Mosheh. But the flesh and the skin burned he with fire without the camp. And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about. And they brought the burnt offering to him by its divisions, and the bead, and he burned (them) upon the altar. And he washed the inwards and the fat, and burned the burnt offering, at the altar. And they

brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before. And they brought the burnt offering, and he performed it after the rite of the burnt offering which he had offered for himself. And they brought the mincha, and he filled his hands therefrom, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice And he killed the bullock and the rain of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about: and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver; and he laid the fat upon the breast, and burned the fat upon the altar. But the breast and the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh. And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation. But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord hath no pleasure in the work of my hands. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favour, and remit and forgive your sins.

Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people: and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces. [JERUSALEM. And bowed in prayer upon their faces.]

X. But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before the Lord strange fire taken from (under) the hearth-pots, which had not been commanded them. [JERUSALEM. Outside fire.] And a flame of fire came out from before the Lord (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before the Lord. And Mosheh said, This is that which the Lord spake with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence. And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Levite, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp. And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed. And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Israel bewail the burning which the Lord hath kindled. And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of the Lord's consecration is upon you. And they did according to the word of Mosheh. And the Lord spake with Aharon, saying, Drink neither wine nor anything that maketh drunk, neither thou nor thy sons with thee at the time when ye are to enter into the tabernacle of ordinance, as thy sons did who have died by the burning of fire. It is an everlasting statute for your

generations; and for the distinguishing between the sacred and the common, and between the unclean and the clean, and for teaching the children of Israel all the statutes which the Lord hath spoken to them by the hand of Mosheh. And Mosheh spake with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remaineth of the Lord's oblations, and eat it unleavened at the side of the altar, because it is most sacred: and you may eat it in the holy place; for it is thy portion and the portion of thy snls of the oblations of the Lord: for so have I been commanded. But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, thou and thy sons with thee, because it is thy portion and the portion of thy sons which hath been given from the hallowed sacrifices of the children of Israel. The shoulder of the separation and the elevated breast with the fats of the oblations they shall bring to be uplifted an elevation before the Lord, and they shall then be thine and thy sons' with thee, by an everlasting statute, as the Lord commanded. And on this day three goats shall be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab hath brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said, Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and hath been given to you for absolving the sin of the congregation, to make atonement for you before the Lord; and, behold, none of its blood hath been carried in within the sanctuary. Yon should have indeed eaten it in the holy place, as I have been instucted. And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the Lord; but a stroke hath befallen me, in those my two sons. Of the second tythe is it not commanded, Thou shalt not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the Lord? And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite hath been hidden, and Aharon my brother hath brought its remembrance to me.

[JERUSALEM. They have brought their sin offerings and their burnt sacrifice before the Lord; and I have been instructed that these of the sin offering are more weighty than those of the second tythes, of which it is not allowed to the mourner to eat; and to me hath been a great sorrow this day through the death of my two sons Nadab and Abihu: and consider, if, while mourning over them, I were to eat to-day of the sin offering, I should do what would not be pleasing or right before the Lord. When Mosheh had heard, and the word was pleasing in his sight, he sent out a herald through all the camp of Israel, and said, I am he from whom the rite had been hidden; but Aharon my brother hath taught it unto me. And because Mosheh humbled himself, he received thereupon a great reward. For Mosheh heard, and the word was pleasing before him.]

XI. And the Lord spake with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected. Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth. Whatsoever divideth the hoof and is cloven-footed, and that which hath horns bringing up the cud among the beasts, that you may eat. But you may not eat of the kinds that (only) bring up the cud, nor (of

them which only) divide the hoof, because (they are) born of the unclean. The camel, because he bringeth up the cud, but divideth not the hoof; he is unclean to you. And the coney, because he bringeth up the cud, but divideth not the hoof, is unclean to you. And the hare, because he bringeth up the cud, but divideth not the hoof, is unclean to you. And the swine, because he divideth the hoof, and is cloven, footed, but cheweth not the cud, is unclean to you. Of their flesh you shall not eat, nor touch their carcase; they are abominable to you. And these you may eat, of all that are in the waters: every one that hath fins and scales in the seas and the rivers, and of anything that is in the sea that crawleth, shall be an abomination to you, and an abomination shall their jelly and their sauce be to you; of their flesh you shall not eat, and their carcase you shall have in abhorence, and from the use of them you must keep aloof.Every one that hath fins nor scales in the waters shall be an abomination to you. And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peeleth not away,[2] <l > are not to be eaten they are abomination; the eagle, the black eagle, and the osprey, and the kite, and the vulture after his kind, and every raven after his kind, and the ostrich, and the night raven, and the gull, and the hawk after his kind, and the snatcher of fish from the sea, and the ibis, and the bustard, and the cuckoo, and the woodpecker, and the white stork, and the black, after his kind and the woodcock, and the bat. And every flying reptile that goeth upon four, the fly species, the wasp (or hornet) species, and the bee species shall be an abomination to you: nevertheless of honey of the bee you may eat. So also of these you may eat, of every flying reptile that goeth upon four; every one that hath joints above his feet to leap therewith upon the ground. Of these kinds of them you. may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind. But all flying reptiles which have four feet are to be an abomination to you; and by them you would be defiled: whosoever toucheth their carcase shall be unclean until evening. Whoever carrieth any of their carcase must wash his clothes and be unclean until evening. All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you any one who toucheth them shall be unclean. Every one that goeth Upon his paws of all animals that walk upon four shall be unclean to you. Whoever toucheth their carcase shall be unclean until evening. Whoever beareth their carcase shall wash his clothes and be unclean until evening; unclean are they to you. And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creepeth upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind; and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander. These eight kinds are unclean to you among all reptiles: whoever toucheth them, their skin or their blood, shall be unclean until the evening. And whatever upon which any part of their dead body may fall, as their members when separated from them, shall be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it shall be dipped, and be unclean for use until evening, when it shall be purified. And any earthen vessel into which any of them may fall, any vessel in which they may be, shall be unclean and be broken; all food for eating upon which (such) water cometh shall be unclean, and any fluid which is used for drinking in any such vessel shall be unclean. And any thing upon which a part of their carcase may fall shall be unclean, whether ovens or pans they shall be broken, they are defiled and shall be unclean to you. [JERUSALEM. The ovens and pans shall be broken.] But fountains and cisterns, the place of the collection of running waters, shall be clean: but he who toucheth the carcase of any of those things (that may have fallen) into the water

shall be unclean. And if any part of their carcase fall in the way upon seed that is to be sown, that which is sown dry shall be clean; but if the carcase of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you. And if the limb of any clean beast that you may eat be torn and it die, whosoever toucheth its carcase shall be unclean until the evening. He who eateth of its carcase shall wash his clothes, and be unclean until the evening; and he who carrieth its carcase shall wash his clothes, and be unclean till evening. And every reptile that creepeth on the ground is an abomination, it shall not be eaten. And whatever goeth upon its belly, and whatever animal crawleth upon four, from the serpent unto the caterpillar which hath many feet, of any reptile that creepeth upon the ground you may not eat, for they are an abomination. [JERUSALEM. Whatsoever writhes upon its belly among all animals.] You shall not contaminate your souls by any reptile that creepeth, nor defile yourselves with them, lest by them you make yourselves unclean. For I am the Lord your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creepeth upon the ground: for I am the Lord who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy. This is the decree of the law concerning beasts, and birds, and every living animal that creepeth upon the ground; for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.

[1] <l > Or, "promtitude."

[2] <l > Every bird which hath a crop, and of which the internal coat of the stomach may be readily peeled off, is a clean species.--Mishna, Cholin, c. iii.,

D- Lev_12:1-8; Lev_13:1-59

Pgs. 180-186

Ch. 12-13

SECTION XXVII.

TAZRIA.

XII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean. But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin. And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed. And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood. And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance; and the priest shall offer it before the Lord and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter. But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean.

XIII. And the Lord spake with Mosheh, saying: If a man have in the skin of his flesh a rising tumour or a white spot, [JERUSALEM. A tumour, or sore, or white spot,] and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons. And the priest shall look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him shall make him to be unclean. But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest shall shut up him who is plagued seven days; and the priest shall inspect him on the seventh day, and, behold, if the plague stand as it was, and have not gone on wider in the skin, the priest shall shut him up a second seven days. And the priest shall inspect him the second seventh day; and, behold, if the plague hath become darker, and hath not gone wider in the skin, the priest shall make him to be clean; it is an obstinate sore, and he shall wash his clothes and be clean. But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest. And the priest shall look; and, behold, if the widening of the inveterate sore hath gone

on in the skin, the priest shall make him unclean; for it is the leprosy. When the plague of leprosy is upon a man, let him be brought to the priest. And the priest shall observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour, it is an inveterate leprosy in the skin of his flesh; and the priest shall adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean. Yet if the leprosy increasing increaseth in the skin, and the leprosy covereth all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on, in deliberating between cleanness and uncleanness, the priest shall consider; and, behold, if the leprosy covereth all his flesh, the plagued man shall be (pronounced) to be clean: all of him is turned to whiteness, he is clean. But in the day that live flesh appeareth in him he is unclean. And the priest shall observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy. Or if the live flesh be turned and changed into whiteness, he shall be brought to the priest; and the priest shall observe, and, behold, the plague is turned white, and the priest shall adjudge the plague to be clean; he is clean. And if a man have in his skin an ulcer, and it hath healed; but in the place of the ulcer there hath come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he shall be seen by the priest. And the priest shall look; and, behold, if the appearance of it be deeper than the skin, and it becometh white, and the hair is turned white, the priest shall make him to be unclean; for it is a plague of leprosy which increaseth in the ulcer. And if the priest look, and, behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it hath become dim, then must the priest shut him up seven days. [And the priest shall look on the seventh day;] and if it hath gone on widening in the skin, the priest shall make him to be unclean; for it is the plague of leprosy. But if the spot abideth in its place, and hath not gone on widening in the skin, but hath become fainter, it is an inflamed blotch; and the priest shall make him to be clean; it is a burning scar. Or if there be in a man’s skin a hot burning, and in the burning wound a spot of white mixed with red, or white only; the priest shall look upon it: and, behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest shall make him unclean, it is the plague of leprosy. But if the priest look on it, and, behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest shall shut him up seven days. And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean; it is the plague of leprosy. But if the priest look on it, and, behold, the hair on the burning place is not white, and it is not deep, nor whiter than the skin, though it may be dim; then the priest must shut him up seven days. And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean, for it is the plague of leprosy. But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest shall make him to be clean, for it is a burning wound. And if a mail or a woman have a plague upon the head, or in the beard, the priest shall look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest shall make him unclean; it is a scurvy, a leprosy in the head or the beard. But if the priest view the scurfed plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest shall shut up him who hath the scurfed plague seven days. And the priest on the seventh day shall look upon the plague; and, behold, if the plague hath not gone on in

breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin, he shall cut away the hair which surrounds the scar, but the scurfed part he must not shave; and the priest shall shut him who hath the scurf, seven days. Then shall the priest look upon the scurf on the seventh day; and, behold, if the scar hath not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest shall make him to be clean; and he shall wash his clothes and be clean. But should the breadth of the scar go on in the skin after his purification, the priest shall inspect it: and, behold, if the breadth hath increased, the priest need not look narrowly after the yellow hair; for he is unclean. But if the scar abideth, (without widening,) and black hair hath sprung up in it, the scar hath healed; he is clean, and the priest shall make him to be clean. And if a man or a woman have in the skin of their flesh bright white spots, the priest shall look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean. And if a man's hair fall off from his head, he is bald, but he is clean. And if the hair fall away from the brow of his face, he is partly bald, but he is clean. But, if his baldness or partial baldness hath in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness. And the priest shall look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh, he is a leprous man, he is unclean, and the priest shall verily make him to be unclean, for the plague is on his head. And the leper in whom is the plague shall have his clothes rent, and his hair shall be taken off, going to the shearer's, and his lips shall be covered; and he shall be clothed like a mourner, and crying, as a herald, he shall say, Keep off, keep off from the unclean! All the days that the plague is in him he shall be unclean, for unclean he is; he shall dwell alone by himself, to the side of his wife he must not come nigh, and his habitation shall be without the camp. And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen, whether in the warp or in the woof, in linen or in woollen, or in a skin, or in anything made of skin: if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest. And the priest shall look upon the plague, and shall shut it up seven days: and he shall look upon the plague on the seventh day, and if the plague hath become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean.[1] <l > But if the priest look, and, behold, the width of the plague hath not advanced in the garment, in warp or woof, or anything of skin, let the priest direct that they wash the material which hath the plague in it, and shut it up a second seven days. And the priest shall look after they have washed the plague, and, behold, the (condition of the) plague hath not altered from what it was, and the plague hath not advanced in its size, it is unclean, thou shalt burn it in the fire, for the leprosy is deep in its bareness (or in its outward side). And if the priest observe, and, behold, the plague hath become dim, then shall he tear it out of the garment, or from the leather, or out of the warp or the woof. But if it re-appear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it. And the garment, or the warp or woof, or anything of skin, which thou shalt wash and the plague depart from it shall be washed a second time, and it shall be clean. This is the law for the plague of leprosy in a garment of woollen or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean.

[1] <l > The fifty-second verse is wanting.

D- Lev_14:1-57; Lev_15:1-33

Pg. 186-195

Ch. 14-15

SECTION XXVIII.

METSORA

XIV. And the Lord spake with Mosheh, saying, This shall be the law for the leper: on the day of his purification he shall be brought to the priest. And the priest shall go forth out of the camp, and look, and behold, the leper hath been healed of his leprosy. Then the priest shall direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop. And the priest shall instruct the killer to kill one of the birds in an earthen vessel with spring water. Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water. And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth. the living bird over the face of the field. And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten. But the bird that had been killed the priest shall bury in the presence of the leper. And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward he may enter the camp, but shall dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days. And on the seventh day he shall again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair shall he shave, and dip his clothes, and wash his flesh in water, and he is clean. And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three-tenths of flour for the mincha mingled with olive oil, and one log of olive oil. And the priest who purifieth the man who is to be cleansed shall make him stand with the lambs before the Lord at the door of the tabernacle of ordinance. And the priest shall take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before the Lord. And the slayer shall kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest's; it is most sacred. And the priest shall take of the blood of the trespass offering, and shall put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot. And the priest, with his right hand, shall take (some) from the log of oil, and pour it upon the priest's left hand; and the priest shall dip his right hand finger in the oil which is in his left hand, and sprinkle the oil with his finger seven times. And of what remaineth of the oil that is in his hand the priest shall put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering. And that which yet remaineth of the oil that is in the priest's hand he shall put upon the head of him who is to be cleansed, and the priest shall make atonement for him before the Lord.

And the priest shall perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards shall he kill the burnt offering. And the priest shall offer the burnt offering with the mincha at the altar, and the priest shall make atonement for him, and he will be clean. But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil. And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering. And he shall bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance. And the priest shall take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before the Lord. And the slayer shall kill the lamb of the trespass offering, and the priest shall take the blood of the trespass offering, and. put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot. And the priest shall pour some of the oil with his right hand into the priest's left band, and the priest with the finger of his right band shall sprinkle of the oil that is in his left hand seven times before the Lord. And the priest shall. put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering. And what remaineth of the oil that is upon the priest's hand he shall put upon the head of him who is to be cleansed, to atone for him before the Lord. And the priest shall perform (the offering of) one of the large turtle doves, or of the pigeons of which his hand had sufficiency. That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before the Lord. This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification. And the Lord spake with Mosheh and with Aharon, saying, When you have entered upon the land of Kenaan which I will give you for a possession, and a man who hath builded a house by rapine finds that I have put the plague of leprosy in the house of the land of your inheritance; and he who owneth the house shall come to the priest, saying, There is a plague, as it appeareth to me, in the house: then the priest shall direct that they make the house empty before the priest cometh to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest shall go in to inspect the house. And the priest shall look, and, behold, if the plague be like (the colour of) two beans crushed with stones, and goeth lower than the four walls, green or red, and its appearance be deeper than the walls; the priest shall go out from the house to the door of the house, and shut up the house seven days. And the priest, returning on the seventh day, shall look, and, behold, if the breadth of the plague hath increased in the wall of the house, then the priest shall direct that they break out the stones which have the plague in them, and throw them without the city into an unclean place. And they shall scrape the inside of the house round about, and throw the dust which they have scraped off without the city into an unclean place. And they shall take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered. [JERUSALEM. And they shall plaster the house.] But if the plague return and increase in the house, after the stones have been broken out, and after the house hath been scraped, and after that it hath been replastered, then the priest shall come and look, and, behold, (if) the breadth of the plague hath increased in the house, it a plain

leprosy in the house, it is unclean. Then shall they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie shall remove it without the city to an unclean place. And whoever goeth into the house in the days that it is shut up, shall be unclean until evening. And whoever sleepeth in the house shall wash his clothes, and whoever eateth in the house shall wash his clothes. But if, having gone in, the priest looketh, and, behold the breadth of the plague hath not increased in the house, after the house hath been plastered, then the priest shall make the house to be clean, for the plague hath healed. And he shall take, for the purification plague of the house, two turtle doves and cedarwood and scarlet and hyssop; and the slayer shall kill one turtle dove in a vessel of earthenware with spring water; and he shall take the cedarwood and the hyssop and the scarlet and the living bird, and dip them in the blood of the bird that had been killed and in the spring water, and sprinkle the house seven times. And he shall purify the house with the blood, with the living bird, and with the cedarwood, and with the hyssop, and with the scarlet. And the living bird he shall send forth out of the town upon the face of the field, and shall atone for the house, and it shall be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed shall the priest bury in the presence of the owner of the house. This is the decree of instruction in the law for every plague of leprosy and scorbutus, and for leprosy in apparel, or in a house; and for and for tumours, scars, and inflamed blotches. [JERUSALEM. And for tomours, scars, and inflamed blotches.] That the priest may teach the people to discern between the day of darkness in which they may not be able to see the plague, and the day of light; and between a man who is unclean and a man who is clean. This shall be the decree of instruction for the leprosy.

XV. And the Lord spake with Mosheh and with Aharon, saying: Speak with the sons of Israel, and say to them: A man, whether young or old, who hath a defluxion from his flesh, when he hath seen it three times, is unclean. And this shall be his uncleanness, the appearance of the colour of white in his defluxion inflaming, the defluxion of his flesh; or when his flesh hath stopped from his defluxion, it is his uncleanness. Every bed on which one who hath such defluxion lieth shall be unclean; and every thing on which such an one sitteth shall be unclean. And the man who toucheth his bed shall wash his clothes, and wash himself in forty seahs of water, and shall be unclean until evening. And whoever may sit upon a thing whereon such an one who hath an issue hath sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. And if he who hath an issue spit upon any one who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. And every girdle or saddle upon which he who hath an issue rideth shall be unclean. And whoever toucheth any thing that hath been under him shall be unclean until evening; and he who carrieth them shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening. And whoever toucheth him who hath the issue, and washeth not his hands in water, shall be unclean; if he be a man, he shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening. And any vessel of earthenware whose inside may have been touched by him who hath the issue shall be broken; and any vessel of wood shall be washed in water. But if he who hath had the issue shall have ceased from it, he shall number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean. And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before the Lord at the gate of the tabernacle of ordinance, and deliver them to the priest. And the

priest shall make one a sin offering and one a burnt offering, and the priest shall atone for him before the Lord, and he shall be cleansed from his issue. But if a man sin through ignorance and seed goeth from him, let him wash all his flesh in forty seahs of water, and be unclean until evening. And any garment or skin on which seed may be shall be washed in water, and be unclean until evening; and secondly, a woman with whom a man lieth shall wash in forty seahs of water, and be unclean until evening. And if a woman hath an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she hath an uncleanness of blood in her flesh; she shall dwell apart seven days; any one who toucheth her shall be unclean until evening. Whatever such an one shall lie upon during the time of her separation shall be unclean; and whatever such an one sitteth upon during the time of her separation shall be unclean. And whoever toucheth her bed shall wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening. And whoever toucheth any thing upon which such an one hath sat shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening. And if the effusion of her body be upon her bed, or on a thing upon any part of which she sitteth, what time any one toucheth it, he shall be unclean until evening. If a man lie with her in the time of her separation, he shall be unclean seven days; and any bed upon which he lieth shall be unclean. But a woman who hath a defluxion of blood three days beyond the time of her separation, or when it floweth after the days of her separation, all the days of the uncleanness of her defluxion shall she be unclean; he who lieth with her shall be unclean. And any bed upon which such any one lieth all the days of her defluxion shall be as the bed which was accounted hers during the time of her separation, and any thing upon which such an one sitteth shall be unclean as the uncleanness of her separation. And whoever toucheth those (things) shall be unclean, and shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening. But when she is cleansed from her issue, let her number to herself seven days, and afterwards wash in forty seahs of water, and be clean. And on the seventh day, let her take for herself two turtle doves, or two young pigeons eons, and bring them to the priest, at the door of the tabernacle of ordinance; and the priest shall make one a sin offering, and the other a burnt offering and the priest shall make atonement before the Lord, on account of the defluxion of her uncleanness. So shall you separate the children of Israel from their uncleanness, and make them to be separate from their wives at the time of their seclusion, and to give not occasion that they die for their uncleanness in defiling My tabernacle, where the glory of My Shekinah dwelleth among them. This is the decree of instruction for him who hath a defluxion, and for him whose seed goeth forth and defileth him; and for her who is unclean in the time of her separation, and for any one who hath an issue, whether male or female, and for a man who lieth with the unclean. All these shall be advised of their uncleanness, and, when purified, shall bring the oblations that make atonement for them.

D- Lev_16:1-34; Lev_17:1-16; Lev_18:1-30

Pgs. 391-402

Ch. 16-18 SECTION XXXVIII.

KORACH.

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

AndMosheh heard, as if every one of them was jealous of his wife, and would havethem drink of the trial-water on account of Mosheh; and he fell on his facefor shame. And he spake with Korach and all the company who supported him,saying: In the morning the Lord will make known him whom He hath approved, andhath consecrated to approach unto His service, and who it hath pleased Himshould come nigh in ministering, unto Him. Do this: Let Korach and all thecompany of his helpers take censers, put fire in them, and lay incense uponthem before the Lord, to-morrow; and the man whom the Lord shall makeknown, he it is who is consecrated. Let it suffice to you, sons of Levi. And Moshehsaid to Korach and his kindred: Hear now, ye sons of Levi: Is it too little Foryou that the God of Israel hath set you apart from the congregation of Israelto draw near to do His service to fulfil the ministry of the Lord's tabernacle,and to stand before the congregation to minister to them? But so hath hebrought nigh thee and all the sons of Levi with thee and now do ye demand thehigh-priesthood also? Therefore art thou and all the company of thyhelpers gathered together against the Word of the Lord: and Aharon, what is he,that you murmur against him? And Mosheh sent men to summon Dathan and Abiram, the sons of Eliab, to thehouse of the great judgment; but they said, We will not come up. Is it a littlething, that thou hast brought us from Mizraim, a land that produceth milk andhoney, to kill us in the wilderness, that ruling thou mayest domineer over us?Neither hast thou brought us into the land producing milk and honey to give usan inheritance of fields and vineyards. Wilt thou blind the eyes of the men ofthat land, that thou mayest overcome them? We shall not go up thither. AndMosheh was very wroth, and said before the Lord: I beseech thee, look not upontheir offering, the portion of their hands; for not an ass have I taken fromone of them, nor to any of them done an injury, [JERUSALEM. And it was verygrievous to Mosheh, and he said before the Lord: Regard not the portion oftheir hands; for not

an ass have I taken from one of them, nor to one of themdone wrong.] And Moshehsaid to Korach, Thou, and all the company of thy helpers, come together tothe house of judgment before the Lord to-morrow, thou, they, and Aharon.And take every one his censer, and put incense upon them; and let each offerhis censer before the Lord, two hundred and fifty censers; thou also, andAharon, each man his censer. And they took every one his censer, and put firein them and sweet incense with it, and stood at the door of the tabernacle ofordinance on one side; but Mosheh and Aharon on the other side. And Korachgathered to them the whole congregation at the door of the tabernacle. And he had brought forth, from his riches, two treasureswhich he had found among the treasures of Joseph filled with silver and gold,and sought with them to drive the riches of Mosheh and Aharon out of the world;but the glory of the Lord revealed itself to all the congregation. And the Lordspake with Mosheh and Aharon, saying: Separate yourselves from among thiscongregation, that I may destroy them quickly. But they bowed down upon theirfaces in prayer, and said: El Eloha, who hast put the spirit of life in thebodies of the children of men, and from whom is given the spirit of all flesh,-ifone man hath sinned, wilt Thou be angry with all the congregation [JERUSALEM.And they bowed on their faces, and said: O God, who rulest over the spirit ofall flesh,-if one man hath sinned, wilt Thou be wroth against all thepeople:] And the Lord spake with Mosheh, saying: I have accepted thy prayer forthe congregation. Now speak thou with them, saying: Remove away from the tentsof Korach, Dathan, and Abiram. And Mosheharose, and went to remonstrate with Dathan and Abiram; and the elders of Israelfollowed. And he said to the congregation, Remove now away from the tents ofthese men of sin, who have been worthy of death from (the days of) their youthin Mizraim, for they betrayed my secret when I slew the Mizraite; they provokedthe Lord at the sea; at Alush they profaned the Sabbath, and now are theygathered together against the Word of the Lord; and therefore is it fit thattheir wealth should be scattered abroad and destroyed. Touch not, then,anything that is theirs, nor be smitten on account of their sins. And they wentapart from the tents of Korach, Dathan, and Abiram round about. But Dathan andAbiram came out, with reviling words, and arose and provoked Mosheh at the doorof their tents, with their wives, their sons, and their little ones. And Moshehsaid, By this you shall know that the Lord hath sent me to do all these works,and that (I do them) not from the thoughts of my heart. If these men die afterthe manner of dying in which all men die, and the (common) account of all menbe accounted upon them, the Lord hath not sent me. [JERUSALEM. For not with myown heart have I devised them. If these die by the death with which the sons ofmen die, and the account of all men be accounted upon them, the Lord hath notsent me.] But if a death which hath not been created since the days of theworld be now created for them, and if a mouth for the earth, which hath notbeen made from the beginning, be created now, and the earth open her mouth andswallow them and all they have, and they go down alive into Sheul, you willunderstand that these men have provoked the Lord to anger.

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

before theLord, and devoured the two hundred and fifty men who offered the incense. And the Lordspake with Mosheh, saying: Bid Elazar bar Aharon the priest to take away thecensers from among the burnings, and scatter the fire hither and thither; forthe censers of these guilty men who have been punished by the destruction oftheir lives are consecrated; and make of them broad plates for the covering ofthe altar, because they bare them before the Lord, therefore they areconsecrate; and they shall be for a sign to the children of Israel. [JERUSALEM.For a sign.] And Elazar the priest took the brasen censers which they who hadbeen burned had carried, and beat them out for a covering for the body of thealtar, as they had before used them for the service of the altar: for amemorial to the sons of Israel, that no common man, who is not of the sons ofAharon, may offer incense before the Lord; and that no man should behavehimself factiously to obtain the priesthood, as did Korach and the company ofhis helpers; and whose end would be to perish, not (indeed) with a death likethat of Korach and his company, by being burned by fire, and being swallowed upby the earth, but punished with leprosy:[1] <l > as when the Lord saidto Mosheh, Put thy hand into thy bosom, and his hand was stricken with leprosy;so would it be with him. But on thefollowing day the whole congregation murmured against Mosheh and Aharon,saying: You have been the occasion of the judgment of death against the peopleof the Lord. And it was, that when the congregation had gathered against Moshehand Aharon to kill them, they looked towards the Tabernacle of Ordinance, and,behold, the Cloud of the Glory of the Shekinah covered it, and the Glory of theLord was revealed there. And Mosheh and Aharon went from the congregation tothe door of the tabernacle. And the Lordspake with Mosheh, saying: Separate from the midst of this congregation, and Iwill consume them at once. But they bowed themselves on their faces in prayer.[JERUSALEM. Separate from the people of this congregation, and I will destroythem in a brief moment. But they bowed down on their faces in prayer.] And Moshehsaid to Aharon, Take the censer, put fire in it from the altar, and sweetincense on the fire; bear it quickly into the congregation, and make atonementfor them: for a destruction like that which consumed them in Horeb, whosename is Burning, hath begun by commandment to kill, from the presence of the Lord.And Aharon took, as Mosheh had said, and ran into the midst of thecongregation, and, behold the destructive burning had begun to destroy thepeople: but he put on incense, and made atonement for the people. And Aharon stoodin the midst, between the dead and the living with the censer, and intercededin prayer; and the plague was restrained. But the number who had died by theplague was fourteeen thousand and seven hundred, beside those who had died inthe schism of Korach. And Aharon returned to Mosheh at the door of thetabernacle; and the plague was stayed.

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

Mosheh spake,therefore, with the sons of Israel, and the chiefs of them gave him severallytheir rods, according to the house of their fathers, twelve rods; and Aharon’srod was among theirs. And Mosheh laid up the rods before the Lord in thetabernacle of ordinance. And it came to pass, the day after, when Mosheh wentinto the tabernacle of the testimony, that, behold, the rod of Aharon

hadgerminated; it had shot forth branches, blossomed with flowers, and, in thesame night, produced and ripened almonds. [JERUSALEM. And the day followingMosheh went into the tabernacle of testimony, and, behold, the rod of Aharon,of his house of Levi, had germinated, put forth buds, bloomed with flowers, andripened almonds, the fruit of the almond.]

AndMosheh brought out all the rods from before the Lord to all the sons of Israel,who recognised and took severally their rods. And the Lord said to Mosheh, Takeback the rod of Aharon, before the testimony, to be kept for a sign for therebellious children, that their murmurings may cease from before Me, lest theydie. And Mosheh did so; as the Lord commanded so did he. And the sons of Israel spake with Mosheh, saying: Behold, some of us have been consumedwith the flaming fire; some of us have been swallowed up by the earth, and haveperished! Behold, we are accounted as if all of us are to be destroyed. Any onewho approaches the tabernacle must die: are we not doomed to destruction?[JERUSALEM. And the sons of Israel spake, saying: Behold, we are consumed, andare all of us as if destroyed. Some of us have died of the plague, and some ofus the earth, opening her mouth, hath swallowed up.]

XVIII. And theLord said unto Aharon, Thou, and thy sons, and the house of thy fathers withthee, shall bear the iniquity of the consecrated things, when you nave not beenheedful in offering them; and thou and thy sons with thee shall bear theiniquity of your priesthood, when you have not been heedful of their separations.And thy brethren also of the tribe of Levi, who are called by the name of Amramthy father, shalt thou bring near to thee, that they may consociate with and ministerto thee. But thou, and thy sons with thee, (only) shall stand before thetabernacle of the testimony And they shall keep thy charge, and have charge ofall the tabernacle; yet to the vessels of the sanctuary and to the altar theyare not to come near, lest both they and you die. And they shall haveappointment from thee without, and keep charge of the tabernacle of ordinancefor all its service; and a stranger shall not come near you. And you shall keepthe charge of the sanctuary and of the altar, that there may be no more thewrath that hath been upon the children of Israel. And, behold, I have takenyour brethren the Levites from among the sons of Israel; to you they are given,a gift before the Lord, to perform the work of the tabernacle of ordinance. Butthou, and thy sons with thee, shall keep the charge of your priesthood in allthings that pertain to the altar, and (those) within the veil, and shallminister by lots, according to the service. So, provision of food have I givenyou, on account of the anointing of your priesthood; and the stranger whocometh near shall die. And the Lord saidto Aharon, And I have been pleased to give you the charge of My separatedofferings; the cakes of the firstfruits, and all the consecrated things of thechildren of Israel, to thee have I given them, on account of the anointing, andto thy sons, by an everlasting statute. They shall be to thee most sacred;whatsoever remaineth of the sheep offered by fire, all their oblations, of all theirminchas, of all their sin offerings, and of all their trespass offerings whichthey present before Me, they are most sacred for thee and for thy sons. Thoumayest eat it in the sanctuary; every male may eat thereof; on account of theholy anointing it shall be thine. And this is what I have set apart to thee oftheir separated minchas, and of all the uplifted things of the sons of Israel,to thee have I given them, and to thy sons and thy daughters with thee by aneverlasting statute. Whoever is clean in thy house may eat of it. All the bestof the olive oil, of the grape wine, and of the wheat of their firstfruitswhich they present before the Lord, I have given unto thee. [JERUSALEM. All thebest of the wheat, of the wine, and of the oil of their firstfruits.] Thefirsts of all the trees of their ground which they present before the Lordshall be thine; every one

who is clean in thy house may eat them. Every devotedthin, in Israel shall be thine. Whatever openeth the womb, of all flesh amonganimals which they offer before the Lord, as the regulation concerning men, sothe regulation concerning cattle, it is to be thine: only thou art to redeemthe firstborn of man by the five shekels, and the firstlings of the uncleananimal thou shalt redeem with lambs. And the redemption of a man child of amonth old thou shalt make, according to thy estimation of him, by five shekelsof silver in the shekel of the sanctuary, which is twenty meahs. But thefirstlings of oxen, of sheep, or of goats thou mayest not redeem, for they aresacred; but thou shalt sprinkle their blood upon the altar, and burn their fatfor an oblation to be accepted before, the Lord. And their flesh shall bethine, for food; as the breast of the elevation, and as the right shoulder, itshall be thine. Every thing set apart of the sacred things which the sons ofIsrael consecrate to the Lord have I given to thee, to thy sons and thydaughters with thee, by a perpetual statute not to be abolished; as the saltwhich seasoneth the flesh of the oblation, because it is an everlasting statutebefore the Lord, so shall it be for thee and for thy children.

Andthe Lord said to Aharon, Thou wilt not receive a possession in their land asthe rest of the tribes, nor wilt thou have a portion among them: I am thyPortion and thy Inheritance in the midst of the children of Israel. And,behold, I have given to the sons of Levi all the tenths in Israel for apossession, on account of their service with which they serve in the work ofthe tabernacle of ordinance. And the sons of Israel shall no more come near thetabernacle to incur the sin unto death; but the Levites shall minister in thework of the tabernacle, and shall bear their sin if they be not diligent intheir work. It is an everlasting statute for your generations; but among thesons of Israel they shall have no possession. Therefore the tenths of thechildren of Israel, which they set apart for a separation before the Lord, havel given to the Levites for a possession, because I have said to them that amongthe sons of Israel they shall possess no inheritance. And the Lordspake with Mosheh, saying: Speak to the Levites, and bid them take from thesons of Israel the tenth which I have given them for their possession; and(then) shall you separate from it a separation before the Lord, a tenth fromthe tenth; and your separation shall be reckoned to you as the corn from thethreshing floor, and as the wine from the fulness of the winepress: so shallyou set apart your separation before the Lord from all your tenths, which youmay receive from the sons of Israel, and give thereof a separation before theLord unto Aharon the priest. Of all your gifts you shall set apart a separationbefore the Lord, of all the finest and the best therein. And say thou to thepriests, When you have set apart the finest and the best of it and in it, thenshall it be reckoned to the Levites as the setting apart of corn from thethreshing-floor, and of wine from the wine-press. And you may eatit, you, the priests, in any place, you and the men of your house; for it isyour remuneration for your service in the tabernacle of ordinance. And youshall not contract guilt by it, at what time you set apart the finest and bestof it, by any one eating of it who is unclean; neither shall you profane theconsecrated things of the children of Israel, lest you die.

[1] Compare the case of King Uzziah.

[1] <l > Compare the case of King Uzziah.

D- Lev_19:1-37; Lev_20:1-27

Pgs. 203-210

Ch. 19-20

SECTION XXX

KEDOSHIM

XIX. And the Lord spake with Mosheh, saying: Speak with the whole congregation of the sons of Israel, and say to them: Ye, shall be holy, for I the Lord your God am Holy. Let every man revere his mother and his father, and keep the days of My Sabbaths: I am the Lord your God. Go not astray after the worship of idols, nor make gods for yourselves that are molten: I am the Lord your God. And when you sacrifice the consecrated victims before the Lord, you shall make the sacrifice acceptable. On the day that it is sacrificed you may eat of it, and on the day following; but what remaineth on the third day shall be burned with fire. But if it be indeed eaten on the third day, it is profaned, and shall not be accepted. And he who eateth it shall receive (the penalty of) his sin; for he hath profaned the holy of the Lord, and that man shall be destroyed from among his people. And in the time that you reap the harvest of your land you shall not finish one corner[1] <l > that is in the circuit of thy field, and the (full) ingathering of thy harvest thou shalt not collect. Neither mayest thou shake out thy vines; (the whole of) their bunches, and the remnant of thy vines thou shalt not gather: thou shalt leave them for the poor and for the strangers at the time of their collection: I am the Lord your God. [JERUSALEM. And when you reap the harvest of your land, thou shalt not altogether finish gathering what is in your fields, and the (full) collection of your harvest you shall not gather in; neither shake your vines of all their clusters, nor collect the fallen grapes of your vines.] Sons of Israel, My people, you shall not steal, nor prevaricate, nor do fraudulently one man with his neighbour.Sons of Israel, My people, let no one of you swear by My Name in vain, to profane the Name of thy God: I am the Lord. Thou shalt not be oppressive (hard) upon thy neighbour, nor take away by force, nor let the hire of the hireling be remaining all night at thy side until the morning. Thou shalt not curse one who heareth not, nor set a stumbling-block before the blind, but shalt fear thy God: I am the Lord. Thou shalt not act falsely in the order of judgment ment neither accept the face of the poor, nor honour the face of the great but in truthfulness shalt thou judge thy neighbour. Thou shalt not go after the slanderous tongue, which is cruel as a sword that killeth with its two edges in uttering false accusations to afflict thy people. Thou shalt not hinder the acquittal of thy neighbour in witnessing against him in the judgment: I am the Lord. [JERUSALEM. My people of the house of Israel, follow not the slanderous tongue[2] <l > against your neighbour, nor be silent about thy neighbour’s blood, what time in the judgment thou knowest the truth: so speaketh the Lord.]

Speak not bland words with your lips, having hatred to your brother in your hearts; but reproving you shall reprove your neighbour; and though it make you ashamed, you shall not contract sin in account of him. Be not revengeful, nor cherish animosity against the children of thy people; but

thou shalt love thy neighbour himself, as that though there be (cause of) hatred with thee thou mayest not do (evil) to him: I am the Lord.

You shall keep My statutes. Thy cattle shall not be made to gender with various kinds, neither sow thy field with mixed seeds, nor put upon thee a garment of divers materials, (as) wool and linen. And if a man lie carnally with a woman, and she be an (Israelitish) handmaid (about to be) made free, and betrothed to a free man, but her redemption not altogether completed by (the payment of) the money, or the written instrument of liberation not having been given to her, let inquisition be made for judgment: she is liable to be chastised, but he is not. But it shall not be considered a matter of putting to death, because she was not altogether free. (Deut. xxii. 22-24.) And the man who lay with her must bring his trespass offering to the door of the tabernacle of ordinance, a ram for a trespass offering. [JERUSALEM. They have rebelled, they are guilty.] And the priest shall make atonement with the ram of his trespass offering before the Lord, for his sin that he hath sinned; and the sin that he hath sinned shall be forgiven. And when you have come into the land, and have planted any tree that may be eaten of, you shall verily circumcise the fruit of it; three years shall it be to you for rejection, to be destroyed; it shall not be eaten. And in the fourth year all the fruit of it shall be consecrated, (a token of) praise before the Lord delivered for the priest (or, to be redeemed from the priest). But in the fifth year thou mayst eat the fruit of it; for produce will be increased to you from the heavens: I am the Lord your God.

You shall not eat the flesh of any sacrifice while the blood remaineth in the veins. You shall not be observers of auguries, after the sanhedrin of the speculators. You shall not round off the (hair on) the sides of your heads, nor shave the corners of your beards. And a corrupting incision for the soul of the dead thou shalt not make in thy flesh, neither set upon yourselves an inscription by the incutting of any figurated sign: I am the Lord. You shall not profane your daughters to give them up to fornication: neither delay to give your daughters unto husbands in their proper ages, lest they go astray by fornication after the people of the land, and the land be filled with whoredom. The days of My Sabbaths You shall keep, and go unto My sanctuary with reverence: I am the Lord. Go not astray after those who inquire of impostors, or bring up the dead, or interrogate the bone of Jeddua:[3] <l > neither be ye inquirers with them, to pollute yourselves thereby I am the Lord your God. You shall rise up before the aged who instruct in the law and honour the presence of the wise, and fear thy God: I am the Lord. And if a stranger becometh a sojourner, and settleth among you in your land, you shall not molest him with hard words: but the stranger who sojourneth among you shall be (treated) as the native born, and thou shalt love him as thyself: thou shalt not deal with him as if thou didst hate him; for ye were sojourners in the land of Mizraim: I am the Lord your God.

You shall not deal falsely in the ordering of judgment; in the admeasurement of summer and winter; in weight and measure, in heaping up, or in sweeping off:[4] <l > but balances of truth, weights of truth, measures of truth, and tankards of truth, shall yours be. I am the Lord our God who brought you redeemed from the land of Mizraim: and you shall observe all My statutes, and all the ordinations of My judgments, and do them: I am the Lord.

XX. And the Lord spake with Mosheh, saying: And with the sons of Israel speak thou, to say: A man of the family of the sons of Israel, whether young or old, who shall make (an offering) of his offspring unto Molek to be burned in the fire, shall be verily put to death: the people of the house of

Israel shall punish his guilt by the infliction of stones; and I will cause a reverse, to make prosperity to cease with that man, and will cut him off from among his people; because he gave his offspring in strange worship to pollute My sanctuary and to profane My holy Name. And if the people of the house of Israel hiding hide their eyes from that man, when he giveth his offspring unto strange worship, that they might not kill him, then will I appoint a reverse, to make a controversy against that man, and against his family who protect (cover) him, to chastise (them) with afflictions; and him will I destroy, and all who follow him to wander after strange worship, from among their people. And the man who turns aside to inquire of the impostors, or to seek to bring up the dead, or to inquire by the bone of Jeddua, to go astray after them, I will appoint a reverse to punish that man, and will destroy him by a plague from among his people. But sanctify yourselves, and be holy in your bodies, that your prayers may be received with acceptance: I am the Lord who sanctify you. And observe My statutes and perform them: I am the Lord who sanctify you. For the young man or the old man who curseth his father or his mother by the revealed Name, shall be verily put to death by the casting of stones; because he hath cursed his father or his mother, be is guilty of death. And the man who by adultery defileth the wife of (another) man, or who committeth adultery with the wife of his married neighbour, shall be verily put to death, by strangulation, with the hard towel in the tender part (?): and on account of a betrothed person, by the casting of stones: both the adulterer and the adulteress (shall die). And a man who lieth with his father's wife, whether his own mother or another wife, and who hath dishonoured the nakedness of his father shall be verily put to death: both of them are guilty of death by the casting of stones. And if a man lieth with his daughter-in-law, both of them shall be put to death; they have wrought confusion, they are guilty of death by the casting of stones. And if a man lie with a man as with a woman, they have wrought abomination; both of them shall die by the stoning of stones. And if a man take a wife and her mother, it is fornication let them be burned with fire with melted lead in their mouth, that fornication may not be among you. And a man who lieth with a beast shall be surely put to death with the stoning of stones, and the beast shall be slain with spikes. And if a woman approacheth the side of any beast that it may have to do with her, they shall be slain; the woman by the casting of stones, and the beast by the slaughter of spikes, they shall die; for they are deserving of death. And if a man lie with his sister, his father's daughter, or the daughter of his mother, and he dishonour her nakedness, it is depravity: for I showed mercy with the first ones, on behalf of the peopling of the world by them, while as yet I had not promulged the law in the world: but after the law bath been declared in the world, every one who committeth these things shall be destroyed by mortality, and the children of their people shall witness their punishment; for be who bath dishonoured the nakedness of his sister shall be guilty of death. And a man who lieth with a woman who is unclean, and dishonoureth her nakedness, they shall both of them be destroyed by a plague from among their people. Nor shalt thou dishonour the nakedness of thy mother's sister nor thy father's sister; for he hath dishonoured the flesh of his near kin: they shall receive the penalty of their guilt in dying. And if a man lie with the wife of his father's brother, he hath dishonoured the nakedness of his father's brother: they shall receive their punishment; they shall be consumed by mortality; without children shall they die. And if a man take the wife of his brother during his life, it is an abomination: he hath dishonoured the nakedness of his brother; without children shall they be. But you, the congregation of Israel, shall observe all My statutes, and all the ordinations of My judgments, and do them; that the land into which I am to bring you to dwell in it may not cast you out: and walk not after the laws of the peoples whom I drive away from before

you; for they have committed all these abhorrent things, and My Word hath abhorred them. But I have told you to beware of these horrors, that you may inherit their land; and I will give it you to possess it, a land producing milk and honey I am the Lord your God who have separated you from the nations. And you shall make distinction between the animal which is fit to be eaten, and that which it is improper to eat; and between the fowl which it is improper to eat, and that which is fit to be eaten. Defile not your souls by (eating of) the animal that is torn by a wild beast, or the bird torn by the falcon, or anything that creepeth upon the which I have from you for their uncleanness. And you shall be holy before me; for holy am I, the Lord, who have chosen you, and separated you from the nations to be worshippers before Me. And the man or the woman who hath in them (the spirit of) divination or necromancy shall die by the casting of stones; for they are guilty of death.

[1] <l > Heb., peah, "corner." Targ., umana, "nook, or edge."

[2] <l > "the triple tongue." See introduction, vol., I., p. 12.

[3] <l >Sanhedrin, vii., 7.

[4] <l > "In the heaper up, (shovel,) and the smoother off; michka, an instument of wood for smoothing off the surface of a measure of any dry material, so as to make it exactly full, and no more.

Chapter 30

D- Lev_1:1-17; Lev_2:1-16; Lev_3:1-17; Lev_4:1-35; Lev_5:1-19; Lev_6:1-30

Pgs. 149-161

Ch. 1-6 THE TARGUM OF PALESTINE THE TARGUM OF JONATHAN BEN UZZIEL, BOOK OF LEVITICUS SECTION OF THE TORAH XXIV.

I. And it was when Mosheh had completed to erect the tabernacle that Mosheh reasoned and judged in his heart, and said: To Mount Sinai, whose excellency is the excellence only of an hour and its holiness the holiness but of three days, I could not ascend till the time that the word was spoken to me; but the excellence of this the tabernacle of ordinance is an eternal excellency, and its holiness an everlasting holiness; therefore is it right that I should not enter within it until the time that I am spoken with from before the Lord. Then did the word[1] <l > of the Lord call unto Mosheh and the Word[2] <l > of the Lord spake with him from the tabernacle of ordinance saying:

[JERUSALEM TARGUM. And it was when Mosheh had completed to erect the tabernacle to anoint it, and sanctify it, and all its vessels, that Mosheh reasoned in his heart, and said: Within Mount Sinai, whose majesty was the majesty of an hour, and its holiness the holiness of an hour, I might not ascend till the time which was bidden me from before the Lord; nor into the tabernacle of ordinance, whose majesty is an eternal majesty, and its holiness an everlasting holiness, is it right for me to enter till the time that I am bidden from before the Lord. And the Word of the Lord called to Mosheh; for the Word of the Lord was altogether with him, from the tabernacle of ordinance, saying:]

Speak with the sons of Israel, and say to them: If a man of you,-but not of the rebellious worshippers of idols,-bring an oblation before the Lord, (it must be) from the clean cattle, from the oxen or from the sheep; but not from the wild beasts may you offer your oblations. If his oblation be a burnt offering of oxen, he shall bring a male unblemished to the door of the tabernacle of ordinance, and offer him to be accepted for himself before the Lord. And he shall lay his right hand with firmness upon the head of the sacrifice, that it may be acceptable from him to propitiate on his behalf. And the slayer shall kill the ox at the place of slaughter before the Lord, and the sons of Aharon the priest shall bring the blood in vessels, and sprinkle the blood which is in the basins round about the altar that is at the door of the tabernacle of ordinance. And he shall take away the skin from the sacrifice, and divide him according to his members. [JERUSALEM. And he shall skin the holocaust, and divide him by his members.] And the sons of Aharon the priest shall put fire upon the altar, and lay wood in order upon the fire; and the priests the sons of Aharon shall lay the members in order and the heart and the covering of the fat upon the wood that is on the fire upon the altar. And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation to be accepted with grace before the Lord. [JERUSALEM. And he shall wash.] And if his oblation be of the flock, whether of the lambs or of the young goats, he shall bring a male unblemished. And the slayer shall kill it at the foot of the

altar on the north side, before the Lord, and the priests the sons of Aharon shall sprinkle the blood that is in the basins upon the altar round about. And he shall divide it by its members, its bead and lit's body, and the priest shall set them in order on the wood which is upon the fire on the altar. And the inwards and his legs he shall wash with water, and the priest shall offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with grace before the Lord. And if his oblation before the Lord be of birds he shall bring his oblation from the turtle doves or the young Of pigeons; but of the turtle doves he shall bring the largest, and of the pigeons the young ones. And the priest shall offer it upon the altar, and shall wring off its head, and burn upon the altar, and press out its blood at the side of the altar. And he shall remove its gullet and the contents thereof, and throw it by the eastern side of the altar in the place where they burn the cinders. [JERUSALEM. And the priest shall bring it to the side of the altar, and twist off its head, and lay it in order upon the altar, and press out its blood at the bottom of the altar. And he shall remove its ventricle with the dung, and throw it by, on the east of the altar at the place where the cinders are emptied.] And he shall cut it between its wings, but not to sever the wings from it; and the priest shall burn it at the altar upon the wood which is on the fire: it is a sacrifice, an oblation to be received with favour before the Lord. [JERUSALEM. And he shall cut it through its wings, but not to dissever; and the priest shall lay it in order upon the, altar, on the wood that is upon the fire.]

II. But when a man will offer the oblation of mincha before the Lord, his oblation shall be of flour, and he shall pour oil upon it, and put incense thereon, and bring it to the priests the sons of Aharon; and he shall take from thence his band full of the meal and of the best of the oil, with all the frankincense; and the priest shall burn the goodly memorial at the altar, an oblation to be accepted with grace before the Lord. And what remaineth of the mincha shall be Aharon's and his sons, most holy among the oblations of the Lord. And when thou wilt offer the oblation of a mincha of that which is baked in the oven, it shall be cakes of flour, unleavened and mixed with oil, and wafers unleavened, which are anointed with oil. [JERUSALEM. And wafers unleavened.] And if thy oblation of a mincha be from the pan, it shall be of flour mingled with oil, unleavened shall it be. He shall break it in pieces, and pour oil thereupon. It is a mincha. [JERUSALEM. And he shall break it in pieces, and pour oil thereon.] And if thy oblation be a mincha from the gridiron, it shall be made of flour broiled with oil. And the mincha which bath been made with the flour and the oil thou shalt bring in before the Lord, and the man who bringeth it shall present it to the priest, and the priest shall take it to the altar. And the priest shall separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with grace before the Lord. And what remaineth of the mincha shall be for Aharon and his sons, it is most holy among the oblations of the Lord. But no mincha which thou offerest to the Lord shalt thou make with leaven; for neither leaven nor honey mayest thou offer as an oblation before the Lord. When thou offerest an oblation of first fruits before the Lord, the bread of the first fruits thou mayest bring leavened, and the dates in the season of first fruits, and the fruit with its honey thou mayest bring, and the priest may eat them; but they shall not burn them at the altar as an oblation to be received with favour. And every oblation of thy mincha thou shalt salt with salt; thou shalt not withhold the salt of the covenant of thy God from thy mincha, because the twenty and four gifts of the priests are appointed with a covenant of salt; therefore salt shalt thou offer with all thy oblations. And if thou wilt present a mincha of first fruits before the Lord, (ears of wheat) roasted by fire, roasted flour and meal of barley shalt thou offer as a mincha of thy first fruits. And thou shalt put olive oil upon it, and lay frankincense thereon; it is a mincha. And the priest shall burn its memorial of praise from the meal

and from the best of the oil, with all the frankincense, an oblation before the Lord.

III. And if his oblation be of the sanctified victims,[3] <l > if from thy cattle he offer, whether male or female, he shall offer it perfect. And he shall lay his right hand firmly on the head of his oblation, and the slayer shall kill it at the door of the tabernacle of ordinance, and the priests the sons of Aharon shall sprinkle the blood upon the altar round about. And of the sanctified victim, his oblation before the Lord, he shall offer the covering of fat which covereth the inwards, even all the fat which is upon the inwards. And the two kidneys, and the fat which is upon them, that is, upon the folding and the caul that is upon the liver with the kidneys, he shall remove. And the sons of Aharon shall offer it on the altar with the sacrifice that is on the wood which is upon the fire, an oblation to be received with favour before the Lord. And if his oblation of a consecrated offering before the Lord be from the flock, whether male or female, his oblation shall be perfect. If he present a lamb for his oblation, he shall bring it before the Lord; and lay his right hand firmly on the head of his oblation, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its blood upon the altar round about. And of the offering of his consecrated oblation he shall offer the best of its fat,, and remove the whole of the tail, close to the spine, the covering of fat which covereth the inwards, even all the fat that is upon the inwards. [JERUSALEM. And the fat and the entire breast to the chine he shall remove, and the fat which covereth the inwards.] And the two kidneys and the fat which is upon them, upon the foldings, and the caul that is over the liver, together with the kidneys, he shall take away. And the priest shall sacrifice it at the altar, the meat of an oblation before the Lord. And if his oblation be from the young goats, he shall bring it before the Lord, and lay his right hand upon its head, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its, blood upon the altar round about. And of his oblation before the Lord he shall offer the covering of fat which covereth the inwards, even all the fat that is upon the inwards. And the two kidneys and the fat which is upon them (and) on the foldings, and the caul which is over the liver, along with the kidneys, he shall take away. And the priest shall sacrifice them at the altar, the meat of an oblation to be received with favour. All the fat (shall be offered) before the Lord. It is an everlasting statute unto all your generations, that neither the fat nor the blood shall be eaten in any of your dwellings, but upon the back of the altar it shall be sacrificed unto the Name of the Lord.

IV. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: When a man hath sinned inadvertently against any of the commandments of the Lord (in doing) what ought not to be done, and he hath done it against any one of them: if the high priest who is consecrated with oil hath sinned,-as when he hath offered a sin offering for the people not according to the rite, he shall bring for his sin a young bullock unblemished before the Lord for a sin offering. He shall bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the Lord, and lay his right hand upon the head of the bullock, and the slayer shall kill the bullock before the Lord. And the high priest who is anointed with oil shall take of the blood of the bullock, and carry it into the tabernacle of ordinance; and the priest shall dip his fingers in the blood, and sprinkle the blood seven times in the presence of the Lord before the veil of the sanctuary. [JERUSALEM. And the priest shall dip his fingers, and sprinkle some of the blood seven times.] And the priest shall put some of the blood upon the horns of the altar of sweet incense that is before the Lord in the tabernacle of ordinance, and all the rest of the blood of the bullock he shall pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance. And all

the fat of the bullock of the sin offering he shall separate from him, the covering of fat which covereth the inwards, even all the fat which is upon the inwards. And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he shall remove. As it was separated from the bullock of the consecrated sacrifice, so shall (these things) be separated from the lambs and from the goats, and the priest shall burn them upon the altar of burnt offering. And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung, the whole of the bullock he shall carry forth into a clean place without the camp, to a place where the cinders are poured out, and shall burn him with wood in the fire, at the place where cinders are poured out shall be be burned. And if the whole congregation of Israel have erred, and the thing hath been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the Lord what was not right to be done, and (thus) have sinned; and the sin which they have sinned be made known to them; the congregation shall offer a young bullock as a sin offering, and shall bring him before the tabernacle of ordinance. And twelve of the elders of the congregation, the counsellors (amarkelin) appointed over the twelve tribes, shall lay their hands firmly upon the head of the bullock, and the slayer shall kill the bullock before the Lord. And the high priest shall carry some of the blood of the bullock into the tabernacle of ordinance. And the priest shall dip his finger into the blood, and sprinkle some thereof seven times in the presence of the Lord before the veil; and he shall put some of the blood upon the horns of the altar that is before the Lord within the tabernacle of ordinance, and all the (residue of the) blood he shall pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance. And all the fat he shall separate from him, and burn at the altar. And he shall do with the bullock as he did with the bullock for the sin of the high priest, so shall he do with him. And the priest shall atone for them, and it shall be forgiven them. And the bullock shall be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation. At what time the ruler of his people shall have sinned, and done against any of the commandments of the Lord his God that which ought not to have been done, and he hath sinned through ignorance; if his sin that he hath sinned be made known to him, he shall bring for his oblation a kid of the goats, a male, unblemished; and he shall lay his right band firmly upon the bead of the goat, and the slayer shall kill him at the place of the sacrifice of the burnt offering before the Lord. It is a sin offering. And the priest shall take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, and be shall pour out the blood at the foundation of the altar of burnt sacrifice. And all the fat he shall burn at the altar, as was the fat of the sanctified oblations; and the priest shall atone for him on account of his sin, and it shall be forgiven him. And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the Lord what was not right to do, and he hath sinned; if his sin that he hath sinned be made known to him, he shall bring for his oblation an unblemished female of the goats for the sin that he hath sinned; and he shall lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice; and the priest shall take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. And he shall remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest shall burn it at the altar, to be received with acceptance before the Lord; and the priest shall atone for him, and he shall be forgiven. But if he bring a lamb as his offering for sin, he shall bring a female, unblemished; and lay his right hand on the head of the sin offering,

and kill it as an oblation for sin, at the place of burnt sacrifice. And the priest shall take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. And all the fat he shall remove, as the fat of the lamb of the sanctified victims was removed, and the priest shall burn it at the altar with the oblations of the Lord, and the priest shall make atonement for him on account of the sin that he hath sinned, and it shall be forgiven him.

V. When a man shall have sinned, and heard the voice of the oath of execration, or have been himself a witness, or shall have seen that cue of the world hath transgressed against the words of an oath, or shall have known that his companion hath sworn or imprecated vainly, if he show it not, he shall bear his sin. Or if a man touch anything, unclean, whether the carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of an unclean reptile, and it be hidden from him, and he, being unclean, shall touch any consecrated thing, he is guilty. Or if he touch the uncleanness of a man, even whatever uncleanness that defileth him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knoweth that he is defiled and not clean, he shall be guilty. Or if a man shall swear to make declaration with his lips to do evil or good [JERUSALEM. To do evil or good] upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he know that he hath falsified, and he repent not; though he hath become guilty in any one of these, if he shall have (thus) sinned in any one of these four things, but afterwards repent, he shall make confession of the sin by which be hath sinned. And he shall bring the oblation of his trespass offering to the Presence of the Lord for the sin that he hath sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; and the priest shall atone for him (that he may be absolved) from his sin. But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he hath committed, two large turtle doves or two young pigeons before the Lord; one for a sin offering, and one for a burnt sacrifice. And he shall bring them to the priest, who shall offer that which he may choose for the sin offering first: and lie shall wring its head near to the spine, but not separate its head from the neck; and he shall sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering. And of the second bird he shall make a burnt sacrifice, according to the rite with the bird which he bad chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. And the priest shall expiate him from the sin that he hath sinned, and it shall be forgiven him. But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering. And he shall bring it to the priest, and the priest shall take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the Lord: it is a sin offering. And the priest shall atone for his sin that he hath sinned, and it shall be forgiven him. And the remainder shall be a mincha to the priest. And the Lord spake with Mosheh, saying: When a man falsifieth with falsity and sinneth, though with inadvertence, in making misuse of the holy things of the Lord, he shall bring the oblation for his trespass to the presence of the Lord, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which hath been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering. And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he shall make good, and shall add the fifth of its value unto it, and bring it to the priest

who shall atone for him with the ram of the trespass offering, and it shall be forgiven him.

If a man sin, and do against any one of all the commandments of the Lord that which is not right to do, though he knew it not, he hath sinned, and shall bear his guilt; but (when he hath discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; and the priest shall atone for him for the ignorance with which he erred ignorantly and sinned, and it shall be forgiven him. It is an oblation for trespass. Whosoever hath become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the Lord, for the sin that he hath sinned.

VI. And the Lord spake with Mosheh, saying: When a man sinneth and falsifieth with falsehoods unto the Name of the Word of the Lord, or denieth to his neighbour the deposit which hath been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbour; [JERUSALEM. Or shall be contumacious (or slanderous) with his neighbour;] or if he find a thing that hath been lost and denieth it, and sweareth falsely about any one of all these by which a mail in doing them shall become guilty, he who shall thus transgress, and sin, and swear, shall restore what he hath robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found, or whatsoever about which he had sworn with falsehood, he shall make good in the capital, and shall add a fifth of its value thereto, and deliver it to its owner on the day that he maketh penance for his sin. And he shall bring an oblation for his trespass to the presence of the Lord; a male unblemished from the flock, according to its estimation for the trespass, (shall he bring) unto the priest. And the priest shall atone for him before the Lord, and it shall be forgiven him concerning any one of all these which he may have done and become guilty.

[1] <l >Dibbura, "oracle".

[2] <l >Memra.

[3] <l > Peace offerings. See Glossary.

D- Lev_21:1-24; Lev_22:1-33; Lev_23:1-44; Lev_24:1-23

Pgs. 211-225

Ch. 21-24

SECTION XXXI.

EMOR

XXI. AND the Lord spake to Mosheh, saying: Speak unto the priests, the men of the children of Aharon, that they keep themselves apart from defilement and thus shalt thou say to them: For a man who is dead, (the priest) shall not defile himself among his people; but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother, and for his sister, a virgin who is nigh to him, and who hath neither been betrothed, nor married to a husband, for her he may defile himself. The husband shall not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself. They shall not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh: but they shall be holy before their God, and shall not profane the name of their God; [JERUSALEM. They shall not profane for the oblations of their God they do offer, and they must be holy in their bodies. They shall not take to wife a woman who hath gone astray by fornication, [JERUSALEM. A woman a fornicatress, or profane,] or who was born illegitimate, nor a woman who hath been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God. Thou shalt sanctify him unto the priesthood; for the oblation itself of thy God he is to offer: he shall be holy to thee, and thou shalt not make him profane: I, the Lord who sanctify you, am holy. And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she shall be burned with fire. And the high priest who hath been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, shall not make his head bare, nor either rend or tear his garment in the hour of grief. Nor unto any person who is dead shall he go in, nor for his father or his mother make himself unclean. And he shall not go forth from the sanctuary, or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the Lord. And he shall take a wife who is in her virginity; but a widow, or a divorced person, or one who was born of depraved parents, or who hath gone astray by fornication, such as these be shall not take; but a virgin proper shall he take to wife from the daughters of his people. Neither shall he profane his offspring among his people; for I the Lord do sanctify him. And the Lord spake with Mosheh, saying: Speak with Aharon, saying: No man of thy sons in the families of their generations who hath a blemish in him shall be qualified to offer the oblation of his God: for no man who hath a blemish in him shall offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh, or a man who hath a broken foot, or a broken hand or whose eyelids droop so as to cover his eyes, who hath no hair on his eyelids; or who bath a suffusion of whiteness with darkness in his eyes; or who hath the dry scurvy, or who

is full of the blotches of Egypt, or whose testicles are swollen or shrunk, (JERUSALEM. Or one whose eyelids cover his eyes, or hath no hair on his eyelids, or who is overgrown, or a dwarf, or blear-eyed, or filled with scurvy or with blotches, or who is wanting in the testicles,] no man, a priest of the race of Aharon the priest who hath in him any such blemish, shall be qualified to offer the oblations of the Lord. He bath a blemish, and it is not meet for him to offer the oblation of his God. Nevertheless he may support himself with the residue of the oblations of his God which remaineth of the most holy and of the holy (offerings); only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he shall not profane My sanctuary; for I the Lord do sanctify them. And Mosheh spake with Aharon and with his sons, and with all the sons of Israel.

XXII. And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Israel, and profane not the Name of My Holiness (in whatever) they hallow before Me: I am the Lord. Say to them, Take heed in your generations: whatever man of all your sons who shall offer things hallowed, which the children of Israel have consecrated before the Lord, having his uncleanness upon him, that man shall be destroyed with a stroke of death before Me: I am the Lord. Any man, young or old of the offspring of Aharon, who is a leper, or hath a running issue, shall not eat of things consecrated till he be clean: and whoever toucheth any uncleanness of man, or one from whom uncleanness hath proceeded, or who toucheth any reptile that maketh unclean, or (the corpse of) a dead man which maketh unclean, or any of the uncleanness of his life, the man being a priest who toucheth such shall be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water. And when the sun hath set and he be fit, he may afterward eat of the holy things; for they are his food. But of a dead carcase, or (that which hath been) killed (by violence), he may not eat to defile himself therewith. I am the Lord. But the sons of Israel shall observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am the Lord who sanctify them. No stranger or profane person shall eat of a consecrated thing, (neither) a son of Israel who is an inmate of the priest, nor any hireling, may eat of the hallowed thing. But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread. And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration. But if the daughter of a priest be a widow, or be divorced and having no child by him hath returned to her father’s house, and hath not been wedded to a brother-in-law, (Deut. xxv. 5,) she, being as in the days of her youth, and not being with child, may eat of her father’s meat; but no stranger shall eat thereof. And if a man of Israel eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest. Let them not profane the sacred things of the children of Israel which are set apart unto the Name of the Lord, nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am the Lord who do sanctify them. And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons and with all the children of Israel:-A man, whether young or old, of the house of the family of Israel, or of the strangers who are in Israel, who shall offer his oblation of any of their vows, or their free will offerings which they present before the Lord for a burnt sacrifice, to be acceptable for you, it shall be perfect, a male of the bullocks, of the lamb, or of the young goats. But anything that hath a blemish you shall not offer; for that will not be acceptable from you. And if a man will offer a consecrated victim before the Lord to fulfil a vow, or as a free will offering, from the herd, or from the flock, it must be perfect to be acceptable; no

blemish shall be in it. Whatever is blind, or broken-boned, or stricken in the eyelids, or whose eyes are stricken with a mixture of white and dark, or one filled with scurvy or the blotches murrain, you shall not offer before the Lord, nor present an oblation of them on the altar before the Lord. A bullock or a ram that hath superfluity or deficiency of the testicles, you may make a free will offering, but for a vow it will not be acceptable. That which is crushed, or ruptured, or diseased, or enervated, you shall not offer to the Name of the Lord; and in your land you shall not emasculate. And from the hand of a son of the Gentiles you shall not offer the oblation of your God of any of these, because their corruption is in them; a blemish is in them, they are profane, they shall not be acceptable for you. And the Lord spake with Mosheh, saying (to the effect that): What time thou callest to our mind the order of our oblations, as they shall be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then shall a bullock be chosen before him, in memorial of the righteousness of the elder who came from the cast, the sincere one who brought the calf, fat and tender, to Thy Name. A sheep is to be chosen, secondly, in memory of the righteousness of him who was bound as a lamb on the altar, and who stretched forth his neck for Thy Name's sake, while the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness of that perfect one who made the savoury meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explaineth, saying: Sons of Israel, my people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it shall be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the Lord. Sons of Israel, my people, as our Father in heaven is merciful, so shall you be merciful on earth: neither cow, nor ewe, shall you sacrifice along with her young on the same day. And when you offer a sacrifice of thanksgiving to the Name of the Lord, you shall offer so as to be accepted. It shall be eaten on that day, none shall remain till the morning: I am the Lord. And you shall observe My commandments to do them I am the Lord who give a good reward, to them who keep My commandments and My laws. Nor shall you profane My Holy Name, that I may be hallowed among the children of Israel. I am the Lord who sanctify you, having brought you forth redeemed from the land of Mizraim, that I may be to you Eloah: I am the Lord.

[JERUSALEM. In the time that thou remindest us of the order of the oblations as they are to be offered year by year; our offerings are to make atonement for our sins. But when our sins have given occasion, and we have not wherewith to bring from our flocks of sheep, a bullock is to be chosen before Me. to recall to remembrance the elder of the east, sincere altogether, Who brought to Thy Name a calf tender and good, Which he gave to the young man, who basted to dress it, and to bake unleavened cakes; and the angels did eat, and be was accounted worthy to receive the announcement that., behold, Sarah should give birth to Izhak. A lamb is to be chosen, secondly, to call to remembrance the righteousness of the prince who suffered himself to be bound upon the alter, and stretched forth his neck for Thy Name's sake; when the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things (or, from the heights), on which account be was held worthy that a lamb should be provided in his stead for a burnt offering. A kid of the goats also is to be chosen, to call to remembrance the

righteousness of that perfect one who put on the skins of the kids, and made savory meat, and brought of his viands unto his father, and gave wine to him to drink; on account of which he was held worthy to receive the orders of blessings from Izhak his father, that the twelve sacred tribes should arise to Thy Name. Behold, then, how Mosheh, the prophet of the Lord, expoundeth, and saith, Sons of Israel, my people, When a bullock, or a lamb, or a goat is brought forth, it shall be seven days after its dam; on the eighth day and thenceforth it shall be fit to be offered as an oblation to the Name of the Lord.]

XXIII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them, The orders of the time of the Festivals of the Lord, which you shall proclaim as holy convocations, these are the orders of the time of My festivals. Six days shalt thou do work, and the seventh day (shall be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the Lord in every place of your habitations.

These are the times of the Festivals of the Lord, holy convocations which you shall proclaim in their times: In the month of Nisan, on the fourteenth day of the month, between the suns (shall be) the time for the sacrifice of the Pascha to the Name of the Lord. And on the fifteenth day of this month the feast of unleavened cakes to the Name of the Lord. Seven days you shall eat unleavened bread. On the first day of the feast a holy convocation shall be to you; ye shall do no work of labour, but offer the oblation to the Name of the Lord seven days; in the seventh day of the feast shall be a holy convocation; you shall do no work of labour. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you shall bring the sheaf of the first fruits of your harvest unto the priest; and he shall uplift the sheaf before the Lord to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha) on the day on which you elevate the sheaf, you shall make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the Lord: and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the Lord, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they shall be. Until the day after the seventh week you shall number fifty days, and shall offer a mincha of the new bread unto the Name of the Lord. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two-tenths of flour, which must be baked with leaven, as first fruits unto the Name of the Lord. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of colour), the one for a sin offering, and two lambs of the year for a sanctified oblation. And you shall make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation. And the priest shall uplift them with the bread of the first fruits, an elevation before the Lord, with the two lambs; they shall be holy to the Name of the Lord, and shall be for the priest. And you shall proclaim with life and strength that self-same day, that at the time of that day there shall be to you a holy convocation: you shall do no work of labour: it is an everlasting statute in all your dwelling for your generations. And when you reap the harvest of the ground, you shall not finish one corner that is in thy field at thy reaping nor shalt thou gather the gleanings of thy harvest, but leave them for the poor and the strangers: I

am the Lord thy God. And the Lord spake with Mosheh, saying: Speak with the children of Israel, saying: In Tishri, which is the seven month, shall be to you a festival of seven days, a memorial of trumpets, a holy convocation. No work of labour may you do, but offer an oblation before the Lord unto the Name of the Lord. And the Lord spake with Mosheh saying: But on the tenth day of this seventh month is the Day of Atonement; a holy convocation shall it be to you, and you shall humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you shall offer an oblation before the Lord, and do no work on this same day; for it is the Day of Atonement, to make atonement for you before the Lord your God. For every man who eateth in the fast, and will not fast that same day, shall be cut off by death from among his people. [JERUSALEM. For every soul who hideth himself from fasting and fasteth not on the day of the fast of his atonement.] And every man who doeth any work on that same day, that man will I destroy with death from among his people. No work of labour may you do an everlasting statute for your generations, in all your dwellings. It is a Sabbath and time of leisure for you to humble your souls. And you shall begin to fast at the ninth day of the month at even time; from that evening, until the next evening, shall you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy. [JERUSALEM. From evening to evening you shall fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.] And the Lord spake with Mosheh, saying: Speak with the sons of Israel: In the fifteenth day of this seventh month shall be the Feast of Tabernacles, seven days unto the Name of the Lord. On the first day of the feast is a holy convocation; no work of labour may you do. Seven days you shall offer an oblation to the Name of the Lord, you shall gather together to pray before the Lord for rain; no work of labour may you do. These are the times of the order of the Lord’s festivals which you are to convoke for holy convocations, to offer an oblation to the name of the Lord, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day; beside the days of the Lord’s Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the Lord. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you shall solemnize a festival of the Lord seven days. On the first day, rest; and on the eighth day, rest. And of your own shall you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you shall rejoice before the Lord your God seven days. [JERUSALEM. Citrons and lulabs.] And you shall solemnize it before the Lord seven days in the year, by an everlasting statute in your generations shall you observe it in the seventh month. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which cometh the sunshine;[1] <l > to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you shall sit seven days;[2] <l > the males in Israel, and children who need not their mothers, shall sit in the tabernacles, blessing their Creator whenever they enter thereinto. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Mizraim. And Mosheh declared the time of the orders of the Lord’s festivals, and taught them to the sons of Israel.

XXIV. And the Lord spake with Mosheh,saying: Command the children of Israel that they bring of their own, pure beaten olive oil for the light, that the lamps may burn continually, on the day of Sabbath, and on the day of work; outside of the veil of the testimony for evermore, because the

Shekinah dwelleth in Israel: in the tabernacle of ordinance shall Aharon order it from evening till morning before the Lord continually, by an everlasting statute unto your generations. And thou shalt take flour, and bake thereof twelve cakes, according to the twelve tribes; two tenths shall be one cake. And thou shalt set them in two orders (rows), six in one order, and six in the other upon the table in its purity, as it is ordained before the Lord. And thou shalt put upon the orders pure frankincense, that it may be an oblation of memorial bread before the Lord. From Sabbath day to Sabbath day he shall order it anew before the Lord continually from the children of Israel. This shall be an everlasting statute. And it shall be for Aharon and for his sons, and they shall eat it after they have taken it from off the table in the holy place; for it is most sacred to him of the oblations of the Lord by an everlasting statute. But a wicked man, a rebel against the God of heaven, had come out of Mizraim, the son of the Mizraite man who had killed the man of Israel in Mizraim, and had gone in unto his wife, who conceived and bare a son among the children of Israel. And while the Israelites were dwelling in the wilderness, he had sought to spread his tent in the midst of the tribe of the children of Dan; but they would not permit him, because in the arrangements of Israel every man dwelt with his family by the ensigns of the house of their fathers. And they contended together in the camp, and the son of the Israelitess with a man of Israel, who was of the tribe of Dan, went to the house of judgment; and when they had come out from the house of judgment, where he had been condemned, the son of the daughter of Israel expressed and reviled the great and glorious Name of Manifestation which he had heard at Sinai, and defiled and execrated; and the name of his mother was Shelomith, the daughter of Dibree, of the tribe of Dan. [JERUSALEM. And the son of the woman of Israel reviled the Manifested Name and defied.] This is one of four judgments which were brought in before Mosheh the prophet, who decided them by the dictate of the Word, who is above. They were judgments about money and about life. In judgments on money Mosheh was prompt; but in the judgment on life he was deliberate (or slow by delay) each (party) Mosheh said, I have not heard: that he might teach the chiefs of the Sanhedrin of Israel, who were to arise after him, to be prompt in judgments respecting money, but slow in judgments that affected life; and not to be ashamed to inquire for counsel in cases that should be too hard for them, forasmuch as Mosheh, Rabban of Israel, had need to say, I have not heard. Therefore they shut him up in the house of confinement till the time that it should be explained to them by the decree of the Word of the Lord.

[JERUSALEM. This is one of four judgments that were brought before Mosheh our Rabbi. In two of them was Mosheh slow by delay, and in two of them was Mosheh expeditious. With the blasphemer who blasphemed the Holy Name with scoffings and with the gatherer of sticks who profaned the Sabbath, Mosheh had delay, because they were judgments that affected life; but in the case of unclean persons who could not perform the Pascha in its time, and in that of the daughters of Zelophehad, Mosheh could be prompt, because they were judgments on temporal matters. But to those he would say, I have not heard: to teach the judges who were to arise after Mosheh to be slow in judgments on life and to be expeditious in judgments of Mammon; and not to be ashamed to say, I have not heard; for Mosheh our Rabban said, I have not heard. And they shut him up in confinement, while as yet it had not been explained to them from before the Lord with what judgments they were to deal with him.] And the Lord spake with Mosheh, saying: Bring forth the blasphemer without the camp, and let the witnesses who heard his blasphemy, and the judges, lay their hands upon his head, and let the whole congregation stone him with stones. And speak thou with the sons of Israel, saying: A man young or old who shall blaspheme the known

Name of his God shall bear his sin. Whosoever expresseth and revileth the Name of the Lord shall verily be put to death; all the congregation shall cast stones upon him, whether he be a sojourner or native-born, when he hath blasphemed the Name that is Alone, he shall die. And if a man destroy the life of any one of the children of Israel, he shall verily be put to death by the sword. And he who destroyeth the life of an animal shall make it good, a living animal for a living one. And a man who inflicteth a blemish on his neighbour, whatsoever he hath done it shall be done unto him: the value of a fracture for a fracture; the value of an eye for an eye; the value of a tooth for a tooth; whatsoever blemish he inflicteth upon the man, the same shall be rendered unto him. [JERUSALEM. Fracture shall be recompensed by fracture, an eye shall be recompensed by an eye, a tooth for a tooth, the blemish he hath given to the man it shall be given unto him.] He who killeth a beast shall restore it; but be who slayeth a man shall be slain. One judgment shall you have for the stranger and for the native; for I am the Lord your God. And Mosheh spake with the sons of Israel, and they brought forth the blasphemer without the camp, and stoned him with stones; and the sons of Israel did it, by laying their hands upon, leading him away hanging, and burying him, as the Lord had commanded Mosheh.

[1] Vide Mishna, order ii, treatise 17, Sukkah.

[1] One meal at least each day in the bower.

[1] <l > Vide Mishna, order ii, treatise 17, Sukkah.

[2] <l > One meal at least each day in the bower.

D- Lev_6:1-30; Lev_7:1-38; Lev_8:1-36; Lev_9:1-24

Pgs. 161-170

Ch. 6-9

SECTION XXV.

VAIYIKRA TSAV. And the Lord spake with Mosheh, saying Instruct Aharon and his sons, saying, This is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abideth upon the place of burning on the altar all the night until the morning: for the fire of the altar shall be burning in it. And the priest shall dress himself in vestments of linen, and put drawers of linen upon his flesh; [JERUSALEM. Drawers;] and shall separate the ashes which the fire (maketh) in consuming the burnt offering upon the altar, and shall place them at the side of the altar. And he shall take off his vestments and put on other garments, and carry forth the ashes without the camp into a clean place. But the fire upon the altar shall burn upon it unextinguished, and the priest shall lay wood upon it from morning to morning, at four hours of the day, and shall set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations. The fire shall be ever burning upon the altar; it shall never be extinguished. And this is the law of the Mincha, which the priests, the sons of Aharon, shall offer in the presence of the Lord before the altar. And he shall separate his handful of the flour of the mincha, of the best thereof, with all the frankincense which is upon the mincha, and burn it at the altar to be received with favour, as a memorial of praise before the Lord. And that which remaineth of it shall Aharon and his sons eat; unleavened shall they eat it in the holy place, in the court of the tabernacle of ordinance shall they eat it. Their portion of the residue of the mincha of My oblations given to them shall not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering. Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations concerning the oblations of the Lord: every one who toucheth them must be sanctified. And the Lord spake with Mosheh, saying: This is the oblation of Aharon and of his sons, which they are to offer before the Lord on the day that they anoint him, that he may possess the inheritance of the high priesthood. A tenth of three seahs of fine flour for a mincha, one half in the morning and a half at eventide. Thou shalt make it upon a pan, mixed with olive oil shalt thou offer it; in divided pieces shalt thou offer the mincha, to be received with acceptance before the Lord, [JERUSALEM. Fried shalt thou offer it; broken in pieces shalt thou offer the mincha, a sweet savour of acceptableness unto the Name of the Lord.] And the high priest who is anointed with oil, (and also when (any one) of his sons who are constituted priests (is consecrated) in his place) shall perform this: it is an everlasting statute before the Lord: the whole shall be set in order and burned. For every mincha of the priest shall be wholly set in order and consumed: it shall not be eaten. And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons, saying: This is the law of the sin offering which is to be killed in the place where the burnt offering is killed; it shall be slain as a sin offering before the Lord; it is most sacred. The priest who maketh atonement with blood may eat of it in the holy place; it shall

be eaten in the court of the tabernacle of ordinance; whosoever toucheth the flesh of it must be sanctified. And if any one let some of its blood fall upon a garment, (the garment so) bedropped shall be washed in the holy place. And every earthen vessel in which (the flesh of it) is boiled shall be broken, lest that which is common be boiled in it; or if it be boiled in a vessel of brass, it shall be scoured with potter's earth and washed in waters. Every man of the priests may eat thereof; it is most sacred. But no sin offering whose blood is carried into the tabernacle of ordinance to make atonement in the sanctuary may be eaten; it must be burned with fire.

VII. And this is the law of the Trespass Offering; it is most holy. In the place where they kill the burnt sacrifice they shall kill the trespass offering, and the blood thereof shall he sprinkle upon the altar round about. And he shall offer all the fat thereof, and the tail, and the fat which covereth the inwards; and the two kidneys, and the fat which is upon them, and upon the inwards. And the caul that is upon the liver upon the kidneys shall he take away; and the priest shall burn them at the altar, an oblation before the Lord: it is a trespass offering. Every man of the priests may eat of it, in the holy place shall it be eaten it is most sacred. As the rite of the sin offering, so is the rite of the trespass; there is one law for them: the priest who maketh atonement with its blood shall have it. And when the priest offereth another man's burnt sacrifice, the skin of the burnt sacrifice which he offereth shall be the priest's. And every mincha which is baked in the oven, and every one that is made in a pot, or in a frying pan, or upon a dish, the priest who offereth it shall have it for his own. And every mincha mixed with oil, or which is dry, shall be for any of the sons of Aharon, a man as his brother. And this is the law of the Sanctified Victims which they may offer before the Lord. If he offer it for a thanksgiving let him offer with the oblation of thanks unleavened cakes mingled with olive oil, and unleavened wafers anointed with olive oil, and flour fried with a mixture of olive oil. [JERUSALEM. One rule.] Upon the cakes he shall offer his oblation of leavened bread with the hallowed sacrifice of thanksgiving. And of it he shall present one as a seperation before the Lord; the priest who sprinkleth the blood of the hallowed sacrifice shall have it. And the flesh of his hallowed sacrifice of thanksgiving shall be eaten on the day when it is offered; none of it may be laid up (or covered up) until the morning. But if his hallowed sacrifice be a vow or a free-will gift, the sacrifice may be (partly) eaten on the day when it is offered, and the remainder may be eaten on the day following at evening. And what remaineth of the flesh of the hallowed sacrifice on the third day shall be burned in fire. If, eating, he will eat of the flesh of his hallowed sacrifice on the third day, it shall not be accepted of him who offered it, nor reckoned to him for righteousness; it will be a profane thing, [JERUSALEM. It will be a profane thing,] and the man who eateth of it shall bear his sin. And if the flesh of things hallowed touch any uncleanness, it must not be eaten, but be burned in fire; but (as to) flesh that is consecrated, every one who is clean by sanctification may eat the hallowed flesh. But the man who eateth of the flesh of the hallowed sacrifice that is offered before the Lord with his uncleanness upon him, that man. shall be destroyed from among his people. The man also who toucheth any unclean thing, whether the uncleanness of man, or of unclean beasts, or any unclean reptile, and eateth of the flesh of the hallowed sacrifices offered before the Lord, that man shall be cut off from his people. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: You may not eat any fat of oxen, or sheep, or goats; but the fat of an animal which corrupteth in the hour of sacrifice, or which dieth a dead thing by death, or the fat of a beast that is torn, may be used in any work; but the fat of an animal that is in a right (condition) shall be burned upon the altar, and shall in no wise be eaten. For he who eateth (the fat) of an animal that is fit to be offered as an oblation before the Lord, that man who eateth

the fat shall be cut off from his people. In none of your dwellings shall you eat the blood whether of bird or of beast. Every man who eateth the blood of any living thing, that man shall be cut off from his people. And the Lord spake with Mosheh, saying: Speak with the sons of Aharon, saying: Whosoever presenteth his hallowed sacrifice before the Lord, shall himself bring the oblation of his hallowed sacrifice unto the presence of the Lord. His hands shall bring the oblations of the Lord which he would set apart as his hallowed sacrifice, the fat, the fatness that is upon the breast, and the breast cut out with two ribs here and two ribs there at the top, shall be bring to be uplifted, an elevation before the Lord. [JERUSALEM. His own hands shall bring in the oblation of the Lord: the fat which is upon the breast he shall give it, and the breast, to wave it a wave offering before the Lord.] And the priest shall burn the fat upon the altar, and the breast shall be for Aharon and for his sons. [JERUSALEM. The breast.] And the right shoulder of your hallowed sacrifice from the side unto the extremity (deroa, arm) you shall give as a separation unto the priest. He of the sons of Aharon who offereth the blood and the fat of the hallowed sacrifice shall have the right shoulder as his portion. For the uplifted breast and the shoulder of separation have I taken of your hallowed sacrifice, and given them to Aharon the priest and to his sons by an everlasting statute, from the children of Israel. This pertaineth to the consecration of Aharon a to the consecration of his sons over all the Levites their brethren, that they may eat of the Lord's oblations in the day that they present them to minister before the Lord; which the Lord commanded to be given them in the day of their consecration from among the sons of Israel, by an everlasting statute to your generations. This is the law of the burnt offering which is brought to atone for the thoughts of the heart; of the mincha, of the sin offering, of the trespass offering, and of the peace offering, or the hallowed sacrifices which the Lord commanded Mosheh in Mount Sinai, in the day that he commanded the sons of Israel to offer their oblations before the Lord in the tabernacle that he made unto him in the wilderness of Sinai.

VIII. And the Lord spake with Mosheh, saying: Bring near Aharon who is afar off on account of the work of the calf; and take the vestments that I commanded thee, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes. And let all the congregation gather together at the gate of the tabernacle of ordinance. And Mosheh did as the Lord commanded, and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance. And Mosheh said to the congregation: This is the thing which the Lord hath commanded to be done. And Mosheh took Aharon and his sons, and washed them with water. And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, and bound him with the band of the ephod, and ordained him therewith. And he set the breast plate upon him, and ordered in the breastplate the uraia and the tummaia. And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as the Lord commanded Mosheh. And Mosheh took the oil of consecration, and anointed the tabernacle, and sanctified it. And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them. And he poured of the oil of consecration upon Aharon's head, and anointed him after he had invested him, to sanctify him. And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as the Lord commanded Mosheh. And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering. And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar

round about with his finger, and anointed the altar (to expiate it) from all double-mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Israel have taken his separation from his brethren by violence, and brought it for the work of the tabernaele,[1] <l > or lest any one was found among the children of Israel who had it not in his heart to bring for the work, but heard the voice of the crier, and was constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock, and poured the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon. And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar. But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as the Lord commanded Mosheh. And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram. And he killed the ram; and Mosheh sprinkled the blood upon the altar round about. And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat. And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before the Lord, as the Lord commanded Mosheh. And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram. And he killed the ram, and Mosheh took of its blood, and put it upon the etremity of Aharon’s ear, the middle cartilage of the right ear, and upon the middle joint[2] <l > of his right foot. And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about. And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; and from the basket of unleavened cakes which was before the Lord he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder, and laid the whole in order upon Aharon’s hands, and upon the bands of his sons, and be lifted them up, an elevation before the Lord. And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be received with acceptance before the Lord. And he took the breast, and uplifted it, an elevation before the Lord: of the oblation-ram that was the separated portion of Mosheh, as the Lord commanded Mosheh. And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him. And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the tabernacle of ordinance, and there shall you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons shall eat it. And what remaineth of the flesh, and of the bread, you shall burn with fire. And from the door of the tabernacle you shall not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered. (So did he, and ordained the order of the oblations on that day.) Likewise the Lord hath commanded to be done by you after the days of consecration, to make atonement for you. And at the door of the tabernacle of ordinance you shall reside day and night seven days, and watch the vigils of the Word of the Lord, that you may not die, for thus it hath been commanded. And Aharon and his sons did all the things which the Lord had commanded by the hand of Mosheh.

[1] <l > Exod. xxv. Numbers vii.

[2] <l > Or, "member," pirka.

D- Leviticus 26-28

Pgs. 230-240

Ch. 26-28

SECTION XXXIII

BECHUKKOTHAI.

IF you will go forward in the statutes of My law, and keep the orders of My judgments, and perform them, then will I give you the rains for your lands in your seasons, the early and the late, and the land shall yield the fruits of increase, and the tree on the face of the field shall be prosperous in its fruit. And with you the threshing shall reach to the vintage, and the vintage unto the springing of the seed, and you shall eat your bread and be satisfied, and dwell securely in your land. And I will give peace in the land of Israel, that you may repose, and there be none to disturb; and I will make the power of the wild beast to cease from the land of Israel, and the unsheather of the sword shall not pass through your land. And you shall chase your adversaries, and they will fall before you broken with the sword. And five of you will chase a hundred, and a hundred of you put a myriad to flight, and your adversaries shall fall before you, broken with the sword. For I will turn from the wages of the Gentiles, to fulfil to you the recompense of your good works, and I will strengthen you, and multiply you, and establish My covenant with you. And you shall eat the old that is old without having the corn-worm, and the old from before the new produce shall ye turn out of your barns. And I will set the Shekinah of My Glory among you, and my Word shall not abhor you, but the Glory of My Shekinah shall dwell among you, and My Word shall be to you for a redeeming God, and you shall be unto My Name for a holy people. I am the Lord your God, who brought you out redeemed from the land of Mizraim, that you should not be bondmen to them, and brake the yoke of their bondage from off you, and brought you out from among them, the children of liberty, and led you forth with an erect stature. But if you will be unwilling to hear the instructions of the doctrine of My law, and to perform all these precepts with your free choice; and if you despise My statutes, and hate in your soul the orders of My judgments, to do not all My precepts, but your purpose be to abolish My covenant; this also will I do to you: I will draw out against you the smiting pestilence, the flame and the fever, to consume your eyes, and to exhaust life; and ye shall sow your seed in vain, for it shall not spring up, and that which groweth of itself shall your enemies devour. And I will appoint a reverse to your affairs, and you shall be broken before your foes, and they who hate you shall rule over you; and you will flee when no one pursueth you. And if after these chastisements ye be not willing to obey the doctrines of My law, I will add to punish you with seven plagues, for the seven transgressions with which ye have sinned before Me. And I will break down the glory of the strength of your sanctuary, and will make the heavens above you obdurate as iron, to yield no moisture, nor send you dew or rain, and the ground beneath you to be like brass to put forth (only) to destroy its fruit. And your strength shall be consumed in vain, for your land shall not yield what you bestow upon it, and the tree upon the face of the field shall drop its fruit. And if you still walk perversely with Me, and will not hearken to the doctrine of My law, I will

add to bring upon you (yet) seven plagues, for the seven transgressions with which ye have sinned before Me; and I will send against you the strength of the wild beast, to make you childless, and to destroy your cattle without, and to diminish you within, and your highways shall be desolate. And if by these chastisements ye will not be corrected before Me, but will walk before Me perversely, I will Myself also remember you adversely in the world, and will destroy you, even I, with seven plagues, for seven transgressions with which ye have sinned before Me. And I will bring against you a people unsheathing the sword to take vengenance upon you, for that you will have abolished My covenant; and when you are gathered together from the wilderness into your cities, I will send the pestilence among you, or deliver you to die by the hand of your adversaries. And when I shall have broken for you the staff of all the subsistence of food, then ten women may bake your bread in one oven on account of its scarcity, and measure and divide it to you diminished in weight, and you will eat and not be satisfied. But if by no one correction ye will hearken to the instruction of My law, but will walk perversely before Me, I will also remember you adversely in the world, and will chastise you, even I, with seven plagues, for the seven transgressions with which ye have sinned before Me. And ye shall eat the flesh of your sons, and the flesh of your daughters. Mosheh the prophet hath said, How heavy will have been the guilt, and how bitter those sins, that caused our fathers to eat the flesh of their sons, and the flesh of their daughters, because they kept not the commandments of the law! [JERUSALEM. How evil that guilt, and bow bitter those sins, which caused our fathers in Jerusalem to eat the flesh of their sons and their daughters!] And I will destroy your high places, and overthrow your diviners and your enchanters, and your carcases will I cast away with the carcases of your idols, and My Word shall abhor you. And I will make your cities desert places, and desolate your sanctuary; nor will I receive with acceptance the odour of your oblations. And I, even I, will lay your country waste, that the spirit of quietness may not be upon it; so that your enemies who will dwell in it shall be confounded. And you will I disperse among the nations; for I will stir up against you a people who draw the sword, and your country shall be devastated, and your cities be solitary. Behold, then shall the land enjoy the years of its Sabbaths all the days that it is forsaken of you, and you are wanderers in the land of your enemies. All the days that it is forsaken by you it shall rest, because it was not at rest in the years of the times for repose when you were dwellers upon it. And unto those of you who remain will I bring brokenness of their hearts in the land of their enemies; and the sound of a leaf falling from the tree shall put them to flight; and they shall flee as those who flee from the sword, and fall, while no man pursueth. And they shall thrust each man his brother, as before them who draw the sword, though none pursue; and you shall have no power of resistance to stand before your adversaries. And you shall perish among the nations, and be consumed with pestilence in the land of your enemies, And those who remain of you shall fail (melt away) for their sins in the land of your enemies, and also for the evil sin of your fathers which they held fast in their hands: like them shall they melt away. But (when) in the hour of their need they shall confess their sins, and the sins of their fathers, with their falseness with which they have acted falsely against My Word; and that they have acted frowardly also with Me, so that I have remembered them adversely in the world, and brought them into captivity in the land of their enemies; behold, then will their proud heart have been broken, and they will make confession of their sins, and I will remember in mercy the covenant which I confirmed with Jakob at Bethel, and the covenant which I covenanted with Izhak at Mount Moriah, and the covenant which I covenanted with Abraham, between the divided portions, I will remember, and the land of Israel will I remember in mercy. But

the land shall (first) be relinquished and forsaken you; and enjoy the repose of her remissions all the days that it shall be deserted by you. And they will receive retribution for their sins: curses instead of blessings will come upon them, measure for measure: because they shunned the orders of judgments, and their souls revolted from the covenant of My law.

Yet for all this I will have mercy upon them by My Word, when they are captives in the land of their enemies, I will not spurn them away in the kingdom of Babel; nor shall My Word abhor them. in the kingdom of Madai, to destroy them in the kingdom of Javan, or to abolish My covenant with them in the kingdom of Edom;[1] <l > for I am the Lord in the days of Gog.[2] <l > [JERUSALEM. And I will remember in mercy the covenant which I established with Jakob at Bethel; and the covenant which I confirmed with Izhak at Mount Moriah, and the covenant I confirmed with Abraham between the divided parts I will remember in mercy; and the land of Israel will I remember in mercy. Yet the land shall be forsaken by you, and shall enjoy the repose of her remission (times) all the days that she is deserted of you. And they shall be broken for their sins; with measure for measure, and orders for orders, because they spurned the order of My judgments. Yet for this, when dwellers in the land of their enemies, I will not spurn them away in the kingdom of Babel, nor abhor them in the kingdom of Madai, nor destroy them in the kingdom of Javan, (Greece,) to abolish My covenant with them in the kingdom of Edom; for He (will be) the Lord your God in the days of Gog.] And I will remember with them the covenant which I confirmed before Me with their fathers in the time that I brought them out redeemed from the land of Mizraim; when all the nations beheld all the mighty acts which I wrought for them, that I might be their God; I, the Lord.

These are the statutes and the orders of the judgments and decrees of the law, which the Lord appointed between His Word and the sons of Israel, in the mountain of Sinai, by the hand of Mosheh.

XXVII. And the Lord spake with Mosheh, saying: Speak with the children of Israel, and say to them: When a man willeth to set apart the separation of a vow, in the valuing of the life unto the name of the Lord, then his valuation for a male from twenty years old unto sixty years, fifty shekels, in the shekel of the sanctuary, shall be his valuation: but if for a female, his valuation shall be thirty shekels. And if it be a child from five years until twenty years, his estimation for a male shall be twenty shekels; and for a female, ten shekels. But for a child of a month old until five years, his estimation for a male shall be five silver shekels; and for a female, three silver shekels. Moreover, for a man of sixty years and upwards, his estimation shall be fifteen shekels; and for a female, ten shekels. But if he be too poor for (such) a rate of his estimation, he shall stand before the priest; and the priest shall make an estimation for him, according to the ability of his hand, so shall the priest estimate for him. And if it be an animal, of such as are offered as an oblation before the Lord, whatever he giveth of it before the Lord shall be sacred. He shall not alter it nor change it, that which is perfect for that which hath blemish, or that in which there is blemish for the perfect: but if by changing he will exchange animal for animal, both that and the one that is changed shall be consecrate. [JERUSALEM. And he shall not change it, good for bad, or bad for good: but if changing he will exchange animal for animal, both that and his changed one shall be sacred.] But if it be an unclean animal, of such as are not offered as an oblation before the Lord, he shall make the animal stand before the priest. And the priest shall value it, whether good or bad; as the priest shall value, so shall it be. But if he would redeem it, let him add a fifth of its price upon that of its valuation. [JERUSALEM. And if it be some unclean animal of such as are not offered as an

oblation to the name of the Lord, let the priest order it, whether good or bad; according to the priest's valuation shall it be....And let him add a fifth of its price above its valuation.] When a man would consecrate his house, as a consecrated thing before the Lord; the priest shall value it, whether good or bad; according as the priest shall estimate, so shall it stand. [JERUSALEM. A sanctified thing unto the name of the Lord: then the priest shall order: as the priest hath ordered it shall be.] And if he who hath consecrated would redeem his house, let him add a fifth of the price of its valuation thereunto, and it shall be his. [JERUSALEM. And if he who hath made sacred....a fifth of the price of its valuation upon it, and it shall be his.] And if a man would dedicate (a portion) of the field of his inheritance before the Lord, the valuation of it shall be according to the measure of its seed: a space on which may be sown a kor (seventy-five and a half pints) of barley (shall be considered) worth fifty shekels of silver. If he will dedicate the ground from the year of Jubela, it shall stand according to its valuation. But if he will dedicate his field after the year of Jubela, the priest shall compute with him the sum of the money according to the proportion of years that remain unto the next Jubela year, and shall abate it from the valuation. [JERUSALEM. And if a man would separate (a portion) of a field of his inheritance unto the Name of the Lord, its valuation shall be according to its sowing, a chomer of barley seed.... And if he separate his field from the year of Jubela, according to its value it shall stand.] And if he would redeem the field that he had consecrated, let him add one fifth of the money upon its valued price, and it shall be confirmed to him. [JERUSALEM. And if he would redeem that field which had been consecrated, let him add a fifth of the silver shekels above its estimation, and it shall be his.] But if he will not redeem the field, but sell it to another man, it shall not be redeemed again: the field, when it goeth out at the Jubela, shall be sacred before the Lord; as a field separated for the priest it shall be his inheritance. [JERUSALEM. It shall be a sanctified thing unto the Lord, as a field of separation.] And if he would consecrate before the Lord a field which he hath bought, and which is not of the land of his inheritance, then the priest shall compute with him the amount of the price of its valuation until the year of Jubela; and he shall give its value on that day, as a consecrated thing before the Lord. In the year of Jubela the field shall return to him from whom he bought it, to him who had the inheritance of the land. And every valuation shall be in shekels of the sanctuary twenty mahin are a shekel. [JERUSALEM. And if he would consecrate a purchased field unto the Name of the Lord, then the priest shall compute with him the value of the separation unto the year of Jubela, and he shall give the separation of the value on that day, a holy thing unto the Name of the Lord. At the year of Jubela the field shall revert to him from whom he had bought it, to him who had the inheritance of the land. And every estimation shall be according to the shekels of the sanctuary.]

Moreover, the firstling among cattle which is separated to the Name of the Lord, whether ox or lamb, a man cannot separate (as a votive gift), because it (already belongeth) to the Name of the Lord. And if it be an unclean animal, then he shall redeem it according to its valuation, and add a fifth of the price to it; but if he will not redeem it, then it shall be sold at the price of its valuation. [JERUSALEM. But the firstling among cattle, whether ox or lamb, which is separated before the Lord, belongeth (already) to the Name of the Lord. But if it be of an unclean animal, then let him redeem it according to its valuation, and add a fifth of its price unto it. And if it be not redeemed, it shall be sold according to its value.

Nevertheless, no devoted thing which a man shall separate before the Lord of anything that is his, of man, or beast, or of his inheritance, shall be sold or redeemed; every (devoted) separation is

most sacred before the Lord. [JERUSALEM. Only no devoted thing that a man shall separate to the Name of the Lord of anything, that he hath of child or cattle; every separation is most sacred to the Name of the Lord.] Every separation which shall be separated of man[3] <l > shall not be redeemed with money, but with burnt offerings, and with sanctified victims, and with supplication for mercy before the Lord, because such are to be put to death. [JERUSALEM. Every one of the children of men set apart (or devoted) shall not be redeemed; dying, he shall be put to death.] And all the tythe of the land, of the seed of the ground, or the fruits of the tree, is the Lord's, and is most sacred before the Lord. But if a man will redeem any (part) of his tythes, he shall add a fifth part of its value thereunto. And every tythe of oxen and sheep, whatever passeth under the (tything) rod, the tenth shall be consecrated before the Lord. He shall not scrutinize between the good and the bad, nor exchange it; but if changing he will exchange it, both it and that for which it is changed shall be sacred, and not be redeemed.

These are the precepts which the Lord prescribed unto Mosheh, and of which not one must be trifled with (or, innovated upon); and He prescribed them to be shown Unto the children of Israel at Mount Sinai. [JERUSALEM. Verse 30 : It pertaineth to the Name of the Lord; it is holy unto the Name of the Lord. 31: But if a man will redeem any portion of his tythe, let him add upon, it a fifth part of its price; and every tythe of ox and sheep, whatever passeth under the rod, a tenth shall be holy Unto the Name of the Lord. He shall not scrutinize between good and bad, nor exchange it; but if he will change it, then shall both it and that for which it is changed be sacred, and not be redeemed. These are the Commandments.] END OF THE PALESTINIAN TARGUM OF VAIYIKRA,

[1] <l > Rome.

[2] <l > Ezek. xxxix.; Zech. xiv.

[3] <l > Every man who is devoted to death; the criminal guilty of murder; the Canaanites, also, at the taking of Jericho, &c.

E- Num_13:1-33; Num_14:1-45; Num_15:1-41

Pgs. 380-391

Ch. 13-15

SECTION XXVII.

SHALACH. AND the Lord spake with Mosheh, saying: Send thou keen-sightedmen who may explore the land of Kenaan, which I will give to the children ofIsrael; one man for each tribe of their fathers, thou shalt send from thepresence of all their leaders. And Mosheh sent them from the wilderness ofPharan, according to the mouth of the Word of the Lord; all of them acute men,who had been appointed heads over the sons of Israel. And these are the namesof the twelve men, the explorers: the messenger of the tribe of Reuben, Shamuabar Zakkur; of the tribe of Shemeon, Shaphat bar Hori; for Jehudah, Kaleb barJephunneh; for Issakar, Yiggeal bar Joseph; for Ephraim, Hoshea bar Nun; forBenjamin, Palti bar Raphu; for Zebulon, Gadiel bar Zodi; for Menasheh, Gaddibar Susi; for Dan, Ammiel bar Gemmalli; for Asher, Sether bar Michael; forNaphtali, Nachbi bar Vaphsi; and for Gad, Geuel bar Machi. These are the namesof the men whom Mosheh sent to explore the land; and when Mosheh saw hishumility, he called Hoshea bar Nun Jehoshua. And Moshehsent them to survey the land of Kenaan, and said to them, Go up on this side bythe south, and ascend the mountain, and survey the country, what it is, and thepeople who dwell in it; whether they be strong or weak, few or many; what theland is in which they dwell, whether good or bad; what cities they inhabit,whether they live in towns that are open or walled; and what the reputation ofthe land, whether its productions are rich or poor, and the trees of itfruitful or not. And do valiantly, and bring back some of the fruit of theland. [JERUSALEM. And what the land is, whether the fruits of it are rich: ortrees.] And the day on which they went was the nineteenth of the month ofSivan, (about) the days of the first grapes. They went up, therefore, andexplored the country, from the wilderness of Zin, unto the roads by which thoucomest unto Antiochia. They went up from the side of the south and came toHebron, where were Achiman, Sheshai, and Talmai, sons of Anak the giant NowHebron was built seven years before Tanis in Mizraim. They came then to the streamof the grapes (or bunches, ethkala), andcut down from thence a branch with one cluster of grapes, and carried it on astaff on the shoulders of two of them, and also took they of the pomegranatesand the figs. [JERUSALEM. And they came to the stream of the grape clusters,and cut down from thence a branch with one cluster of grapes, and carried it ona rod between two men; and also of the pomegranates and of the figs.] Now thatplace they call the stream of the cluster, from the branch which the sons ofIsrael cut down there; and wine was dropping from it like a stream. And they returned from exploring the land on the eighth day of themonth Ab, at the end of forty days. And they came to Mosheh and Aharon, and allthe congregation of the children of Israel in the wilderness of Pharan, atRekem, and returned them word, to them and the whole congregation, and showedthem the fruit of the land. And theyrecounted to him, and said: We went into the country to which thou didst sendus; and it indeed produceth milk and honey, and this is the fruit of it. Butthe people who inhabit the country are strong, and the fortified cities they inhabitvery

great; and we saw also there the sons of Anak the giant. The Amalekitesdwell in the south, the Hittites, Jebusites, and Amorites in the mountains; butthe Kenaanites dwell by the sea, and by the bank of the Jordan. And Kaleb stilled the people, and made them listen to Mosheh, and said:Let us go up and possess it, for we are able to take it. [JERUSALEM. And hestilled.] But the men who had gone up with him said, We are not able to go upto the people, for they are stronger than we. And they brought out an evilreport about the land which they had surveyed, to the sons of Israel, saying,The country through which we have passed to explore it is a land that killethits inhabitants with diseases; and all the people who are in it are giants,masters of evil ways. And there we saw the giants, the sons of Anak, of therace of the giants; and we appeared to ourselves to be as locusts; and so weappeared to them.

XIV. And all the congregation lifted up and gave forth their voice, andthe people wept that night: and it was confirmed (as a punishment) that theyshould weep on that night[1] <l > in their generations. And all thesons of Israel murmured against Mosheh and Aharon, and said: Would that we haddied in the land of Mizraim, or that we may die in this wilderness! Why is theLord bringing us into this land, to fall by the sword of the Kenaanaah, and ourwives and little ones to become a prey? Will it not be better to return intoMizraim? And one man said to his brother, Let us appoint a king over us for achief, and return to Mizraim. [JERUSALEM. Let us set a king over us, and goround to Mizraim.] And Moshehand Aharon bowed upon their faces before all the congregation of the sons ofIsrael; and Jehoshua bar Nun and Kaleb bar Jephunneh of the explorers of theland rent their clothes, and spake to the congregation, saying: The land wewent to see is an exceedingly good land. If the Lord hath pleasure in us, Hewill bring us into this land, and give it us, a land producing milk and honey.Only do not rebel against the commandments of the Lord, and you need not fearthe people of the land, for they are delivered into our hands; the strength oftheir power hath failed from them, but the Word of the Lord will be our helper;fear them not. But all the congregation said they would stone them with stones. And the glorious Shekinah ofthe Lord was revealed in bright clouds at the tabernacle. And the Lord said toMosheh, How long will this people provoke Me to anger? How long will theydisbelieve in My Word, for all the signs I have wrought among them? I willstrike them with deadly plague and destroy them, and will appoint thee for apeople greater and stronger than they. But Mosheh said, The children of theMizraee, whom Thou didst drown in the sea, will hear that Thou didst bring upthis people from among them by Thy power, and will say with exultation to thepeople of this land, who have heard that Thou art the Lord, whose Shekinahdwelleth among this people, in whose eyes, O Lord, the Glory of Thy Shekinahappeared on the mountain of Sinai, and who there received Thy law; Thy Cloudhath shadowed, that neither heat nor rain might hurt them; and whom in thepillar of the Cloud Thou hast led on by day, that the mountains and hillsmight be brought low, and the valleys lifted up, and hast guided in the pillarof Fire by night: and after all of these miracles wilt Thou kill this people asone man? Then the nations who have heard the fame and of Thy power will speak saying: Because there was no(more) strength with the Lord to bring this people into the land which swearingHe a promised to them, He hath killed them in the wilderness! And now, I beseechThee, magnify Thy power, O Lord, and let mercies be fulfilled upon us, andappoint me for (this) great people, as Thou hast spoken, saying: The Lord islong suffering, and nigh in mercy, forgiving sins and covering transgressions,justifying such as return to His law though them who turn not He will notabsolve, but will visit the sins of wicked fathers upon rebellious childrenunto the third and fourth generation. [JERUSALEM. The Lord is long-suffering,far from anger, near in mercy, multiplying the exercise of

goodness and truth;though the Lord will not justify sinners, but will remember, in the day ofjudgment, the guilt of wicked fathers upon rebellious children.] Pardon now thesin of this people according to Thy great goodness, even as Thou hast forgiventhem from the time that they came out from Mizraim until now. And the Lordsaid, I have forgiven, according to thy word. [JERUSALEM. And the Word of theLord said, Behold, I have absolved and pardoned, according to thy word.]Nevertheless, by oath have I sworn that the whole earth shall be filled withthe glory of the Lord. Because all the men who have beheld My glory, and Mysigns, which I have wrought in Mizraim and in the Desert, have tempted Me nowten times, and have not obeyed My Word: by oath have I said this, That theyshall not see the land which I covenanted to their fathers; and the generationwhich have been provokeful before me shall not behold it. [JERUSALEM. For Ihave uplifted My hand with an oath.] But My servant, Kaleb, because there is inhim another spirit, and he hath entirely followed (in) My fear, him will I bringinto the land to which he went, and his children shall possess it. But theAmalekites and Kenaanites dwell in the valley: to-morrow turn you and gointo the wilderness by the way of the Red Sea. And the Lord spake with Mosheh and Aharon, saying: How long (shall Ibear with) this evil congregation who gather together against Me? The murmursof the sons of Israel which they murmur against Me are heard before Me. Say tothem, By oath I decree that according to (what) you have spoken, so will I doto you. In this wilderness your carcasses shall fall, the whole number of allwho were counted from twenty years old and upward, who have murmured against Me.By a fast oath (have I sworn) that you shall not enter into the land which Icovenanted in My Word to give you to inhabit, except Kaleb bar Jephunneh andJehoshua bar Nun. But your children, who you said would be a prey, them will Ibring in, and they shall know the land which you rejected; but your carcassesshall fall in this wilderness. Yet your children will have to wander in thiswilderness forty years, and bear your sins until the time that your carcassesare consumed in the wilderness. According to the number of the days in whichyou were exploring the land, forty days, a day for a year, a day for a year,you shall receive for your sins, forty years, and shall know (the consequence)of your murmuring against Me. I the Lord have decreed in My Word,-if Ihave not made a decree in My Word against all this evil congregation who havegathered a rebel against Me in this wilderness, that they shall be consumed anddie there. But the men whom Mosheh hadsent to explore the land, and who returning had made the whole congregationmurmur against him, by bringing forth an evil report of the land, (even those)men who had brought forth the evil of the report of the land died, on theseventh day of the month of Elul, with worms coming from their navels, and withworms devouring their tongues; and were buried in death from before the Lord.Only Jehoshua bar Nun and Kaleb bar Jephunneh survived of those men who hadgone to explore the land. And Moshehspake these words with all the sons of Israel, and the people mourned greatly.And they arose in the morning and went up to the top of the mountain., saying:Behold, we will go up to the place of which the Lord hath spoken; for we havesinned. But Mosheh said, Why will you act against the decree of the Word of theLord? But it will not prosper with you. Go not up, for the Lord’s Shekinahdwelleth not among you; and the ark, the tabernacle, and the Cloud of Gloryproceed not; and be not crushed before your enemies. For the Amalekites andKenaanites are there prepared for you, and you will fall slaughtered by thesword. For, because you have turned away from the service of the Lord, the Wordof the Lord will not be your Helper. But they armed themselves in the dark beforethe morning to go up to the height of the mountain: but the ark, in which wasthe covenant of the Lord, and Mosheh, stirred not from the midst of the camp.And

the Amalekites and Kenaanites who dwelt in that mountain came down andslaughtered and destroyed them, and drave them hard to destruction.

XV. Andthe Lord spake with Mosheh, saying: Speak with the sons of Israel, and say tothem: When you have entered into the land of your habitation which I will giveyou, and you may make an oblation upon the altar before the Lord, burntoffering or consecrated sacrifice forrelease of a vow, or by free-will offering; or at the time of your feastsyou offer what is acceptable tothe Lord of the world, to be received with approval before the Lord from theherd or from the flock: let the man who offers his oblation before the Lordbring a mincha of a tenth of flour mingled with the fourth of a hina of oliveoil; and wine of grapes for a libation, the fourth of a hina, to be made uponthe burnt offering or hallowed sacrifice-for one lamb. Or for a ram, lethim perform a mincha of two tenths of flour mingled with the third of a hin ofolive oil, and wine of grapes let him offer in a vase for the libation, thethird of a hin, to be received with acceptance before the Lord. But when hemaketh a bullock a burnt offering, or a sacrifice for release from a vow, or ahallowed sacrifice before the Lord, let him bring for the bullock a mincha ofthree tenths of flour mixed with half of a hin of olive oil, and wine of grapeshalf a hin, for a libation to be received with acceptance before the Lord. Solet him do with each bullock, with each ram, and each lamb, whether it be fromthe lambs or the kids: according to the number of the bullocks or lambs orgoats with which the oblation is made so shall you do, each according to theirnumber. All who are native born in Israel, and not of the sons of the Gentiles,shall so make these libations in offering an oblation to be received withacceptance before the Lord. And when a sojourner who sojourneth with you, orwhoever is among you now, or in your generations, will bring an oblation to bereceived with favour before the Lord, as you do so shall he. For the wholecongregation there is one statute, for you and the sojourner who sojourneth; itis an everlasting statute for your generations; as with you, so shall it bewith the sojourner before the Lord. One law and one judgment shall be for youand for the sojourner who sojourneth with you. And the Lordspake with Mosheh, saying: Speak with the sons of Israel, and say to them: Whenyou have entered the land into which I will bring you, and you eat the bread ofthe produce of it, (not rice, nor millet, nor pulse,) you shall set apart aseparation before the Lord. Of the first of your dough one cake of twenty-fouryou shall set apart as a separation for the priest; as with the separation fromthe threshing floor, so shall you set it apart. Of the first of your dough youshall give a separation before the Lord in your generations. [JERUSALEM. Ofthe first of your dough you shall give a separation unto the Name of the Lord.] And should youhave erred, and not performed some one of all these commandments which the Lordhath spoken with Mosheh; whatsoever the Lord hath commanded you by Mosheh fromthe day He commanded it, and thenceforth unto your generations-if withoutthe knowledge of the congregation sin hath been committed through ignorance,let all the congregation make one young bullock a burnt offering to be receivedwith acceptance before the Lord, with his mincha and libation. as are proper; andone kid of the goats without mixture for a sin offering; and let the priestmake atonement for all the congregation of the sons of Israel, and it shall beforgiven them; for it was an error, and they have brought their oblation, anoffering before the Lord, even an offering for their sin have they presentedbefore the Lord for their error; and all the congregation of Israel shall beforgiven before the Lord, and the sojourners who sojourn among them; for anerror hath occurred to the people. And if anyone man sin through ignorance, let him bring one goat of the year withoutmixture for a sin offering, and let the priest make atonement for the man whohath erred in sinning through ignorance before the Lord to atone for him, thatit may be forgiven him; as well for the native-born of the children ofIsrael,

and for the strangers who sojourn among you, there shall be one law forhim who transgresseth throughignorance: but a man who transgresseth. with presumption, whether of the native-bornor strangers, and who turneth. not away from his sin before the Lord,-hecauseth anger, and that man shall perish from among his people; for, the primalword which the Lord commanded on Sinai he hath despised, and hath made thecommandment of circumcision vain; with destruction in this world shall that manbe destroyed; in the world that cometh shall he give account of his sin at thegreat day of judgment. [JERUSALEM. Because he hath despised the Word of theLord, and broken His commandments, that soul shall perish, and shall bear hissin.] And whilethe sons of Israel were dwelling in the wilderness, the decree of the Sabbathwas known to them, but the punishment (for the profanation) of the Sabbath wasnot known. And there arose a man of the house of Joseph, and said with himself:[2] <l >I will go and pull up wood on the Sabbath day; and witnesses saw it, and toldMosheh; and Mosheh sought instructtion from the presence of the Lord, that hemight teach me judgment, and make known the discipline of all the house ofIsrael. And the witnesses of the man who pulled up and collected wood came,and, after they had monished him, and he had wounded the witnesses who hadfound him pulling up wood, [JERUSALEM. Stealing wood,] brought him toMosheh and Aharon, and all the congregation. This is one of four judgmentswhich were brought before Mosheh the prophet, which he adjudged according tothe Word of the Holy. Of these judgments some related to money, and some tolife. In the judgments regarding money Mosheh was prompt, but in thoseaffecting life he was deliberate, and in each he said, I have not heard,-toteach the princes of the future Sanhedrin to be prompt in decisions on mammon,and deliberate in those that involved life, nor to be ashamed to inquire forcounsel in what may be difficult, forasmuch as Mosheh the Rabbi of Israel himselfhad need to say, I have not heard. Therefore put they him in confinement,because they had not yet heard the explanation of the judgment they shouldexecute upon him. [JERUSALEM. This is one of four cases which are written above,on that of the blasphemer, and they who were defiled by the dead. And they puthim in ward till the time when it should be plainly showed to them from beforethe Lord, with what judgment they were to deal with him.] And the Lord said to Mosheh: The man shall be surely put to death; thewhole congregation shall stone him with stones without the camp; and thecongregation led him forth without the camp, and stoned him with stones that hedied, as the Lord had commanded Mosheh. And theLord said unto Mosheh: Speak with the sons of Israel, and bid them make forthemselves fringes,[3] <l > not of threads, nor of yarns, nor offibres, but after a manner of their own (lesumhon) shall they make them, and shall cut off the heads oftheir filaments, and suspend by five ligatures, four in the midst of three,[4] <l >upon the four corners of their garment in which they enwrap themselves, untotheir generations; and they shall put upon the edge of their robes anembroidery of hyacinth (shezir de-thikela). [JERUSALEM. And let them make to themselves fringesfor the edges of their robes, throughout their generations, and put upon thefringes of their robes an embroidery of hyacinth.] And this shall be to you aprecept for fringes, that you may look upon them at the time when you dressyourselves daily, and remember all My commandments to do them, and not go asideto wander after the imaginations of your heart and the sight of your eyes,after which you have gone astray. To the end that you may remember and performall My precepts, and be holy, like the angels who minister before the Lord yourGod. I am the Lord your God who have delivered and brought you free out of theland of Mizraim, to be to you Eloha. I am the Lord your God.

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

[1] Bememrieh, "in his word,--his inmost self, or personality."

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

[1]Arbea bego telatha. (Query.)

[1] <l > The ninth of Ab, a day remarkable fora succession of calamities in the history of the Jews.

[2] <l > Be memrieh, "in his word,--hisinmost self, or personality."

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

[4] <l >Arbea bego telatha. (Query.)

Chapter 35

E- Num_16:1-50; Num_17:1-13; Num_18:1-32

Pgs. 391-402

Ch. 16-18 SECTION XXXVIII.

KORACH.

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

AndMosheh heard, as if every one of them was jealous of his wife, and would havethem drink of the trial-water on account of Mosheh; and he fell on his facefor shame. And he spake with Korach and all the company who supported him,saying: In the morning the Lord will make known him whom He hath approved, andhath consecrated to approach unto His service, and who it hath pleased Himshould come nigh in ministering, unto Him. Do this: Let Korach and all thecompany of his helpers take censers, put fire in them, and lay incense uponthem before the Lord, to-morrow; and the man whom the Lord shall makeknown, he it is who is consecrated. Let it suffice to you, sons of Levi. And Moshehsaid to Korach and his kindred: Hear now, ye sons of Levi: Is it too little Foryou that the God of Israel hath set you apart from the congregation of Israelto draw near to do His service to fulfil the ministry of the Lord's tabernacle,and to stand before the congregation to minister to them? But so hath hebrought nigh thee and all the sons of Levi with thee and now do ye demand thehigh-priesthood also? Therefore art thou and all the company of thyhelpers gathered together against the Word of the Lord: and Aharon, what is he,that you murmur against him? And Mosheh sent men to summon Dathan and Abiram, the sons of Eliab, to thehouse of the great judgment; but they said, We will not come up. Is it a littlething, that thou hast brought us from Mizraim, a land that produceth milk andhoney, to kill us in the wilderness, that ruling thou mayest domineer over us?Neither hast thou brought us into the land producing milk and honey to give usan inheritance of fields and vineyards. Wilt thou blind the eyes of the men ofthat land, that thou mayest overcome them? We shall not go up thither. AndMosheh was very wroth, and said before the Lord: I beseech thee, look not upontheir offering, the portion of their hands; for not an ass have I taken fromone of them, nor to any of them done an injury, [JERUSALEM. And it was verygrievous to Mosheh, and he said before the Lord: Regard not the portion oftheir hands; for not

an ass have I taken from one of them, nor to one of themdone wrong.] And Moshehsaid to Korach, Thou, and all the company of thy helpers, come together tothe house of judgment before the Lord to-morrow, thou, they, and Aharon.And take every one his censer, and put incense upon them; and let each offerhis censer before the Lord, two hundred and fifty censers; thou also, andAharon, each man his censer. And they took every one his censer, and put firein them and sweet incense with it, and stood at the door of the tabernacle ofordinance on one side; but Mosheh and Aharon on the other side. And Korachgathered to them the whole congregation at the door of the tabernacle. And he had brought forth, from his riches, two treasureswhich he had found among the treasures of Joseph filled with silver and gold,and sought with them to drive the riches of Mosheh and Aharon out of the world;but the glory of the Lord revealed itself to all the congregation. And the Lordspake with Mosheh and Aharon, saying: Separate yourselves from among thiscongregation, that I may destroy them quickly. But they bowed down upon theirfaces in prayer, and said: El Eloha, who hast put the spirit of life in thebodies of the children of men, and from whom is given the spirit of all flesh,-ifone man hath sinned, wilt Thou be angry with all the congregation [JERUSALEM.And they bowed on their faces, and said: O God, who rulest over the spirit ofall flesh,-if one man hath sinned, wilt Thou be wroth against all thepeople:] And the Lord spake with Mosheh, saying: I have accepted thy prayer forthe congregation. Now speak thou with them, saying: Remove away from the tentsof Korach, Dathan, and Abiram. And Mosheharose, and went to remonstrate with Dathan and Abiram; and the elders of Israelfollowed. And he said to the congregation, Remove now away from the tents ofthese men of sin, who have been worthy of death from (the days of) their youthin Mizraim, for they betrayed my secret when I slew the Mizraite; they provokedthe Lord at the sea; at Alush they profaned the Sabbath, and now are theygathered together against the Word of the Lord; and therefore is it fit thattheir wealth should be scattered abroad and destroyed. Touch not, then,anything that is theirs, nor be smitten on account of their sins. And they wentapart from the tents of Korach, Dathan, and Abiram round about. But Dathan andAbiram came out, with reviling words, and arose and provoked Mosheh at the doorof their tents, with their wives, their sons, and their little ones. And Moshehsaid, By this you shall know that the Lord hath sent me to do all these works,and that (I do them) not from the thoughts of my heart. If these men die afterthe manner of dying in which all men die, and the (common) account of all menbe accounted upon them, the Lord hath not sent me. [JERUSALEM. For not with myown heart have I devised them. If these die by the death with which the sons ofmen die, and the account of all men be accounted upon them, the Lord hath notsent me.] But if a death which hath not been created since the days of theworld be now created for them, and if a mouth for the earth, which hath notbeen made from the beginning, be created now, and the earth open her mouth andswallow them and all they have, and they go down alive into Sheul, you willunderstand that these men have provoked the Lord to anger.

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

before theLord, and devoured the two hundred and fifty men who offered the incense. And the Lordspake with Mosheh, saying: Bid Elazar bar Aharon the priest to take away thecensers from among the burnings, and scatter the fire hither and thither; forthe censers of these guilty men who have been punished by the destruction oftheir lives are consecrated; and make of them broad plates for the covering ofthe altar, because they bare them before the Lord, therefore they areconsecrate; and they shall be for a sign to the children of Israel. [JERUSALEM.For a sign.] And Elazar the priest took the brasen censers which they who hadbeen burned had carried, and beat them out for a covering for the body of thealtar, as they had before used them for the service of the altar: for amemorial to the sons of Israel, that no common man, who is not of the sons ofAharon, may offer incense before the Lord; and that no man should behavehimself factiously to obtain the priesthood, as did Korach and the company ofhis helpers; and whose end would be to perish, not (indeed) with a death likethat of Korach and his company, by being burned by fire, and being swallowed upby the earth, but punished with leprosy:[1] <l > as when the Lord saidto Mosheh, Put thy hand into thy bosom, and his hand was stricken with leprosy;so would it be with him. But on thefollowing day the whole congregation murmured against Mosheh and Aharon,saying: You have been the occasion of the judgment of death against the peopleof the Lord. And it was, that when the congregation had gathered against Moshehand Aharon to kill them, they looked towards the Tabernacle of Ordinance, and,behold, the Cloud of the Glory of the Shekinah covered it, and the Glory of theLord was revealed there. And Mosheh and Aharon went from the congregation tothe door of the tabernacle. And the Lordspake with Mosheh, saying: Separate from the midst of this congregation, and Iwill consume them at once. But they bowed themselves on their faces in prayer.[JERUSALEM. Separate from the people of this congregation, and I will destroythem in a brief moment. But they bowed down on their faces in prayer.] And Moshehsaid to Aharon, Take the censer, put fire in it from the altar, and sweetincense on the fire; bear it quickly into the congregation, and make atonementfor them: for a destruction like that which consumed them in Horeb, whosename is Burning, hath begun by commandment to kill, from the presence of the Lord.And Aharon took, as Mosheh had said, and ran into the midst of thecongregation, and, behold the destructive burning had begun to destroy thepeople: but he put on incense, and made atonement for the people. And Aharon stoodin the midst, between the dead and the living with the censer, and intercededin prayer; and the plague was restrained. But the number who had died by theplague was fourteeen thousand and seven hundred, beside those who had died inthe schism of Korach. And Aharon returned to Mosheh at the door of thetabernacle; and the plague was stayed.

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

Mosheh spake,therefore, with the sons of Israel, and the chiefs of them gave him severallytheir rods, according to the house of their fathers, twelve rods; and Aharon’srod was among theirs. And Mosheh laid up the rods before the Lord in thetabernacle of ordinance. And it came to pass, the day after, when Mosheh wentinto the tabernacle of the testimony, that, behold, the rod of Aharon

hadgerminated; it had shot forth branches, blossomed with flowers, and, in thesame night, produced and ripened almonds. [JERUSALEM. And the day followingMosheh went into the tabernacle of testimony, and, behold, the rod of Aharon,of his house of Levi, had germinated, put forth buds, bloomed with flowers, andripened almonds, the fruit of the almond.]

AndMosheh brought out all the rods from before the Lord to all the sons of Israel,who recognised and took severally their rods. And the Lord said to Mosheh, Takeback the rod of Aharon, before the testimony, to be kept for a sign for therebellious children, that their murmurings may cease from before Me, lest theydie. And Mosheh did so; as the Lord commanded so did he. And the sons of Israel spake with Mosheh, saying: Behold, some of us have been consumedwith the flaming fire; some of us have been swallowed up by the earth, and haveperished! Behold, we are accounted as if all of us are to be destroyed. Any onewho approaches the tabernacle must die: are we not doomed to destruction?[JERUSALEM. And the sons of Israel spake, saying: Behold, we are consumed, andare all of us as if destroyed. Some of us have died of the plague, and some ofus the earth, opening her mouth, hath swallowed up.]

XVIII. And theLord said unto Aharon, Thou, and thy sons, and the house of thy fathers withthee, shall bear the iniquity of the consecrated things, when you nave not beenheedful in offering them; and thou and thy sons with thee shall bear theiniquity of your priesthood, when you have not been heedful of their separations.And thy brethren also of the tribe of Levi, who are called by the name of Amramthy father, shalt thou bring near to thee, that they may consociate with and ministerto thee. But thou, and thy sons with thee, (only) shall stand before thetabernacle of the testimony And they shall keep thy charge, and have charge ofall the tabernacle; yet to the vessels of the sanctuary and to the altar theyare not to come near, lest both they and you die. And they shall haveappointment from thee without, and keep charge of the tabernacle of ordinancefor all its service; and a stranger shall not come near you. And you shall keepthe charge of the sanctuary and of the altar, that there may be no more thewrath that hath been upon the children of Israel. And, behold, I have takenyour brethren the Levites from among the sons of Israel; to you they are given,a gift before the Lord, to perform the work of the tabernacle of ordinance. Butthou, and thy sons with thee, shall keep the charge of your priesthood in allthings that pertain to the altar, and (those) within the veil, and shallminister by lots, according to the service. So, provision of food have I givenyou, on account of the anointing of your priesthood; and the stranger whocometh near shall die. And the Lord saidto Aharon, And I have been pleased to give you the charge of My separatedofferings; the cakes of the firstfruits, and all the consecrated things of thechildren of Israel, to thee have I given them, on account of the anointing, andto thy sons, by an everlasting statute. They shall be to thee most sacred;whatsoever remaineth of the sheep offered by fire, all their oblations, of all theirminchas, of all their sin offerings, and of all their trespass offerings whichthey present before Me, they are most sacred for thee and for thy sons. Thoumayest eat it in the sanctuary; every male may eat thereof; on account of theholy anointing it shall be thine. And this is what I have set apart to thee oftheir separated minchas, and of all the uplifted things of the sons of Israel,to thee have I given them, and to thy sons and thy daughters with thee by aneverlasting statute. Whoever is clean in thy house may eat of it. All the bestof the olive oil, of the grape wine, and of the wheat of their firstfruitswhich they present before the Lord, I have given unto thee. [JERUSALEM. All thebest of the wheat, of the wine, and of the oil of their firstfruits.] Thefirsts of all the trees of their ground which they present before the Lordshall be thine; every one

who is clean in thy house may eat them. Every devotedthin, in Israel shall be thine. Whatever openeth the womb, of all flesh amonganimals which they offer before the Lord, as the regulation concerning men, sothe regulation concerning cattle, it is to be thine: only thou art to redeemthe firstborn of man by the five shekels, and the firstlings of the uncleananimal thou shalt redeem with lambs. And the redemption of a man child of amonth old thou shalt make, according to thy estimation of him, by five shekelsof silver in the shekel of the sanctuary, which is twenty meahs. But thefirstlings of oxen, of sheep, or of goats thou mayest not redeem, for they aresacred; but thou shalt sprinkle their blood upon the altar, and burn their fatfor an oblation to be accepted before, the Lord. And their flesh shall bethine, for food; as the breast of the elevation, and as the right shoulder, itshall be thine. Every thing set apart of the sacred things which the sons ofIsrael consecrate to the Lord have I given to thee, to thy sons and thydaughters with thee, by a perpetual statute not to be abolished; as the saltwhich seasoneth the flesh of the oblation, because it is an everlasting statutebefore the Lord, so shall it be for thee and for thy children.

Andthe Lord said to Aharon, Thou wilt not receive a possession in their land asthe rest of the tribes, nor wilt thou have a portion among them: I am thyPortion and thy Inheritance in the midst of the children of Israel. And,behold, I have given to the sons of Levi all the tenths in Israel for apossession, on account of their service with which they serve in the work ofthe tabernacle of ordinance. And the sons of Israel shall no more come near thetabernacle to incur the sin unto death; but the Levites shall minister in thework of the tabernacle, and shall bear their sin if they be not diligent intheir work. It is an everlasting statute for your generations; but among thesons of Israel they shall have no possession. Therefore the tenths of thechildren of Israel, which they set apart for a separation before the Lord, havel given to the Levites for a possession, because I have said to them that amongthe sons of Israel they shall possess no inheritance. And the Lordspake with Mosheh, saying: Speak to the Levites, and bid them take from thesons of Israel the tenth which I have given them for their possession; and(then) shall you separate from it a separation before the Lord, a tenth fromthe tenth; and your separation shall be reckoned to you as the corn from thethreshing floor, and as the wine from the fulness of the winepress: so shallyou set apart your separation before the Lord from all your tenths, which youmay receive from the sons of Israel, and give thereof a separation before theLord unto Aharon the priest. Of all your gifts you shall set apart a separationbefore the Lord, of all the finest and the best therein. And say thou to thepriests, When you have set apart the finest and the best of it and in it, thenshall it be reckoned to the Levites as the setting apart of corn from thethreshing-floor, and of wine from the wine-press. And you may eatit, you, the priests, in any place, you and the men of your house; for it isyour remuneration for your service in the tabernacle of ordinance. And youshall not contract guilt by it, at what time you set apart the finest and bestof it, by any one eating of it who is unclean; neither shall you profane theconsecrated things of the children of Israel, lest you die.

[1] Compare the case of King Uzziah.

[1] <l > Compare the case of King Uzziah.

E- Num_19:1-22; Num_20:1-29; Num_21:1-35; Num_22:1-41

Pgs. 402-417

Ch. 19-22

SECTION XXXIX.

HUKKATH.

XIX. ANDthe Lord spake with Mosheh and Aharon, saying: This is the decree, thepublication of the law which the Lord hath commanded, saying; Speak to the sonsof Israel, that they bring to thee from the separation of the fold a redheifer, two years old, in which there is neither spot nor white hair, on whichno male hath come, nor the burden of any work been imposed, neither hurt by thethong, nor grieved by the goad or prick, nor collar (band) or any like yoke.And thou shalt give her unto Elazar, the chief of the priests, who shall leadher alone without the camp, and set round about her a railing (border) of thebranches of fig trees; and another priest shall slay her with the two signsbefore him, after the manner of other animals, and examine her by the eighteenkinds of divisions. And Elazar, in his priestly dress, shall take of her bloodwith the finger of his right hand, without (first) containing it in a vessel,and shall sprinkle the border of fig branches, and (afterwards) from the midstof a vessel on one side towards the tabernacle of ordinance, with one dipping,seven times (shall he sprinkle). And they shall bring her out from the midst ofthe railing and another priest, while Elazar looketh on, shall burn the heifer,her skin, flesh, and blood, with her dung shall he burn. And another priestshall take a piece of cedar wood and hyssop, and (wool) whose colour hath beenchanged to scarlet, and throw them into the midst of the burning of the heifer;and he shall enlarge the burning, that the ashes may be increased. [JERUSALEM.And throw into the midst of the ashes of the burning heifer.] And the priestwho slew the heifer shall wash his dress in forty satas of water, andafterwards he may go into the camp; but the priest before his ablution shall beunclean until the evening And the priest who was employed in the burning shallwash his dress in forty satas of water, and his flesh in forty satas, andbefore his ablution shall be unclean until the evening And a man, a priest who is clean, shall gather up the ashes of theheifer in an earthenware receptacle, its opening covered round about with clay;and shall divide the ashes into three portions, of which one shall be placedwithin the wall (of Jerusalem), another in the Mount of Olives, and the thirdportion be in the custody of the Levites; and it shall be for the congregationof Israel, for the Water of Sprinkling: it is the heifer (immolated) for theremission of sins. And the priest who gatheredup the ashes of the heifer shall wash his clothes, and before his ablution beunclean till the evening. And this shall be for the cleansing of the childrenof Israel, a statute for ever.

Whoevertoucheth the body of a dead man, or of a child of some months old, either hisbody or his blood, shall be unclean seven days. He shall sprinkle himself withthis water of the ashes on the third day, and on the seventh day he shall beclean. But if he sprinkle not himself on the third day, his uncleanness willremain upon him, and he will not be clean on the seventh day. Whoever

hathtouched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinklehimself, he hath defiled the tabernacle of the Lord, and that man shall be cutoff from Israel; forasmuch as the water of sprinkling is not sprinkled uponhim, he is unclean, his uncleanness is yet on him, until he shall sprinklehimself; yet may he sprinkle and make ablution on the seventh evening. This isthe indication of the law concerning a man when he hath died under theoutspread tent every one who entereth into the tent by the way of the door, butnot from its side, when its door is open, (or when one hath opened its door,)and whatever is in the tent, its floor, stone, wood, and vessels, shall beunclean seven days. And every earthen vessel which hath no covering fastenedupon its mouth, which would have kept it separate from the uncleanness, isdefiled by the uncleanness of the air which toucheth its mouth, and itsinterior, and not the outside of it (only). [JERUSALEM. And every open vesselwhich hath no covering of stone upon it shall be unclean.] And whoever shalltouch not one who hath died in his mother's womb, but who hath been slain withthe sword on the face of the field, or the sword with which he was slain, orthe dead man himself, or a bone of his, or the hair, or the bone of a livingman which hath been separated from him, or a grave, or a shroud, or the bier,shall be unclean seven days. And for him who is unclean, they shall take of theashes of the burnt sin offering, and put spring water upon them in an earthenvessel. And let a man, a priest, who is clean, take three branches of hyssopbound. together, and dip (them) in the water at the time of receiving theuncleanness, and sprinkle the tent and all its vessels, and the men who are init, or upon him who hath touched the bone of a living man that hath beensevered from him, and hath fallen, or him who hath. been slain with the sword,or hath died by the plague, or a grave, or a wrapper, or a bier. And the priestwho is clean shall sprinkle upon the unclean man on the, third day, and on theseventh day, and shall make him clean on the seventh day; and he shall sprinklehis clothes, and wash himself with water, and at eventide be clean. But theunclean man who will not be sprinkled, that man shall be cut off from among thecongregation, because he hath defiled the sanctuary of the Lord; the water ofsprinkling hath not been sprinkled upon him, he is unclean. And it shall beunto you an everlasting statute. The priest, also, who sprinkleth the water ofsprinkling shall sprinkle his clothes, and he who toucheth the water ofsprinkling shall be unclean until evening. And whatever the unclean person hathtouched, though he carry it not, shall be unclean; and the clean man whotoucheth him shall be unclean till evening.

XX. Andthe whole congregation of the children of Israel came to the desert of Zin onthe tenth day of the month Nisan. And Miriam died there, and was buried there. Andas on account of the innocency of Miriam a well had been given, so when shedied the well was hidden, and the congregation had no water. And they gatheredagainst Mosheh and Aharon, and the people contended with Mosheh, and said,Would that we had died when our brethren died before the Lord! And why hastthou brought the congregation of the Lord into this desert, that we and ourcattle may die here? And why didst thou make us come up out of Mizraim., tobring us to this evil place, a place which is not fit for sowing, or forplanting fig trees, or vines, or pomegranates, and where there is no water todrink? And Mosheh and Aharon went fromthe face of the murmuring congregation to the door of the tabernacle ofordinance, and bowed upon their faces, and the Glory of the Lord's Shekinah wasrevealed to them. And the Lord spake with Mosheh, saying: Take the rod of the miracles,and gather the congregation, thou, and Aharon thy brother, and both of youadjure the rock, by the Great and manifested Name, while they look on, and itshall give forth its waters: but if it refuse to bring forth, smite thou itonce with the rod that is in thy hand, and thou wilt

bring out water for themfrom the rock, that the congregation and their cattle may drink. And Mosheh took the rod of the miracles from before the Lord, as he hadcommanded him. And Mosheh and Aharon gathered the congregation together beforethe rock. And Mosheh said to them, Hear now, rebels: is it possible for us tobring forth water for you from this rock? And Mosheh lifted up [JERUSALEM. AndMosheh lifted up] his hand, and with his rod struck the rock two times: at thefirst time it dropped blood; but at the second time there came forth amultitude of waters. And the congregation and their cattle drank. But theLord spake to Mosheh and Aharon with the oath, Because ye have not believed inMy Word,[1] <l > to sanctify Me in the sight of thechildren of Israel, therefore you shall not bring this congregation into theland that I will give them. These are the Waters of Contention, where the sonsof Israel contended before the Lord on account of the well that had been hidden;and He was sanctified in them, in Mosheh and Aharon, when (the waters) weregiven to them.

ThenMosheh sent messengers from Rekem unto the king of Edom, saying, Thus saith thybrother Israel. Thou hast known all the trouble that hath found us; that ourfathers went down into Mizraim and dwelt in Mizraim many days, and the Mizraeeafflicted us and our fathers. And we prayed before the Lord, who heard ourprayers, and sent one of the ministering angels to lead us out of Mizraim: and,behold, we are in Rekem, a city built on the side of thy border. Let us nowpass through thy land: we will not seduce virgins, nor carry off the betrothed,nor commit adultery: on the king’s highway, under the heavens, we will goforward, and turn not to the right or to the left, to do any injury in thepublic way while we pass through thy border. [JERUSALEM. Let us now passthrough thy country. We will do no kind of mischief, neither seduce virgins norseek the wives of the men; by the highway of the king we will proceed, nor turnto the right or the left till we have passed through thy coast.] But Edomeaanswered him, You shall not go through my coast, lest I come to meet thee withthe unsheathed sword. And Israel said to him, We would go by the king’shighway; if we drink thy waters, I and my cattle, I will give thee the priceof their value. I will only pass through, without doing wrong. But he said, Youshall not pass through. And Edomea came out to meet him with a large army andwith a strong hand. So Edomea would not suffer Israel to pass through hiscoast; and Israel turned away from him, because it was commanded from beforethe Word of the Heavens that they should not set battle in array against them,forasmuch as the time was not yet come when the punishment of Edom should begiven into their hands. [JERUSALEM. And Israel turned away from them; for so was the commandment of theirFather who is in heaven, that they should not set against them the array of war.] And the whole congregation of the children of Israel journeyed from Rekem,and came unto Mount Umanom. And the Lord spake unto Mosheh in the Mount Umanom,on the coast of the land of Edom, saying: Aharon shall be gathered unto hispeople; for he shall not enter into the land which I have given unto thechildren of Israel, because you were rebels against My Word at the Waters ofContention. Take Aharon and Elazar his son, and make them come up to MountUmanom. And thou shalt strip Aharon of his vestments, the adornment (glory) of thepriesthood, and put them on Elazar his son; but Aharon shall be gathered, anddie there. And Mosheh did as the Lord commanded him. And they ascended Mount Umanom, in the view of all the congregation.And Mosheh stripped Aharon of his vestments, [JERUSALEM. And Mosheh drew offfrom Aharon] the priestly decoration, and put them on Elazar his son; andAharon died there on the summit of the mountain and Mosheh and Elazar came downfrom the mount. And whenthe soul of Aharon was at rest, the Cloud of Glory was lifted up on the firstday of the month Ab; and all the congregation beheld Mosheh come down

from themountain with rent garments; and he wept and said, Woe unto me, for thee, mybrother Aharon, the pillar of Israel’s prayers! And they too wept for Aharon thirtydays, the men and the women of Israel. [JERUSALEM. And all the congregationbeheld Mosheh come down from the height of the mountain, with garments rent anddust upon his head, weeping and saying, Woe unto me, for thee, my brotherAharon, the pillar of the prayers of the sons of Israel, who madest atonementfor them once every year! In that hour the sons of Israel believed that Aharonwas dead; and all the congregation of the children of Israel wept for Aharonthirty days.]

XXI. And Amalek, who had dwelt in the south, and changed, and came andreigned in Arad, heard that the soul of Aharon was at rest, that the pillar ofthe Cloud which for his sake had led the people of the house of Israel had beentaken up, and that Israel was coming by the way of the explorers to the placewhere they had rebelled against the Lord of the world. For, when the explorershad returned, the children of Israel abode in Rekem, but afterward returnedfrom Rekem to Motseroth, in six encampments during forty years, when theyjourneyed from Motseroth, and returned to Rekem by the way of the explorers,and came unto Mount Umanom, where Aharon died; (and,) behold, he came andarrayed battle against Israel, and captured some of them with a greatcaptivity. [JERUSALEM. And when the Kenaanite, king Arad, who dwelt in thesouth, heard that Aharon was dead, that holy man on account of whose merit theCloud of Glory had protected Israel; that the pillar of the Cloud had beentaken up; and that the prophetess Mizraim was dead, on whose account the wellhad flowed, but had (since) been hidden; he answered and said, Ye servants ofwar, come and let us set battle in line against Israel; for we shall find theway by which the explorers came up. Therefore they set battle in line againstIsrael, and carried away some of them with a great captivity.] And Israelvowed a vow before the Lord and said, If Thou wilt indeed deliver this peopleinto my hand, I will destroy their cities. And the Lord heard Israel’s prayer,and delivered up the Kenaanites, and he destroyed them and their cities. And hecalled the name of the place Hormah.[2] <l > And theyjourneyed from Mount Umanom, by the way of the Sea of Suph, that they mightcompass the land of Edom; and the soul of the people was wearied in the way.And the people thought (wickedly) in their heart, and talked against the Wordof the Lord, and contended with Mosheh, saying: Why didst thou bring us up fromMizraim to die in the wilderness; for there is neither bread nor water, and oursoul is weary of manna, this light food? And thebath-kol fell from the high heaven, and thus spake: Come, all men, and see allthe benefits which I have done to the people whom I brought up free out ofMizraim. I made manna come down for them from heaven, yet now turn they andmurmur against Me. Yet, behold, the serpent, whom, in the days of the beginningof the world, I doomed to have dust for his food, hath not murmured against me:but My people are murmuring about their food. Now shall the serpents who havenot complained of their food come and bite the people who complain. Thereforedid the Word of the Lord send the basilisk serpents, and they bit the people,and a great multitude of the people of Israel died. [JERUSALEM. The bath-kolcame forth from the midst of the earth, and a voice was heard from the heights,See, all men, and listen and hear, all ye children of flesh. The serpent, whomI cursed at the beginning, and said to him, Dust shall be thy food, hath notcomplained about his food. I led forth My people from Mizraim free, and causedthe manna to descend for them from heaven; I made the quails to come over tothem, and the well to spring up from the deep; yet now they again complainbefore Me on account of the manna, saying, Our soul is aggrieved by this lightbread: therefore shall the serpent who hath not complained of his food come andbite this people who have murmured about their food. So the Word of the Lordsent fiery serpents among

the people, and they bit the people, and a great multitude of Israel died.] And the people came to Mosheh, and said: We have sinned, in thinkingand speaking against the glory of the Lord's Shekinah, and in contending withthee. Pray before the Lord to remove the plague of serpents from us. And Moshehprayed for the people. And the Lord said to Mosheh, Make thee a serpent of brass, and set itupon a place aloft;[3] <l > and it shall be that when a serpenthath bitten any one, if he behold it, then shall he live, if his heart bedirected to the Name of the Word of the Lord. And Mosheh made a serpent ofbrass, and set it upon a place aloft; and it was, when a serpent had bitten aman, and the serpent of brass was gazed at, and his heart was intent upon theName of the Word of the Lord, he lived. [JERUSALEM. And Mosheh made a serpentof brass, and set it upon a high place; and it was that when any one had beenbitten by a serpent, and his face was uplifted in prayer unto his Father who isin heaven, and he looked upon the brasen serpent, he lived.] And thechildren of Israel journeyed from thence, and pitched in Oboth; and theyjourneyed from Oboth, and encamped in the plain of Megistha, in a desert placewhich looketh toward Moab from the rising of the sun. Thence they journeyed andencamped in a valley abounding in reeds, osiers, and mandrakes.[4] <l > Andthey journeyed from thence, and encamped beyond the Arnon, in a passage of thedesert that stretcheth from the coast of the Amoraah; for Arnon is the borderof Moab, situate between Moab and the Amoraah; and therein dwelt a priesthoodof the worshippers of idols. Therefore it is said in the book of the Law, whereare recorded the wars of the Lord: Eth and Heb, who had been smitten with theblast of the leprosy, and had been banished beyond the confine of the camp,made known. to Israel that Edom and Moab were concealed among the mountains inambush, to destroy the people of the house of Israel. But the Lord of the worldmade a sign to the mountains, which pressed one to another so that they died:and their blood flowed through a valley on the brink of the Arnon (or, a valleyadjoining Arnon). And the effusion of the streams of their blood flowed to thehabitations of Lechaiath, which were, however, delivered from this destruction,because they had not been in their counsels; and, behold, it was unto theconfine of Moab.

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

[JERUSALEM.Therefore it is said in the Book of the Law of the Lord, which is likened to aBook of Wars: The miracles and mighty acts which the Lord wrought for Hispeople, the sons of Israel, when they stood by the Red Sea, so did He with themwhen they were at the fords of the vale of Arnona. When the children of Israelwere passing through the vale of Arnona, the Moabites were hidden in thecaverns of the valley, saying: When the Beni Israel are coming through, we willgo forth to prevent them, and will slay them. But the Lord of all the world,the Lord, who knew what was in their hearts, for before Him that which iswithin the reins is manifest,-the Lord signed to the mountains, and theirheads here and there were brought together, and the chiefs of their mighty oneswere crushed, and the valleys were overflowed with the blood of the slain. ButIsrael walked above upon on the top of the hills, and knew not the miracle andmighty act which the Lord was

doing for them in the valley of Arnon. ButLechaiath, the city which took no part in their counsel, was delivered fromthem; and, behold, it is by the confines of the Moabites. 17. Behold then sang Israelthis song of praise: Spring up, O well! they sang to it, and it sprang up: thewell which Abraham, Izhak, and Jakob, the princes of the world, at the beginningdid see, the sages of the world, the Sanhedrin the seventy wise men who wereappointed by name beheld it: Mosheh and Aharon, the scribes of Israel, found itwith their rods, and from the desert it was given to them as a gift.] And from thence it was given to them in Mattana; turning, it went upwith them to the high mountains, and from the high mountains it went down withthem to the hills surrounding all the camp of Israel, and giving them drink,every one at the door of his tent. And from the high mountains it descendedwith them to the lower hills, but was hidden from them on the borders of Moab,at the summit of the hill looking toward Bethjeshimon, because there theyneglected the words of the Law. [JERUSALEM. And from thence the well was givento them at Mattana, turning it became strong overflowing streams, and again itascended to the top of the mountains, and went down with them to the ancientvalleys; but the well was hidden from them when on the borders of Moab, on thehead of the height which overlooketh toward Abeth Jeshimon.]

Then sentIsrael messengers to Sihon, king of the Amorites, saying: I would pass throughthy country. We will not carry off the betrothed, nor seduce virgins, nor haveto do with the wives of men; by the highway of the King who is in the heavenswe will go, until we have passed through thy border. But Sihon would not permitIsrael to pass through his limit, but constrained all his people, and came outto Jahaz, and made war against Israel. And Israel smote him with the anathemaof the Lord, that he would destroy (him) with the edge of the sword; and hetook possession of his country, from Arnon unto the Jabbok, unto the border ofthe children of Ammon; because Rabbath, which is the limit of the children ofAmmon, was strong; and so far was their boundary. And Israeltook all those cities, and dwelt in all the cities of the Amorites, in Heshbon,and in all her villages. For Heshbon was the city of Sihon, king of theAmorites; for he had beforetime made war with the King of Moab, and had takenall his country from his hand unto the Arnon. Therefore, say the young men, (orthe chosen ones,) using proverbs: The righteous who rule their passions say,Come let us reckon (Heshbon) the strength[5] <l > of a good work by therecompense, and the recompense of an evil work by the strength for whoso iswatchful and diligent[6] <l > in the law is builded up andperfected; for mighty words like fire go forth from the lips of the righteous,the masters of such thought, (calculation, heshbona,) andpowerful merit like flames from those who are read and devoted in the law:their fire devoureth the foe and the adversary, who are reckoned before them asthe worshippers of the idol altars in the valley of Arnona. Woe to you, yehaters of the just! ye have perished, ye people of Kemosh, haters of the words ofthe law, in whom there is no righteousness, unless he waste you to bring youcaptive unto the place where they teach. the law, and their sons and daughtersbe removed by captivity of the sword to be near them who consult in itscounsels the instructors and those anointed with the law. The wicked have said,In all this there is nothing lofty to the sight; but your numbers shall perishuntil the falsehood of your souls be ended, and the Lord of the world destroythem till their lives have expired, and they have come to nothing, as thecities of the Amorites have perished, and the palaces of their princes from thegreat gate of the house of the kingdom to the street of the smiths which isnigh to Medeba.

[JERUSALEM.27. Therefore say they who speak in proverbs, Ascend. 28. Because the men oftheir people like fire come out of Heshbon, making war as flames of fire fromthe city of Sihon: the

kings of the Amoraee are slain, the villages of theMoabite cities are destroyed, and the priests are slaughtered who sacrificedbefore the idols of Arnona. Woe to you of Moab! ye are consumed, destroyed, Oworshippers of the idol of Kemosh; your sons and daughters bound by the collarare carried into the captivity of Sihon, king of the Amorites. And the kingdomhath ceased from Heshbon, and the ruler from Dibon, and his ways are madedesolate unto the smithies which are nigh to Medaba.] And Israel,after they had destroyed Sihon, dwelt in the land of the Amorites. And Moshehsent Kaleb and Phineas to examine Makbar, and they subdued the villages, anddestroyed the Amorites who were there. Then they turned, and went up by the wayof Mathnan; and Og, the king of Mathnan, came out to meet us, he and all hispeople, to give battle at Edrei. And it was, when Mosheh saw Og, he trembledbefore him, stricken with fear: but he (soon) answered and said, This is Og theWicked, who taunted Abraham our father and Sarah, saying: You are like treesplanted by the water channels, but bring forth no fruit: therefore hath theHoly One, blessed be He, spared him to live through generations, that he mightsee the great multitude of their children, and be delivered into our hands.Then spake the Lord unto Mosheh: Fear him not, for I have delivered him intothy hand, and all his people and country; and thou shalt do to him as thou hastdone to Sihon, king of the Amorites, who dwelt in Heshbon.

Now itwas, after Og the Wicked had seen the camp of Israel spreading over six miles hesaid with himself, I will make war against this people, that they may not do tome as they have done to Sihon: so went he and tare up a mountain six miles insize, and brought it upon his head to hurl it upon them. But the Word of theLord forthwith prepared a reptile[7] <l > which ate into the mountain andperforated it, and his head was swallowed up within it; and he sought towithdraw it, but could not, because his back teeth and his front ones weredrawn hither and thither. And Mosheh went and took an axe of ten cubits, andsprang ten cubits, and struck him on the ankle of his foot, and he fell, anddied beyond the camp of Israel. Thus it is written. And they smote him and hissons and daughters, and all his people, till none of them remained to escape;and they took possession of his land. [JERUSALEM. And Israel dwelt in the landof the Amorites. And Mosheh sent to explore Makvar, and they took the villages,and destroyed the Amorites who were there. 34. And when Mosheh saw Og, he said,Is not this Og the Wicked, who taunted Abraham and Sarah, and said, They arelike fair trees by fountain of water, but give no fruit ? Therefore the HolyOne, blessed be He, hath kept him alive for many years, till the time that heshould see their children and children’s children, and fall by their hands. Thereforethe Lord said to Mosheh, Fear him not, for I have delivered him into thy hand,and all his people, and all his land; and thou shalt do to him as thou hastdone to Sichon, king of the Amorites, who dwelt in Heshbon.]

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

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

[1]"Destruction."

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

[1] Or,"lilies."

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

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

[1]"Grasshopper," zechila. TheTargumist here draws the long bow of the Hagadistic method of paraphrase.

[1] <l > From this expression some of theJewish commentators consider the sin of Moses to have lain his doubting whetherthe water would come from the rock at the word spoken, though God had said itwould.

[2] <l > "Destruction."

[3] <l > Or, "a place ofsuspension."

[4] <l > Or, "lilies."

[5] <l > Or, "the weapon,instrument."

[6] <l > Or, "devoted;" literally,"anointed."

[7] <l > "Grasshopper," zechila. The Targumist here draws the long bow of theHagadistic method of paraphrase.

Chapter 37

E- Num_1:1-54; Num_2:1-34; Num_3:1-51; Num_4:1-49

Pgs. 240-251

Ch. 1-4 THE PALESTINIAN TARGUM ON THE BOOK OF NUMBERS.

SECTION OF THE TORAH XXXIV.

BEMIDBAR.

I. AND theLord spake with Mosheh in the wilderness of Sinai, in the tabernacle ofordinance, on the first of the month Ijar, which was the second month of thesecond year from the time of their coming forth from the land of Mizraim,saying: Take the account of the whole congregation of the Beni Israel,according to the families of their fathers' house, by the number of the namesof all the males by their capitations. From each son twenty years and upwards,every one going out in the host in Israel; thou and Aharon number them by theirhosts. And let there be with you a man of each tribe, a chief of his father'shouse. And these are the names of the men who shall stand with you. Of Reuben,Elizur bar Shedeur: of Shemeon, the leader,[1] <l > Shelumiel bar Zuri-Shaddai:the prince of Jehudah, Nachshon bar Amminadab: the prince of Issakar, Nathanielbar Zuar : the prince of Zebulon, Eliab bar Chelon: the prince of the BeniJoseph, of Ephraim, Elishama bar Ammihud: the prince of Menasheh, Gamliel barPedazur: the prince of Benjamin, Abidan bar Gideoni: the prince of Dan,Achiezer bar Ammi-shadai: the prince of Asher, Pagiel bar Achran: theprince of Gad, Eljasaph bar Dehuel: the prince of Naphtali, Achira bar Enan.These (were) the notables of the congregation of the people, chiefs of theirfathers' tribes, heads of thousands in Israel these. And Mosheh and Aharon tookthese men who are expressed by their names: and they assembled all thecongregation on the first day of the month Ijar, which is the second month, andrecensed them by the families of their fathers' house, by the number of theirnames, from twenty years old and upward by their capitations. As the Lordcommanded Mosheh, they numbered them in the wilderness of Sinai. And thesons of Reuben, the first-born of Israel by the families of thegenerations of their fathers' house, in the number of their names by theirpolls, every male from twenty years old and upward, all going forth in thehost, the sum of the tribe of Reuben, forty-six thousand Five hundred.[JERUSALEM. Their sum.] Of the families of the Beni Shemeon, after thegenerations of their fathers' house in the number of their names by theirpolls, every male from twenty years and upward, every one going forth in thehost, the sum of the tribe of Shemeon, fifty-nine thousand three hundred:of the family of the Beni Gad, after the generation of their fathers' house, inthe number of their names by their polls, every male from twenty years andupward, forty-five thousand six hundred and fifty. The sum of the tribe ofJehudah seventy-four thousand six hundred:[2] <l > of Issakar, fifty-fourthousand four hundred: of Zebulon, fifty-seven thousand four hundred: ofEphraim, forty thousand five hundred: Of Menasheh, thirty-two thousandtwo hundred: Benjamin, thirty five thousand four hundred: Dan, sixty-twothousand seven hundred: Asher, forty-one thousand five hundred: Naphtali, fifty-threethousand four hundred.

These are the sums of the numbered ones which Mosheh and Aharon, andthe princes of Israel, twelve men, a man for each house of their fathers, didnumber. And all the sums of the numbered of the Beni Israel were six hundredand three thousand five hundred and fifty. But the Levites after their father'stribe were not numbered among them. For the Lord had spoken with Mosheh,saying: Nevertheless, the tribe of Levi thou shalt not number, nor take theirsum among the children of Israel: but thou shalt appoint the Levites over thetabernacle of the testimony, and over all its vessels, and whatever thingspertain unto it. They shall carry the tabernacle and all its vessels, and doservice in it; and round about the tabernacle shall they dwell. And when thetabernacle is to go forward, the Levites shall take it apart; and when thetabernacle is to be stationary, the Levites are to uprear it: the common personwho draweth near will be slain by a flaming fire from before the Lord. And the sons of Israel shall encamp every one by the place of his owncompany, every one under his standard according to their hosts. But the Levitesshall encamp round about the tabernacle of the testimony, that there may not bewrath upon the congregation of the children of Israel; and the Levites shallkeep charge of the tabernacle of testimony. And the sons of Israel didaccording to all that the Lord commanded Mosheb, so did they.

II. And the Lord spake with Mosheh and with Aharon, saying: Everyman of the Beni Israel shall encamp by his standard, by the ensign which issignified upon the standards of their fathers' house over against thetabernacle of ordinance shall they encamp round about. The length of the campof Israel shall be twelve miles, and its breadth twelve miles. And they whoencamp eastward to the sunrise shall be of the standard of the camp of Jehudahby their hosts, spreading over four miles. And his standard shall be of silk,of three colours, corresponding with (those of) the precious stones which arein the breastplate,--sardius, topaz, and carbuncle; and upon it shall beexpressed and set forth the names of the three tribes of Jehudah, Issakar, andZebulon; and in the midst shall be written : Arise, 0 Lord, and let Thine enemies bescattered, and Thine adversaries be driven away before Thee; and uponit shall be set forth the figure of a young lion. And the Rabba of the BeniJehudah shall be Nachshon bar Amminadab. And the sum of the hosts of that tribewas seventy-four thousand six hundred. And they who encamp next by him shall be the tribe of Issakar, and theRabba appointed over the host of the Beni Issakar, Nathaniel bar Zuar: and thesum of the host of the tribe fifty-four thousand four hundred. The tribeof Zebulon,--the Rabba, Eliab bar Chelon; the number, fifty-seventhousand four hundred. All the numbered ones of the camp of Jehudah, onehundred and eighty-six thousand four hundred, by their hosts; they shallgo forward in front.

(By) thestandard of the camp of Reuben they, shall encamp southward by their hosts,spreading over four miles. And his standard shall be of silk, of three colours,corresponding with (those of) the precious stones that are in the breastplate,azmorad, sapphire, and adamant: on it shall be expressed and set forth thenames of the three tribes of Reuben, Shemeon, Gad; and in the midst of it bewritten, Hear, Israel, the Lord our God is One; and upon it shall be set forth the figure of a stag. Some would havethought there should have been upon it the figure of a young ox; but Mosheh theprophet altered it, that the sin of the calf might not be remembered againstthem. And the Rabba set over the host of the tribe Reuben was Elizur barShedeur. And his host and the numbered of his tribe were fifty-ninethousand three hundred. The tribe of Gad: the Rabba set over the host of thetribe of the Beni Gad was Eljasaph bar Dehuel. And his host and the number ofhis tribe, forty-five thousand six hundred. All the sum of the numberedones of the camp of Reuben,

one hundred and fifty one thousand four hundred andfifty by their hosts; and they went forward secondly, But the tabernacle shall go with the host of the Levites, in the midstof their host; and their camp spreadeth over four miles, in the midst are theyto be: as they encamp, so shall they go, every man going in his appointedplace, by their standard. The camp of Ephraim by the standard of their hosts shall pitch on thewest; their camp spreadeth over four miles; and their standard is of silk ofthree colours, corresponding with the precious stones in the breastplate,ligure, agate, and amethyst; and upon it expressed and set forth the names ofthe three tribes, Ephraim, Menasheh and Benjamin, having written in the midst, Andthe Cloud of the Lord was over them, in the going forward of the host; and upon it was set forth the figure of a young man.And the Rabba set over the tribe of Ephraim, Elishama bar Ammihud; and the sumof his host, forty thousand five hundred. And next to him were the tribe ofMenasheh: the Rabba, Gamliel bar Pedashur; their number, thirty-twothousand two hundred. Of the tribe of Benjamin the Rabba was Abidan barGideoni, and the number of his host thirty-five thousand four hundred. The Sumof the camp of Ephraim was one hundred and eight thousand one hundred; and theywent forward thirdly. The standard of the camp of Dan shall be to thenorth with their hosts; and the space of their camp shall spread over fourmiles. His standard shall be of silk of three colours, corresponding with thestones in the breastplate, chrysolite, beryl, and jasper; in it shall beexpressed and set forth the names of the three tribes, Dan, Naphtali, andAsher; and upon it shall be expressed: And in his encampment shall he say,Return, 0 Lord, and dwell in Thy glory in the midst of the myriads of Israel; and upon it shall also be set forth the figure of abasilisk serpent. (Gen. xlix. 17.) The Rabba set over the hosts of Dan wasAchiezer bar Aminishaddai, and the number of his tribe sixty-two thousandseven hundred. They who encamp next to him shall be the tribe of Asher; theRabbi was Paghiel bar Achran, and the numbers forty-one thousand fivehundred. Of the tribe Naphtali, the Rabba, Achira bar Enan; and the numbers,fifty-three thousand four hundred. The sum of the hosts of Dan was onehundred and fifty-seven thousand six hundred: and these went forward last withtheir ensigns. This is the amount of the numbers of the Beni Israel, according to thehouse of their fathers; all the sums of the camps by their hosts were sixhundred and three thousand five hundred and fifty. But the Levites were notnumbered among the sons of Israel, as the Lord commanded Mosheh. And the sonsof Israel did according to all that the Lord commanded Mosheh; so did theyencamp by their standards, and so went they forward, every man with his familyby the house of his fathers.

III. Theseare the generations of Aharon and Mosheb, who were genealogized in the day thatthe Lord spake with Mosheh in the mountain of Sinai. And these are the names ofthe Beni Aharon the priests, the disciples of Moses, the Rabbi of Israel; andthey were called by his name in the day that they were anointed to minister inoffering their oblations. But Nadab and Abihu died by the flaming fire at thetime of their offering the strange fire from their own tents; and they had nochildren. And Elazar and Ithamar ministered before Aharon their father. And the Lord spake with Mosheh, saying: Bring the tribe of Levi near,and appoint them before Aharon the priest to minister with him, (or, to do himservice;) and let them be divided into twenty and four parties, and they shallkeep his charge, and the charge of all the congregation before the tabernacleof ordinance, to perform the work of the tabernacle; and they shall have chargeof all the vessels of the tabernacle of ordinance, and the charge of the sonsof Israel to do the service of the tabernacle. And I have given the Levitesunto Aharon and his sons; a gift are they given and delivered to him from amongthe sons of Israel; and number thou Aharon and his soils, that they may keeptheir priesthood; and the stranger who cometh near shall be slain by the flamefrom. before the Lord.

And the Lord spake with Mosheh, saying: And I, behold, I have broughtnigh the Levites from among the sons of Israel, instead of all the first-bornwho open the womb among the sons of Israel; and the Levites shall ministerbefore Me. For every first-born among the sons of Israel is Mine, fromthe day when. I slew every first-born in the land of Mizraim; I have sanctifiedbefore Me every first-born in Israel; from man to animal, they are Mine:I am the Lord. And theLord spake with Mosheh in the wilderness of Sinai, saying: Number the sons ofLevi according to the house of their fathers and their families; every malefrom a month old and upward shalt thou number them. Moses therefore numberedthem according to the mouth of the Word of the Lord, as he had been commanded.And these were the sons of Levi by their names: Gershon, Kehath, and Merari.And these are the names of the Beni Gershon, according to their families, Libniand Shemei. And the Beni Kehath by their families, Amram, Jizhar, Hebron, andUzziel. And the Beni Merari by their families, Machli, and Mushi: these are thefamilies of the Levites after the house of their fathers.

OfGershon, the family of Libni, and the family of Shemei; these are the familiesof Gershon. The sum of them, by the numbers of all the males from a month oldand upward, seven thousand five hundred. The two families who spring fromGershon shall encamp after the tabernacle westward; and the Rab of the house ofthe fathers set over the two families shall be Eljasaph bar Lael. And the chargeof the Beni Gershon in the tabernacle of ordinance shall be the tent, and thecovering that overspreadeth, and the hanging of the door of the tabernacle ofordinance, and the curtains of the court, and the hanging which is at the gateof the court by the tabernacle, and the altar round about, and the cords of it,for all the service thereof. Of Kehath was the family ofAmram, and the family of Izbar, and of Hebron, and Uzziel: these are thefamilies of Kehath, the numbers eight thousand six hundred, keeping the chargeof the sanctuary. The four families that spring from Kehath shall encamp by thesouth side of the tabernacle; the Rab shall be Elizaphan bar Uzziel, and theircharge, the ark, the table, the candelabrum, the altars, the vessels of the sanctuarywherewith they minister, and the veil, and that which pertaineth to itsservice. And the Amarkol set over the chiefs of the Levites shall be Elazar barAharon the priest, who inquireth by Uraya and Thumaya; and under his hand shallthey be appointed who keep the charge of the sanctuary. Of Merari,the families of Machli and Mushi, their number six thousand two hundred, andthe Rab Zeruel bar Abichael: they shall encamp by the tabernacle northward; andthat delivered to their charge shall be the boards of the tabernacle, its bars,pillars, and sockets, and all (that pertains to) the service thereof. Thepillars of the court also round about, their sockets, pins, and cords. But they who encamp before the tabernacle of ordinance eastward (shallbe) Mosheh and Aharon, and his sons; keeping charge of the sanctuary and ofIsrael; and the stranger who draweth near shall be slain by flaming fire frombefore the Lord. The sum of the Levites whom Mosheh and Aharon numbered by themouth of the Word of the Lord was twenty-two thousand. And the Lord said unto Mosheh, Number all the first-bonmales among the sons of Israel, from a month old and upward, and take thenumber of their names. And bring near the Levites before me--I am theLord--instead of all the firstborn among the sons of Israel, and all the cattleof the Levites instead of all the firstling cattle of the children of Israel.And Mosheh numbered, as the Lord commanded him, all the firstborn of the sonsof Israel: the sum of their number was twenty-two thousand two hundred andseventy-three. And theLord spake with Mosheh, saying: Bring near the Levites instead of every first-bornamong Israel, and the cattle of the Levites instead of their cattle, that theLevites may minister before me: I am the Lord. And for the redemption of thetwo hundred and seventy and three of the first-born of the Beni Israel,who are more (than the number of) the

Levites, thou shalt take of each fiveshekels by poll, in the shekel of the sanctuary shalt thou take, twenty mahinto the shekel. And thou shalt give the Shekel unto Aharon, and to his sons, asthe redemption of them who are more than they. Arid Mosheh took the redemption(money) of them who were above those who were released by the Levites, one thousandthree hundred and sixty-five shekels; and Mosheh gave the redemptionsilver to Aharon, and to his sons, according to the mouth of the Word of theLord, as the Lord commanded Mosheh.

IV. And theLord spake with Mosheh, saying: Take the account of the sons of Kehath fromamong the Beni Levi, from thirty years and upwards to fifty years, every onewho cometh by the band to do the work in the tabernacle of ordinance. This isthe service of the Beni Kehath, in the tabernacle of ordinance (with) the mostholy things. But whenever the camp is to be removed, Aharon and his sons shallenter, and unloose the veil that is spread, and cover up the Ark of theTestimony, and put over it the covering of hyacinthine skin, and overspread itwith a wrapper of twined work, and inset its staves. And over the table of thepresence bread they shall spread a wrapper of purple, and set upon it thevials, and the spoons, and the vases, [JERUSALEM. Vials,] and the libationcups; but the bread shall be upon it evermore. And they shall spread upon it awrapper of scarlet, and cover it with a covering of hyacinthine skin, and insetits staves. And they shall take a purple wrapper, and cover the candelabrumthat lighteth, and its lamps, its tongs, its snuff-dishes, and all thevessels of service by which they attend it. [JERUSALEM. Snuffers.] And theyshall put it and all its vessels in a covering of hyacinthine skin, and placeit upon a rest. [JERUSALEM. Upon a beam.] And upon the golden altar they shallspread a purple vest, and cover it with a covering of hyacinthine skin, andinset its staves. And they shall take all the vessels, of the service withwhich they minister in the sanctuary, and wrap them in a covering ofhyacinthine skins, and place it upon a beam. And they shall remove the cinders from the altar, and overspread itwith a covering of crimson. [JERUSALEM. And they shall take away from thealtar,] and put upon it all its vessels with which it is served, the cinder-holders,flesh-hooks, prongs, and basins, even all the vessels of the altar, andspread upon it a covering of hyacinthine skin, and inset its staves. And after Aharon and his sons have completed to cover the sanctuary,and all the vessels thereof, when the camp is to go forward, then the sons ofKehath may enter in to carry: but they shall not touch any holy thing, lestthey die by the flaming fire. This is the burden of the sons of Kehath in thetabernacle of ordinance. And that delivered to Elazar bar Aharon the priestshall be the oil for the light, the aromatic incense, the perpetual mincha, theoil of anointing, and the custody of all the tabernacle, and whatever is in itin the sanctuary and its vessels. And the Lord spake withMosheh, saying: Thou shalt not give occasion for the tribe of the family ofKehath to perish among the Levites. But this appointment make thou for them,that they may live the life of the just, and die not by the flaming fire; theyshall turn away their eyes from the Most Holy Place at the time they approachthither. Aharon and his sons shall enter, and appoint them man by man to hisservice and his burden. But they shall not go in to gaze, when the priests goin to cover the vessels of the sanctuary, that they die not by the flamingfire. [JERUSALEM. And the Levites shall not go in to gaze when the priestscover the vessels of the holy house, lest they die.] [1]Amarkol. See Glossary

[1] The sameform of words is given with each tribe; in the remaining ones I have omittedthe preamble, and rendered the numbers only

[1] <l >Amarkol. See Glossary

[2] <l > The same form of words is given witheach tribe; in the remaining ones I have omitted the preamble, and rendered thenumbers only

Chapter 38

E- Num_30:1-16; Num_31:1-54; Num_32:1-42

Pgs. 449-459

Ch, 30-32

SECTION XLII

MATTOTH. AND Mosheh spake with the chiefs of the Tribes of the Beni Israel,saying: This is the Word which the Lordhath spoken, saying: A man, a son of thirteen when he shall have vowed a vowbefore the Lord, or have sworn an oath, saying, I will withhold from such athing which is permitted to me, shall not be allowed to relax his word (at hisown will): nevertheless, the house of judgment (beth dina) can absolve him; butif they absolve him not, whatsoever hath gone out of his mouth he shallperform. And afemale who hath not passed twelve years when she hath vowed a vow before theLord, and hath bound herself in her father's house until her thirteenth year;and her father hear her vow, and whatever bond she hath bound upon her soul,and her father be acquiescent, and speak not to her; then every vow and everybond which she hath bound upon her soul shall be confirmed. But if her fatherprohibit her on the day that he heareth, or, not being prepared to confirm,annulleth after he hath heard, (then) no vow or bond that she hath bound uponher soul shall be confirmed; but is remitted and forgiven her before the Lord,because her father hath made her free from the authority of the vow, (or, nullifiedto her the power of the vow.) And if when she hath been taken by a husband avow be upon her, or her lips have expressed that which is binding upon her soulwhile in her father's house, and her father had not absolved her while unmarried,then, when she hath been married, it shall be confirmed. But if after she ismarried she make a vow, and her husband hear it, and on the day that he hearethit he is minded to confirm it, and is silent to her, then the vow and the bondwhich she hath bound upon her soul shall be ratified. But if her husbandprohibit her on the day that he heareth, then the vow which is upon her, andthe utterance of her lips which bound her soul, are remitted and forgiven her.Yet the vow of a widow, or a divorced, whatever hath bound her soul, shall beconfirmed upon her. But if, while she was in her husband's house, or while shehad not attained to marriage years, she had vowed, or bound her soul with thebond of an oath which her husband had heard of, and had neither spoken norprohibited her, or had died before she was married, then all her vows shall beconfirmed, and all the obligations with which she had bound her soul beratified, and her father shall have no power to absolve her. But if her husbandreleased her [JERUSALEM. Her husband released her] on the day that he heard,then, whatever her lips had pronounced to be a vow, or a bond upon her soul,shall not be confirmed; and if her husband had annulled them, [JERUSALEM. Herhusband had released them,] and she, not knowing, had performed, it shall beforgiven her before the Lord. Every vow, every oath-bond to chasten thesoul, her husband may ratify or annul. But if her husband was silent andconsented when he heard from one day to the next, then all her vows and all thebonds upon her are ratified; by his silence he hath confirmed them; for be wassilent to her on the day, and consented, and absolved her not on the day thathe heard. But if, absolving, he would absolve her one day after he had heard,there is no force in the absolution; and if he then

nullify the word, herhusband or her father shall bear her sin. These are the publications of thestatutes which the Lord commanded Mosheh (on these matters) between a man andhis wife, and a father and his daughter in the day of her youth in her father'shouse; [JERUSALEM. In the time of her youth in her father's house;] but not inthe time of her youth, and she be in the house of her husband.

XXXI. And theLord spake with Mosheh, saying: Take retribution for the children of Israelfrom the Midianites; and afterward thou shalt be gathered to thy people. AndMoses spake with the people, saying: Arm of you men, [JERUSALEM. Arm of you,]for the host to make war against Midian, to give the people of the Lordavengement upon Midian; a thousand of each tribe of all the tribes of Israelsend ye to the war. And of the thousands of Israel fit men were chosen who gaveup themselves, a thousand of a tribe, twelve thousand, armed for the war. AndMosheh sent them, a thousand of each tribe to the war, them and Phinehas barElazar the priest unto the war, with the Uraia and Thummaia consecrated toinquire for them, and the Jubilee trumpets in his hand for assembling,encamping, and ordering forward the host of Israel. And they warred againstMidian, circumventing them from three corners, as the Lord had instructed Mosheh,and they killed every male; and they slew the kings of the Midianites with theslain of their armies, Evi, Rekem, Zur, who is Balak, and Hur and Reba, fivekings of Midian; and Bileam bar Beor they killed with the sword. And it waswhen Bileam the guilty saw Phinehas the priest pursuing him, he made use of hismagical arts, (lit., made words of enchantment,) and flew in the air of theheavens; but Phinehas forthwith pronounced the Great and Holy Name, and flewafter him, and seized him by his head, and bringing him down drew the sword,and sought to kill him; but he opened his mouth with words of deprecation, and saidto Phinehas: If thou wilt spare my life, I swear to thee that all the days Ilive I will not curse thy people. He answered him, and said: Art thou not Labanthe Amarite who didst seek to destroy Jakob our father, who wentest down intoMizraim, to destroy his children, and, after they had come out of Mizraim,didst send the wicked Amalek against them; and hast thou not now been sent tocurse them? But after thou hadst seen that thy works did not prosper, and thatthe Word of the Lord would not hear thee, thou didst give the evil counsel toBalak to set his daughters in the way to make them go wrong, when there fell ofthem twentyfour thousand. Therefore, it cannot be that thy life may be spared;and at once he drew the sword and slew him. And the sonsof Israel led captive the wives of the Midianites, their children, theircattle, and all their flocks, and destroyed all their goods; and all theirtowns, the houses, of their rulers, and the high places of their houses ofworship, they burned with fire; but they took all the spoil and the prey bothof men and beasts, and brought to Mosheh, Elazar the priest, and all the congregationof Israel, the captives, the prey, and the spoils, at the camp in the fields ofMoab, by the Jordan, near Jericho. And Moshehand Elazar the priest, with all the heads of the congregation, went forth tomeet them without the camp. But Mosheh was angry with the leaders appointedover the host, the chiefs of thousands and of hundreds who came from the warwith the host; and Mosheh said to them, Why have you spared all the women?These are they who caused the offence of the sons of Israel, by the counsel ofBileam, to do wrongly before the Lord in the matter of Peor, so that pestilencecame upon the congregation of the Lord. Now, therefore, slay every male amongthe children, and every woman who hath known a man; but every female child youshall stand before the Crown of Holiness, (the priest's tiara,) and look uponher: she who is not a virgin will be pallid in the face, but she who is avirgin child will blush in the face, like fire; them you shall spare. But asfor you, abide without the camp seven days; whoever hath slain a man, ortouched the dead, you shall sprinkle on

the third; and on the seventh day bothyou and your captives, and every garment, and whatever is made of skin, goats'hair, horn, or bone, and every vessel of wood, you shall sprinkle. And Elazar the priest said to the men of the host who had returned fromthe war: This is the manifestation of the decree of the law which the Lord hathcommanded to Mosheh. Nevertheless, these (articles) without their rust, thegold, silver, brass, iron, tin, and lead, [JERUSALEM. Tin and lead,] theirvessels, but not the unformed and simple (metals), every thing whose nature itis to abide the fire, of the pans, pots, spits, and gridirons, you shall maketo pass through fire to purify them, and afterward (sprinkle them) with watersuch as is used to purify the unclean; but whatever will not abide the firecoverlids, cups flagons, and utensils, you shall make to pass through fortysata of water; and you shall wash your raiment on the seventh day to be clean,and afterwards come into the camp. And theLord spake with Mosheh saying: Take the sum of the prey of the captives, bothof man and beast, and take their amount, thou and Elazar the priest, and thechiefs of the fathers of the congregation; and divide the spoil between the menof war who took the spoil in the conflict of battle, having gone forth with thehost, and between all the congregation; and separate that which is to be givenup to the Name of the Lord by the men of war who went forth with the host: onewoman out of five hundred; so, likewise, of oxen, asses, and sheep. From theirhalf, the portion of the men of war, shalt thou take them, and give to Elazarthe priest, as a separation unto the Name of the Lord; but of the half (fallingto) the children of Israel thou shalt take one out of fifty of the women, andof the oxen, the asses, and of all the cattle, and give them to the Levites whokeep charge of the Lord's tabernacle; and Mosheh and Elazar the priest did asthe Lord commanded Mosheh. And the amount of the prey,the rest of the spoil which had been taken by the people who went forth in thehost,-the number of the sheep was six hundred and seventy-fivethousand; oxen, seventy-two thousand; asses, sixty-one thousand;persons, the women who had not known man, all the persons thirty-twothousand. And the half of the portion for the men who had gone to the war, thenumber of the sheep was three hundred and thirty-seven thousand fivehundred; and the amount of that brought up for the Name of the Lord was of sheepsix hundred and seventy-five; oxen thirty-six thousand, those forthe Name of the Lord seventy-two; asses thirty thousand five hundred, forthe Name of the Lord sixty-one; persons sixteen thousand, for the Name ofthe Lord thirty-two. And Mosheh gave the number separated to the Name ofthe Lord unto Elazar the priest, as the Lord commanded Mosheh. And the halfpart for the children of Israel which Mosheh divided from the men's who wentforth to the war, the amount was three hundred and thirty-seven thousandfive hundred sheep, thirty-six thousand oxen, thirty thousand fivehundred asses, and sixteen thousand women. And Mosheh took from the half partfor the children of Israel of that which bad been captured, one out of fifty,whether of man or beast, and gave it to the Levites who kept charge of thetabernacle of the Lord, as the Lord commanded Mosheh. And theofficers who had been appointed over the thousands of the host, the captains ofthousands and of hundreds, drew near to Mosheh, and they said to Mosheh, Thyservants have taken the account of the men of war who have been with us, andnot any of them are wanting. And we have brought a gift unto the Name of theLord, forasmuch as the Lord hath delivered the Midianites into our hands, andwe have been able to subdue their land and their cities. And we entered intotheir chambers, and there saw their daughters, fair, tender, and delicate; andevery man who found on them jewels of gold, loosened the coronets from theirheads, the earrings from their ears, the necklaces from their necks, thebracelets from their arms, the rings from their fingers, and the brooches fromtheir bosoms;-but in all this we abstained from lifting our eyes

uponthemselves, or gazing on one of them, lest we should sin with any one of them,and die the death which the wicked die in the world to come. And may this behad in memorial for us in the day of the great judgment, to make propitiationfor our souls before the Lord. [JERUSALEM. And we have brought the oblation ofthe Lord. When we entered into the houses of the Midianite kings, and intotheir sleeping-chambers, and saw there the fair and delicate daughters ofthe Midianite kings, we took from their beads their golden coronets, theearrings from their ears, the rings from their fingers, the bracelets fromtheir arms, and the jewels from their bosoms; yet, Mosheh our master! far wasit from us,-not one of us was united with any one of them, neither willhe be companion with her in Gehinnom. In the world to come may it stand to us,in the day of the great judgment, to propitiate for our souls before the Lord.]

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

XXXII. Now the sons of Reuben and of Gad possessed much cattle,exceeding much: and they surveyed the land of Mikvar and of Gilead, and,behold, it was a region suitable for cattle folds. [JERUSALEM. And they saw theland of Mikvar and of Gilead, and, behold, it was a place of wealth.] And thesons of Gad and Reuben came and spoke to Mosheh, Elazar, and the princes of thecongregation, saying: Makelta, Madbeshta, Mikvar, Beth Nimre, Beth Hoshbane,Maalath Meda, Shiran, Beth Kebureth, de Moshe, and Behon, [JERUSALEM. Makalta,Madbeshta, Mikvar, Beth Nimrin, Heshbon, Elhala, Shebam, Nebo, and Behan,] theland which the Lord hath subdued, and whose inhabitants he hath smitten beforethe congregation of Israel, is a land suitable for cattle, and thy servantshave cattle. [JERUSALEM. Wealth.] They said therefore, If we have found gracebefore thee, let this land be given to thy servants for a possession, and letus not pass over Jordan. But Moshehsaid to the sons of Gad and Reuben, Shall your brethren go to the war, and yousit down here? And why should you enfeeble [JERUSALEM. And why do you break]the will of the sons of Israel from going over to the land which the Lord hathgiven to them? So did your fathers when I sent them from Rekem Giah to surveythe land: they went up to the brook of Ethkela, and saw the land, [JERUSALEM.They went unto Segola, and saw the land,] but enfeebled the will of Israel’sheart, that they would not enter into the land which the Lord had given tothem. And the anger of the Lord was that day moved, and He sware, saying Ifthese men who came out of Mizraim from twenty years old and up ard shall seethe land which I covenanted to Abraham, Izhak, and Jakob, because they have notfully (walked) according to My fear; except Kaleb bar Jephunneh the Kenezite,and Jehoshua bar Nun, for they have fully (walked) after the fear of the Lord.And the anger of the Lord was moved against Israel, and He made them wander inthe wilderness forty years, until all that generation which did evil before theLord have been consumed. And, behold, you are risen up after your fathers,disciples of wicked men, to increase yet the anger of the Lord against Israel.[JERUSALEM. You have multiplied the men of sin yet to increase the strength ofHis displeasure.] For if you go back from fearing Him, He will still make themabide in the wilderness, and so will you destroy all this people.

Andthey drew near to him, and said, We will build sheepfolds for our flocks, andtowns for our families; but we will go armed among the sons of Israel until wehave brought them into their place: but our families shall dwell in townsdefended against the inhabitants of the land. [JERUSALEM. In cities fortifiedagainst the (former) masters of the land.] We will not return to our homesuntil the sons of Israel possess every one his inheritance. For we will notinherit with them over the Jordan and beyond; for our inheritance cometh to usbeyond Jordan eastward.

AndMosheh said to them, If you will perform this thing; if you will go forth armedbefore the people of the Lord to the war, if some of you armed will pass overJordan before the Lord’s people to go on with the war until He hath driven outthe enemy before Him, and the land be subdued before the people of the Lord, thenafterwards you shall return, and be acquitted before the Lord and by Israel;and this land shall be yours for an inheritance before the Lord. But if you willnot perform this, behold, ye will have sinned before the Lord your God, andknow that your sin will meet you. Build (then) cities for your little ones andfolds for your sheep, and do that which hath proceeded from your mouth.[JERUSALEM. Build cities for your little ones and folds for your sheep, and dothat which hath come out of your mouth.] And the sons of Gad and Reuben spake to Mosheh with one consent,saying, Thy servants will do whatever my lord hath commanded: our children,wives, flocks, and all our cattle shall be here in the cities of Gilead; butthy servants will go over, every one armed for the host, before the people of theLord to the war, as my lord hath said. And Mosheh commanded concerning them Elazar the priest, and Jehoshuabar Nun, and the heads of the tribes of the Beni Israel, and said to them: Ifthe sons of Gad and of Reuben go over the Jordan with you, every one armed forthe war, before the people of the Lord, and the land be subdued before you,then shall you give to them the land of Gilead for a possession. But if theywill not pass over armed with you, then they shall receive an inheritance amongyou in the land of Kenaan. But the sons of Gad and Reuben answered and said:Whatsoever the Lord hath spoken to thy servants so will we do. We will go overarmed before the Lord’s people into the land of Kenaan, that our inheritancemay be on this side the Jordan. And Mosheh gave to them, the sons of Gad and of Reuben, and to the halftribe of Menasheh bar Joseph, the kingdom. of Sihon king of the Amoraee, andthe kingdom of Og king of Mathnan, the land with its cities by the limits ofthe cities of the land round about. And the sons of Gad built (rebuilt)Madbashta and Maklalta and Lechaiath, [JERUSALEM. And the sons of Gad builtDebeshta, and Maklalta, and Lechaiath,] and Maklelath, Shophena, and MikvarGeramatha, [JERUSALEM. And Maklalta of Shophan, and Makvar, and Jegbeha,] andthe strong city of Beth Nimrin, and Beth Haran, fenced cities (with) folds forsheep. And the sons of Reuben built (rebuilt) Beth Heshbon and Mahalath Mera,and the city of the two streets paved with marble which is Beresha, and theplace of the sepulchre of Mosheh, and (rebuilt) the city of Balak, destroyingout of it the idol of Peor, in the house of his high places, and the city whosewalls surrounded it, inscribed with the names of his heroes, and Shiran. Andafter they had built them they called their names after the names of the menwho had built them. And the sons of Makir bar Menasheh went to Gilead and subdued it, anddrave out the Amoraee who were therein. And Mosheh gave Gilead to Makir barMenasheh, and he dwelt in it. And Jair bar Menasheh went and subdued theirvillages, and called them the villages of Jair. And Nobach went and subduedKenath and its villages, and called it Nobach, after his own name.

E- Num_33:1-56; Num_34:1-29; Num_35:1-34; Num_36:1-13

Pgs. 459-471

Ch. 33-36

SECTIONXLIII. MASEY.

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

They departed from Pelusin in the mouth of Nisan, on the fifteenth dayof the month; after they had eaten the sacrifice of the Pascha did the childrenof Israel go forth, with uncovered head, in sight of all the Mizraee.[JERUSALEM. And they went out from Pelusin in the first month.] And the Mizraeeburied those whom the Lord had killed among them, even all the first-born;and upon their idols did the Word of the Lord do judgments; their molten idolswere dissolved, their idols of stone were mutilated, their idols of earthenwarebroken in pieces, their wooden idols turned to ashes, and their cattle godswere slain with death. And the sonsof Israel went forth from Pelusin, and encamped in Sukkoth, a place where theywere protected by seven glorious clouds. And they removed from Sukkoth, andencamped in Etham, on the side of the wilderness. They removed from Etham, andreturned unto Pumey Hiratha, which lie in front of the idol of Zephon, andencamped before Migdol. [JERUSALEM. And removing from Etham. they returned tothe caravansaries of Hiratha, which are in front of the idols.] Arid from thecaravansaries of Hiratha they removed, and passed through the midst of the sea,and went upon the shore of the sea, collecting onyx stones and pearls.Afterwards they proceeded three days' journey in the wilderness of Etham, andencamped in Marah. Lind they removed from Marah, and came to Elim; in Elim weretwelve fountains of water for the twelve tribes, and seventy palm trees,answering to the seventy sages; and they encamped there by the waters.[JERUSALEM And they removed from Marah and came to Elim: in Elim were twelvefountains of water, answering to the twelve tribes of Israel, and seventy palmtrees, answering to the seventy elders of the Sanhedrin of Israel; and theyencamped there.] And they removed from Elim, and camped on the banks of the Seaof Suph; and they removed from the banks of the sea, and encamped in thewilderness of Sin; thence[1] <l > to Dopheka, Kerak Takiph (the strongtower), Rephidim, where, because their hands were (raphin) neglectful of the words of the law, there was nowater for the people to drink; thence to the Graves of those who desired flesh;thence to Hazeroth, where Miriam the prophetess was struck, with leprosy;thence to Rithema, the place of many juniper trees; thence to Rumana, whosefruit is hard;[2] <l > thence to Libnah, whose borders arebuilt of bricks (Iibnetha); thenceto Beth Rissa; thence to Kebelath, where Korach and his companions bandedtogether against Mosheh and Aharon; thence to the mountain whose fruit is good;thence to Harada, where they were confounded by the evil plague; thence toMakheloth, the place of congregation; thence to the lower Makheloth; thence toTharach, and Muka, whose waters were sweet; thence to Hasmona; thence

toMeredotha, the place of rebellion (or chastisement); thence to Bere-Haktha,Gudgad, at the Rocks, Jotebath, a good and quiet place; thence to the Fords;thence to Tarnegolla, the tower of the cock; thence to the wilderness of Zin;at the Iron Mount, which is Rekem; thence to Mount Umano, on the borders of theLand of Edom. And Aharon the priest went up to Mount Umano by the Word of theLord, and died there, in the fortieth year from the going out of the childrenof Israel from Mizraim, in the fifth month, on the first of the month. AndAharon was one hundred and twenty-three years old when he died on MountUmano.

AndAmalek the wicked, who was combined with the Kenaanites, and reigned in Arad,-thehouse of his abode was in the land of the south,-heard that the sons ofIsrael were coming to wage war against them, and utterly to destroy theircities.

Andthey removed from Mount Umano, and encamped in Zalmona, a place of thorns, andnarrow (or squalid), in the land of the Edomaee; and there the soul of thepeople was distressed on account of the way; thence to Punon, where the Lordsent burning serpents among them, and their cry went up to heaven. And theyremoved to Oboth; thence to the passage of the Fords, on the border of theMoabaee; thence to Dibon, the place of fortune;[3] <l > thence to AlmonDiblathaimah, where the well was hidden from them, because they had forsakenthe words of the law, which are as delicious as figs (diblatha); thence to the Mount Ibraee, in front of the placeof the burial of Mosheh; thence they removed and encamped in the fields ofMoab, by Jordan, near Jericho; and they encamped by the Jordan, fromBethjeshimon unto the plain of Sillan in the fields of Moab. And theLord spake with Mosheh, in the fields of Moab, at the Jordan, by Jericho,saying: Speak with the sons of Israel, and say to them: When you have passedover the Jordan into the land of Kenaan, you shall drive out all theinhabitants of the country from beforeyou, and lay waste all the houses of their worship, destroy all their moltenimages, and overthrow all their high places. [JERUSALEM. You shall destroy allthe inhabitants of the land from before you, make an end of all their idols,break their molten images, and overthrow all their high places.] And you shalldrive out the inhabitants of the land, and dwell therein, for I have given youthe land to possess it. And you shall inherit the land by lots, according toyour families; to the tribe whose people are many you shall enlarge, and to thetribe whose people are few, you shall diminish. According to the place whereone’s lot falleth, there shall his place be; you shall inherit by the tribes ofyour fathers.

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

XXXIV. And the Lord spake with Mosheh, saying: Command the sons ofIsrael, and say to them: When you have entered into the land of Kenaan, thisshall be the land that shall be divided to you for an inheritance, the land ofKenaan by its limits. Your south border (shall be) from the Wilderness ofPalms, by the iron mountain, at the confines of Edom, even the south border atthe extremities of the Sea of Salt, eastward. And your border shall turn fromthe south to the ascent of Akrabbith, and pass on to the palms of the mountainof iron, and the going forth thereof shall be southward of Rekem Giah, andshall go onward to the tower of Adar, and pass over to Kesam. And the bordershall wind round from Kesam unto Nilos, of the Mizraee, and its outgoings shallbe to the west. And for thewestern border you shall have the Great Ocean Sea; its limits are the waters of

the beginning[4] <l > withthe waters of old which are in its depth; its capes and havens, its creeks andits cities, its islands and ports, its ships and its recesses:[5] <l > thisshall be your border westward.

Andthis shall be your northern border;-from the Great Sea you shall appointto you unto Mount Umanis.[6] <l > From Mount Umanis you shall appointto you (a line) as thou goest up to the entrance of Tebaria, and the outgoingsof the border at its two sides, unto Kadkor Of Bar Zahama, and to Kadkol of BarSanigora, and Divakinos and Tarnegola unto Kesarin, where thou goest up toAbelas of Cilicia. And the border shall go on unto Keren Zekutha, and to GibraHatmona, and its outgoings shall be at Keria Bethsekel, and to the midst of thegreat court (darela rabtha), which is atMizeha, between the towers of Hinvetha and Darmeshek: this shall be yournorthern limit. And you shallappoint your eastern border from the of Hinvetba unto Apamea; and the bordershall descend from Apamea to Dophne, eastward of Hinvetha; thence the bordershall go down to the cavern of Panias, and from the cavern of Panias to themountain of snow, and from the mountain of snow to Henan, and from Henan theborder shall go down and encompass the plain of the river of Arnon, and arriveat the wilderness and the palms of the mountain of iron, take in the Waters ofContention, and rest at Ginesar, a city of the kings of the Edomites, theinheritance of the tribes of Reuben and Gad, and the half tribe of Menasheh;and the border shall descend and encompass the Sea of Genesar on the east.

[JERUSALEM. And your border shall be southward, from the wilderness of Rekem,over against the frontier of the Edomaee, and southward shall it be to you untothe extremity of the Sea of Salt, eastward. And your South border shall goround from the ascent of Akrabim, which passeth over by the mountain of iron,and its outgoings shall be from the south unto Rekem Giah, and proceed to thebuildings of the threshing floors, and pass on to Kesam. And the border shallwind round from Kesam unto Nilos Mizraim,[7] <l > and the going out ofit shall be at the sea. And the (west) border shall be the Great Ocean Sea; its isles, ports,and ships, with the ancient waters that are in it, the waters of the beginning;this shall be your western border. And thisshall be your northern limit: from the Great Sea you shall appoint to you untoMount Manos. From Mount Manos you shall extend to the entrance of Antiochia,and the outgoing shall be unto Abelas of the Cilicians; and the border shall goto Zapherin, and its outgoing be at the dwellings of Hainutha, unto Apamea,unto Dopline, east of Hainutha, and shall descend and come down upon the Sea ofGinesar at the west.] And the border shall descend to the Jordan, and itsoutgoing be at the Sea of Salt. Rekem Giah on the south, Mount Umanos on thenorth, the Great Sea on the west, the Sea of Salt on the east,-this shallbe your country, the Land of Israel, by the extent of its borders round about.[JERUSALEM. And it shall descend to Jordan, and have its outgoings at the Seaof Salt. This shall be your land by its limits round about.] And Moshehcommanded the sons of Israel, saying: This is the land which you are to inheritby lot, which the Lord hath commanded to give to the nine tribes and the halftribe. For the tribe of the children of Reuben, according to the house of theirfathers, and tribe of Gad, and the half tribe of Menasheh have received theirinheritance beyond the Jordan on the eastern side. [JERUSALEM. The two tribesand the half tribe have received their inheritance beyond Jordan-Jerichofirst. Their border goeth forth on the east from the plain of the Salt Sea toKinnereth, the city of the kingdom of the Amorites, and thence to the mountainof snow, and to Hamatha of Lebanon; thence to Hoba, on the northern side ofHainutha, of Damasek, and from Hoba to Divakinos, at the snowy mount ofKisarion, eastward of (the town of) Dan, on the west, and from

thence to theGreat River, the river Phrat, upon which is the order of the victories of thewars of the Lord, which are to be wrought there. And from the Great River, thePhrat, their border goeth forth to the cities of Zavatha, beyond all the Tarkon(Trechonites), unto Zimra, the royal house of Sihon, king of the Amoraee, andthe royal house of Og, king of Mathnan, going to Raphiach and to Shokmezai,until thou comest to the shore of the Salt Sea. This is the portion of the twotribes and the half tribe.] And the Lord spake with Mosheh, saying: These are the names of themen who shall make to you the inheritance of the land: Elazar the priest, andJehoshua bar Nun, and one prince from each of the tribes you shall choose togive you the inheritance of the land. And these are the names of the men. Ofthe tribe of Jehudah, Kaleb barJephunneh; for Shemeon, Shemuelbar Ammihud; Benjamin, Elidad barKiselon; Dan, Buki bar Jageli; Joseph,J1enasheh,Haniel bar Ephod; Ephraim, Kemuel bar Shipbtan; Zebulon, Elizaphan bar Parnak; Issakar, Paltiel bar Azan; Asher, Abihud bar Shelomi; Naphtali, Pedahael bar Ammihud. These are they whom the Lordcommanded to divide the inheritance of the land of Kenaan to the children ofIsrael.

XXXV. Andthe Lord spake with Mosheh in the plains of Moab, by Jordan-Jericho,saying: Command the sons of Israel that they give to the Levites from theirinheritance cities to dwell in, and suburbs (open spaces) to the cities roundabout shall you give to the Levites. [JERUSALEM. And suburbs to the citiesround about them shall you give to the Levites.] And the cities shall be forthem to dwell in, and the suburbs for their cattle, their property, and alltheir needful things. But of the cities which you give to the Levites thesuburbs round the city shalt be one thousand cubits without the city roundabout. [JERUSALEM. But the suburbs.] And you shall measure outside the city, onthe east side, two thousand cubits; on the South two thousatid, on the west twothousand, and on the north two thousand cubits, with the city in the midst;these shall be to you the suburbs of the cities. And of the cities you give tothe Levites, six shall be for refuges to manslayers, that the manslayer mayescape thither. Beside these you shall give them forty-two other cities.All the cities that you give to the Levites shall be fortyeiaht cities withtheir suburbs. But when you give the cities from the inheritance of the BeniIsrael, from the tribe wbose people are many you shall give many, and from thetribe whose people are few you shall diminish; every one shall give of hiscities to the Levites, according to the inheritance he possesses. And the Lordspake with Mosheh, saying: Speak with the sons of Israel, and say to them, Whenyou have passed over Jordan unto the land of Kenaan, you shall provide youcities with streets and houses of living (boarding houses), cities of refuge shallthey be to you, that thither the maiislayer may flee who hath killed a maninadvertently. And they shall be to you for cities of refuge for the manslayerfrom the avenger of blood, that the man may not be put to death till he shallhave stood before the congregation for judgment. And these cities which yougiveshall be six cities of refuge for the manslayer; three you shall appoint beyondJordan, and three in the land of Kenaan; cities of refuge shall they be. Forthe sons of Israel and the sojourners among you shall be these six cities ofrefuge, that thither whoever hath killed a man through ignorance may flee. But if he smotehim with an instrument of iron and killed him, he is a murderer; and themurderer shall be surely put to death. Or if, filling his hand with a stonelarge enough to kill any one, he struck him, and killed him, he is a murderer,and the murderer dying shall die. Or if, filling his hand with an instrument ofwood sufficient to kill any one, he struck him, and killed him, he is amurderer; the murderer shall be put to death. The avenger of blood may himselfkill the manslayer, if he meet him outside of these cities; he may kill him injudgment. But if(the manslayer) had assaulted in enmity and intentionally with a club or staff,or thrown stones upon him with purpose of heart, and killed him; or cherishingenmity had struck him with his hand

and killed him; he is a murderer; dying heshall die. The avenger of blood may slay the homicide when he hath beencondemned. But if in ignorance, without keeping of malice, he let any thingfall upon him, having no intention to kill; or if without intention he let astone sufficient to kill any one, or any other thing, fall upon him, and killhim, without having hated, or purposed to do him harm, then the congregationshall judge between him who had smitten him, and the avenger of blood,according to these judgments; and the congregation shall release the manslayerfrom the hand of the avenger of blood, and make him return to his city ofrefuge whither he had fled; and he shall dwell there until the time that thehigh priest die, whom the multitude (sagia)had anointed with the oil of anointing;-because he did not pray on theDay of Atonement in the Holy of Holies concerning the three greattransgressions, that the people of the house of Israel might not be smitten forstrange worship, or impure connexions, or the shedding of innocent blood, whenit was in his power to obviate them by his prayer, and he prayed not, thereforehath he been condemned to die in that year. But if, while the high priest is yet alive, the manslayer goeth outindeed from the bounds, of his city of refuge whither he had fled, and theavenger of blood find him without the bounds of his city of refuge, he may killthe manslayer, without being guilty of death, for he should have abode in hiscity of refuge until the death of the high priest; but after the high priest isdead he may return to the land of his inheritance. And theseindications shall be to you a decree of judgment for your generations in allyour dwellings: Whosoever killeth a man, according to the word of witnesses fitto give testimony against him, the avenger of blood, or the house of judgment,shall put him to death. But one witness only shall not testify against a man toput him to death. You may not take a ransom for the release of a murderer whois guilty of death, for dying he shall die. Neither may you take ransom for himwho hath fled to his city of refuge, so as that he may return to dwell in theland before the time of the high priest's decease. Nor contaminate ye the landin which you are, because innocent blood which hath not been avenged willoverflow the land, and there is no atonement made for the land upon whichinnocent blood hath been shed, but by the shedding of the blood of him who shed it. Therefore defile not the land in which youare; for My Shekinah dwelleth in the midst of it; for I am the Lord whoseShekinah dwelleth among the children of Israel.

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

ThenMosheh commanded the children of Israel by the Word of the Lord, saying: Thetribe of the Beni Joseph have said well. This is the thing which the Lord hathcornmanded,-not for the generations that shall arise after the divisionof the land, but for the daughters of Zelophehad, saying: They may be the wivesof them who are proper in their eyes, only such must be of the families oftheir father's tribe. That the inheritance of the children of Israel may notpass about from one tribe to another: for the children of Israel shall everyone keep to the inheritance of their

father’s tribe. (Verses 9 and 10 arewanting.) As the Lord commanded Mosheh, so did the daughters of Zelophehad; andMahalah, Thirzah, Hogelab, Milchah and Nohah, the daughters of Zelophehad,became wives of sons of their kindred; of the family of the children ofMenasheh bar Joseph were they wives, and their inheritance was with the tribeof their father’s family.

These are thecommandments and orders of judgmengts which the Lord commanded the children ofIsrael, by Mosheh, in the plains of Moab by the Jordan near Jericho.

END OF THE PALESTINIAN TARGUM ON THE SEPHER BEMIDBAR.

[1] The expression "and they removedfrom" such a place occurs in the recital of all these stages. I havehenceforward omitted it, and given only the place of each encampment insuccession.

[1] From rimmon, "a pomegranante." (?) [1] BethMazala, "the house of the planet."

[1] Or,"the creation."

[1] Or ,"interior."

[1] This nameis here given to Mount Lebanon.

[1] Not the Nile, but a small river fallinginto the Mediterranean, a little below Gaza. Compare Joshua xv. 47.

[1] <l > The expression "and they removedfrom" such a place occurs in the recital of all these stages. I havehenceforward omitted it, and given only the place of each encampment insuccession.

[2] <l > From rimmon, "a pomegranante." (?) [3] <l > Beth Mazala, "the house of theplanet."

[4] <l > Or, "the creation [5] <l > Or , "interior."

[6] <l > This name is here given to MountLebanon.

[7] <l > Not the Nile, but a small riverfalling into the Mediterranean, a little below Gaza. Compare Joshua xv. 47.

E- Num_4:1-49; Num_5:1-31; Num_6:1-27; Num_7:1-89

Pgs. 351-362

Ch. 4-7

SECTIONXXXV.

NASA. AND theLord spake with Mosheh, saying: Take the account of the Beni Gershon also, fromthirty years to fifty years, of all who come by bands to do the work of thetabernacle of ordinance. And this is the service of the family of Gershon, toserve and to carry. They shall carry the curtains of the tabernacle, thetabernacle of ordinance, its covering, and the hyacinth covering which is uponit above; and the hanging of the gate of the tabernacle of ordinance; and thecurtains of the court, and the hanging for the gate of the court which is bythe tabernacle round about, and their cords and all the vessels of theirservice, and all that is delivered to them to serve with. Upon the word ofAharon and his sons shall be all the service of the Beni Gershon, for all theirburdens and service, and of their whole work shalt thou ordain the charge uponthem. This is the ministry of the family of the Beni Gershon, in the tabernacleof ordinance; and the care of them shall be in the hand of Ithamar bar Aharonthe priest. The sonsof Merari shalt thou number, from thirty years to fifty years, everyone whocometh with the band to minister in the work of the tabernacle of ordinance.And this shall be the charge of the burdens of all their service in thetabernacle of ordinance, the boards of the tabernacle, its bars, pillars, andbases; the pillars of the court also round about, their pins and their cords,with all the instruments of their whole service, and all those of the charge oftheir burdens, thou shalt number by their names. This is the work of the familyof Merari, according to all their service in the tabernacle of ordinance, underthe hand of Ithamar bar Aharon the priest. And Mosheh arid Aharon numbered the sons of Kehath by their families,and by the house of their fathers, from thirty years to fifty years; every onewho came with the band to serve in the tabernacle of ordinance; and the sums ofthem were two thousand seven hundred and fifty. These are the numbers of thefamily of Kehath, of all who ministered in the tabernacle of ordinance; whomMosheh and Aharon numbered upon the mouth of the Word of the Lord by Mosheh. The numbers of the Beni Gershon, after the families of their father'shouse from thirty years to fifty years, every one who who came with the band toserve in the tabernacle of ordinance; the sums of them were two thousand sixhundred and thirty. These are the numbers of the Beni Gershon, of all whoministered in the tabernacle of ordinance, whom Mosheh arid Aharon numberedupon the mouth of the Word of the Lord by Mosheh. And the numbers of the Beni Merari, by the families of their father'shouse, from thirty to fifty years, every one who came with the band to theservice of the tabernacle of ordinance, were three thousand two hundred. Theseare the numbers of the Beni Merari, whom Mosheh and Aharon numbered upon themouth of the Word of the Lord by Mosheh.

Thewhole sum of the Levites whom Mosheh arid Aharon and the princes of Israelnumbered, from thirty to fifty years, all coming by bands to fulfil the chargeand service of the porterage of the tabernacle of ordinance, was eight thousandfive hundred arid eighty. By the mouth of the Word of

the Lord were theynumbered by Mosheh, every man according to his service and burden; and thenumbering of them was as the Lord commanded Mosheh.

V. And the Lord spake with Mosheh, saying: Command the sons of Israelto send away from the camp every one who is leprous, or who hath an issue, oris unclean by having defiled himself (by touching) the dead. From a male to afemale thou shalt send them away, and separate them without the camp, that theymay not defile their tents; for the Shekinah of My Holiness dwelleth among you.And the sons of Israel did so, and sent them away from the camp; as the Lordhad commanded Mosheh, so did the sons of Israel. And the Lord spake with Mosheh, saying: Say to the children of Israel:A man or a woman who committeth any human sin, in acting perversely before theLord, and hath become guilty; they shall make confession of their sins whichthey have committed. If he hath extorted money from his neighbour, he shallrestore (the amount of) his sin in the principal thereof, and add to it a fifthof its value, and give (both) principal and fifth to him against whom be hathsinned. And if the man (hath died and) hath no kinsman to whom the debt may berendered, the debt to be restored (shall he render) before the Lord; he shallgive it to the priest, besides the ram for his atonement, by which atonement isto be made for him. And every separation of all consecrated things of thechildren of Israel which they bring to the priest shall be his. The consecratedtithe, also, of any man shall be his, that his substance may not fail; whatevera man giveth unto the priest shall be his. And theLord spake with Mosheh, saying: Speak with the sons of Israel, and say to them:If the wife of any man go astray and commit wrongness against him, and anotherman lie with her, and it be hidden from her husband's eyes, and be concealed,and she be contaminated: or, if the testimony be not clear which is witnessedagainst her, and she be not convicted; or, if the spirit of jealousy come uponhim, and he be jealous of his wife, that she hath been defiled, or the spiritof jealousy come upon him, and he be jealous of his wife, though she hath notbeen defiled; and though that man may have not brought separation or tythe,there is constraint upon him to bring his wife unto the priest. Now, becauseshe may have brought delicacies to the adulterer, she ought to bring anappointed oblation of her own, a tenth of three sata of barley flour, thatbeing the food of beasts: he shall not pour oil, nor put frankincense thereon;for it is a mincha (on account) of jealousy, a mincha of a memorial whichcalleth guilt to mind. And the priest shall bring her near, and cause her to stand before theLord. And the priest shall take holy water from the laver with an ewer, andpour it into an earthen vessel; because she may have brought the adulterersweet wine to drink in precious vases; and he shall take of the dust that isupon the ground of the tabernacle,-because the end of all flesh is dust,- andput it into the water. And the priest shall cause the woman to stand before theLord, and bind a cord over her loins and upon her breast,- because she shouldhave bound her loins with a girdle; and he shall uncover the woman's head,because she had tied a fillet upon her hair. And he shall put the mincha of memorial, the mincha of jealousy, intoher hand; while in the hand of the priest shall be the bitter water of thetrial. And the priest shall adjure her by the adjuration of the Great andGlorious Name, and shall say to the woman:

If thou hast not turned aside, to defile thyself by acting against theright of thy husband, be thou unhurt by these bitter waters of trial.[JERUSALEM. Be thou made innocent by these waters of trial by their probation.]But if thou hast turned aside against the right of thy husband, and art defiledin having shared the bed with a man against thy husband's right:-Then shall thepriest adjure the woman by the oath of malediction, and say to the woman,-TheLord make thee a curse and an

execration among the children of thy people, in causingthy thigh to corrupt, and thy belly to swell;. and may these waters of trialenter into thy bowels, to cause thy belly to swell, and thy thigh to corrupt. And the woman shall answer and say: Amen, if I was polluted whenbetrothed; Amen, if I have been polluted since my marriage. [JERUSALEM. And thewoman shall answer, Amen, because I have not been unclean; Amen, if ever Ishall have wrought uncleanness.] And the priest shall write these maledictions upon a parchment, andwash it out with the water of trial, and cause the woman to drink the bittertrial water: the trial water of malediction shall be received by her. But thepriest shall (first) take from the woman's hand the mincha of jealousy, anduplift the mincha before the Lord, and lay it on the side of the altar. And thepriest shall take a handful of the portion for its memorial, and burn it at thealtar; and after that the woman shall drink the water. And whenhe hath caused her to drink the water, it will be that if she hath been defiledby adultery, and hath acted with wrongness against her husband, those provingwaters will enter into her with a curse, and her belly will swell, and herthigh become corrupt, and the woman will be an execration among the children ofher people. The adulterer as well will be detected by these waters ofprobation, in whatever place he may be. But if the woman hath not been defiledby adultery, but is innocent, they will enter without harm, and her brightnesswill shine forth, and she will find affection before her husband, and becomethe mother of a son. This is the declaration of the law of jealousy, when a woman hathfallen away from the right of her husband, and become defiled by adultery; orwhen the spirit of jealousy cometh upon a man, that he be so jealous of hiswife as to make her stand before the Lord, then shall the priest perform allthis law. But if the man be innocent of transgressions, then let that womanbear her iniquity.

VI. Andthe Lord spake with Mosheh, saying: Speak with the children of Israel, and sayto them: When a man or, woman, seeing her who had gone astray in hercorruption, shall (resolve to) become abstinent from wine, or for any othercause shall make the vow of a Nazir in separating one'- self unto the Name ofthe Lord, he shall abstain from wine, new and old, he shall drink neithervinegar of old wine or new; neither may he drink liquor in which grapes havebeen crushed, nor eat of grapes either fresh or dried. [JERUSALEM. From wine,new or old, be shall abstain, (keep apart,) and vinegar of old wine he may notdrink, nor any liquor. of grapes.] All the days of his vow he shall not eat ofthe tree which maketh wine, from the husks of grapes even to the kernels withinthem. All the days of his nazir-vow the razor shall not pass upon hishead until the time when the days of his separation to the Name of the Lord befulfilled; he shall be consecrate, letting the hair of his head grow. All thedays of his separation to the Name of the Lord he shall not go in where thereis a dead man. For his father, or his mother, his brother, or his sister, heshall not make himself unclean through their decease; for the crown of Eloah isupon his head; all the days in which he is a Nazir lie shall be sacred beforethe Lord. But if a person die near him suddenly, and he unawares defile the headof his vow, let him shave his head on the day of his purification; on theseventh day let him shave it. And on the eighth day let him bring two turtledoves, or two young pigeons, unto the priest at the door of the tabernacle ofordinance. And the priest shall make one a sin offering, and one a burntoffering, and atone for him on account of that in which be hath sinned, indefiling himself by the dead: and he shall consecrate his head on that day. Andlet him dedicate before the Lord the days of his nazirate (afresh), and bring alamb of the year for a trespass offering; but the former days will have been invain, because he had defiled his nazirate. And this is the law of theNazir on the day when his separation days are fulfilled: Let him presenthimself at the door of the tabernacle of ordinance, and bring his oblationbefore the Lord, one lamb of the year

unblemished for a burnt offering, and oneewe lamb of the year unblemished for a sin offering, and one ram unblemishedfor the consecrated oblation; and a basket of unleavened cakes of flour witholive oil, and unleavened wafers anointed with olive oil, their minchas andlibations. And the priest shall offer before the Lord, and perform the sin offering, and the burnt sacrifice; and makethe ram a consecrated victim (peace offering) before the Lord, with the basketof unleavened; and the priest shall make its mincha and its libation. And theNazir shall shave his consecrated head, without, after the offering of theholy oblations at the door of the tabernacle of ordinance, and take the hair ofhis consecrated head, and lay iton the fire that is under the cauldron of the peace offering. And the priestshall take the shoulder that is boiled, entire from the ram, and one unleavenedcake from the basket, and one unleavened wafer, and put upon the hands of theNazirite, after he hath shaved his head of the consecration. And the priestshall uplift them for an elevation. It is sacred; it belongeth to the priest,with the breast of the elevation, and the separated shoulder. And after thatthe Nazirite may drink wine. This is the declaration of the law of the Nazir who shall have vowedhis oblation before the Lord for his separation, besides what may come into hishand according to the rule (or measure) of his vow, to bring that which he hadvowed; so shall he do according to the law of his nazirate. And theLord spake with Mosheh, saying: Speak with Aharon and his sons, saying: Thusshall you bless the children of Israel, while spreading forth the hands fromthe high place;[1] <l > in this tongue.[2] <l > TheLord bless thee and keep thee. The Lord make His face to shine upon thee, andgracious unto thee. The Lord lift up His countenance upon thee, and grant theepeace. The Lord bless thee in all thy business, and keep) thee from demons[3] <l >of the night, and things that cause terror, and from demons of the noon[4] <l >and of the morning, and from malignant spirits arid phantoms. The Lord make Hisface to shine upon thee, when occupied in the law, and reveal to thee itssecrets, and be merciful unto thee. The Lord lift up His countenance upon theein thy prayer, and grant thee peace in thy end. And they shall bestow thebenediction of My Name upon the children of Israel, and I, by My Word, willbless them.

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

He who on the first daypresented his oblation was Nachshon bar Amminadab, prince of the house of thefathers of the tribe Jehudah: and his oblation which he offered was one silverbow, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels,in shekels of the sanctuary; one silver vase, slightly embossed, of seventyshekels, in shekels of the sanctuary; both of these vessels he brought filledwith flour of the separation, sprinkled with olive oil for a mincha; one pan(censer) weighing ten silver shekels, but it was itself of good gold; and hebrought it full of good sweet incense of the separation; one young bullock ofthree years, one ram of two years, and one lamb of the year. These three didthe chief of the tribe Jehudah bring for a burnt offering; one kid of the goatshe brought for a sin offering; and for consecrated victims, two oxen, fiverams, five goats, lambs of the year five: this is the order of the oblationwhich Nachshon bar Amminadab offered of his wealth. [JERUSALEM. And theoblation which he offered was one silver dish, &c., in the same words asabove.] On the second day, Nethanel bar Zuar, chief of the house of the fathersof the tribe Issakar, brought his oblation. He brought his oblation afterJehudah by commandment of the Holy: one silver dish thickly embossed, onehundred and thirty shekels, &c., as the first.[5] <l > On thethird day, Eliab bar Helon, prince of the Beni Zebulon, offered. On the fourth,Elizur bar Shedeur, prince of the Beni Reuben; on the fifth, Shelumiel barZurishaddai, prince of Shemeon; on the sixth, Eljasaph bar Dehuel, prince ofthe Beni Gad; on the seventh, Elishama bar Ammihud, prince of the Beni Ephraim;on the eighth, Gamaliel bar Pedazur, prince of Menasheh; on the ninth, Abidanbar Gideoni, prince of Benjamin; on the tenth, Achiezer bar Amishaddai, princeof the Beni Dan; on the eleventh, Pagiel bar Achran, prince of Asher; and onthe twelfth day, Achira bar Enan, prince of the Beni Naphtali, offered. This isthe oblation at the anointing of the altar, on the day that they anointed it,from the riches of the princes of Israel: twelve silver bowls, answering to thetwelve tribes; twelve silver vases, answering to the twelve princes of the BeniIsrael; twelve golden pans, answering to the twelve signs (mazalia[6] <l >). One hundred and thirty shekels was the weight ofeach silver bowl, answering to the years of Jokebed when she bare Mosheh; andseventy shekels was the weight of each vase, answering to the seventy elders ofthe great Sanhedrin: all the silver vessels, two thousand four hundred shekels,in shekels of the sanctuary. The golden pans were twelve, answering to theprinces of Israel, full of good sweet incense; the weight of ten shekels wasthe weight of each pan, answering to the Ten Words; all the gold of the pans,one hundred and and twenty (shekels), answering to the years lived by Moshehthe prophet. All the bullocks for the burnt offering, twelve, a bullock for aprince of the house of the fathers; twelve rams, because the twelve princes ofIshmael would perish; twelve lambs of the year, because the twelve princes ofPersia would perish; and their minchas, that famine might be removed from theworld; and twelve kids of the goats for the sin offering, to atone for the sinsof the twelve tribes. And all the oxen for consecrated victims,twenty-four, answering to the twenty-four orders (of the priests);the rams, sixty, answering, to the sixty years which Izhak had lived when hebegat Jakob; the goats, sixty, answering to the sixty letters in thebenediction of the priests; lambs of the year, sixty, to atone for the sixty myriadsof Israel. This was the dedication of the altar by anointment on the day thatthey anointed it. And when Mosheh entered into the tabernacle of ordinance to speak withHim, he heard the voice of the Spirit who spake with him descending from theheaven of heavens upon the Mercy Seat which was upon the Ark of the Testimonybetween the two Cherubim, and from thence was the Oracle speaking with him.

[1] Or,"place of speaking."

[1] TheHebrew, which the Targumist gives textually, and then paraphrases in Chaldee.See the Glossary.

[1]Liliths [1] Psalm xci.6. Vulg. et Sept.

[1] Theoblation of each of the twelve tribes was precisely the same. I have thereforeomitteds the details after the first, and given only the name of the offerer.The Targumist abridges here, also.

[1] Signs ofthe Zodiac.

[1] <l > Or, "place of speaking."

[2] <l > The Hebrew, which the Targumist givestextually, and then paraphrases in Chaldee. See Glossary.

[3] <l >Lihths [4] <l > Psalm xci. 6. Vulg. et Sept.

[5] <l > The oblation of each of the twelvetribes was precisely the same. I have therefore omitteds the details after thefirst, and given only the name of the offerer. The Targumist abridges here,also.

[6] <l > Signs of the Zodiac.

Chapter 41

E- Num_8:1-26; Num_9:1-23; Num_10:1-36; Num_11:1-35; Num_12:1-16; Num_13:1-33

Pgs. 362-380

Ch. 8-13

SECTION XXXVI.

VIII. And the Lord spake withMosheh, saying: Speak with Aharon, and say to him: At the time when thou dostkindle the lamps upon the candelabrum, (all) the seven lamps shall be alight;three on the western side, and three on the eastern side, and the seventh inthe midst. And Aharon did so; at the face of the candelabrum he lit the lampsthereof, as the Lord commanded Mosheh. And this was the work delabrum, whichwas of beaten gold, from its foundations unto its lilies, the work of theartificer, with the hammer was it wrought: according to the vision which theLord had showed Mosheh, so did Bezalel make the candelabrum. And theLord spake with Mosheh, saying: Bring, the Levites out from among the sons of Israel, and purify them. And thisshalt thou do to purify them. Sprinkle upon them the water for uncleannessthrough sin (chattatha), and let the razor pass over all theirflesh, and let them wash their raiment, and wash themselves in forty savan ofwater. And they shall take a young bullock, and his mincha of flour sprinkledwith olive oil; and take thou a second young bullock for a sin offering. Andthou shalt bring the Levites before the tabernacle of ordinance, and gathertogether also all the congregation of the sons of Israel. Thou shalt bring theLevites before the Lord, and the sons of Israel shall lay their hands upon theLevites. And Aharon shall present the Levites, (as) an elevation before theLord from the sons of Israel, and they shall be for the work of the service ofthe Lord. And the Levites shall lay their hands upon the head of the bullocks,and make one a sin offering and one a burnt offering before the Lord, to atonefor the Levites. And thou shalt place the Levites before Aharon and his sons,and present them (as) an elevation before the Lord; and thus shalt thouseparate the Levites from among the sons of Israel, that the Levites may beministers before Me. And afterward the Levites may enter to fulfil the serviceof the tabernacle of ordinance, when thou shalt have purified them andpresented them (as) an elevation; for separated they are separate before Mefrom among the sons of Israel, instead of every one who openeth the womb; thefirst-born of all who are of the sons of Israel have I taken (to be)before Me. For every first-born of the sons of Israel is Mine, whether ofman or of beast: in the day that I slew all the first-born in the land ofMizraim, I sanctified them before Me; and I have taken the Levites instead ofall the first-born of the sons of Israel, and have given the Levites (as)gifts unto Aharon and to his sons from among the sons of Israel, to ministerthe service of the children of Israel in the tabernacle of ordinance, and toatone for the children of Israel, lest there be mortality among the children ofIsrael at the time when they approach the sanctuary. And Mosheh and Aharon and all the congregation of the Beni Israel didunto the Levites according to all that the Lord had commanded Mosheh concerningthe Levites, so did the sons of Israel to them. And the Levites were purified,and they washed their raiment; and Aharon presented them as an elevation beforethe Lord. And Aharon made atonement for them to purify them. And afterward theLevites

went in to fulfil their ministry in the tabernacle of ordinance, beforeAharon and his sons: as the Lord had commanded Mosheh concerning the Levites,so did they unto them. And theLord spake with Mosheh, saying: This is the instruction for the Levites who arenot disqualified (profaned) by their blemishes: from one of twenty-fiveyears and upward, he shall come, according to his company, to the service ofthe tabernacle of ordinance and from fifty years of age he shall return fromthe band of the service, and serve no more. Yet he may minister with hisbrethren at the tabernacle of ordinance in keeping the watch; but he shall notdo any of the service. So shall the Levites act in their charge.

IX. Andthe Lord spake with Mosheh in the wilderness of Sinai, in the second year fromthe time of their going forth from the land of Mizraim, in the first month,saying: Let the children of Israel perform the sacrifice of the Pascha betweenthe suns at its time. On the fourteenth day of this mouth, between the suns,they shall perform it in its time; according to all its rites and all itsstatutes shall they do it. And Mosheh spake with the children of Israel toperform the sacrifice of the Pascha. They performed the Pascha, therefore, onthe fourteenth day of the month, between the suns in the wilderness of Sinai;after all that the Lord had commanded Mosheh, so did the children of Israel. But certain men, who were unclean, having been defiled by the body of aman who had died near them suddenly; as the commandment (of the Pascha) cameupon them, could not perform it on that day, which was the seventh of theiruncleanness. And they came before Mosheh and Aharon on that day; and these mensaid to him, We are unclean, on account of a man who died with us: therefore weare hindered from killing the Pascha, and shedding the blood of the Lord’soblation upon the altar at its time, that we may eat its flesh, being clean,among the children of Israel. This is one of four matters of judgment brought before Mosheh theprophet, which he decided according to the Word of the Holy One: in some ofwhich Mosheh was deliberate, because they were judgments about life; but in theothers Mosheh was prompt, they being (only) judgments concerning money: but inthose (the former) Mosheh said, I have not heard; that he might teach theprinces of the Sanhedrin who should arise after him to be deliberate injudgements regarding life, but prompt in judgments about money; and not to beashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself,the Rabbi of Israel, had need to say, I have not yet heard. Therefore, saidMosheh to them, Wait until I have heard what will be commanded from before theLord concerning your case. [JERUSALEM. This is one of four matters of judgmentbrought before Mosheh, in two of which Mosheh was prompt, and in two was heslower. Concerning the unclean who could not perform the Pascha in its time,and concerning the daughters ofZelophehad, was Mosheh prompt, because the [latter] judgment was about money;but concerning the blasphemer who had reviled the sacred Name, and the gathererof wood, who wickedly profaned the Sabbath, Mosheh was deliberate, they beingdecisions involving life; and in them he said, I have not heard; that he mightteach the judges who were to come after Mosheh to be prompt in cases of mammon,but deliberate in those of life; and not to be ashamed to say, I have notheard, because Mosheh our Rabbi himself said, I have not heard. Therefore,spake he, Arise, and listen to what the Word of the Lord will prescribe toyou.] And theLord spake with Mosheh, saying: Speak with the sons of Israel, saying: A man,whether young or old, when unclean by defilement from the dead, or an issue, orthe leprosy, or who is hindered in the way of the world by the accidents of thenight, or who shall be at a distance from the threshold of his house: if suchthings happen to you, or to your generations, then may he defer to perform thePascha before the Lord. But in the second month, which is the month of Ijar, onthe fourteenth day of the month,

between the suns they shall perform it; withunleavened bread and with bitters they shall eat it. They shall not leave of ittill the morning, and a bone in it shall not be broken; according to everyinstruction in the decree of the Pascha in Nisan, they shall perform it. In thePascha of Nisan (such persons) may eat unleavened bread, but not perform theoblation of the Pascha on account of their defilement; but in the Pascha ofIjar being purified they shall offer it. But the man who, being clean andundefiled by the way of the world, and not at a distance from the threshold ofhis home, neglecteth to perform the oblation of the Pascha of Nisan, that manshall be cut off from his people, because he hath not offered the Lord'soblation in its season; that man shall bear his sin. And if the stranger who issojourning with you will perform the Pascha before the Lord, he shall do itafter the proper manner of the Paschal decree, according to its form so shallhe do it. You shall have one statute, both for the sojourner and for thenative of the land. And on theday on which the tabernacle was reared the Cloud of Glory covered theTabernacle; it overspread the Tabernacle of Testimony by day, and at evening,it was over the Tabernacle like a vision of Fire until the morning. So was itcontinually, a Cloud of Glory covering it by day, and a vision of Fire bynight. And what time the Cloud of Glory was uplifted from the Tabernacle, thenthe children of Israel went forward; and at the place where the Cloud rested,there did the children of Israel rest. By the mouth of the Word of the Lord thechildren of Israel went forward, and by the Word of the Lord they rested. Allthe days that the Cloud of Glory abode upon the Tabernacle, (so long) did theyabide. And if the Cloud tarried over the Tabernacle many days the children ofIsrael observed the watch of the Word of the Lord, and did not proceed. If forthe time of a number of days, suppose the seven days of the week, the Cloud ofGlory was upon the Tabernacle, by the mouth of the Word of the Lord they rested,and by the mouth of the Word of the Lord they went forward. Or, if the Cloud ofGlory (rested only) from evening until morning, and was uplifted in themorning, then went they onward; whether by day or by night, when the Cloud waslifted up they went forward; whether it was two days, or a month, or a yearcomplete, while the Cloud of Glory made stay over the Tabernacle, abiding onit, the children of Israel abode, and journeyed not, and at the time of itsuplifting they went forward. By the mouth of the Word of the Lord they encamped, and by it they journeyed; they kept theobservance of the Word of the Lord, by the mouth of the Word of the Lordthrough Mosheh.

X. And theLord spake with Mosheh, saying: Make for thee, of thine, two trumpets of silverof solid material, the work of the artificer shalt thou make them; and let thembe thine, with which to convoke the assembly, and for the removing of thecamps. And thou shalt blow upon them, and bring together to thee all the congregationat the door of the tabernacle of ordinance. If they blow upon one (only), theprinces of the heads of the thousands of Israel shall assemble to thee. Butwhen you blow an alarm, then the camps which are on the east are to go forward;and when they blow a second alarm, the camps on the south shall go forward; theyshall blow the alarm for their journeys. And at the time of assembling thecongregation you shall blow, but not an alarm. The sons of Aharon, the priestsonly, shall blow with the trumpets, which shall be to you, for a perpetualstatute for your generations. And whenyou enter upon the order of the line of battle for your country, withoppressors who oppress you, then shall you blow the alarm on the trumpets, thatthe remembrance of you may come up for good before the Lord your God, that youmay be delivered from your enemies. And in the day of your rejoicings, and in yoursolemnities, and at the beginning of your months, you shall blow with thetrumpets over your burnt offerings and your consecrated victims, and they shallbe for a good memorial to you before the Lord your God; for Satana shall betroubled at the sound of your jubel notes: I am the Lord your God. And it wasin the

second year, the second month, which is the month of Ijar, the twentiethday of the month, that the Cloud of Glory was uplifted from above theTabernacle of Testimony; and the children of Israel went forward upon theirjourneys from the wilderness of Sinai, and the Cloud of Glory rested in thewilderness of Pharan. And they went forth at the first by the mouth of the Wordof the Lord through Mosheh. The standard of the camps of the Beni Jehudah went forward by theirhosts, and the Rabba who was appointed over the host of the tribe of the BeniJehudah was Nachshon bar Amminadab; the Rabba of the Beni Issakar was Nethanel DarZuar; and the Rabba of the Beni Zebulon, Eliab bar Chelon. And the tabernaclewas taken down, and the sons of Gershon and of Merari went forward, carryingthe tabernacle. The standard of the camps of Reuben went forward by their hosts. TheRabba set over the hosts of the tribe of the Beni Reuben was Elizur barShedeur; the Rabba of the Beni Shemeon, Shelumiel bar Zurishaddai; and theRabba of the Beni Gad, Eljasaph bar Dehuel. And the family of Kehath went forward, carrying the sanctuary; and they(the men of Gershon) reared up the tabernacle against their coming. The standard of the camps of the Beni Ephraim went forward by theirhosts: the Rabba set over the host of the tribe of Ephraim was Elishama barAmmihud; the Rabba of that of Menasheh, Gamaliel bar Pedazur; and the Rabba ofBenjamin, Abidan bar Gideoni. And the standard of the camps of the Beni Dan went forward,completing all the camps according to their hosts; and the Rabba set over hishost was Ahiezer bar Ammishaddai; the Rabba of the tribe of Asher, Pagiel barAchran; and the Rabba of the Beni Naphtali, Ahira bar Enan. These are thejourneys of the children of Israel by their hosts; the Cloud of Glory waslifted up from above the tabernacle,and they went forward. And Mosheh said unto Hobab bar Reuel the Midianite, father-in-law of Mosheh,We are journeying from hence to the place of which the Lord hath said, I willgive it to you: come with us, and we willdo thee good; for the Lord hath spoken to do good unto the sojourner withIsrael. But he answered him, I will not go (with you) but to my (own) land andto my kindred will I go. But he said, Do not now leave us; for when we wereencamped in the wilderness, thou knewest how to judge, and didst teach us themethod (or business) of judgment, and thou art dear to us as the apple of oureyes. And it shall be that if thou wilt go on with us, with the good that theLord shall benefit us will we benefit thee, in the division of the land. And theywent forward from the glory of the Shekinah of the Lord had been revealed,going three days; and the Ark of the Lord’s covenant went before them. Thirtyand six miles it went that day; it preceded the camp of Israel, going threedays, to provide for them a place to encamp in. And the Cloud of the Lord’sShekinah overshadowed them by day in their going out from the encampment. And itwas when the ark should go forward, the Cloud gathered itself together andstood still, not going on, until Mosheh, standing in prayer, prayed andsupplicated mercy from before the Lord, and thus spake: Let the Word of theLord be now revealed in the power of Thy anger, that the adversaries of Thypeople maybe scattered; and let not the banner of those who hate them beuplifted before Thee. But when the ark should rest, the Cloud gathered itselfto ether and stood, but did not overspread, until Mosheh, standing in prayer,prayed and besought mercy from before the Lord, thus speaking: Return now, ThouWord of the Lord,[1] <I > in the goodness of Thy mercy, andlead Thy people Israel, and let the glory of Thy Shekinah dwell among them, and(Thy) mercy with the myriads of the house of Jakob, and with the multitudes ofthe thousands of Israel. [JERUSALEM.It was when the ark went forward. Moshehstood, with bands (outstretched) in prayer, and said, Arise now, O Word of theLord, in the power of Thy might, and let the adversaries of Thy people bescattered, and make Thine enemies flee before Thee. But when the ark rested,Mosheh lifted his hands in prayer, and said, O Word of the Lord, turn from

thestrength of Thy anger, and return unto us in the goodness of Thy mercy, andbless the myriads and multiply the thousands of the children of Israel.

XI. But there were wicked men of the people, who, being discontent,devised and imagined evil before the Lord; and it was heard before the Lord,whose displeasure was moved; and a flaming fire was kindled among them from theLord, which destroyed some of the wicked in the outskirts of the house of Dan,with whom was a graven image. And the people cried to Mosheh to pray for them;and Mosheh did pray before the Lord, and the fire was extinguished where itwas. And he called the name of that place Enkindlement, because the flamingfire had been enkindled there from before the Lord. And thestrangers who had gathered together among them demanded with demand, and theyturned and wept; and the sons of Israel said, Who will give us flesh to eat? Weremember the fish which we had to eat in Mizraim freely, without (beingrestricted by prohibitory) precept, the cucumbers and melons, the leeks,onions, and potherbs. [JERUSALEM. Weremember the fish that we ate freely in Mizraim, the cucumbers and melons,leeks, onions, and potherbs.] But now our life is dried up; there is not anything;we see only the manna, as the pauper who looks upon a morsel (bestowed) by thehands. Alas for the people whose food is bread from the heavens! And somurmured they, because the manna was like coriander-seed, round, when itcame down from the heavens, and when it had been sanctified its appearance wasas the likeness of Bedilcha. And the wicked people looked about, and collected,and ground it in the mill. But he who would, bruised it in the mortar, ordressed it in the pot, or made cakes of it; and the taste of it was like thetaste of cream covered with oil. [JERUSALEM. And the people were scatteredabroad, and collected and ground it in mills, or crushed it in the mortar, ordressed it in the pan, and made cakes of it. And the taste of it was like thetaste of pastry with honey.] And when the dew came down on the camp by night,the manna descended upon it. And Moshehheard the people lamenting with their neighbours, who had gathered every man atthe gate of his tent and the displeasure of the Lord was strongly moved, and inthe eyes of Mosheh it was evil; and Mosheh said before the Lord, Why hast Thoudone ill with Thy servant, or I have not found mercy before Thee, that Thoushouldst have laid the toil of this people upon me? Have I made or borne allthis people as from the womb? are they my children, that Thou saidst to me in Mizraim,Bear the toil of them with thy strength, as the instructor of youth beareth,until they be carried into the land which Thou hast sworn unto their fathers? [JERUSALEM.Have I made all this people, have I begotten them, that Thou hast said to me,Carry them in thy bosom, as the nurse[2] <I > carrieth the sucklings, unto the landwhich thou didst swear unto their fathers?] Whence am I to find meat to giveall this people? for they are cry crying to me, say saying Give us flesh thatwe may eat. I am not able to bear all this people, for it is too weighty forme. But if Thou do this with me, to leave all the labour of them upon me, letme now die with the death in which the just have repose, if I have found mercybefore Thee, that I may not see mine evil. [JERUSALEM. That I may not see theevil of them who are Thy people.] Then spake the Lord unto Mosheh, Gathertogether in My name seventy righteous men of the elders of Israel, whom thouknowest to be elders of the people, and who were set over them in Mizraim, andbring them to the taberncle to stand there with thee. And I will be revealed inthe glory of My Shekinah, and will speak with thee there, and will amplify thespirit of prophecy that is upon thee, and bestow it upon them; and they shallsustain with thee the burden of the people, that thou mayest not bear it alone.And say thou to the people, Make ready against the morrow that you may eatflesh; because you have lamented before the Lord, saying, Who will give usflesh to eat? for it was better with us in Mizraim. The Lord therefore

willgive yon flesh that you may eat. You shall not eat it one day, nor two days,nor five, nor ten, nor twenty days; for a month of days, until the smell of it comethforth from your nostrils, and it become a loathing to you; because you havebeen contemptuous against the Word of the Lord, whose glorious Shekinahdwelleth among you, and because you have wept before Him, saying, Why should wehave come out from Mizraim? But Moshehsaid, Six hundred thousand footmen are the people among whom I dwell, and Thouhast said, I will give them flesh to eat for a month of days! Shall the flocksof Araby or the cattle of Nabatea be killed for them to satisfy them, or allthe fishes of the Great Sea becollected, that they may have enough? And the Lord said to Mosheh, Can any thing fail before the Lord? Nowshalt thou see whether what I have said to thee shall come to pass or not. ThenMosheh went forth from the tabernacle, the house of the Shekinah, and told thepeople the words of the Lord. And he called together the seventy men, theelders of Israel, and placed them around the tabernacle. And the Lord wasrevealed in the glorious Cloud of the Shekinah, and spake with him. And He madeenlargement of the (Spirit of) prophecy that was upon him, so that Mosheh lostnothing thereof, but He gave unto the seventy men, the elders: and it was thatwhen the Spirit of prophecy rested upon them, they prophesied, and ceased not.

Buttwo men had remained in the camp; the name of the one Eldad, and the name ofthe second Medad, the sons of Elizaphan bar Parnak, whom Jokebed the daughterof Levi bare to him when Amram her husband had put her away; and to whom shehad been espoused before she gave birth to Mosheh. And the Spirit of prophecy restingupon them, Eldad prophesied, and said: Behold, Mosheh shall be gatheredfrom the world; and Jehoshua bar Nun, the minister of the camps, will beestablished after him, and will lead the people of the house of Israel into theland of Kenaan, and make it their inheritance.

Medadprophesied, and said: Behold, quails come up from the sea, and cover all thecamp of Israel; but they will be to the people (a cause of) an offence. Andboth of them prophesied together, and said: Behold, a king will arise from theland of Magog, at the end of the days, and will assemble kings crowned withcrowns, and captains wearing armour, and him will all nations obey. And theywill set battle in array in the land of Israel against the children of thecaptivity; but already is it provided that in the hour of distresses all ofthem shall perish by the burning blast of the flame that cometh forth frombeneath the Throne of Glory; and theircarcases shall fall upon the mountains of the land of Israel, and the wildbeasts of the field and the fowls of the sky shall come and consume their deadbodies. And afterward will all the dead of Israel live (again), and be feastedfrom the ox which hath been set apart for them from the beginning, and theyshall receive the reward of their works. And theywere of the elders who stood in the registers among them; but they had not goneforth to the tabernacle, but had hidden to escape from the dignity; yet theyprophesied in the camp. [JERUSALEM. Andthere remained two men in the camp: the name of one of them Eldad, the name ofthe second Medad, upon whom rested the Holy Spirit. Eldad prophesied, and said:Lo, Mosheh, the prophet, the scribe of Israel, will be gathered from the world,and Jehoshua bar Nun, his disciple, minister of the camps, will succeed. Medadprophesied, and said: Behold, quails come up from the sea; but they will be anoffence to the children of Israel. Both of them prophesied together, and said:At the end, the end of the days, will Gog and Magog and his host come upagainst Jerusalem; but by the hand of the King Meshiha they will fall, andseven years of days will the children of Israel kindle their fire with theirweapons of war, not going into the wilderness, nor cutting down the trees. Andthey were of the seventy sages, who went not from the tabernacle,

while Eldadand Medad prophesied in the camp.] And acertain young man ran, and told to Mosheh, and said: Eldad and Medad areprophesying thus in the camp. And Jehoshua bar Nun, the minister of Mosheh,answered and said: Ribboni Mosheh, pray for mercy before the Lord, that theSpirit of prophecy may be withheld from them. But Mosheh said to him, Becausethey prophesy concerning me that I am to be gathered from the world, and thatthou art to minister after me, art thou jealous for my sake? I would that allthe Lord's people were prophets, and that He would bestow the Spirit ofprophecy upon them. And Mosheh proceeded to the camp, he and all the elders of Israel. Andthe wind of a tempest went forth, and came violently from before the Lord, soas to have swept the world away, but for the righteousness of Mosheh andAharon: and it blew over the Great Sea, and made the quails fly from the GreatSea, and settle wherever there was place in the camp, as a day's journey northwardand southward, and at the height as of two cubits; they flew upon the face ofthe ground, and went upon their bellies, so that (the people) were not weariedwhile they collected them. And they who had been wanting in faith arose: andall that day, and all the night, and all the day that followed, they gatheredthe quails; even he who was lame and infirm gathered ten korin, [JERUSALEM. Tenkorin,] and they spread them abroad round about the camps. The wicked ate of the flesh, yet offered no thanksgiving to Him who hadgiven it to them: but while the flesh was between their teeth, and notconsumed, the anger of the Lord waxed strong against the evil people, and theLord slew the people with a very great mortality. And he called the name ofthat place, The Graves of the Desirers of Flesh; for there they buried thepeople who had desired flesh. And from the Graves of the Desirers the peoplejourneyed to Hatseroth, and they were in Hatseroth.

XII.And Miriam and Aharon spake against Mosheh words that were not becoming withrespect to the Kushaitha whom the Kushaee had caused Mosheh to take when he hadfled from Pharoh, but whom he had sent away because they had given him thequeen of Kush, and he had sent her away. [JERUSALEM. And Miriam and Aharon spakeagainst Mosheh about the Kushaitha whom he had taken. But observe, the Kushitewife was not Zipporah, the wife of Mosheh, but a certain Kushaitha, of a fleshdifferent from every creature: whereas Zipporah, the wife of Mosheh, was of acomely form and beautiful countenance, and more abundant in good works than allthe women of her age.] And they said, Hath the Lord spoken only with Mosheh,that he should be separated from the married life? Hath He not spoken with usalso? And it was heard before the Lord. But the man Mosheh was more bowed downin his mind than all the children of men upon the face of the earth; neither caredhe for their words. And the Lordsaid to Mosheh, to Aharon, and to Miriam, Come forth, you three, to thetabernacle. And those three went forth. And the Glory of the Lord was revealedin the Cloud of Glory, and He stood at the door of the tabernacle, and calledAharon and Miriam: and those two came forth. And He said, Hear now My words,while I speak. Have any of the prophets who have arisen from the days of oldbeen spoken with as Mosheh hath been? To those (prophets) the Word of the Lordhath been revealed in apparition, speaking with them in a dream. Not so is theway with Mosheh My servant; in all the house of Israel My people he isfaithful. [JERUSALEM. Not so is My servant Mosheh among all the company (of theprophets), the chief of the chiefs of My court, faithful is he.] Speaker with speakerhave I spoken with him, who hath separated himself from the married life; butin vision, and not with mystery, revealed I Myself to him at the bush, and hebeheld the likeness of My Shekinah. And why have you not feared to speak suchwords of My servant Mosheh? And the glory of the Lord's Shekinah ascended, andwent. And the glorious Cloud of the Lord's Shekinah went up from above thetabernacle; and, behold, Miriam

was seized with the leprosy. And Aharon lookedupon Miriam, and, behold, she had been smitten with leprosy. And Aharon said toMosheh, I beseech of thee, my lord, not to lay upon us the sin we have foolishlycommitted, and by which we have transgressed. I entreat thee that Miriam, oursister, may not be defiled with leprosy in the tent, as the dead, for it iswith her as with the infant[3] <l > which, having well fulfilled the timeof the womb, perishes at the birth: so Miriam was with us in the land ofMizraim, seeing us in our captivity, our dispersion, our servitude; but now,when the time hath come for our going forth to possess the land of Israelbehold she is kept back from us. I entreat thee, my lord, to pray for her, thather righteousness may not come to nought among the congregation. [JERUSALEM. 11.That we have sinned. 12. Let not Miriam, our sister, be a leper, polluted in thetent as one dead. For it is with her as with the infant who hath passed ninemonths in its mother's womb, in water and in heat, without injury, but whichafter all perishes at the birth. So was Miriam, our sister, carried away withus into the desert, and with us in our trouble; but now the time hath come thatwe may enter into the land of Israel, why should she be kept from us? Pray nowfor the dead body that it may live, and that her righteousness may not fail.]And Mosheh did pray, and seek mercy before the Lord, saying: I pray through thecompassions of the merciful God, O Eloha, who hast power over the life of allflesh, heal her, I beseech thee. [JERUSALEM. O Eloha, who healest all flesh,heal her.] And the Lord said to Mosheh, If her father had corrected her, wouldshe not have been disgraced, and secluded seven days? But to-day, when Icorrect her, much more right is it that she should be dishonoured fourteendays: yet shall it suffice to seclude her seven days without the camp; and forthy righteousness will I make the Cloud of My Glory, the tabernacle, the ark,and all Israel, tarry until the time that she is healed, and then re-admitted.And Miriam was kept apart without the camp for seven days, and the people wentnot forward until the time that Miriam was healed.

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

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

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

[1] I havetranslated freely just here.

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

[2] <I > Or, "the conductor ofchildren."

[3] <I > I have translated freely just here.

E- Numbers-22-25

Pgs. 417-435

Ch. 22-25

SECTION XL.

BALAK. AND Balak bar Zippor saw what Israel had done to the Amoraee. And theMoabaee feared before the people greatly because they were many, and they weredistressed in their life before the sons of Israel. And they said to the eldersof the Midianee, for the people had been one and the kingdom one unto that day:Now will this congregation consume all that is about them, as the ox eateth upthe grass of the field. And Balak bar Zippor, a Midianite, was the king of Moabat that time; without (a Midianite) being such at another time; for so was thetradition among them, to have kings from this people and from that, by turns. And he sentunto Laban the Aramite, who was Bileam, (so called because he it was) whosought (Biluva) to swallow up (Amma) the people of the house of Israel: the son of Beor,who was insane[1] <l > from the vastness of his knowledge;and would not spare Israel, the descendants of his sons and daughters: and thehouse of his habitation in Padan was at Pethor, a name signifying aninterpreter of dreams. It was built in Aram upon the Phrat, in a land where thechildren of the people worshipped and adored him. (To him did Balak send) tocall him, saying: Behold, a people hath come out of Mizraim, and, lo, theycover the face of the earth, and are encamped over against me. But now, Ientreat, come, curse this people for me, for they are stronger than I, if I maybut be able to meet them, though smaller than they, and drive them from theland. For I know that he whom thou dost bless is blessed, and he whom thou dostcurse is cursed. And theelders of Moab and of Midian went, with the price of divinations sealed up intheir hands, and came to Bileam, and told him the words of Balak. [JERUSALEM.And the sages of the Moabites and of the Midianites went, with sealed lettersin their hands, and came to Bileam, and spake with him the words of Balak.] Andhe said to them, Abide here to-night, and I will return you word as theLord shall speak with me. And the princes of Moab stayed with Bileam. And theWord from before the Lord came to Bileam, and He said, What men are these whoare now lodging with thee? And Bileam said before the Lord, Balak bar Zippor,king of the Moabaee, hath sent messengers to me, saying: Behold, a people hathcome out of Mizraim, and cover the face of the land: now therefore, come, cursethem for me, so that I may be able to fight and drive them away. And the Lordsaid unto Bileam, Thou shalt not go with them, nor curse the people, for theyare blessed of Me from the day of their fathers. And Bileam rose up early, andsaid to the princes of Moab, Go unto your country, for it is not pleasingbefore the Lord to permit me to journeywith you. And the princes of Moab arose and came to Balak, and said, Bileamhath refused to come with us. But Balak added to send (other) princes more, and nobler than they; andthey came to Bileam, and said to him: Thus saith Balak bar Zippor, Let notanything hinder thee from coming to me; for honouring I will honour theegreatly, and whatever thou biddest me I will do. Come therefore now, and cursethis people for me. And Bileam answered the servants of Balak, and said, IfBalak would give me out of his treasury a house full of silver and gold, I haveno power

to transgress the decree of the Word of the Lord my God, to fabricatea word either small or great. But I entreat you to remain here this night also,that I may know what the Word of the Lord may yet speak with me. And the Word came from before the Lord[2] <I > unto Bileam in thenight, and said to him, If these men come to call thee, arise, go with them;only, the word that I will speak with thee, that shalt thou do. And Bileam, arose in themorning, and saddled his ass, and went with the princes of Moab. [JERUSALEM. AndBileam arose in the morning, and made ready his ass, and went with the princesof Moab.] But the anger of the Lord was provoked, because he would go (that hemight) curse them; and the angel of the Lord stood in the way to be anadversary to him. But he sat upon his ass, and his two young men, Jannes andJambres, were with him. And the ass discerned the angel of the Lord standing inthe way with a drawn sword in his hand, and the ass turned aside out of theroad, to go into the field. And Bileam smote the ass to make her return untothe way. And the angel of the Lord stood in a narrow path that was in the midstbetween vineyards, [JERUSALEM. And the angel of the Lord stood between thevineyards, a hedge (being) on this and on that side,] in the place where Jacoband Laban raised the mound, the pillar on this side and the observatory on thatside,[3] <I > which they raised, that neithershould pass that limit to do evil (to the other). And the ass discerned theangel of the Lord, and thrust herself against the hedge, and bruised Bileam'sfoot by the hedge, and he smote her again; for the angel was invisible to him.And the angel of the Lord yet passed on, and stood in a distant place, wherethere was no way to turn either to the right or left. And the ass saw the angelof the Lord, and fell under Bileam; and Bileam's wrath was strong, so that hesmote the ass with his staff.-Ten things were created after the world hadbeen founded at the coming in of the Sabbath between the suns,-the manna,the well, the rod of Mosheh, the diamond, the rainbow, the cloud of glory, themouth of the earth, the writing of the tables of the covenant, the demons, andthe speaking ass. And in that hour the Word of the Lord opened her mouth, andfitted her to speak: and she said to Bileam. What have I done to thee, thatthou hast smitten me these three times? And Bileam said to the ass, Becausethou hast been false to me; if there was now but a sword in in hand, I wouldkill thee. And the ass said to Bileam, Woe to thee, Bileam, thou wanting-in-mindwhen me, an unclean beast, who am to die in this world, and not to enter theworld to come, thou art not able to curse; how much less (canst thou harm)the children of Abraham, Izhak, and Jakob, on account of whom the world hathbeen created, but whom thou art going to curse! So hast thou deceived thesepeople, and hast said, This is not my ass, she is a loan in, my hand, and myhorses remain in the pasture. But am I not thine ass upon whom thou hast riddenfrom thy youth unto this day? and have I been used to do thus with thee? And hesaid, No. [JERUSALEM. And the ass said to Bileam, Woe to thee, Bileam the wicked,wanting in understanding and wisdom! Behold, me, an unclean beast, who am todie in this world and not to enter the world to come, thou hast not power withall thy skill to curse; how much less the children of Abraham, Izhak, and Jakob,on whose account the world was created at the beginning! And why art thou goingto curse them? For thou hast deceived the people, saying to them, This is notmy ass: she is a loan in my hand. But am I not thy ass, upon whom thou hastridden from thy youth unto this day? Did I indeed intend to do thus with thee?And he said to her, No.] And the Lord unveiled the eyes of Bileam, and hebeheld the angel of the Lord standing in the way, his sword unsheathed in hishand; and he bowed, and worshipped on his face. And the angel of the Lord said to him, why hast thou smitten thine assthese three times? Behold, I have come out to withstand thee; and the ass,fearing, saw, and turned from the way. It is known before me that thou seekestto go to curse the people, a thing that is not pleasing to me. But the

assdiscerned me, and turned away from me these three times: had she not turnedfrom me, surely now I should have slain thee, and spared her alive. And Bileamsaid to the angel of the Lord, I have sinned, because I knew not that thou waststanding against me in the way. But now, if it displease thee, I will go back.But the angel of the Lord said to Bileam, Go with these men; but the word thatI will tell thee that thou shalt speak. And Bileam went with the princes ofBalak. And Balakheard that Bileam was coming, and came out to meet him at a city of Moab on theborder of Arnon, which is on the side of the frontier. And Balak said toBileam, Did I not send to call thee? Why camest thou not to me? Didst thou notindeed say that I could not do thee honour? And Bileam said to Balak, Behold, Ihave come to thee; yet now am I able to say any thing to thee? But the wordthat the Lord shall ordain for my mouth, that I must speak. And Bileam wentwith Balak, and they came to a city surrounded with walls, to the streets ofthe great city, the city of Sihon, which is Berosha. And Balak slew oxen andsheep, and sent to Bileam and the princes, and those who were with them. And atthe time of the morning Balak took Bileam, and brought him up to the high placeof the idol Peor; and be saw from thence the camp of Dan, which went at therear of the people; and they were discovered under the Cloud of Glory.

XXIII. And Bileam, as he looked upon them, knew that strange worship wasamong them, and rejoiced in his heart; and he said to Balak, Build here sevenaltars, and prepare me here seven bullocks and seven rams. And Balak did asBileam had said, and Balak and Bileam offered a bullock and a ram upon analtar. And Bileam said to Balak, Stand by thy burnt offering, and I will go, ifpreadventure the word of the Lord may come to meet me; and the word that shallbe discovered to me, that I will declare to thee. And he went, bending as aserpent. [JERUSALEM. And Bileam went with a humbled heart.] And the Word from before the Lord met with Bileam, who said before Him,The seven altars I have set in order, and have offered a bullock and a ram uponevery altar. And the Lord put a word in Bileam's mouth, and said, Return toBalak, and thus speak. And he returned to him, and, behold, he was standing byhis burnt-offering, he and all the nobles of Moab. And he took up theparable of his prophecy, and said: From Aram onEuphrates hath Balak king of the Moabaee brought me; from the mountains of theeast come, curse for me the house of Jakob; come, for me make Israel small.[JERUSALEM. And he took up the parable of his prophecy, and said: Balak, theking of the Moabaee, hath brought me from Aram, from the mountains of the east:Come, curse for me the house of Jakob, come, diminish for me the tribes of thehouse of Israel.] How shall I curse, (while) the Word of the Lord blesseth them?and whom shall I diminish, when the Word of the Lord increaseth them? For, saidBileam the wicked, I look on this people who are led on for the sake of theirrighteous fathers, who are like the mountains, and of their mothers, who arelike the hills: behold, this people alone are to possess the world, becausethey are not led by the laws of the nations. And when Bileam the sinner beheldthe house of Israel, a circumcised people, hidden in the dust of the desert, hesaid, Who can number the merits of these strong ones, or count the good worksof one of the four camps of Israel? Bileam the wicked said: If the house ofIsrael kill me with the sword, then, it is made known to me, I shall have noportion in the world to come: nevertheless if I may but die the death of thetrue! O that my last end may be as the least among them! [JERUSALEM. Wherewithshall I curse the house of Jakob, when the Word of the Lord blesseth them? andhow shall I diminish the house of Israel, when the Word of the Lord dothmultiply them? I see this people, who are conducted through the merit of theirrighteous fathers, Abraham, Izhak, and Jakob, who are like the mountains, andof their four mothers, Sarah, Rivekah, Rahel, and Leah: behold, this peopleshall dwell alone, and not be mixed

with the laws of the Gentiles. Who cannumber the youth of the house of Jakob, of whom it is said, They are to be likethe stars of the skies? Bileam the wicked said, in the parable of his prophecy,If Israel do kill him with the sword Bileam himself declareth that he hath noportion in the world to come: but if Bileam may die as the faithful die, mayhis last end be as one of the least among them.] And Balak said to Bileam, Whathast thou done to me? I brought thee to curse my enemies, and, behold,blessing, thou hast blessed them. But he answered and said, That which the Lordhath put in my mouth shall I not be careful to speak? And Balak said to him,Come now with me where thou mayest see him from another place. Thou shalt seeonly the camp that goeth in his rear, but not all their camps; and curse himfor me there. And he brought him to the field of the observatory on the top ofthe hill, and builded seven altars, and offered a bullock and a ram on everyaltar. And he said to Balak, Stand thou here by thy burnt offering and I willmeet (Him) yonder. And the Word from before the Lord met Bileam, and put a wordin his mouth, and said, Return to Balak, and thus speak. And he came to him,and, behold, he was standing by his burnt offering, and the princes of Moabwith him. And Balak said to him, What hath the Lord spoken? And he took up theparable of his prophecy, and said:

Arise, Balak, and hear; listen to my words, Bar Zippor. The Wordof the living God is not as the words of men for the Lord, the Ruler of allworlds, is the unchangeable (but) man speaketh and denieth. Neither are Hisworks like the works of the children of flesh, who consult, and then repentthem of what they had decreed. But when the Lord of all worlds hath said, Iwill multiply this people as the stars of the heavens, and will give them topossess the land of the Kenaanites, is He not able to perform what He hathspoken? and what He hath said, can He not confirm it? Behold, from the mouth ofthe Holy Word I have received the benediction, and their appointed benedictionI cannot restrain from them. [JERUSALEAL 15. And I with My Word will honourthee. 19. Not as the word of the sons of men is the or of the living God, norare the works of God as the works of men. Men say, and do not; they decree, butdo not confirm; but God saith and performeth, He maketh decree and confirmethit, and His decrees are established forever. Behold, I have received to blessIsrael, and I cannot restrain the blessings from them.]

Bileam thewicked said, I see not among them of the house of Jakob such as worship idols:they who serve false idols are not established among the tribes of the sons ofIsrael. The Word of the Lord their God is their help, and the trumpets of theKing Meshiha resound among them: Unto Eloha, who redeemed and led them out ofMizraim free, belong power and exaltation, glorification and greatness. They ofthe house of Jakob who use divination are not establisbed, nor the enchanters,who enchant among the greatness (multitudes) of Israel. At this time it is saidto the house of Jakob and Israel, How glorious are the miracles and wonder-workswhich God hath wrought! This people reposeth alone, and dwelleth strong as alion, and reareth himself as an old lion. They sleep not till with greatslaughter they have slain their adversaries, and taken the spoils of the slain.[JERUSALEM.I have not seen the worshippers of a lie, nor those who offer strange service,among the tribes of the sons of Israel. The Word of the Lord is with them, andthe trumpet of their glorious King protecteth them. Unto God who redeemed, andbrought them out from Mizraim free, belong power, and praise, and exaltation.For I see not those who perform divination in the house of Jakob, nor them whoenchant with enebantments among the tribes of Israel. At this time it is saidto Jakob, What bounties and comforts are prepared of the Lord to bestow uponyou of the house of Jakob! Then said he in the parable of his prophecy, O happysaints, how goodly is the

reward prepared for you by your Father in heaven, inthe world to come! Behold, these people dwell as a lion, like the strong lion;as the lion resteth not, nor is quiet, until he hath taken and eaten flesh anddrunk up blood, so this people will rest not, nor be in quiet, till they haveslain their enemies, and have shed the blood of their slaughtered foes likewater.] And Balaksaid to Bileam, Neither curse them nor bless them. But Bileam answered and saidto Balak, Did I not tell thee at the beginning, Whatsoever the Lord speaketh,that must I do? And Balak said to Bileam, Come, and I will now take thee toanother place, if so be it may be pleasing before the Lord, that thou mayestcurse him for me from thence. And Balak led Bileam to the high place of theprospect which looketh toward Beth Jeshimoth. And Bileam said to Balak, Erecthere for me seven altars, and prepare me seven bullocks and seven rams. AndBalak did as Bileam had said, and offered a bullock and a ram upon every altar.

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

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

Howbeautiful your houses of instruction, in the tabernacle where Jakob your fatherministered; and how beautiful this tabernacle of ordinance which is found amongyou, and the tents that surround it, O house of Israel! As tides of waters, soare the house of Israel, dwelling like flocks made strong by the doctrine ofthe law; and as gardens planted by the flowing streams, so are their disciplesin the fellowships of their schools. The light of their faces shineth as thebrightness of the firmament which the Lord created on the second day of thecreation of the world, and outspread for the glory of the Shekinah. They areexalted and lifted up above all the nations, like cedars of Lebanon planted byfountains of waters. From them their King shall arise, and their Redeemer be ofthem and among them, and the seed of the children of Jakob shall rule over manynations. The first who will reign over them will make war with the house ofAmalek, and will be exalted above Agag their king; but because he had sparedhim his kingdom will be taken from him. Unto Eloha, who brought them out freefrom Mizraim, belong might, and exaltation, and glory, and power. He willdestroy the nations of their adversaries, and break down their strength andwill send forth the plague-arrows of His vengeance among them, anddestroy them. They shall repose and dwell as a lion, and as an old lion, thatsleeping who will (dare to) awake? They who bless them are blessed, as Moshehthe prophet, the scribe of Israel; and they who curse them are accursed, asBileam son of Beor.

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

How goodlywere the tabernacles in which Jakob their father did pray; and the tabernacleof ordinance which you have made to My name, and your own tabernacles, O houseof Israel! As torrents that prevail, so shall Israel overpower theiradversaries; and as gardens planted by fountains of water, so shall be theircities, giving forth scribes and teachers of the law; and as the heavens whichthe Memra of the Lord spread forth for the dwelling of His Shekinah, so shallIsrael live, and endure unto eternity, beautiful and renowned as cedars by thewaters which grow up oil high. Their King will arise from among their children,and their Redeemer will be of them and among them; and He will gather theircaptives from the cities of their adversaries, and their children shall haverule among the peoples. And the kingdom of the King Meshiha shall be made great:stronger is He than Shaul who vanquished Agag the kill of the Amalkaab. UntoGod who redeemed, and brought them out free from the land of Mizraim, belongpower, and praise, and exaltation. The sons of Israel will prevail over theirenemies, will divide their cities, slay their heroes, and disperse theirresidue. Behold, these people will dwell as a lion, and be as the strong lions.He who blesseth you, O Israel, shall be blessed, as Mosheh the prophet, thescribe of Israel; and he who curseth you will be accursed, as Bileam, the sonof Beor. And Balak’s anger grew strong against Bileam, and Balak smote hishands, and said to Bileam, I brought thee to curse my enemies, and thou hastonly blessed.] And now flee to thy place. I had said that honouring I wouldhonour thee; but, behold, the Lord hath kept back Bileam from honour. ButBileam said to Balak, Did I not tell thy messengers whom thou. sentest to me,saying, If Balak would give me the fulness of his treasures of silver and gold,I have no power to transgress the decree of the Word of the Lord to do good orevil of my own will: what the Lord saith shall I not speak. And now,behold, I return to go to my people. Come, I will give thee counsel: Go, furnishtavern houses, and employ seductive women to sell food and drinks cheaply, andto bring this people together to eat and drink, and commit whoredom with them,that they may deny their God; then in a brief time will they be delivered intothy hand, and many of them fall. Nevertheless, after this they will still havedominion over thy people at the end of the days. And he took up the parable of his prophecy, and said Bileam the son ofBeor speaketh; the man speaketh who is more honourable than his father, becausethe mysteries hidden from prophets have been revealed to him; he speaketh whoheard the Word from before the Lord, and who knoweth the hour when the MostHigh God will be wroth with him; (he speaketh) who saw the vision before theAlmighty, seeking, prostrate on his face, that it should be revealed to him;the secret, concealed from the prophets, was disclosed unto him.

I shallsee Him, but not now; I shall behold Him, but it is not near. When the mightyKing of Jakob’s house shall reign, and the Meshiha, the Power-sceptre ofIsrael, be anointed, He will slay the princes of the Moabaee, and bring tonothing all the children of Sheth, the armies of Gog who will do battle againstIsrael and all their carcases shall fall before Him. And the Edomaee will beutterly

driven out, even the sons of Gabela from before Israel their foes, andIsrael will be strengthened with their riches and possess them. And a prince ofthe house of Jakob will arise and destroy and consume the remnant that haveescaped from Constantina the guilty city, and will lay waste and ruin therebellious city, even Kaiserin the strong city of the Gentiles. And he looked on the house of Amalek, and took up the parable of hisprophecy, and said: The first of the nations who made war with the house ofIsrael were those of the house of Amalek; and they at last, in the days of theKing Meshiha, with all the children of the east, will make war against Israel;but all of them together will have eternal destruction in their end. And he looked upon Jethro, who had been made proselyte, and took upthe parable of his prophecy, and said: How strong is thy habitation, who hastset thy dwelling in the clefts of the rocks! Yet so is it decreed that thechildren of the Shalmaia must be despoiled, but not until Sancherib the king ofAthur shall come and make thee captive.

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

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

I shallsee Him, but not now; I shall behold Him, but He is not nigh. A King is toarise from the house of Jakob, and a Redeemer and Ruler from the house ofIsrael, who will slay the strong ones of the Moabaee, and bring to nothing andconsume all the children of the east. And Edom may inherit Mount Gabela fromtheir enemies but Israel will be stronger with a mighty host. A King will arisefrom the house of Jakob, and destroy what shall remain of the strong city. Andhe beheld the Amalkaah, and took up the parable of his prophecy and said: Thehouse of Amalek was the first of the peoples to make war with Israel, and atlast in the end of the days they willarray battle against them; but their end is to perish, and their destruction tobe for ever. And when he looked upon the Shalmaia, taking up the parable of hisprophecy, he said, How strong is thy abode, who hast set the house of thy dwellingin the clefts of the rock! But the Shalmaia will not be spoiled, until Athuriashall arise, and take thee captive.] And hetook up the parable of his prophecy, and said, Woe to them who are alive at thetime when the Word of the Lord shall be revealed, to give the good reward to therighteous, and to take vengeance on the wicked, to smite the nations and thekings, and bring these things upon them! And ships (lit., sails) armed for warwill come forth with urreat armies from Lombarnia, and from the land of Italia,[4] <l >conjoined with the legions that will come forth from Constantina, and willafflict the Athuraee, and bring into captivity all the sons of Eber;[5] <l >nevertheless the end of these and of those is to fall by the hand of the KingMeshiha, and be brought to everlasting destruction: [JERUSALEM. Woe to him whois alive when the Word of the Lord setteth Himself to give the good reward tothe just, and to take vengeance on the wicked! And great hosts in Livernia willcome from the great city, and will conjoin with them many legions of theRomaee, and subjugate Athuria, and afflict all the children beyond the river.Nevertheless the end of these and of those is to perish, and the destruction tobe everlasting. And Bileam rose up and went to return to his place; and Balakalso.] And Bileamrose up and went

to return to his place, and Balak also went upon his way, andappointed the daughters of the Midianites for the tavern booths at BethJeshimotb, by the snow mountain, where they sold sweetmeats cheaper than their price, after the counsel of Bileam thewicked, at the dividing of the way.

XXV. And Israel dwelt in the place which is called Shittim, on accountof the (Shetutha) foolishness[6] <l >and depravity which were among them. And the people began to profane theirholiness, and to strip their bodies to the image of Peor, and commitfornication with. the daughters of the Moabites, who brought out the image ofPeor, concealed under their bundles. And they invited the people to thesacrifices of their idols; and the people ate in their feasts, and bowedthemselves to their idols. And the people of the house of Israel joinedthemselves to Baala-Peor, like the nail in the wood, which is notseparated but by breaking up the wood (or, with the splinters). And the angerof the Lord was kindled against Israel. And theLord said to Mosheh, Take all the chiefs of the people, and appoint them forjudges, and let them give judgment to put to death the people who have goneastray after Peor, and hang them before the word of the Lord upon the wood overagainst the morning sun, and at the departure of the sun take them down andbury them and turn away the strong anger of the Lord from Israel. And Moshehsaid to the judges of Israel, Slay every one a man of his tribe of those whohave joined themselves to the idol of Peor. [JERUSALEM. And Israel abode in Shittim; and the people began tocommit fornication with the daughters of the Moabites. And they invited thepeople to the sacrifices of their idols. And Israel were united with the worshippersof the idol of Peor; and the anger of the Lord was strong against Israel. Andthe Word of the Lord said to Mosheh, Take all the chiefs of the people and setthem for a Sanhedrin before the Lord, and let them bang all who are worthy ofdeath; and at sunset take down their bodies and bury them, that so may beaverted the strong anger of the Lord from Israel. And Mosheh said to theprinces of Israel, Slay each one a man of his house of them who have joinedthemselves to the idol of Peor.]

Andbehold, a man of the sons of Israel came, holding a Midianitess, and brought herto his brethren, in the sight of Mosheh and all the congregation of thechildren of Israel. He answered and said to Mosheh, What is it (that is wrong)to have company with her? If thou sayest, It is forbidden, didst thou notthyself take a Midianitess, the daughter of Jethro? When Mosheh heard, hetrembled and swooned. But they wept, and cried, Listen! And they stood at thedoor of the tabernacle of ordinance. And Phinehas bar Elazar-bar Aharon,the priest, saw, and, remembering the ordination, answered, and said: He whoought to kill, let him kill! Where are the lions of the tribe of Jehudah? Whenthey saw, they were quiet. And he arose from among his Sanhedrin, and took alance in his hand. [JERUSALEM. And, behold, a man of the sons of Israel cameand brought to his brethren a Midianitha, before Mosheh and all the congregationof the children of Israel; and, behold, they were weeping at the door of thetabernacle. And Phinehas bar Elazar bar Aharon, the high priest, saw, and arosefrom among the assembly, and took a lance.]

Twelvemiracles were wrought for Phinehas at the time that he went in after the man ofIsrael with the Midianitha. The first sign was, He would have parted them butcould not. 2. Their mouth was closed, that they could not cry out; for had theycried out, they would have been rescued. 3. He drave the lance through both ofthem. 4. The lance remained fixed in the wound. 5. When he bare them aloft, thelintel was uplifted for him until he had gone forth. 6. He carried them throughthe whole camp, six miles, without fatigue. 7. He held them up by his rightarm, in sight of their kindred,

who had no power to hurt him. 8. The lance wasmade strong so as not to be broken with the load. 9. The iron transpiercedthem, but was not withdrawn. 10. An angel came and made bare their corpses insight of the people. 11. They lingered alive till they had been carried throughthe entire camp, lest the priest in the tabernacle should be defiled by thedead. 12. Their blood thickened so as not to flow upon him; but when he hadborne them through the camp, it brake forth, and they died.

Answering, he said before the Lord of the world, Can it be that, onaccount of these, twenty and four thousands of Israel shall die? Immediatelythe compassions of Heaven were moved, and the plague was stayed from thechildren of Israel. [JERUSALEM. And he went in after the man of Israel into thetent, and thrust both of them, the man and the woman, through the body; and theplague was stayed from the children of Israel.] And the number who died by thepestilence was twenty and four thousand. [JERUSALEM. And those who died by thatplague were twenty and four thousand.] [1] Or,"gross."

[1] Glossary,p. 16.

[1] Gen. xxxi.51.

[1] Vulgate, Venientin trieribus de Italia.

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

[1]Shoteh, in Chaldee is, "a fool or sot." The above derivation seemsfanciful. The place took its name probably from the Acacia trees which may haveabounded there; the Shittah, Mimosa Nilotica.

[1] <l > Or, "gross."

[2] <l > Glossary, p. 16.

[3] <l > Gen. xxxi. 51.

[4] <l > Vulgate, Venient in trieribus deItalia.

[5] <l > Peschito, "and subjugate all theHebrews."

[6] <l >Shoteh, in Chaldee is, "a fool or sot." The above derivation seemsfanciful. The place took its name probably from the Acacia trees which may haveabounded there; the Shittah, Mimosa Nilotica.

E- Numbers-25-30

Pgs. 435-449

Ch. 25-30

SECTION XLI.

PHINEHAS. AND theLord spake with Mosheh, saying: Phinehas the zealous, the son of Elazar bar Aharon,the priest, hath turned away mine anger from the children of Israel, in that,when zealous with My zeal, he hath slain the sinners who were among them; andfor his sake I have not destroyed the children of Israel in My indignation.Swearing by My Name, I say to him, Behold, I decree to him My covenant ofpeace, and will make him an angel of the covenant, that he may ever live, toannounce the Redemption at the end of the days. [JERUSALEM. With the oath wentMosheh, and said unto Phinehas, Behold, I give to him.] And because theydefamed him, saying, Is he not the son of Phuti, the Midianite? behold, I willmake him to possess the high priesthood; and because he took the lance with hisarm, and struck the Midianitess in her body, and prayed with his mouth for thepeople of the house of Israel, the priests shall be held worthy of the threegifts of the shoulder, the cheek-bone, and the inwards; and it shall beto him, and to his sons after him, an everlasting covenant of consecration,because he was zealous for the Lord, and propitiated for the children ofIsrael. Now the name of the man of Israel who was slain with the Midianitha wasZimri bar Salu, a chief of the house of his fathers of the tribe of Shemeon.And the name of the Midianite woman who was killed was Kosbi, daughter of Zur,who was called Shelonae, a daughter of Balak, the prince of the people of Moab,whose dwelling-place was in Midian. And theLord spake with Mosheh, saying: Trouble the Midianites and slay them, becausethey troubled you by their deceitful counsels when they beguiled you in thematter of Peor, and of Kosbi their sister, daughter of the prince of Midian,who was slain in the day of the plague for the matter of Peor. [JERUSALEM. Fortheir false dealings.]

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

Reuben, the first-bornof Israel: the sons of Reuben, Hanok, the family of Hanok; of Phallu, thefamily of Phallu; of Hezron, the family of Hezron; of Karmi, the family ofKarmi. These are the families of Reuben, and their numbers were forty-threethousand seven hundred and thirty. And the sons of Phallu Eliab; the sons ofEliab, Nemuel, and Dathan, and Abiram. The same were Dathan and Abiram whobrought together the congregation that gathered and made the division

againstMosheh and Aharon in the congregation of Korach, when they gathered togetherand made division against the Lord, and the earth opened her mouth andswallowed them and Korach, when the congrergation of the wicked died, when thefire devoured the two hundred and fifty men, and they were made an example. Butthe sons of Korach were not in the counsel of their father, but followed thedoctrine of Mosheh the prophet; and therefore they died not by the plague, norwere smitten by the fire, nor engulphed in the yawning of the earth.[JERUSALEM. But the sons of Korach, who were not in the counsel of their fatherdid not die.] The Beni Shemeon,[1] <l >Nemuel, Jamin, Jakin, Zerach, Shaul, with their families, twenty-twothousand two hundred. Of Gad, the families of Zephon, Haggi, Suni, Ozni, Heri, Arod, Areli,forty thousand five hundred. Of Jehudah, Her and Onan. But Her and Onan died, on account of theirsins, in the land of Kenaan. Of the Beni Jehudah, the families of Shela,Pherez, Zerach. The sons of Pherez, Hezron, Amul. The numbers of the familiesof Jehudah, seventy-six thousand five hundred. Of Issakar, the families of Thola, Puah, Jashub, Shimron, sixty-fourthousand three hundred. Of Zebulon, the families of Sered, Elon, Jahleel, sixtythousand five hundred. Of Joseph, the Beni Menasheh, Makir, Gilead, Thezar,Helek, Asriel, Shekem, Shemida, Hepher. But Zelophehad bar Hepher had no sons,but daughters only; and the names of the daughters of Zelophebad were, Mahelah,Nohah, Hogelah, Milchah, and Thirzah. These are the families of Menasheh, andtheir number fifty-two thousand seven hundred. The Beni Ephraim, Shuthelah, Bekir, Tachan, Heran the son of Shuthelah,their numbers thirty-two thousand five hundred. The families of Benjamin, Bela, Ashbel, Abiram, Shephuphia, (the sonsof Bela, Ared and Naaman,) forty-five thousand six hundred. The Beni Dan, the families of Shuham, sixty-four thousand fourhundred.

Those ofAsher, Jimnah, Jishvah, Beriah, and of the sons of Beriah, Heber and Malkiel.The name of the daughter of Asher was Sarach, who was conducted by six myriadsof angels, and taken into the Garden of Eden alive, because she bad made knownto Jacob that Joseph was living. The numbers of Asher, fiftythree thousand fourhundred. The Beni Naphtali, according to their families, Jaczeel, Guni, Jezer,Shillem, forty-five thousand four hundred. These are the numbers of thesons of Israel, six hundred and one thousand seven hundred and thirty. And the Lord spake with Mosheh, saying: Unto these tribes shall theland be divided by inheritances according to their names. To that tribe whosepeople are many thou shalt make their inheritance large, and to the tribe whosepeople are few thou shalt give a smaller inheritance; to each his heritageshall be given according to the number of his names. Yet the land shall bedivided by lots; according to the names of their fathers tribes they shallinherit. Their heritage shall be divided by lots, whether great or small. But theseare the names of the Levites after their families, the families of Gershon,Kehath, Merari. These are the families of the Levites: the family of Lebni,Hebron, Maheli, Mushi, Korach. And Kehath begat Amram; and the Dame of Amram’swife was Jokebed, a daughter of Levi, who was born to Levi when they had comeinto Mizraim, within the walls; and she bare to Amram Aharon, and Mushe, andMiriam their sister. And to Aharon were born Nadab and Abihu, Elazar andIthamar. But Nadab and Abihu died when they offered the strange fire from thehearth-pots before the Lord. And the number of them (the Levites) wastwenty-three thousand, every male from a month old, and upward; for theywere not reckoned among the children of Israel, as no possession was given themamong the sons of Israel. These are the numbers when Mosheh and Elazar thepriest numbered the sons of Israel in the plains of Moab, by Jordan, (overagainst) Jericho. And among them was not a man of the numbers when Mosheh andAharon the priest took the sum of the children of Israel in the wilderness ofSinai, because the Lord had said that dying

they should die in the wilderness;and none of them remained except Kaleb bar Jephunneh, and Jehoshua bar Nun.

XXVII. And the daughters of Zelophehad bar Hepher, bar Gilead, barMakir, bar Menasheh, of the family ofMenasheh bar Joseph, when they heard that the land was to be divided to themales, came to the beth din, trusting in the compassions of the Lord of theworld. And these are the names of the daughters, Mahelah, Nohah, Hogela,Milchah, and Thirzah. And they stood before Mosheh, after that they had stoodbefore Elazar the priest, the princes, and all the congregation, at the door ofthe tabernacle of ordinance, saying: Our father died in the wilderness, but hewas not among the congregation who murmured and gathered to rebel against theLord in the congregation of Korach, but died for his own sin; nor made heothers to sin; but he had no male children. Why should the name of our fatherbe taken away from among his family because he had not a male child? if we arenot reckoned as a son, and our mother claim (or observe) the Jebam,[2] <l >our mother will take the portion of our father and of our father's brother. Butif we be reckoned as a son, give us an inheritance among our father's brethren. This is one of the four cases of judgment brought before Mosheh theprophet, and which he resolved in the manner above said. Of them some werejudgments, &c.[3] <l > And Mosheh brought their cause beforethe Lord. And theLord spake with Mosheh, saying: The daughters of Zelophehad have fitly spoken:this hath been written before Me: but they are worthy that it be said of them,Give them possession and inheritance among the brethren of their father, andmake over their father's possession unto them. And when a son of Israel shallspeak, and say, A man hath died without having a male child, then you shallmake over his inheritance to his daughter: if he have no daughter, you shallgive his possession to his brothers: if he have no brothers, you shall give hispossession to the brethren of his fattier: but if his father had no brothers, thenyou shall give his possession to his kinsman who is nearest to him of hisfather's family to inherit. And this shall be the publication of a decree ofjudgment to the children of Israel, as the Lord hath commanded Mosheh. And the Lord said to Mosheh,Go up to this mount, of Abaraee, and survey the land which I have given to thechildren of Israel. And thou shalt see it, but thou thyself self shalt begathered to thy people, as Aharon thy brother hath been gathered: because youwere disobedient against My Word in the desert of Zin, in the congregation atthe Waters of Strife, to sanctify Me at the waters in their sight: these arethe Waters of Strife in the desert of Zin. And Mosheh spake before theLord, saying May the Word of the Lord, who ruleth over the souls of men, and bywhom hath been given the inspiration of the spirit of all flesh, appoint afaithful man over the congregation, [JERUSALEM. The Word of the Lord the Godwho ruleth over the spirit of all flesh, appoint a praiseworthy man over thepeople of the conaregation,] who may go out before them to set battle in array,and may come in before them from the he battle who may bring them out from thebands of their enemies, and bring them into the land of Israel; that thecongregation of the Lord may not be without the wise, nor go astray among thenations as sheep who go astray, having no shepherd. And the Lord said to Mosheh,Take to thee Jehoshua bar Nun, a man upon whom abideth the Spirit of prophecyfrom before the Lord, and lay thy hand upon him, and make him stand beforeElazar the priest and the whole congregation, and instruct him in theirpresence. And thou shalt confer a ray of thy brightness upon him, that all thecongregation of the sons of Israel may be obedient to him. And he shall ministerbefore Elazar the priest; and when any matter is hidden from him, he shallinquire for him before the Lord by Uraia. According to the word of Elazar thepriest they shall go forth to battle, and come in to do judgment be and all thesons of Israel with him, even all the congregation. And

Mosheh did as the Lordcommanded him, and took Jehoshua and caused him to stand before Elazar the priestand all the congregation; and he laid his hands upon him and instructed him,as the Lord commanded Mosheh.

XXVIII.And the Lord spake with Mosheh, saying: Instruct the children of Israel, andsay to them: The priests may eat of My oblation the bread of the order of Mytable; but that which you offer upon My altar may no man eat. Is there not afire that will consume it? And it shall be accepted before Me as a pleasantsmell. Sons of Israel, My people, be admonished to offer it from the firstlingson the Sabbath, an oblation before Me in its time. [JERUSALEM. Instruct thechildren of Israel, and say to them, My oblation, the bread of the order of Mytable. That which you offer upon the altar. Is there not a fire that willconsume it? To be received from you before Me for a pleasant smell. Sons ofIsrael, My people, be admonished to offer it before Me in its season.] And say tothem: This is the order of theoblations you shall offer before the Lord; two lambs of the year, unblemished,daily, a perpetual burnt offering. The one lamb thou shalt perform in themorning to make atonement for the sins of the night; and the second lamb thoushalt perform between the suns to atone for the sins of the day; and the tenthof three seahs of wheaten flour as a mincha mingled with beaten olive oil, thefourth of a hin. It is a perpetual burnt offering, such as was (ordained to be)offered at Mount Sinai, to be received with favour as an oblation before theLord. And its libation shall be the fourth of a hin for one lamb; from thevessels of the house of the sanctuary shall it be outpoured, a libation of oldwine. [JERUSALEM. From the vessels of the house of holiness, it shall be pouredout a libation of choice wine unto the Name of the Lord.] But if old wine maynot be found, bring wine of forty days to pour out before the Lord. And thesecond lamb thou shalt perform between the suns, according to the presentationof the morning, and according to its oblation shalt thou make the offering,that it may be accepted with favour before the Lord but on the day of Shabbathatwo lambs of the year without blemish, and two-tenths of flour mixed witholive oil for the mincha and its libation. On the Sabbath thou shalt make aSabbath burnt sacrifice in addition to the perpetual burnt sacrifice and itslibation. And at the beginning of your months you shall offer a burntsacrifice before the Lord; two young bullocks, without mixture, one ram, lambsof the year seven, unblemished; and three tenths of flour mingled with oil forthe mincha for one bullock; two tenths of flour with olive oil for the minchaof the one ram; and one tenth of flour with olive oil for the mincha for eachlamb of the burnt offering, an oblation to be received with favour before the Lord.And for their libation to be offered with them, the half of a bin for abullock, the third of a bin for the ram, and the fourth of a hin for a lamb, ofthe wine of grapes. This burnt sacrifice shall be offered at the beginning ofevery month in the time of the removal of the beginning of every month in theyear; and one kid of the goats, for a sin offering before the Lord at thedisappearing (failure) of the moon, with the perpetual burnt sacrifice shallthou perform with its libation. And in the month of Nisan, on the fourteenth day of the month, is thesacrifice of the Pascha before the Lord. On the fifteenth day of this month isa festival; seven days shall unleavened be eaten. On the first day of thefestival a holy convocation; no servile work shall ye do; but offer an oblationof a burnt sacrifice before the Lord, two young bullocks, one ram, and sevenlambs of the year, unblemished, shall you have. And their minchas of wheatflour, mingled with olive oil, three tenths for each bullock, two tenths forthe ram, and for a single lamb a tenth, so for the seven; and one kid of thegoats, to make an atonement for you: beside the burnt sacrifice of the morning,the perpetual burnt sacrifice, you shall make these offerings. According tothese oblations of the first day you shall do daily through the seven days ofthe festival. It is the bread of the oblation which is received with favourbefore the Lord; it shall be

made beside the perpetual burnt offering, with itslibation. And on the seventh day you shall have a holy convocation; no servilework shall you do.

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

XXIX. And in the seventh month, the month of Tishri, on the first ofthe month you shall have a holy convocation, you may not do any servile work;it shall be to you a day for the sounding of the trumpet, that by the voice ofyour trumpets you may disturb Satana who cometh to accuse you. And you shallmake a burnt sacrifice to be received with favour before the Lord; one youngbullock, one ram, lambs of the year seven, unblemished; and their mincha ofwheaten flour mingled with olive oil, three tenths for the bullock, two tenthsfor the ram, and one tenth for each of the seven lambs; and one kid of thegoats for a sin offering to make an atonement for you; besides the sacrificefor the beginning of the month and its mincha, and the perpetual sacrifice andits mincha; and their libations according to the order of their appointments,an oblation to be received with favour before the Lord. And on thetenth of the seventh month, the month of Tishri, you shall have a holyconvocation, and chasten your souls (by abstaining) from food and drink, thebath, friction, sandals, and the marriage bed; and you shall do no servilelabour, but offer a sacrifice before the Lord to be received with favour; oneyoung bullock, one ram, lambs of the year seven, unblemished, shall you have;and their mincha of wheat flour mingled with olive oil, three tenths for thebullock, two tenths for one ram, a single tenth for a lamb, so for the sevenlambs one kid of the goats for a sin offering; beside the sin offering of theexpiations, (Lev. xvi.,) and the perpetual sacrifice and their minchas, and thewine of their libations. And on the fifth day of the seventh month you shall have a holyconvocation, no servile work shall you do; but shall celebrate the Feast ofTabernacles before the Lord seven days, and offer a sacrifice, an oblation tobe received with favour before the Lord: thirteen young bullocks proceedingdaily and diminishing their number, (in all) seventy for the seventy nations,and offering them by thirteen orders;[4] <l > two rams, which you shall offer bytwo orders; lambs of the year fourteen, unblemished, to be offered by eightorders, offering six of them, by two and two, and two of them one by one, theyshall be perfect. Their mincha also of wheat flour, with olive oil, threetenths for each bullock of the thirteen, two tenths for each ram, a singletenth for each of the fourteen lambs, and one kid of the goats for a sinoffering, which shall be offered by one order, beside the perpetual sacrifice,the wheat flour for the mincha, and the wine of the libation. On the second day of the Feast of Tabernacles you shall offer twelveyoung bullocks, by twelve orders; two rams, by two orders; fourteen lambs ofthe year unblemished by nine orders, five of them shall offer two by two, andfour of them one by one. And their mincha of wheat flour, and the wine of theirlibation which shall be offered with the bullocks, rams, and lambs, by theirnumber according to the order of their appointment; and one ram by one order, asin offering, beside the perpetual sacrifice, and the wheat flour of theirminchas, and their libations of wine. On thethird day of the Feast of Tabernaclesyou shall offer twelve bullocksby twelve orders; two rams by two orders, fourteen unblemished lambs of theyear, by ten orders; four

of them shall offer two and two, and six of them oneby one; and their mincha of wheat flour, and their libations of wine, you shalloffer with the bullocks, rams, and lambs, by the number in their appointedorder; and one kid of the goats for a sin offering by one order; beside theperpetual sacrifice the wheat flour for the mincha, and its libation of wine. On the fourth day of the Feast of Tabernacles, ten young bullocks byten orders; two rams by two orders; fourteen unblemished lambs of the year bytwelve orders; three of them shall be offered at two times, and eight of themsingly; their mincha of wheaten flour, and their libations of wine, which youshall offer with the the bullocks, rams, and lambs by their number, after theirappointed order, and one kid for a sin offering, by one order; beside theperpetual sacrifice, the wheat flour for the mincha, and its libation of wine. On the fifth day of the Feast of Tabernacles, nine young bullocks by nineorders; two rams by two orders lambs of the year fourteen, perfect by twelveorders two of them in a pair, twelve singly; and the wheat flour for theirmincha, and the libation wine for the bullocks, the rams, and lambs by theirnumber after the order of their appointment; and one kid for a sin offering byone order; beside the perpetual sacrifice and the wheat flour for the mincha,and the wine of its libation. On the sixthday of the Feast of Tabernacles, eight young bullocks by eight orders; two ramsby two orders; fourteen unblemished lambs of the year by thirteen orders; apair of them together, and twelve of them singly. Their mincha of wheat flour,and their libation of wine you shall offer with the bullocks, rams, and lambs,by their number in the order appointed; Land one kid for a sin offering by one order, besides the perpetualsacrifice, the wheat flour for the mincha, the wine of its libation, and a vaseof water to be outpoured on the day of the Feast of Tabernacles in gratefulacknowledgment (for a good memorial) of the showers of rain. On the seventh day of the Feast of Tabernacles you shall offer sevenbullocks by seven orders; two rams by two orders; fourteen unblemished lambs ofthe year by fourteen orders: the number of all these lambs ninety-eight,to make atonement against the ninety-eight male dictions. And theirmincha of wheat flour and libations of wine you shall offer with the bullocks,rains, and lambs, by their number, according to the order appointed one kid byone order, beside the perpetual sacrifice, the wheat flour for the mincha, andits libation of wine. And on theeighth day you shall gather together joyfully from your tabernacles, in yourhouses, a gladsome company, a festal day, and a holy convocation shall youhave, no servile work shall you do but offer a sacrifice an oblation to bereceived with favour before the Lord; light oblations; one bullock before theone God, one ram for the one people, lambs of the year unblemished, seven, forthe joy of the seven days. Their mincha of wheat flour, and their libations ofwine which you shall offer with the bullocks, rams, and lambs, by their number,After the order of their appointment; land one kid for a sin offering, besidethe perpetual sacrifice, the flour for its mincha, and the wine for itslibation. These you shall offer before the Lord in the time of your festivals,beside your vows which you vow at the festival, and which you shall bring onthe day of the feast, with your free-will oblation for your burntsacrifice, your mincha, libations, and consecrated victims.

XXX. And Moshehspake to the sons of Israel, according to all that the Lord had commandedMosheh.

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

[1]Vide Glossary, p. 69.

[1] The samewords as recited before p. 389 [1]Mattata: thirteen of the twenty-four orders or classes ofpriests. Vide Mishna, Succah,5,6.

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

[2] <l >Vide Glossary, p. 69.

[3] <l > The same words as recited before p.389 [4] <l >Mattata: thirteen of the twenty-four orders or classes of priests. VideMishna, Succah, 5,6.

F- Deu_11:1-32; Deu_12:1-32; Deu_13:1-18; Deu_14:1-29; Deu_15:1-23; Deu_16:1-22

Pgs. 596-609

Ch. 11-16 TARGUM OF PALESTINE

SECTION XLVII.

REEH.

MOSHEH the prophet said: Behold, I have this day set in order before you a Blessing and its contrary:[1] <\l > the Blessing, if you will be obedient to the commandments of the Lord your God which I command you this day; and its contrary, if you will not obey the commandments of the Lord your God, [JERUSALEM. And their contraries, if you will not hearken.] but will go astray from the path which I have taught you this day, in turning aside after the idols of the nations whom thou hast not known. And it shall be, when the Lord your God will have brought you to the land into which you are going, to possess it, you shall place six tribes upon the mountain of Gerizim, and six tribes on the mountain of Ebal. They who recite the blessings shall turn their faces towards Mount Gerizim, and they who recite the curses shall turn their faces towards Mount Ebal. Are they not situated beyond Jordan by the way of the sunset, in the land of the Kenaanah, who dwell in the plain over against Gilgela by the side (of the place) of the vision of Mamre? For you are to pass over Jordan to enter and possess the land which the Lord your God giveth you, and you will hold and will dwell therein. Look well, therefore, that you perform all the statutes and judgments that I have set before you this day.

XII. These are the statutes and judgments which you are to observe to do in the land which the Lord God of your fathers giveth you to inherit all the days that you live upon the earth. You shall utterly destroy all the places in which the people (whose land) you will possess have worshipped their idols, upon the high mountains and hills, and under every tree of beautiful form. You shall lay their altars in ruin, break down their pillars, burn their abominations with fire, and utterly destroy the images of their gods, and abolish their names from that place. Not so may you do to blot out the inscription of the Name of the Lord your God. But in the land which the Word of the Lord your God will choose out of all your tribes for His Shekinah to dwell there, unto the place of His Shekinah shall you have recourse, and come thither, and bring your sacrifices and consecrated oblations, your tythes, the separation of your hands, your vows, your voluntary offerings, and the firstlings of your herds and flocks. And you shall there eat before the Lord your God, and rejoice in all that you put your hand unto, you and your households, in which the Lord your God will have blessed you.

It will not be lawful for you to do (there) as we do here to-day, whatever any one thinks fit for himself; for you are not yet come to the Sanctuary, to the dwelling of Peace, and to the inheritance of the land which the Lord your God will give you. But when you have passed over Jordan and

dwell in the land which the Lord your God will give you to inherit, and He hath given you repose from all your enemies round about, then shall you build the house of the Sanctuary, and afterward shall dwell securely. And to the place which the Word of the Lord will choose to make His Shekinah to dwell there, shall you bring all your oblations, firstlings, and tythes, which I command you; there shall you offer your sacrifices and hallowed victims, there eat your tythes and the separation of your hands, and all your goodly vows which you may have vowed before the Lord. And you shall rejoice before the Lord your God, you and your sons and daughters, your servants and handmaids, and the Levite who is in your cities, for he hath no portion or inheritance with you.

Beware lest you offer your sacrifices in any place which thou mayest see; but in the Place which the Lord will choose in the inheritance of one of your tribes, there shall you offer your sacrifices and do whatever I command you. Nevertheless, after every wish of your soul, you may kill and eat flesh according to the blessing of the Lord your God, which He will give you in all your cities; they who are unclean so as not to be able to offer holy things, and they who are clean that they may offer holy things, may eat of it alike, as the flesh of the antelope or of the hart. Only be careful to pour out the blood upon the ground like water. It will not be lawful for you to eat the tenths of your corn, or wine, or oil, or the firstlings of your herd or flock, nor any of the vows that you have vowed, or freewill offerings, or the separation of your hands in your cities; but you shall eat it before the Lord your God, in the place which the Lord your God will choose; you, and your sons and daughters, and your handmaids, and the Levites who are in your cities; and you shall rejoice before the Lord your God, in all that thou puttest thine hand unto. Beware that thou aggrieve[2] <\l > not the Levite all your days in which you dwell in your land. When the Lord your God will have enlarged your border, as He hath said unto you; and thou sayest, I would eat flesh, because thy soul may desire to eat flesh, thou mayest eat flesh according to all thy desire. But if the place which the Lord your God will have chosen that His Shekinah may dwell there be too far off, then may you eat of your herds and flocks which the Lord your God shall give you, as I have com&endash;manded you, in your cities you may eat, according to all the desire of your soul: as the flesh of the antelope or hart so may you eat it; he who is unclean that he may not offer holy things, and he who is clean that he may offer them, may eat of it alike. [JERUSALEM. He who is restrained from holy things, and he who is clean for holy things, may eat alike.] Only put a strong restraint upon your desires, that you eat no blood; for the blood is the subsistence of the life. You may not, with the flesh, eat blood, in which is the subsistence of life: you shall not eat it, you shall pour it out upon the ground like water: eat it not, that it may be well with you, and with your children after you, while you do that which is right before the Lord. Nevertheless, animals which are your consecrated tenths, and your votive offerings, you shall take and bring to the place which the Lord will choose; and thou shalt do (with them) according to the rite of thy burnt offerings, (and offer) the flesh and the blood upon the altar of the Lord thy God: the blood of the rest of thy holy oblations shall be poured out at the altar of the Lord thy God, but of the flesh it is lawful to eat.

Observe and obey all these words that I command you, that it may be well with you and with your children after you for ever, while you do that which is good and right before the Lord your God. When the Lord your God shall have cut off the nations among whom you go, and have expelled them from before you, and you inherit and dwell in their land, beware that you stumble not after their idols when they shall have been destroyed before you, or lest you seek after their idols, saying, How did these peoples worship their gods, that we may worship as they did? So shall you

not do in serving the Lord your God; for whatever is abominable and hateful to Him have they done to their idols; for even their sons and daughters they have bound and burned with fire unto their idols. Whatsoever I command you, that shall you observe to do; ye shall not add to it nor diminish from it.

XIII. When there may arise among you a false prophet or a dreamer of a profane dream, and he give you a sign or a miracle, and the sign or the miracle come to pass, (yet) because he spake with you, saying, Let us go after the gods of the peoples whom thou hast not known, and worship them, you shall not hearken to the words of that lying prophet, or his who hath dreamed that dream; for the Lord your God (thereby) trieth you, to know whether you will love the Lord your God with all your heart and with all your soul. You shall walk after the service of the Lord your God, and Him shall you fear, and keep His commandments, hearken to His word, pray before Him, and cleave unto His fear. And that prophet of lies, or that dreamer of dreams, shall be slain with the sword, because he had spoken perversity against the Lord your God who brought you out from the land of the Mizraee, and redeemed you from the house of the affliction of slaves to make you to go astray from the path which the Lord your God hath commanded you to walk in: so shall you bring down the doers of evil among you. When thy brother, the son of thy mother, when even the son of thy father, or thy own son or thy daughter, or thy wife who reposeth with thee, or thy friend who is beloved as thy soul, shall give thee evil counsel, to make thee go astray, speaking out and saying, Let us go and worship the gods of the Gentiles, which neither thou nor thy fathers have known; or the idols of the seven nations who are near you round about, or of the rest of the nations who are far away from you, from one end of the earth to the other; you shall not consent to them, nor hearken to him, neither shall your eye spare him or have compassion, nor shall you hide him in secret; but killing you shall kill him; your hand shall be the first upon him to slay him, and afterwards the hand of all the people; and you shall stone him that he die; because he sought to draw them away from the fear of the Lord thy God, who brought you out free from the land of Mizraim, from the house of the affliction of slaves. And all Israel will hear and be afraid, and never more do according to that evil thing among you. [JERUSALEM. When thy brother, the son of thy mother, thy son, thy daughter, or the wife who reposeth with thee, shall turn thee away.]

When, in one of your cities which the Lord your God will give you to dwell in, you hear it said that (certain) men of pride are drawing back from the doctrine of the Lord your God, or that even sages of your rabbins have gone forth and led away the inhabitants of their city, saying, Let us go and worship the gods of the nations which you have not known: then search you out, and examine with witnesses, and make good inquiry; and, behold, if the thing be true and certain that this abomination hath been really done among you, you shall smite the inhabitants of that city with the edge of the sword, to destroy it utterly and whatever is therein, even its cattle, with the edge of the sword. You shall gather all its spoil into the midst of the street, and burn the city with fire, together with the whole of the spoil, before the Lord your God; and it shall be a desolate heap for ever, never to be builded again: that the Lord may be turned from the fierceness of His anger, and may show His mercy upon you, and love you, and multiply you, as He hath sworn to your fathers. So be ye obedient to the Word of the Lord your God, to keep all His commandments which I command you this day, that you may do what is right before the Lord your God.

XIV. As beloved children before the Lord your God, you shall not make lacerations in your flesh, nor make bare the crown of the hair over your foreheads on account of the soul of the dead.

[JERUSALEM. You are beloved children before the Lord your God; you shall not make divers wounds for strange worship, nor cause baldness above your forehead to mourn for a person who is dead.] For you are to be a holy people before the Lord your God: the Lord your God hath chosen you to be a people more beloved than all the peoples who are upon the face of the earth. You may not eat of any thing that for you is abominable.

These are the animals which you may eat: oxen, and lambs of the ewes, such as are not blemished (unclean), and kids of the goats unmixed with what are unclean. Harts and antelopes and fallow deer, rock goats and reems, wild oxen and pygargs;[3] <\l > and every animal that hath the divided hoof, and horns, and that cleaveth the cleft, bringing up the cud among animals, that you may eat. [JERUSALEM. Which bringeth up the cud among animals, that may you eat.] But of these you may not eat that bring up the cud, or of those who (only) have the hoof divided, the cast thing (embryo) which hath two heads or a double back, things which are not to be perpetuated in the same species (i.e. as a species); nor the camel, the hare, or the coney, because they chew the cud, but do not divide the hoof; they are unclean to you. [JERUSALEM. Because they bring up the cud, but have not the hoof divided.] The swine, because, though he hath the hoof divided, and there is none produced that like him divideth (the hoof), and yet cheweth not the cud, is unclean to you; of their flesh you shall not eat, nor touch their dead bodies. But this you may eat, of all that are in the waters, whatever hath fins to move, as by flying, and scales upon its skin; and though (some of which) may fall away, yet if there remain on under its jaw, another under its fin, and another under its tail, that you may eat.[4] <\l > But whatever hath neither fins nor scales you may not eat; it is unclean to you. Every bird which hath a vesicle or crop which may be picked away,[5] <\l > and which (bird) is longer than a finger, and not of the rapacious kind, you may eat. But these are they which you may not eat: the eagle, the ossifrage, the osprey, the daitha (lammer geyer?) white or black, which is a bird of prey, a kind of vulture.[6] <\l > [JERUSALEM. 12. And these are they of which you may not eat; the eagle, and the sea eagle (ossifrage), and the osprey. 13. And the rook, the heron also, and the vulture after his kind.] And every raven after his kind; and the owl, and nighthawk, and the cuckoo, and the falcon after his kind; the great owl, and the sea gull (catcher of fish from the sea), and the night owl, and the cormorant[7] <\l > white or black, and the pica, and the stork white or black after its kind, and the heathcock, and the bat, [JERUSALEM. And the white daitha, and the ibis according to his kind, and the heathcock, and the bat,] and all flies (bees) and wasps, and all worms of vegetables and pulse, which come away from (materials of) food and fly as birds, are unclean to you, they may not be eaten; but any clean beast you may eat. You shall not eat of anything that is unclean through the manner of its death;[8] <\l > you may give it to the uncircumcised stranger who is in your cities to eat it, or sell it to a son of the Gentiles; for you are a holy people before the Lord your God. It shall not be lawful for you to boil, much less to eat, flesh with milk when both are mixed together. Be mindful to tythe your fruitage of whatsoever cometh forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another. [JERUSALEM. My people of the house of Israel, tything you shall tythe all the produce of your seed, of that which you sow upon the face of the field and gather in the produce of each year. Israel, My people, it is not lawful for you to tythe and eat the fruit of one year along with the fruit of (another) year.] And the second tythe you shall eat before the Lord your God in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, that you may learn to fear the Lord your God all the days. And if the way be too great for you to be able to carry

the tenth, because the place which the Lord thy God will choose for His Shekinah to dwell there is too distant from you, when the Lord thy God shall have blessed thee, then thou mayest make exchange for it into silver, and bind the sum in thy band, and proceed to the place which the Lord thy God shall choose, and give the silver for any thing that thy soul pleaseth, of oxen, sheep, wine new or old, or whatever thy soul desireth; and you shall eat there before the Lord your God and rejoice, you and the men of your house. And the Levite who is in your cities forsake not, for he hath not a portion or a heritage with you. At the end of three years you shall bring forth all the tenths of your produce for that year, and lay them up in your cities. And the Levite, because he hath no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, shall come and eat and be satisfied; that the Lord your God may bless you in all the works of your hands that you do.

XV. At the end of seven years you shall make a Release. And this is the indication of the custom of the Release: Every man who is master of a loan, who lendeth to his neighbour, shall give remission. He shall not have power to coerce his neighbour in demanding his loan, nor of his brother, a son of Israel; because the beth din hath published the Release before the Lord. From a son of the Gentiles thou mayest exact, but the lawful right (dina) which is thine with thy brother thou shalt release with thine hand. If you will only be diligent in the precepts of the law, there will be no poor among you; for, blessing, the Lord will bless you in the land which the Lord your God will give you for a possession to inherit; if, obeying, you will only obey the Word of the Lord your God, to observe and do all these commandments which I command you this day. For the Lord your God blesseth you, as He saith to you (that) you shall take from many nations, but they will not take from you; and you will have power over many nations, but they shall not have power over you. But if you be not diligent in the precepts of the law, and there be among you a poor man in one of thy cities of the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor hold back thy hand from thy poor brother; but thou shalt open thy hand to him, and lend to him according to the measure of his want through which he is in need. Beware lest there be a word in thy proud heart, saying: The seventh year, the year of release, is at hand, and your eye become evil toward your poor brother, so as to be not willing to give to him, and he cry against you to the Lord, and there be guilt upon you. Giving you shall give to him, nor shall your heart be evil when you give to him; for on account of this matter the Lord your God will bless you in all your works that you put your hands unto. But forasmuch as the house of Israel will not rest in the commandments of the law, the poor will not cease in the land: therefore I command you, saying: You shall verily open your hands toward your neighbours, to the afflicted around you, and to the poor of your country. [JERUSALEM. Giving thou shalt give to him, nor let your looks be evil at the time you give to him. If Israel would keep the precepts of the law, there would be no poor among them; but if they will forsake the precepts of the law, the poor shall not cease from the land: therefore I command you, saying: You shall verily open your hands to your poor brethren, and to the needy who will be in your land.]

If your brother, a son of Israel, or if a daughter of Israel, be sold to you, he shall serve you six years; and when the seventh comes, thou shalt send him from you free. And when thou lettest him go away from thee at liberty, thou shalt not send him away empty. Comforting thou shalt comfort him out of your flocks, your floors, and your wine presses; as the Lord hath blessed you ye shall give to him. [JERUSALEM. Thou shalt furnish him.] And be mindful that you were servants in the

land of Mizraim, and that the Lord your God set you free; therefore I command you to-day that you do this thing. But if he say to thee, I will not go out from thee, because I love thee and the men of thy house, and because it hath been good for him to be with thee, then thou shalt take an awl, and bore (or apply) it through his ear, and that to the door of the house of judgment, and he shall be thy serving servant until the Jubilee. And for thy handmaid also thou shalt write a certificate of release, and give it to her. It must not be a hardship in thy eyes when thou sendest him away from thee; for double the hire of an hireling hath he been of service to thee six years; and on his account the Lord thy God hath blessed thee in all that thou hast done.

Every firstling male that cometh of thy herd and flock thou shalt consecrate before the Lord thy God. Thou shalt not work with the firstlings of your herd, nor shear the firstlings of your flocks; you shall eat thereof before the Lord your God from year to year, in the place which the Lord will choose, you and the men of your houses. But if there be any spot in it, if it be lame or blind, or have any blemish, you shall not sacrifice it before the Lord your God: you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.[9] <\l > Only you shall not eat the blood; you shall pour it out upon the ground like water.

XVI. Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abiba to perform the pascha before the Lord your God, because in the month of Abiba the Lord your God brought you out of Mizraim; you shall eat it therefore by night. But you shall sacrifice the pascha before the Lord your God between the suns; and the sheep and the bullocks on the morrow,[10] <\l > on that same day to rejoice in the feast at the place which the Lord will choose to make His Shekinah to dwell there. You shall not eat leavened bread with the pascha; seven days you shall eat unleavened bread unto His Name, the unleavened bread of humiliation; for with haste you went forth from the land of Mizraim; that you may remember the day of your out going from the land of Mizraim all the days of your life. Take heed that in the beginning of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning. It will not be allowed you to eat the pascha in (any) one of your cities which the Lord your God giveth to you; but in the place which the Lord your God will choose to make His Shekinah to dwell,there shall you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim. And you shall dress and eat it in the place which the Lord your God will choose, and in the early morn (if need be) thou mayest return from the feast, and go to thy cities. On the first day thou shalt offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn,[11] <\l > and on the seventh day you shall assemble with thanksgiving before the Lord your God; no work shall you perform.

Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you shall begin to number the seven weeks. And you shall keep with joy the Festival of Weeks before the Lord your God, after the measure of the freewill offerings of your hands, according as the Lord your God shall have blessed you. And you shall rejoice with the joy of the feast before the Lord your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the Lord your God will choose where to make His

Shekinah to dwell. Remember that you were servants in Mizraim; so shall you observe and perform these statutes. The Feast of Tabernacles you shall make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses. And you shall rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities. Seven days you shall keep the feast before the Lord your God in the place which the Lord will choose, because the Lord your God will have blessed you in all your provision, and in all the work of your hands, and so shall you be joyful in prosperity.

Three times in the year shall all your males appear before the Lord your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the Lord your God empty of any of the requirements; every one after the measure of the gifts of his hands, according to the blessing which the Lord your God hath bestowed upon you.

[1] <\l >Chiluphah, “its alternative;” root, chalaph, “to change.”

[2] <\l > Mehal, “to inquire, be false or perverse with.”

[3] <\l > Ditzin, “springers.”

[4] <\l > Fishes are clean when they have at least two scales and one fin.- Mishna, Cholin, iv.

[5] <\l > Every bird which hath a crop, and of which the internal coat of the stomach may be readiy peeled of is clean.-Ib.,iii.,6.

[6] <\l > Or, “which is an ibu, a daitha after its kind.”

[7] <\l > Query, pelican.

[8] <\l > Or, “that is corrupted in the slaughtering of it.”

[9] <\l > That is, as any of the clean animals which were not permitted to be sacrificed at the alter.

[10] <\l > Num. xxviii. 19.

[11] <\l > The consecrated harvest sheaf having been offered on the preceeding day.

F- Deu_16:1-22

[p. 608] with the pascha; seven days you shall eat unleavened bread unto His Name, the unleavened bread, of humiliation; for with haste you went forth from the land of Mizraim; that you may remember the day of your outgoing from the land of Mizraim all the days of your life. Take heed that in the beginning, of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning. It will not be allowed you to eat the pascha in (any) one of your cities which the Lord your God giveth to you; but in the place which the Lord your God will choose to make His Shekinah to dwell, there shall you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim. And you shall dress and eat it in the place which the Lord your God will choose, and in the early morn (if need be) thou mayest return from the feast, and go to thy cities. On the first day thou shalt offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn and on the seventh day you shall assemble with thanksgiving before the Lord your God; no work shall you perform.

Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you shall begin to number the seven weeks. And you shall keep with joy the Festival of Weeks before the Lord your God, after the measure of the freewill offerings of your hands, according as the Lord your God shall have blessed you. And you shall rejoice with the joy of the feast before the Lord your [p. 609] God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the Lord your God will choose where to make His Shekinah to dwell. Remember that you were servants in Mizraim; so shall you observe and perform these statutes. The Feast of Tabernacles you shall make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses. And you shall rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities. Seven days you shall keep the feast before the Lord your God in the place which the Lord will choose, because the Lord your God will have blessed you in all your provision, and in all the work of your hands, and so shall you be joyful in prosperity.

Three times in the year shall all your males appear before the Lord your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the Lord your God empty of any of the requirements; every one after the measure of the gifts of his hands, according to the blessing, which the Lord your God hath bestowed upon you.

SECTION XLVIII.

SHOPHETIM.

UPRIGHT judges and efficient administrators you shall appoint in all your cities which the Lord your God [p. 610] will give you for your tribes, and thev shall judge the people with true judgment. [JERUSALEM. Judges and administrators.] You shall not set judgment aside, nor respect persons, nor take a gift, because a gift blindeth the eyes of the wise who take it; for it perverteth them to foolishness, and confuseth equitable words in the mouth of the judges in the hour of their decision [JERUSALEM. You shall not go astray in judgment., nor respect persons, nor take the wages of mammon; for a bribe blindeth the eyes of the wise, and depraveth their right words in the hour of their judgment.] Upright and perfect judgment in truth shalt thou follow, that you may come to inherit the land which the Lord your God will give you. As it is not allowed you to plant a grove by the side of the Lord's altar, so is it not allowed you to associate in judgment a fool with a wise judge to teach that which you are to do. As it is not for you to erect a statue, so are you not to appoint to be a governor a proud man, whom the Lord your God doth abhor.

XVII. You shall not sacrifice before the. Lord your God a bullock or lamb which hath any blemish or evil in it, or which is torn or rent; for that is abominable before the Lord your God.

If there be found among you in one of your cities that the Lord your God will give you a man or woman who doth what is evil before the Lord your God in transgressing His covenant, and, following after evil desire, shall serve the idols of the Gentiles, and worship them, or the sun, or the moon, or all the host of the heavens, which I have not commanded; and it be told you, and you hear and make inquiry by witnesses fairly; and, behold, if this word be true and certain, that such abomination is wrought among you, then you shall bring forth that man or woman who hath done this evil thing, [p. 611] unto the gate of your house of judgment, the man or the woman, and you shall stone them that they die. Upon the word of two witnesses or of three he shall die who is guilty of death ; they shall not be put to death on the word of one witness. The bands of the witnesses shall be first upon him to kill him, and afterward the hands of all (any of) the people; and so shall you bring down the evil doer among you.

If there be with you an extraordinary matter for judgment between unclean and clean blood, cases of life or of money, or between a plague of leprosy or of the scall, with words of controversy in your beth din, then you shall arise and go up to the place which the Lord your God will choose; and you shall come to the priests of the tribe of Levi, and to the judge who will be in those days, and inquire of them, and they will show you the process of judgment. Then shall you do according to the word of the custom of the law that they will show you at the place the Lord will choose, and observe to do whatsoever they teach you. [JERUSA.LEM. When a matter is too occult for you, in setting judgment in order between the blood of murder and innocent blood, between leprosy and the scall, with words of contention in your cities, then shall you arise and go up to the place which the Lord your God will choose.] According to the word of the law that they will teach you, and the manner of judgment they pronounce, you shall do. You shall not turn aside from the sentence they will show you, to the right or to the left. And the man who will act with presumption, and not obey the judge or the priest who standeth there to minister before the Lord your God, that man shall be put to death; so shalt you put down the doer of evil from Israel, and all the people will hear, and be afraid, and not do wickedly again. When you enter the land which the Lord your God [p. 612] giveth you, and possess, and dwell in it, and you say, Let us appoint a king over us, like all the nations about me, you shall inquire for iustruction before the Lord and afterward appoint the king over you: but it will not be lawful to set over you a foreign man who is not of your brethren. Only let him not

increase to him more than two horses, lest his princes ride upon them, and become proud, neglect the words of the law, and commit the sin of the captivity of Mizraim; for the Lord hath told you, By that way ye shall return no more. Neither shall he multiply to him wives above eighteen, lest they pervert his heart; nor shall he increase to him silver or gold, lest his heart be greatly lifted up, and he rebel against the God of heaven. And it shall be that if he be steadfast in the commandments of the law he shall sit upon the throne of his kingdom in security. And let the elders write for him the section (pharasha) of this law in a book before the priests of the tribe of Levi ; and let it be at his side, and he shall read it all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and all these statutes to perform them: that his heart may not be arrogant toward his brethren, nor decline from the precepts to the right or the left, and that his days may be prolonged over his kingdom, his and his sons' among Israel.

XVIII. The priests of the tribe of Levi will have no part or inheritance with their brethren: they shall eat the oblations of the Lord as their portion, but an inheritance in field or vineyard they will not have among their brethren. The twenty and four gifts of the priesthood which the Lord will give to him are his heritage; as He said to him, And this shall be the portion belonging to the priest from the people, from them who offer sacrifices, whether bullock or lamb [p. 613] they shall give to the priest the right shoulder, the lower jaw, the cheeks, and the maw; the firsts of your corn, wine, and oil, the first of the fleece of your sheep, as much as a girdle measureth shall you give to him: because the Lord thy God hath chosen him out of all thy tribes to stand and minister in the Name of the Lord, him, and his sons, all the days. And when a Levite may come from one of your cities out of all Israel where he hath dwelt, and come with all the obligation of his soul's desire to the place which the Lord will choose, then he shall minister in the Name of the Lord his God as all his brethren the Levites who minister there before the Lord. Portion for portion equally shall they eat, besides the gifts of the oblations which the priests do eat, which Elazar and Ithamar your fathers have given them to inherit. [JERUSALEM. And the allowance of his sale which they sell to him according to the fathers.] When you have entered the land which the Lord your God giveth you, ye shall not learn to do after the abominations of those nations. None shall be found among you to make his sons or daughters pass through the fire, nor who enchant with enchantments, or inspect serpents, nor observe divinations and auguries, or make (magical) knots and bindings of serpents and scorpions or any kind of reptile, or who consult the oba, the bones of the dead or the bone Jadua, or who inquire of the manes. [JERUSALEM. No one shall be found among you to make his son or daughter pass through the fire, to enchant with enchantments, to inspect serpents, or to observe divinations and auguries; or any who use, (magical) knots, or are binders of snakes, [p. 614] scorpions, or any kinds of reptiles, or are consulters of oba, or who bring up the manes, or seek to learn from the dead.] For every one who doeth these is an abomination before the Lord; and because of these abominations the Lord driveth them out before you. Ye shall be perfect in the fear of the Lord your God. For these nations which thou art about to dispossess have listened to inspectors of serpents and enchanters. [JERUSALEM. To inspectors of serpents and to users of enchantments have they hearkened.] But you are not to be like them the priests shall inquire by Urim and Thummim and a Right Prophet will the Lord your God give you; a Prophet from among you of your brethren like unto me, with the Holy Spirit will.the Lord your God raise up unto you; to Him shall you be obedient. According to all that you begged before the Lord your God in Horeb on the day of the assembling of the tribes to receive the law, saying, Let us not again bear the Great Voice from before the Lord our God, nor behold again that great fire, lest we die: and the Lord said

to me, That which they have spoken is right; I will raise up unto them a Prophet from, among their brethren in whom shall be the Holy Spirit, as in thee; and I will put My Word of prophecy in his mouth, and he shall speak with them whatsoever I command him; and the man who will not hearken to the words of My prophecy which shall be spoken in My Name, My Word shall take vengeance upon him. But the false prophet who doeth wickedly in speaking a thing in My Name, when I have not commanded him to speak, or who shall speak in the name of the gods of the Gentiles., that prophet shall be slain with the sword. And if thou shalt say in your thoughts, How shall we know the word which the Lord hath not spoken? When a [p. 615] false prophet speaketh in the Name of the Lord, and the thing doth not come to pass, or be not confirmed, it is a word which the Lord hath not spoken; the false prophet spake it in presumption; fear him not.

XIX. When the Lord your God shall have destroyed the nations whose land the Lord your God giveth you, and you possess them, and dwell in their cities and houses, three cities shall you set apart within your land which the Lord your God giveth you to inherit. You shall prepare a high road, and divide your limit which the Lord your God bestoweth upon you, that any manslayer may flee thither. And this is the regulation for the manslayer who fleeth thither that he may live: Whoever shall have killed his brother without intention, he not having kept enmity against him yesterday, or the day before, (as for example) if any one goeth with his neighbour into the thicket to cut wood, and he driveth his hand with the axe to cut wood, and the iron flieth apart from the haft and lighteth on his neighbour that be die, he may flee to one of those appointed cities, and. save his life. [JERUSALEM. He who may go with his neighbour into the thicket to cut wood, and exerting himself with the axe to cut the wood, the iron separate from the.handle, and fall upon his neighbour that he die, be may flee into one of those cities, and live.] Lest the avenger of blood follow after him his heart boiling within him on account of his grief, and apprehend him, if the way be long, and take his life, though he is not guilty of the judgment of death, because he had not enmity against him in time past. [JERUSALEM. Because his heart is boiling and be meeteth.] Therefore I command you to-day that you set apart for you three cities. And if the Lord your God enlarge your border, as He hath sworn to your fathers, and give you all the [p. 616] land which He Hath sworn to your fathers to give, then shall you keep all this commandment which to-day I command you to do, that thou mayest love the Lord thy God, and walk in the ways which are right before Him all days; and you shall add yet three cities to those thre ; that innocent blood may not be shed in your land which the Lord your God giveth you to inherit, and the guilt of the judgment of death may not be upon you. But if a man with enmity against his neighbour shall lay wait for him in secret, to destroy his life, and he die, then should he flee into one of those cities, the sages of his cities shall send and take him thence, and give him up into the band of the pursuer for blood, and he shall be put to death. Your eye shall not spare him, but you shall put away shedders of innocent blood from Israel, that it may be well with you.

You shall not remove the boundary mark of your neighbours which the predecessors did set for the limit in your possession of inheritance in the land which the Lord your God giveth you to inherit. The testimony of one (witness) shall not be valid against a man for any crime (regarding the taking) of life, or guilt concerning money, or any sin with which one may be charged with sinning; but, by the Word of the Lord, (to insure) retribution upon secret crimes, (while) one witness may swear to deny what hath been attested against him, the sentence shall be confirmed upon the mouth of two witnesses, or of three. When false witnesses stand up against a man to testify wrong

things against him, then the two men between whom lies the subject of contention shall stand in the presence of the Lord, before the priests and judges who will be in those days: and the judges shall question the witnesses of their times fairly; and, [p. 617] behold, false testimony is in the mouth of the witnesses; they have borne false witness against their brother. And so shall you do unto them as they had devised to do against their brother, and you shall put down the doers of evil from among you. And the wicked who remain will hear and be afraid, and not add to repeat an evil thing like this among you. Your eye shall not spare; life for life, the value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot.

XX. When you go forth to battle against your enemies, and see horses and chariots, and peoples proud, overbearing, and stronger than you, fear them not; for all of them are accounted as a single horse and a single chariot before the Lord your God, whose Word will be your Helper; for He brought you free out of the land of Mizraim. And at the time that you draw nigh to do battle, the priest shall approach and speak with the people, and say to them, Hear, Israel, you draw near this day to fight against your adversaries; let not your heart be moved, be not afraid, tremble not, nor be broken down before them: for the Shekinah of the Lord your God goeth before you to fight for you against your enemies, and to save you. And the officers shall speak with the people, saying: Who is the man who hath builded a new house, and hath not set fast its door-posts to complete it? let him go and return to his house, lest through sin he be slain in the battle, and another man complete it. Or, what man hath planted a vineyard, and hath not redeemed it from the priest [JERUSALEM. And hath not redeemed it] to make it common? let him go and return to his house, lest sin be the occasion of his not redeeming it, but he be slain in the battle, and another make it common. And what man hath betrothed a [p. 618] wife, but not taken her? let him go and return to his house, lest sin prevent him from rejoicing with his wife and he be slain in the battle, and another take her. Yet more shall the officers speak to the people, and say, Who is the man who is afraid on account of his sin and whose heart is broken? let him go and return to his house, that his brethren be not implicated in his sins, and their heart be broken like his. And when the officers shall have finished to speak with the people, they shall appoint the captains of the host at the head of the people. When you come nigh to a city to make war against it, then you shall send to it certain to invite it to peace; and if they answer you with words of peace, and open their gates to you, all the people whom you find therein shall be tributaries, and serve you. [JERUSALEM. And if it answer thee with words of peace, and open the gates to you, all the people whom you find.] But if they will not make peace, but war, with you, then you shall beleaguer it. And when the Lord your God will have delivered it into your hand, then may you smite every male thereof with the edge of the sword. But the women, children, and cattle, and whatever is in the city, even all the spoil, you shall seize, and eat the spoil of your enemies which the Lord your God giveth you. Thus shall you do to all cities that are remote from you, which are not of the cities of these seven nations; but of the cities of these peoples, which the Lord your God giveth you to inherit, ye shall not spare alive any breathing thing: for destroying ye shall destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivites, and Jebusites, as the Lord your God hath commanded you; that they may not teach you to do after their abominations with which they have served their idols, and you sin before the Lord your God. [p. 619] When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you shall not destroy the trees thereof by bringing against them (an instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege. But the tree that you know to be a

tree not making fruit to eat, that you may destroy and cut down. And you shall raise bulwarks against the city which maketh war with you, until you have subdued it.

XXI. If a mail be found slain upon the ground, unburied, in the land which the Lord your God giveth you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him: then two of the sages shall proceed from the chief court of judgment, and three of thy judges, and shall measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found); and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which hath not been wrought with nor hath drawn in the yoke: and the sages of that city shall bring the heifer down into an uncultivated field, where the ground hath not been tilled by work, nor sowed; and let them there behead the heifer from behind her with an axe (or knife, dolch) in the midst of the field. And the priests the sons of Levi shall draw near; for the Lord your God hath chosen them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it; and all the elders of the city lying nearest to the dead man shall wash their

F- Deu_16:1-22; Deu_17:1-20; Deu_18:1-22; Deu_19:1-21; Deu_20:1-20; Deu_21:1-23

[p. 608] with the pascha; seven days you shall eat unleavened bread unto His Name, the unleavened bread, of humiliation; for with haste you went forth from the land of Mizraim; that you may remember the day of your outgoing from the land of Mizraim all the days of your life. Take heed that in the beginning, of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning. It will not be allowed you to eat the pascha in (any) one of your cities which the Lord your God giveth to you; but in the place which the Lord your God will choose to make His Shekinah to dwell, there shall you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim. And you shall dress and eat it in the place which the Lord your God will choose, and in the early morn (if need be) thou mayest return from the feast, and go to thy cities. On the first day thou shalt offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn and on the seventh day you shall assemble with thanksgiving before the Lord your God; no work shall you perform.

Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you shall begin to number the seven weeks. And you shall keep with joy the Festival of Weeks before the Lord your God, after the measure of the freewill offerings of your hands, according as the Lord your God shall have blessed you. And you shall rejoice with the joy of the feast before the Lord your [p. 609] God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the Lord your God will choose where to make His Shekinah to dwell. Remember that you were servants in Mizraim; so shall you observe and perform these statutes. The Feast of Tabernacles you shall make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses. And you shall rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities. Seven days you shall keep the feast before the Lord your God in the place which the Lord will choose, because the Lord your God will have blessed you in all your provision, and in all the work of your hands, and so shall you be joyful in prosperity.

Three times in the year shall all your males appear before the Lord your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the Lord your God empty of any of the requirements; every one after the measure of the gifts of his hands, according to the blessing, which the Lord your God hath bestowed upon you.

SECTION XLVIII.

SHOPHETIM.

UPRIGHT judges and efficient administrators you shall appoint in all your cities which the Lord your God [p. 610] will give you for your tribes, and thev shall judge the people with true judgment. [JERUSALEM. Judges and administrators.] You shall not set judgment aside, nor respect persons, nor take a gift, because a gift blindeth the eyes of the wise who take it; for it perverteth them to foolishness, and confuseth equitable words in the mouth of the judges in the hour of their decision [JERUSALEM. You shall not go astray in judgment., nor respect persons, nor take the wages of mammon; for a bribe blindeth the eyes of the wise, and depraveth their right words in the hour of their judgment.] Upright and perfect judgment in truth shalt thou follow, that you may come to inherit the land which the Lord your God will give you. As it is not allowed you to plant a grove by the side of the Lord's altar, so is it not allowed you to associate in judgment a fool with a wise judge to teach that which you are to do. As it is not for you to erect a statue, so are you not to appoint to be a governor a proud man, whom the Lord your God doth abhor.

XVII. You shall not sacrifice before the. Lord your God a bullock or lamb which hath any blemish or evil in it, or which is torn or rent; for that is abominable before the Lord your God.

If there be found among you in one of your cities that the Lord your God will give you a man or woman who doth what is evil before the Lord your God in transgressing His covenant, and, following after evil desire, shall serve the idols of the Gentiles, and worship them, or the sun, or the moon, or all the host of the heavens, which I have not commanded; and it be told you, and you hear and make inquiry by witnesses fairly; and, behold, if this word be true and certain, that such abomination is wrought among you, then you shall bring forth that man or woman who hath done this evil thing, [p. 611] unto the gate of your house of judgment, the man or the woman, and you shall stone them that they die. Upon the word of two witnesses or of three he shall die who is guilty of death ; they shall not be put to death on the word of one witness. The bands of the witnesses shall be first upon him to kill him, and afterward the hands of all (any of) the people; and so shall you bring down the evil doer among you.

If there be with you an extraordinary matter for judgment between unclean and clean blood, cases of life or of money, or between a plague of leprosy or of the scall, with words of controversy in your beth din, then you shall arise and go up to the place which the Lord your God will choose; and you shall come to the priests of the tribe of Levi, and to the judge who will be in those days, and inquire of them, and they will show you the process of judgment. Then shall you do according to the word of the custom of the law that they will show you at the place the Lord will choose, and observe to do whatsoever they teach you. [JERUSA.LEM. When a matter is too occult for you, in setting judgment in order between the blood of murder and innocent blood, between leprosy and the scall, with words of contention in your cities, then shall you arise and go up to the place which the Lord your God will choose.] According to the word of the law that they will teach you, and the manner of judgment they pronounce, you shall do. You shall not turn aside from the sentence they will show you, to the right or to the left. And the man who will act with presumption, and not obey the judge or the priest who standeth there to minister before the Lord your God, that man shall be put to death; so shalt you put down the doer of evil from Israel, and all the people will hear, and be afraid, and not do wickedly again. When you enter the land which the Lord your God [p. 612] giveth you, and possess, and dwell in it, and you say, Let us appoint a king over us, like all the nations about

me, you shall inquire for iustruction before the Lord and afterward appoint the king over you: but it will not be lawful to set over you a foreign man who is not of your brethren. Only let him not increase to him more than two horses, lest his princes ride upon them, and become proud, neglect the words of the law, and commit the sin of the captivity of Mizraim; for the Lord hath told you, By that way ye shall return no more. Neither shall he multiply to him wives above eighteen, lest they pervert his heart; nor shall he increase to him silver or gold, lest his heart be greatly lifted up, and he rebel against the God of heaven. And it shall be that if he be steadfast in the commandments of the law he shall sit upon the throne of his kingdom in security. And let the elders write for him the section (pharasha) of this law in a book before the priests of the tribe of Levi ; and let it be at his side, and he shall read it all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and all these statutes to perform them: that his heart may not be arrogant toward his brethren, nor decline from the precepts to the right or the left, and that his days may be prolonged over his kingdom, his and his sons' among Israel.

XVIII. The priests of the tribe of Levi will have no part or inheritance with their brethren: they shall eat the oblations of the Lord as their portion, but an inheritance in field or vineyard they will not have among their brethren. The twenty and four gifts of the priesthood which the Lord will give to him are his heritage; as He said to him, And this shall be the portion belonging to the priest from the people, from them who offer sacrifices, whether bullock or lamb [p. 613] they shall give to the priest the right shoulder, the lower jaw, the cheeks, and the maw; the firsts of your corn, wine, and oil, the first of the fleece of your sheep, as much as a girdle measureth shall you give to him: because the Lord thy God hath chosen him out of all thy tribes to stand and minister in the Name of the Lord, him, and his sons, all the days. And when a Levite may come from one of your cities out of all Israel where he hath dwelt, and come with all the obligation of his soul's desire to the place which the Lord will choose, then he shall minister in the Name of the Lord his God as all his brethren the Levites who minister there before the Lord. Portion for portion equally shall they eat, besides the gifts of the oblations which the priests do eat, which Elazar and Ithamar your fathers have given them to inherit. [JERUSALEM. And the allowance of his sale which they sell to him according to the fathers.] When you have entered the land which the Lord your God giveth you, ye shall not learn to do after the abominations of those nations. None shall be found among you to make his sons or daughters pass through the fire, nor who enchant with enchantments, or inspect serpents, nor observe divinations and auguries, or make (magical) knots and bindings of serpents and scorpions or any kind of reptile, or who consult the oba, the bones of the dead or the bone Jadua, or who inquire of the manes. [JERUSALEM. No one shall be found among you to make his son or daughter pass through the fire, to enchant with enchantments, to inspect serpents, or to observe divinations and auguries; or any who use, (magical) knots, or are binders of snakes, [p. 614] scorpions, or any kinds of reptiles, or are consulters of oba, or who bring up the manes, or seek to learn from the dead.] For every one who doeth these is an abomination before the Lord; and because of these abominations the Lord driveth them out before you. Ye shall be perfect in the fear of the Lord your God. For these nations which thou art about to dispossess have listened to inspectors of serpents and enchanters. [JERUSALEM. To inspectors of serpents and to users of enchantments have they hearkened.] But you are not to be like them the priests shall inquire by Urim and Thummim and a Right Prophet will the Lord your God give you; a Prophet from among you of your brethren like unto me, with the Holy Spirit will.the Lord your God raise up unto you; to Him shall you be obedient. According to all that you begged before the Lord your God in Horeb on

the day of the assembling of the tribes to receive the law, saying, Let us not again bear the Great Voice from before the Lord our God, nor behold again that great fire, lest we die: and the Lord said to me, That which they have spoken is right; I will raise up unto them a Prophet from, among their brethren in whom shall be the Holy Spirit, as in thee; and I will put My Word of prophecy in his mouth, and he shall speak with them whatsoever I command him; and the man who will not hearken to the words of My prophecy which shall be spoken in My Name, My Word shall take vengeance upon him. But the false prophet who doeth wickedly in speaking a thing in My Name, when I have not commanded him to speak, or who shall speak in the name of the gods of the Gentiles., that prophet shall be slain with the sword. And if thou shalt say in your thoughts, How shall we know the word which the Lord hath not spoken? When a [p. 615] false prophet speaketh in the Name of the Lord, and the thing doth not come to pass, or be not confirmed, it is a word which the Lord hath not spoken; the false prophet spake it in presumption; fear him not.

XIX. When the Lord your God shall have destroyed the nations whose land the Lord your God giveth you, and you possess them, and dwell in their cities and houses, three cities shall you set apart within your land which the Lord your God giveth you to inherit. You shall prepare a high road, and divide your limit which the Lord your God bestoweth upon you, that any manslayer may flee thither. And this is the regulation for the manslayer who fleeth thither that he may live: Whoever shall have killed his brother without intention, he not having kept enmity against him yesterday, or the day before, (as for example) if any one goeth with his neighbour into the thicket to cut wood, and he driveth his hand with the axe to cut wood, and the iron flieth apart from the haft and lighteth on his neighbour that be die, he may flee to one of those appointed cities, and. save his life. [JERUSALEM. He who may go with his neighbour into the thicket to cut wood, and exerting himself with the axe to cut the wood, the iron separate from the.handle, and fall upon his neighbour that he die, be may flee into one of those cities, and live.] Lest the avenger of blood follow after him his heart boiling within him on account of his grief, and apprehend him, if the way be long, and take his life, though he is not guilty of the judgment of death, because he had not enmity against him in time past. [JERUSALEM. Because his heart is boiling and be meeteth.] Therefore I command you to-day that you set apart for you three cities. And if the Lord your God enlarge your border, as He hath sworn to your fathers, and give you all the [p. 616] land which He Hath sworn to your fathers to give, then shall you keep all this commandment which to-day I command you to do, that thou mayest love the Lord thy God, and walk in the ways which are right before Him all days; and you shall add yet three cities to those thre ; that innocent blood may not be shed in your land which the Lord your God giveth you to inherit, and the guilt of the judgment of death may not be upon you. But if a man with enmity against his neighbour shall lay wait for him in secret, to destroy his life, and he die, then should he flee into one of those cities, the sages of his cities shall send and take him thence, and give him up into the band of the pursuer for blood, and he shall be put to death. Your eye shall not spare him, but you shall put away shedders of innocent blood from Israel, that it may be well with you.

You shall not remove the boundary mark of your neighbours which the predecessors did set for the limit in your possession of inheritance in the land which the Lord your God giveth you to inherit. The testimony of one (witness) shall not be valid against a man for any crime (regarding the taking) of life, or guilt concerning money, or any sin with which one may be charged with sinning; but, by the Word of the Lord, (to insure) retribution upon secret crimes, (while) one witness may

swear to deny what hath been attested against him, the sentence shall be confirmed upon the mouth of two witnesses, or of three. When false witnesses stand up against a man to testify wrong things against him, then the two men between whom lies the subject of contention shall stand in the presence of the Lord, before the priests and judges who will be in those days: and the judges shall question the witnesses of their times fairly; and, [p. 617] behold, false testimony is in the mouth of the witnesses; they have borne false witness against their brother. And so shall you do unto them as they had devised to do against their brother, and you shall put down the doers of evil from among you. And the wicked who remain will hear and be afraid, and not add to repeat an evil thing like this among you. Your eye shall not spare; life for life, the value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot.

XX. When you go forth to battle against your enemies, and see horses and chariots, and peoples proud, overbearing, and stronger than you, fear them not; for all of them are accounted as a single horse and a single chariot before the Lord your God, whose Word will be your Helper; for He brought you free out of the land of Mizraim. And at the time that you draw nigh to do battle, the priest shall approach and speak with the people, and say to them, Hear, Israel, you draw near this day to fight against your adversaries; let not your heart be moved, be not afraid, tremble not, nor be broken down before them: for the Shekinah of the Lord your God goeth before you to fight for you against your enemies, and to save you. And the officers shall speak with the people, saying: Who is the man who hath builded a new house, and hath not set fast its door-posts to complete it? let him go and return to his house, lest through sin he be slain in the battle, and another man complete it. Or, what man hath planted a vineyard, and hath not redeemed it from the priest [JERUSALEM. And hath not redeemed it] to make it common? let him go and return to his house, lest sin be the occasion of his not redeeming it, but he be slain in the battle, and another make it common. And what man hath betrothed a [p. 618] wife, but not taken her? let him go and return to his house, lest sin prevent him from rejoicing with his wife and he be slain in the battle, and another take her. Yet more shall the officers speak to the people, and say, Who is the man who is afraid on account of his sin and whose heart is broken? let him go and return to his house, that his brethren be not implicated in his sins, and their heart be broken like his. And when the officers shall have finished to speak with the people, they shall appoint the captains of the host at the head of the people. When you come nigh to a city to make war against it, then you shall send to it certain to invite it to peace; and if they answer you with words of peace, and open their gates to you, all the people whom you find therein shall be tributaries, and serve you. [JERUSALEM. And if it answer thee with words of peace, and open the gates to you, all the people whom you find.] But if they will not make peace, but war, with you, then you shall beleaguer it. And when the Lord your God will have delivered it into your hand, then may you smite every male thereof with the edge of the sword. But the women, children, and cattle, and whatever is in the city, even all the spoil, you shall seize, and eat the spoil of your enemies which the Lord your God giveth you. Thus shall you do to all cities that are remote from you, which are not of the cities of these seven nations; but of the cities of these peoples, which the Lord your God giveth you to inherit, ye shall not spare alive any breathing thing: for destroying ye shall destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivites, and Jebusites, as the Lord your God hath commanded you; that they may not teach you to do after their abominations with which they have served their idols, and you sin before the Lord your God. [p. 619] When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you shall not destroy the trees thereof by bringing against them (an

instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege. But the tree that you know to be a tree not making fruit to eat, that you may destroy and cut down. And you shall raise bulwarks against the city which maketh war with you, until you have subdued it.

XXI. If a mail be found slain upon the ground, unburied, in the land which the Lord your God giveth you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him: then two of the sages shall proceed from the chief court of judgment, and three of thy judges, and shall measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found); and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which hath not been wrought with nor hath drawn in the yoke: and the sages of that city shall bring the heifer down into an uncultivated field, where the ground hath not been tilled by work, nor sowed; and let them there behead the heifer from behind her with an axe (or knife, dolch) in the midst of the field. And the priests the sons of Levi shall draw near; for the Lord your God hath chosen them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it; and all the elders of the city lying nearest to the dead man shall wash their

F- Deu_1:1-46; Deu_2:1-37; Deu_3:1-29

Pgs. 555 -569

Ch. I.-III. THE PALESTINIAN TARGUM On The SEPHER HADDEBARIM or Deuteronomy SECTION OF THE TORAH

TITLE DEBARIM.

I. These are the words of admonition[1] <\l > which Mosheh spake with all Israel. He gathered them together to him while they were beyond the Jordan, and answered and said to them: Was it not in the wilderness at the mountain of Sinai that the law was given to you? and in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way for every one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf. It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked the Lord to displeasure, you have been retarded forty years. And it was at the end of forty years, in the eleventh month, the month of Shebat, on the first of the month, that Mosheh spake with the sons of Israel according to all that the Lord had given him commandment for them.

[JERUSALEM. These are the words which Mosheh, spake with all Israel, reproving them, while as yet they were situate beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the law was given to you? and on the plains of Moab was shown you what miracles and mighty acts the Word of the Lord had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways[2] <\l > of one way, (a path) for each tribe. Yet you provoked Him at the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He sware to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold. A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you

have been delayed, and have been journeying for forty years. And it was at the end of forty years.]

After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of Mathnan, who dwelt at Astarvata in Edrehath, beyond Jordan, in the land of Moab, began Mosheh to speak the words of this law, saying: The Lord our God spake with us (and not I, of my own mind) in Horeb, saying: It is enough for you, and hath been profitable for you until this time (during) which you have received the law, and have made the tabernacle and its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount. Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; and to the dwelling-places of Ammon, Moab, and Gebala, in the plains of the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the land of the Kenaanite unto Kaldohi, and Lebanon, the place of the mountain of the sanctuary, to the great river, the River Phrat. See, I have given up the inhabitants of the land before you; nor shall it be needful to carry arms; go in and possess the land, and appoint the allotters, and divide it, even as the Lord sware to your fathers, to Abraham, Izhak, and Jakob, that He would give it unto them and their sons after them. And I spake to you at that time, saying: We will not leave you with but one judge, for I am not able to bear you alone. The Word of the Lord our God hath multiplied you; and, behold, you are to-day as the stars of heaven for multitude. The Lord God of your fathers increase you a thousand fold on account of this my benediction, and bless you beyond numbering as He hath said unto you. But how can I alone sustain the labour, your sensuality, your evil thoughts, your words of strife, your offering one shekel for two? Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you. And you answered me and said: The thing that thou hast spoken it is right for us to do. So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not;[3] <\l > and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes. And I charged your judges at that time with the orders of judgments, saying: So hear your brethren that one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hireth words of litigation. You shall not have respect to persons in a judgment; you shall hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before the Lord, and He seeth every secret. But the thing that is too hard for you bring to me, and I will hear it. And at that time I taught you all the Ten Words which you are to practise about judgments of money, and judgments of life. And we journeyed from Horeb, and came through all that great and fearful desert, where you saw serpents like boughs, and loathsome scorpions darting at you like arrows, on the way of the mountain of the Amoraah, as the Lord our God had commanded us, and came to Rekem Giah. And I said to you, Ye are come to the mountain of the Amoraah, which the Lord our God will give to us. Behold, the Lord our God hath given you the land; arise and possess it, as the Lord your God hath told you; fear not, nor be dismayed (broken). And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we shall go up to it, and the cities we should enter. And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe, and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it. [JERUSALEM. And they prepared and went up into the mountain, and came to the

stream of the Grapes, and surveyed it.] And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Jehoshua said, The land which the Lord our God hath given us is good. But you were not willing to go up, but believed the words of the ten wicked ones, and rebelled against the Word of the Lord your God. And you cried in your tents, taking your sons and your daughters to your breasts, saying, Woe to you, ye stricken ones! to-morrow ye will be slain. Why hath the Lord hated us, to have brought us out of the land of Mizraim, to deliver us into the hand of the Amorites to destroy us? How shall we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast and walled to the height of heaven, and we saw there also the sons of Ephron the giant. And I said to you, Be not broken down, nor be afraid of them: the Word of the Lord your God who goeth before you will Himself fight for you, according to all that He did for you in Mizraim before your eyes. And in the desert, where thou sawest burning serpents full of deadly venom, the Lord thy God bare thee with the glorious clouds of His Shekinah, as a man carrieth his child, all the way that you went, until you have come to this place. But in this thing you believed not in the Word of the Lord your God, who led before you in the way[4] <\l > to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day. And the voice of your words was heard before the Lord, and He was displeased, and did make oath saying, If any one of the men of this evil generation shall see the good land which I covenanted to give unto their fathers, except Kaleb bar Jephunneh, who shall see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he hath followed with integrity the fear of the Lord. Against me also was there displeasure before the Lord on your account, saying, Thou too art not to go in thither; Jehoshua bar Nun, who ministereth in thy house of instruction, he is to go in thither: strengthen him, for he is to make Israel possess it. But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they shall go in thither: I will give it to them, and they shall possess it for an inheritance. As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea. Then answered you, and said to me, We have sinned before the Lord ; we will go up and fight according to all that the Lord our God commanded us. And you girded on every man his arms, and began to ascend the mountain. But the Lord said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goeth not among you; that you be not crushed before your enemies. And I spake with you, but you would not obey but were rebellious against the Word of the Lord, and did wickedly, and went up to the mountain. And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto Hormah. [JERUSALEM. And they chased you as bees are chased, and slew you in Gebal unto destruction.] And you returned, and wept before the Lord: but the Lord would not receive your prayers, nor hearken to your words. So you abode in Rekem many days, according to the days that you abode.

II. And turning we journeyed into the wilderness, by the way of the Sea of Suph, as the Lord had bidden me, and we compassed Mount Gebal many days. And the Lord spake to me, saying: It is enough for you to have dwelt about this mountain: turn you to the north, and command the people, saying, You are to pass by the border of your brethren, the children of Esau, who dwell in Gebala, and they will be afraid of you; be very heedful therefore; provoke them not; for of their land I have not given you as much as the sole of the foot; for I have given Mount Gebal an inheritance unto Esau on account of the honour which he did unto his father. You shall buy fresh provision of them

for silver, that you may eat, and water shall you buy with silver, to drink. Be careful that you vex them not : for the Lord your God hath blessed you in all the works of your hands, he hath supplied your wants in thy journeying in the great wilderness; these forty years hath the Word of the Lord your God been your helper; you have not wanted anything. So we passed by our brethren the sons of Esau, who dwell in Gebala, from Elath and the fortress of Tarnegola and turned and went by the way of the wilderness of Moab [JERUSALEM. So we passed by our brethren the sons of Esau, who dwell in Gebala, by the way of the plain from Elath and from the fortress of Tarnegola, and we turned and went by the way of the wilderness of Moab.] And the Lord spake to me, saying: Thou shalt not aggrieve the Moabaee, nor make war against them; for I have not given you their land to inherit, because I have given Lachaiath for a possession to the children of Lot. The Emthanaia dwelt in it of old, a people great and many, and mighty as the giants. The giants[5] <\l > who dwelt in the plain of Geyonbere were also reputed as the giants who perished in the Flood; but the Moabites called them Emethanee[6] <\l >. And in Gebala dwelt the Genosaia in old times, and the Beni Esau drave them out and destroyed them, and dwelt in their place; as did Israel in the land of their inheritance, which the Lord gave to them. Now arise, and pass over the stream of Tarvaja. And we crossed the stream of Tarvaja. And the days in which (from the time) we came from Rekem Giah till we crossed the stream of Tarvaja, were thirty and eight years, until all the generation of the men of war were wasted out from the camp, as the Lord had sworn to them. But a plague also from the Lord had scourged them to consume them from the host, until they were brought to an end. And when all the men of war, the makers of the high places, were consumed by dying out of the host, the Lord spake with me, saying: You are this day to pass the border of Moab towards Lechaiath. But coming near over against the children of Ammon, you are not to vex, nor provoke them to war; for I have not given you the land of the Beni Ammon for a possession: I have given it an inheritance to the children of Lot, for the sake of Abraham’s righteousness. That also was accounted a land of giants; in old time the giants dwelt in it, and the Ammonites called them Zimthanee, a people great and mighty as giants: but the Word of the Lord destroyed them, and drave them out before them, and they dwelt in their place; as He did for the Beni Esau who dwell in Seir: for He destroyed the Horaee before them, and drave them out, and they dwell in their place to this day. And the rest of the escaped of the Kenaanah which dwelt in the cities of Dephia to Gaza, the Kapotkaee who came out of Kapotkaia destroyed them, and dwelt in their place. Arise, take your journey, and pass over the river Arnona; behold, I have delivered into your hands Sihon the king of Heshbon and the Amoraah, and his land: begin to drive them out, and to provoke him to wage war. To-day I will begin to put thy terror and fear upon the faces of all the peoples which are under the whole heavens who shall hear the report of thy virtue, that the sun and moon have stood still, and have ceased from speaking (their) song for the space of a day and a half, standing still in their habitation until thou hadst done battle with Sihon; and they will shiver and tremble before thee. And I sent messengers from Nehardea, which is by the wilderness of Kedemoth, to Sihon king of the Amorites, with words of peace, saying, I would pass through thy land; by the way which is the beaten road will I go; I will not turn aside to do thee harm on the right hand or the left. I will buy fresh provision with silver, to eat, and thou shalt give me water for silver, to drink; I will only pass through: as the Beni Esau, who dwell in Gebal, and the Moabaee, who dwell in Lechaiath have done to me, until the time that I pass over the Jordan into the land which the Lord our God giveth us. But Sihon the king of Heshbon was not willing to allow us to pass through his borders; for the Lord our God had hardened the form of his spirit, and made his heart obstinate, to deliver

him into thy hand as at this day. And the Lord said to me, See, within the space of a sun and a moon I have begun to deliver Sihon and his country into thy hand; begin thou to cast him out, to inherit his land. And Sihon came out to meet us, he and all his people, to do battle at Jehaz. And the Lord our God delivered him up before us, and we smote him, and his children, and all his people. And we subdued all his cities at that time, and destroyed all the towns, the men, women, and children, we left none to escape; only the cattle took we for prey and the spoil of the towns which we subdued. From Aroer, on the bank of the river Arnona, and the city which is built in the midst of the river, even unto Gilead, there was no city too strong for us, the Lord our God gave all of them up before us. Only to the land of the children of Ammon we went not nigh, nor to any place on the river Jobeka, nor to the cities of the mountain, according to all that the Lord our God had commanded us.

III. ANd turning, we went up by the way of Mathnan: and Og the king of Mathnan came out to meet us, he and all his people, to give battle in Edrehath. And the Lord said to me, Fear him not; for into thy hand I have delivered him, and all his people, and his land; and thou shalt do to him as thou hast done to Sihon king of the Amoraah, who dwelt in Heshbon. [JERUSALEM. When Mosheh saw that wicked one, he trembled before him, and said, Is not this he who did scoff at our father Abraham and Sarah, and said to them, Ye are like trees planted by a fountain of water, but ye bear no fruit? Therefore did the Holy One, blessed be He, and let His Name be glorified, cause him to wait, and prolong him many years alive, to show to him the generations, because He would deliver him into the hands of his (Abraham's) children: therefore the Word of the Lord said to Mosheb, Be not afraid of him, for into thy hand have I given him up, and all his people, and his land, and thou shalt do to him as thou hast done to Sihon. king of the Amoraee, who dwelt in Heshbon.] And the Lord our God gave up into our hands Og the king of Mathnan, and all his people; and we smote him till no remnant remained to him. And we subdued all his cities at that time, there was no city which we took not from them, sixty cities, the whole boundary of Targona[7] <\l >, the kingdom of Og in Mathnan. All these cities were fortified, surrounded with high walls, shut up with gates and bars; besides open towns very many. [JERUSALEM. All these cities were fortified, surrounded with high walls, with gates and bars.] And we utterly destroyed their cities: as we did to Sihon king of Heshbon, so destroyed we with every city the men, women, and children. But all the cattle, and the prey of the cities, we made a spoil for ourselves. And at that time we took from the power of the two kings of the Amorites the land beyond the Jordan, from the streams of Arnona unto Mount Hermon. The Sidonaee call Hermon the fruit-producing Mount,[8] <\l > but the Amoraee call it the Snowy Mountain,[9] <\l > because the snownever ceases from it either in summer or winter. [JERUSALEM. The Sidonaee call Hermon the fruit-producing land, but the Amoraee call it the land which multiplies the fruits of the tree.] All the cities of the plain, and all Gilead, and all Mathnan, unto Selukia and Edrehi, cities of the kingdom of Og in Mathnan. For only Og king of Mathnan remained of the remnant of the giants who perished in the deluge. Behold, his bedstead was a bedstead of iron; behold, it is placed in the archive-house in Rabbath, of the Beni Ammon, nine-cubits its length, and four cubits its breadth, in the cubit of his own (stature). [JERUSALEM. Is it not placed in the citadel of the Beni Ammon ?] And this land which we took in possession at that time, from Aroer unto the border of the river, and half of Mount Gilead, and the cities, I have given to the tribe of Reuben and Gad; but the remaining part of Gilead, and all Mathnan, the kingdom of Og, I have given to the half tribe of Menasheh; all the limit of the region of Targona, and all Mathnan, which is called the land of the giants. And Jair bar Menasheh took the whole limit of the

region of Targona, unto the limit of Korze and Antikiros, [JERUSALEM. All the limit of Atarkona, unto the limit of the city of Aphikeras,] and called them by his own name Mathnan, the towns of Jair, unto this day. But I gave Gilead to Makir. To the tribe Reuben and the tribe Gad have I given from Gilead to the river Arnona, half of the valley and its limit, unto the stream of Jubeka on the limit of the children of Ammon, the plain also, the Jordan, the boundary from Genesar to the sea of the plain, and the city of Tebaria, which is by the Sea of Salt, the limit of the outflow of waters from the heights of the east. [JERUSALEM. The plain, the Jordan, and the limit from Ginosar to the sea of the plain, the Sea of Salt, under the place of the pouring forth of ashes from the east.] And I commanded you, the tribe of Reuben, and of Gad, and the half tribe of Menasheh, at that time, saying: The Lord your God hath given this land to you to possess it; but you are to go over armed before your brethren, every one girded for the host. Only your wives, your children, and your cattle, (for I know that you have much cattle,) shall abide in your cities which I have given you, until the time when the Lord will have given rest to your brethren as to you, that they also may possess that land which the Lord your God hath conferred upon you; then shall you return every one to his inheritance which I have given you. And I instructed Jehoshua at that time, saying: Thine eyes have seen all that the Lord thy God hath done to these two kings; so will the Lord do unto all the kingdoms to which thou art passing over. Fear them not, for the Word of the Lord your God fighteth for you.

[1] <\l > Or, “reproof.”

[2] <\l > Or, “streets.”

[3] <\l >Lo ashkachith.

[4] <\l > Compare Glossary, p 16.

[5] <\l >Gibbaraia. Heb., Rephaim.

[6] <\l > Or, Emthanee, “Formidable.”

[7] <\l > Trachonitis, “rough or rocky.”

[8] <\l > Or, “the mount whose productions are fruit.”

[9] <\l >Tor Talga. So the present Arab name Jebel Thelj.

F- Deu_21:1-23; Deu_22:1-30; Deu_23:1-25; Deu_24:1-22; Deu_25:1-19; Deu_26:1-19

[p. 620] hands over the heifer which hath been cut off in the field, and shall answer and say: It is manifest before the Lord that this hath not come by our hands, nor have we absolved him who shed this blood, nor have our eyes beheld. [JERUSALEM. Nor have our eyes seen who it is who hath shed it.] And the priests shall say: Let there be expiation for thy people Israel, whom Thou, O Lord, hast redeemed, and lay not the guilt of innocent blood upon Thy people Israel; but let him who hath done the murder be revealed. And they shall be expiated concerning the blood; but straightway there will come forth a swarm of worms from the excrement of the heifer, and spread abroad, and move to. the place where the murderer is, and crawl over him: and the magistrates shall take him, and judge him. So shall you, O house of Israel, put away from among you whosoever sheddeth innocent blood, that you may do what is right before the Lord.

SECTION XLIX.

TITSE. WHEN you go out to war against your enemies, and the Lord your God shall deliver them into your hands, and you take some of them captive: if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife; then thou shalt take her into thy house, and let her cut off the hair of her head, pare her nails, and put off the dress of her captivity, and, dipping herself, become a proselyte in thy house, and weep on account of the idols of the house of her father and mother. And thou shalt [p. 621] wait three months to know whether she be with child; and afterwards thou mayest go to her, endow her, and make her thy wife. But if thou hast no pleasure in her, then thou mayest send her away, only with a writing of divorce: but thou shalt in no wise sell her for money, nor make merchandise of her, after thou hast had intercourse with her. [JERUSALEM. If thou hast no pleasure in her, thou mayest send her away with power over herself; but thou shalt in no wise sell her for money, nor make merchandise of her; because thy power over her is given up.]

If a man have two wives, and one is beloved and the other hated, and they bear him sons, both the beloved and the hated (wife), and the first-born son be of the hated, it shall be in the day that he deviseth to his sons the inheritance of the wealth that may be his, he shall not be allowed to give the birthright portion to the son of the beloved, over the head of the son of the hated wife, to whom the birthright belongs; but (let him acknowledge) the birthright of the son of her who is disliked, and all that belongeth to it, to give him the double portion of all that may be found with him, because he is the beginning of his strength, and to him pertaineth the birthright.

If a man hath a son depraved and rebellious, who will not obey the word of his father or of his mother, and who, when they reprove him, will not receive admonition from them; his father and mother shall take him, and bring him before the sages of the city at the door of the court of justice in that place, and say to the sages of the city, We had transgressed the decree of the Word of the Lord; therefore was born to us this son, who is presumptuous and disorderly; he will not hear our

word, but is a glutton and a drunkard. And it [p. 622] shall be that if he brought to fear and receive instruction, and beg that his life may be spared, you shall let him live; but if he refuse and continue rebellious, then all the men of his city shall stone him with stones that he die; and so shall you put away the evil doer from among you, and all Israel will hear, and be afraid. When a man hath become guilty of the judgment of death, and is condemned to be stoned, and they afterwards hang him on a beam, [JERUSALEM. And you hang him on a beam,] his dead body shall not remain upon the beam, but he shall be certainly buried on the same day; for it is execrable before God to hang a man, but that his guilt gave occasion for it; and because he was made in the image of God, you shall bury him at the going down of the sun, lest wild beasts abuse him, and lest you overspread your land, which the Lord your God giveth you to possess, with the dead bodies of criminals.

XXII. Thou shalt not see thy brother's ox or his lamb going astray, and estrange thy knowledge from them; thou shalt certainly restore them to him. But if knowledge of thy brother is not thine, if thou knowest him not, thou shalt bring it into thy house, and it shall be supported by thee till the time that thou hast sought out thy brother, and thou shalt restore it to him. So shalt thou do with his ass, with his garment, and with any lost thing of thy brother's. If thou find, it is not lawful for thee to hide it from him; thou shalt cry it, and restore it. [JERUSALEM. And so shalt thou do with his ass, and with his robe.] Thou shalt not see thy brother's ass nor his ox thrown on the way, and turn thy eyes from them; thou shalt verily lift it up for him. [JERUSALEM. Thou shalt forgive what may be in thy heart against him, thou shalt deliver and lead it.]

Neither fringed robes nor tephillin which are the ornaments of a man shall be upon a woman; neither [p. 623] shall a man shave himself so as to appear like a woman; for every one who doeth so is an abomination before the Lord thy God.

If thou find the nest of a clean bird before thee in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs, thou shalt be sure to send the mother away, but thou mayest take the young for thyself that it may be well with thee in this world, and that thou mayest prolong tby days in the world to come. When thou buildest a new house, thou shalt make a surrounding fence to thy roof, that it may not be the occasion of blood guilt by the loss of life at thy house, by any one through heedlessness falling therefrom. [JERUSALEM. Then thou shalt make a parapet to thy roof, that the guilt of innocent blood shedding may not be set upon thy house.]

You shall not sow your vineyard with seeds of dif ferent kinds, lest thou be chargeable with burning the mixed seed that you have sown and the produce of the vine. You shall not plough with an ox and an ass nor with any animals of two species bound together. You shall not clothe nor warm yourselves with a garment combed (carded) or netted, or interwoven with woollen and linen mixed together. Ncvertheless on a robe of linen thread you may be permitted to make fringes of woollen upon the four extremities of your vestments with which you dress in the day. [JERUSALEM. Fringes of threads shall you make upon the four edges of your vestments with which you dress.]

If a man take a wife or virgin and go unto her, but afterwards dislike her, and bring upon her words of calumny in an evil report against her, and say, I took this woman, and lay with her, but found not the witnesses for her; then the father and mother of the [p. 624] damsel may have licence from the court of judgment to produce the linen with the witnesses of her virginity, before the sages of the

city, at the door of the beth din. And the father of the damsel shall say to the sages, I wedded my daughter to this man to be his wife; but after lying with her he hath hated her; and, behold, he hath thrown upon her occasion of words, saying: I have not found the witnesses of thy daughter's (virginity) but these are my daughter's witnesses; and they shall spread the linen before the sages of the city; and the sages shall take that man, scourge him, and fine him a hundred shekels of silver, and give to the father of the damsel, because he had brought out an evil report against an upright virgin of Israel; and she shall be his wife, nor shall he have power to put her away all his days. But if that word be true, and the witnesses of virginity were not found with the damsel then shall they bring her forth to the door of her father's house, and the men of that city shall stone her with stones that she die; for she bad wrought dishonour in Israel in bringing the ill fame of whoredom against her father's house; and so shall they put away the evil doer from Israel. [JERUSALEM. But if this word be true, and the damsel's witnesses are not found, they shall bring that damsel from the door of her father's house, and the people shall stone her.]

If a man be found lying with another's wife, both of them shall be put to death; the mail who hath lain with the woman, and the woman. Even if she be with child, they shall not wait till she is delivered, but in the same hour they shall put them to death by strangulation with the napkin, and cast away the evil doer from Israel.

If a damsel a virgin is betrothed to a man, and another man find her in the city, and lie with her, they [p. 625] shall bring forth both of them to the door of the beth din of that city, and stone them with stones that they die; the damsel because she did not cry out in the city, and the man because he lay with his neighbour's wife; and you shall put away the evil doer from among you. But if a man find a damsel in the wilderness, and do violence to her and lie with her, the man only shall die who lay with her, for the damsel is not guilty of death; but her husband may put her away from him by a bill of divorcement; for as when a man lieth in wait for his neighbour and taketh his life, so is this matter: he found her upon the face of the field ; the betrothed damsel cried out for help, but there was no one to deliver her.

If a man find a damsel who is not betrothed, and seize and lie with her, and they be found, then the man who lay with her shall give to her father, as a fine for her dishonour, fifty shekels of silver, and she shall be hiswife, because he humbled her, nor shall be have power to put her away by divorcement all his days.

XXIII. A man should not take a wife who is bowed down (or violated), or who hath had intercourse with his father, much less his father's wife, nor disclose the skirt that covereth his father. He who is castrated is not fit to take a wife from the congregation of the Lord's people. He who is born of fornication, or who hath upon him the evil mark which is set upon the unclean Gentiles, is not fit to take an upright wife from the congregation of the people of the Lord; nor unto the tenth generation shall it be fit for him to enter into the congregation of the Lord. Neither an Ammonite nor a Moabite man is fit to take a wife from the congregation of the Lord's people, nor unto the tenth generation shall they take a wife from the congregation of the people of the Lord, because they met you not with bread and water in the way when you came from Mizraim, but [p. 626] hired against you Bileam bar Beor from Petho Chelmaya, which is built in the land of Aram upon the Phrat, to curse you; but the Lord your God would not hearken unto Bileam, but turned in his mouth curses into blessings, because the Lord your God loveth you. Ye shall not seek their peace or, their prosperity

all your days, because, if even they become proselytes, they will entertain enmity in their hearts for ever. You shall not abhor an Edomite when he cometh to be a proselyte, for he is your brother; nor shall you abhor a Mizraite, because you were dwellers in their land. The children who are born to them in the third generation shalt be fit to take wives from thepeople of the congregation of the Lord. When you go forth in hosts against your enemies, beware of every evil thing, of strange worship, the, exposure of the shame, and the shedding of innocent blood. Should there be a man among you who is unclean from accidents of the night, let him go without the camp, and come not among the tents. But at evening time let him wash with water, and on the going down of the sun he may come within the camp. [JERUSALEM. And at evening let him bathe with water.] Let a place be prepared for thee without the camp where thou mayest shed the water of thy feet, and insert a blade with your weapon in the place oil which you bind your swords, and in thy sitting without thou shalt dig with it, and do what thou needest there, and turn and cover it. For the Shekinah of the Lord thy God walketh in the midst of thy camp to save you, and to deliver your enemies into your hands ; therefore shall the place of your camps be holy, and nothing impure be seen in it, that His Shekinah go not up from you.

Thou shalt not deliver up a stranger into the hand of [p. 627] the worshipper of idols; (the sojourner) who hath escaped to be among you shall be under the protection of My Shekinah ; for therefore he hath fled from,his idolatry. Let him dwell with you, and observe the commandments among you; teach him the law, and put him in a school in the place that he chooseth in one of your cities: employ (or, have business. with) him, that he may do well, and trouble him not by words.

You shall not profane your daughters to make them harlots; nor shall any man of Israel debase himself by fornication. You shall not bring a gift of the hire of an harlot, nor the price of a dog to offer it in the sanctuary of the Lord your God for any vow, much less as any of the oblations; for they are abominable, both of them, before the Lord your God. [JERUSALEM. There shall not be a harlot among the daughters of the house of Israel, nor a whoremonger among the sons of Israel. You shall not bring the hire of an harlot, nor the price of a dog.]

Thou shalt not make usury of that which is thine from thy neighbour upon the loan which thou lendest, either of money, or food, or any thing by which thou mayest make usury. To a son of the Gentiles thou mayest lend for usury, but to thy brother thou shalt not lend for usury; that the Lord thy God may bless thee in all that thou puttest thine hand un to, in the land into which thou art entering to possess it. When you vow a vow before the Lord your God, delay not to fulfil it in (one of) the three festivals; for the Lord your God requiring will require it. And in the oblation there shall not be any fault or blemish, for in the prescription of the Lord of the world it is so ordained. And thou shalt not be guilty of keeping back (delaying) thy vow: though, if you refrain from vowing, it will not be sin in you, the oath which goeth from [p. 628] your lips you shall confirm. The precepts of integrity you shall verily perform, but that which is not right to do ye shall not do; and according as you have vowed shall you fulfil; sin offerings, trespass offerings, burnt sacrifices, and consecrated victims shall you present before the Lord your God, and bring the libations and the gifts of the sanctuary of which you have spoken (in promises), and alms for the poor which your lips have declared. When thou hast come for hire into thy neighbour’s vineyard, thou mayest eat there as thou wilt, till thou art satisfied; but thou mayest not put any into thy basket. When you go to work for hire in the field of thy neighbour, thou mayest gather with thy hands, but thou art nolt to put forth the sickle upon thy neighbour’s corn (for thyself).

XXIV. When a man hath taken a wife and gone unto her, if she hath not favour in his eyes because he findeth the thing that is wrong in her, then he may write her a bill of divorce before the court of justice, and put it into her power, and send her away from his house. And departing from his house she may go and marry another man. But should they proclaim from the heavens about her that the latter husband shall dislike her, and write her a bill of divorce, and put it into her power to go from his house; or should they proclaim about him that lie the latter husband shall die: it shall not be in the power of the first husband who dismissed her at the beginning to return and take her to be with him as his wife, after that she hath been defiled; for that is an abomination before the Lord: for the children whom she might bear should not be made abominable, or the land which the Lord your God giveth you to inherit become obnoxious to the plague. [p. 629] When a man hath taken a new wife a virgin lie shall not go forth with the army, lest anything evil befall him; he shall be at leisure in his house one year, and rejoice with his wife whom he hath taken. A man shall not take the millstones, lower or upper, as a pledge; for they are necessary in making food for every one. [JERUSALEM. You shall not take the upper and lower millstones for a pledge; for the pledge is a necessary of life.] Neither shall a man join bridegrooms and brides by magical incantations ; for what would be born of such would perish. [JERUSALEM. Nor shall there be unlawful conjoinments of bridegrooms and brides; for what such produce is denied the life of the world to come.]

Then a man is found stealing a person of his brethren of the sons of Israel, making merchandise of him, and selling him, that man shall die by strangulation with the napkin; and you shall put away the evil doer from among thee.

Take heed that you cut not into flesh in which there is an ulcer; but make careful distinction between the plague of leprosy and ulceration; between the unclean and clean, according to all that the priests of the tribe of Levi shall teach you: whatever, they prescribe to you be observant to perform. Be mindful that no one contemn his neighbour, lest he be smitten: remember that which the Lord your God did to Miriam, who contemned Mosheh for that which was not in him, when she was smitten with leprosy, and you were delayed in the way when coming out of Mizraim. When a man hath lent any thing to his neighbour upon a pledge, he shall not enter into his house to take his pledge; he shall stand in the street, and the man to [p. 630] whom thou hast made the loan shall bring out the pledge to thee into the street. If the man be poor, thou shalt not have his pledge all night with thee; as the sun goeth down, thou shalt return the pledge, that he may lie in his garment and may bless thee; and to thee it shall be righteousness, for the sun shall bear the witness of thee before the Lord thy God. [JERUSALEM. Thou shalt certainly return the pledge to him as the sun goeth down, that he may sleep in his garment, and may bless thee and to thee it shall be righteousness before the Lord thy God.]

You shall not be hard upon your neighbours, or shift (or decrease) the wages of the needy and poor hireling of thy brethren, or of the strangers who sojourn in your land, in your cities. In his day thou shalt pay him his hire. Nor let the sun go down upon it; because he is poor, and he hopes (for that hire) to sustain his life: lest he appeal against thee before the Lord, and it be guilt in thee. [JERUSALEM. You shall not wilfully keep back the wages of the poor and needy of your brethren. In his day thou shalt pay his wages, nor let the sun go down upon them; for he is poor, and by means of his hire he sustaineth his life: that he may not cry against thee before the Lord: so beware that it become not guilt in you.]

Fathers shall not die either by the testimony or for the sin of the children, and children shall not die either by the testimony or for the sin of the fathers: every one shall die, by proper witnesses, for his own sin. Thou shalt not warp the judgment of the stranger, the orphan, or the widow, nor shall any one of you take the garment of the widow for a pledge, that evil neighbours rise not and bring out a bad report against her when you return her pledge unto her. And remember that [p. 631] you were bondservants in the land of Mizraim, and that the Word of the Lord your God delivered you from thence; therefore have I commanded you to observe this thing. When you have reaped your harvests in your fields, and have forgotten a sheaf in the field, you shall not return to take it; let it be for the stranger, the orphan, and the widow, that the Word of the Lord your God may bless you in all the works of your hands. When you beat your olive trees, you shall not search them after (you have done it); for the stranger, the orphan, and widow, let it be. [JERUSALEM. When you beat your olive trees, search them not afterward; let them be for the stranger, the orphan, and the widow.] When you gather in your vineyard, you shall not glean the branches after you; they shall be for the stranger, the orphan, and widow. [JERUSALEM. When you gather vour vines, search not their branches afterwards let them be for the stranger and the widow.] So remember that you were bondservants in the land of Mizraim; therefore I command you to do this thing.

XXV. If there be a controversy, between two men, then they shall come to the judges, and they shall judge them, and give the decision (or outweighing of) righteousness to the innocent, and of condemnation to the guilty. And if the wicked deserve stripes, the judge shall make him lie down, and they shall scourge him in his presence by his judgment, according to the measure of his guilt. [JERUSALEM. And if it be needful to scourge the guilty, the judge shall make him lie down, and they shall smite him in his presence, according to the measure of his guilt, by number.] Forty (stripes) may be laid upon him, but with one less shall he be beaten, (the full number) shall not be completed, lest he should add to smite him beyond those thirty and [p. 632] nine, exorbitantly, and he be in danger ; and that thy brother may not be made despicable in thy sight.

You shall not muzzle the mouth of the ox in the time of his treading out; [JERUSALEM. Sons of Israel, My people, you shall not muzzle the ox in the hour of his treading;] nor the wife of the (deceased) brother, who would be mated with one smitten with an ulcer, and who is poorly related, shalt thou tie up with him. When brethren from the (same) father inhabit this world at the same time, and have the same inheritance, the wife of one of them, who may have died, shall not go forth into the street to marry a stranger; her brother-in-law shall go to her, and take her to wife, and become her husband. And the first-born whom she beareth shall stand in the inheritance in the name of the deceased brother, that his name may not be blotted out from Israel. But if the man be not willing, to take his sister-in-law, then shall his sister-in-law go up to the gate of the beth din before five of the sages, three of whom shall be judges and two of them witnesses, and let her say before them in the holy language: My husband’s brother refuseth to keep up the name of his brother in Israel, he not being willing to marry me. And the elders of his city shall call him and speak with him, with true counsel; and he may rise up in the house of justice, and say in the holy tongue, I am not willing to take her. Then shall his sister-in-law come to him before the sages, and there shall be a shoe upon the foot of the brother-in-law, a heeled sandal whose lachets are tied, the latchets at the opening of the sandal being fastened; and he shall stamp on the ground with his foot; and the woman shall arise and untie the latchet, and draw off the sandal from his foot, and afterward spit before him, as much spittle as may be seen [p. 633] by the sages, and shall answer

and say, So is it fit to be done to the man who would not build up the house of his brother. And all who are standing there shall exclaim against him, and call his name in Israel the House of the Unshod. [JERUSALEM. And his name in Israel shall be called the House of him whose shoe was loosed, and who made void the law of Yeboom.]

While men are striving together, if the wife of one of them approach to rescue her husband from the hand uf him who smiteth him, and putting forth her hand layeth hold of the place of his shame, you shall cut off her hand; your eyes shall not pity. [JERUSALEM. If she put forth her hand, and lay hold by the place of his shame.]

You shall not have in your bag weights that are deceitful; great weights to buy with, and less weights to sell with. Nor shall you have in your houses measures that deceive; great measures to buy with, and less measures to sell with. [JERUSALEM. You shall not have in your houses measures and measures; great .ones for buying with, and small ones to sell with.] Perfect weights, and true balances shalt thou have, perfect measures and scales that are true shall be yours, that your days may be multiplied on the land which the Lord your God giveth you. For whosoever committeth these frauds, every one who acteth falsely in trade, is an abomination before the Lord.

Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mizraim; how they overtook you in the way, and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things. of strange worship), and the clouds overcast them, and they of the [p. 634] house of Amalek took them and mutilated them, and they were cast up: but you, O house of Israel, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before the Lord. [JERUSALEM. Who overtook you in the way, and slew among you those who were thinking to desist from My Word, the cloud overcast him, and they of the house of Amalek took him and slew him. But you, people of the sons of Israel, were weary and faint; nor were they of the house of Amalek afraid before the Lord.] Therefore, when the Lord hath given you rest from all your enemies round about in the land that the Lord Your God giveth you to inherit for a possession, you shall blot out the memory of Amalek from under the heavens; but of the days of the King Meshiha you shall not be unmindful.

SECTION L.

THABO.

XXVI. AND when you have entered into the land, which the Lord thy God giveth you for an inheritance, and you possess and dwell in it; you shall take of the earliest first fruits which are ripe at the beginning of all the produce of the ground which thou ingatherest from the land which the Lord your God hath given you, and put them into a basket, and go unto the place which the Lord your God will choose that His Shekinah may dwell there. And you shall put crowns upon the baskets, hampers, and paper cases, and bring them to the priest appointed to be the chief priest in those days, and shall say to him : We acknowledge this day before the Lord thy God that we have come into

F- Deu_26:1-19; Deu_27:1-26; Deu_28:1-68; Deu_29:1-29

Pgs. 634-650

ch. 26-29

SECTION L.

THABO.

XXVI. And when you have entered into the land which the Lord thy God giveth you for an inheritance, and you possess and dwell in it; you shall take of the earliest first fruits which are ripe at the beginning, of all the produce of the ground which thou ingatherest from the land which the Lord your God hath given you, and put them into a basket, and go unto the place which the Lord your God will choose that His Shekinah may dwell there. And you shall put crowns upon the baskets, hampers, and paper cases, and bring them to the priest appointed to be the chief priest in those days, and shall say to him: We acknowledge this day before the Lord thy God that we have come into the land which the Lord sware unto our fathers to give us. [JERUSALEM. And thou shalt come to the priest who will be appointed the chief priest in those days, and say to him: We give glory and thanks this day before the Lord thy God, that we have come into the land which the Word of the Lord did covenant unto our fathers to give us.] And the priest shall receive the basket of early fruits from thy hand, and take, bring, uplift, and lower it, and afterward lay it down before the altar of the Lord your God. And you shall respond, and say before the Lord your God: Our father Jakob went down into Aram Naharia at the beginning, and (Laban) sought to destroy him; but the Word of the Lord saved him out of his hands. And afterwards went he down into Mizraim and sojourned there, a few people; but there did he become a great people, and mighty and many. But the Mizraee evil-treated and afflicted us, and laid heavy bondage upon us. But we prayed before the Lord our God, and the Lord hearkened to our prayers, our affliction and our travail; and our oppression was manifest before Him. And the Lord brought us out of Mizraim with a mighty hand and uplifted arm, and with great visions, signs, and wonders, and brought us into this place, and gave us this land, a land of fruits rich as milk and sweet as honey. Now, therefore, behold, I have brought the early firstlings of the fruit of the land which thou hast given me, 0 Lord. And thou shalt lay them before the Lord thy God, and worship, and rejoice in all the good which the Lord thy God giveth thee, thou and the men of thy house, and enjoy and eat, you, the Levites and the sojourners who are among you. When you make an end of tything all the tenths of your produce in the third year, which is the year of release, you shall give the first tenth to the Levites, the second tenth, which is the tythe of the poor, to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied. [JERUSALEM. When you finish tything all the tenths of your produce in the third year, which is the year of the tythe for the poor, you shall give the first tenth to the Levites, and the poor’s tenth to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied.] But the third tenth you shall bring up, and eat before the Lord thy God, and thou shalt say:

Behold, we have set apart the consecrations from the house, and have also given the first tenth to the Levites, the second tenth to the strangers, the fatherless, and the widow, according to the commandment which Thou hast commanded me. I have not transgressed one of Thy commandments, nor have I forgotten. I have not eaten of it in the days of my mourning, nor separated from it for the unclean, neither have I given of it a covering for the soul of the dead: [1] <I > we have hearkened to the voice of the Word of the Lord; I have done according to all that Thou hast commanded me. [JERUSALEM. We have not eaten thereof in (our) mourning, nor separated therefrom for the unclean, nor given of it for the defiled soul; for we have obeyed the voice of the Word of the Lord our God; we have done according to all that Thou hast commanded us.] Look down from heaven, from the habitation of the glory of Thy holiness, and bless Thy people Israel, and the land which Thou hast given to us, as Thou didst swear unto our fathers, a land of fruits rich as milk and sweet as honey. [JERUSALEM. Look down, we beseech Thee, from the heavens, the habitation of Thy glory and Thy holiness, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers (to give us a land) producing good fruits, pure as milk, sweet and delicious as honey.] This day doth the Lord our God command you to perform these statutes and judgments, which you shall observe and do with all your heart and with all your soul. The Lord have you confessed with one confession in the world this day; for so it is written, Hear, O Israel: The Lord our God is one Lord; that He may be thy God, and that thou mayest walk in the ways that are right before Him, and keep His statutes, commandments, and judgments, and be obedient unto His Word. And the Word of the Lord doth acknowledge (or honour) you with one acknowledgment in the world this day; as it is written, Who is as Thy people Israel, a peculiar people upon the earth, to be to Him a people beloved, as He hath said unto you, and that you may obey all His commandments? [JERUSALEM. You have chosen the Word of the Lord to be King over you this day, that He may be your God. But the Word of the Lord becometh the King over you for His Name’s sake, as over a people beloved as a treasure, as He hath spoken to you, that you may obey all His commandments.] And He will set you on high, and exalt you above all the peoples He hath made in greatness, and with a name of glory and splendour, that you may be a holy people before the Lord your God, as He hath spoken.

XXVII. And Mosheh and the elders of Israel instructed the people, saying: Observe all the commandments which I command you this day. And it shall be on the day that you pass over the Jordana into the land which the Lord your God giveth you, that you shall erect for you great stones, and plaster them with lime; and thou shalt write upon them all the words of this law, when you go over to enter the land which the Lord your God giveth you, a land whose fruits are rich as milk and producing honey, as the Lord God of your fathers hath said to you. When you pass over Jordana, you shall erect the stones that I command you on the mountain of Ebal, and plaster them with lime; and you shall build there an altar before the Lord your God, an altar of stone, not lifting up iron upon it. With perfect stones ye shall build an altar to the Lord your God, and offer sacrifices upon it before the Lord your God. And you shall immolate the consecrated victims, and eat there, and rejoice before the Lord your God. And upon the stones you shall write all the words of this law with writing deeply (engraven) and distinct, which shall be read in one language, but shall be interpreted in seventy languages. [JERUSALEM. And you shall write upon the stones all the glorious words of this law in writing deep and plain, to be well read, and to be interpreted in seventy tongues.] And Mosheh and the priests, the sons of Levi, spake with all the people, saying: Listen, O Israel, and hear: This day are you chosen to be a people before the Lord your God.

Hearken, therefore, to the Word of the Lord your God, and perform His commandments which I command you to-day. And Mosheh instructed the people that day, saying: These tribes shall stand to bless the people on the mountain of Gerezim when you have passed the Jordan,-Shemeon, Levi, Jehudah, Issakar, Joseph, and Benjamin; and these tribes shall stand (to pronounce) the curses on the mountain of Ebal,-Reuben, Gad, Asher, Zebulon, Dan, and Naphtali. And the Levites proclaimed and said to every man of Israel with a high voice: Six tribes shall stand on Mount Gerezim, and six on Mount Ebal; and the ark, the priests, and Levites in the midst. In blessing they shall turn their faces towards Mount Gerezim, and say:

Blessed shall be the man who maketh not an image or form, or any similitude which is an abomination before the Lord, the work of the craftsman's hand, and who placeth not such in concealment. In cursing, they shall turn their faces toward Mount Ebal, and say: Accursed be the man who maketh an image, figure, or any similitude which is an abomination before the Lord, the work of the craftsman's hand, or who placeth such in concealment. And all of them shall respond together, and say, Amen. Accursed is he who contemneth the honour of his father or his mother. And all of them shall answer together, and say, Amen. Accursed is he who shall transfer the boundary of his neighbour. And all of them shall answer together, and say, Amen. Accursed is he who causeth the pilgrim, who is like the blind, to wander from the way. And all of them shall answer together, and say, Amen. [JERUSALEM. Six tribes of them shall stand on Mount Gerezim, and six tribes on Mount Ebal. And the ark, with the priests and Levites in the midst. And all Israel, here and there, turning their faces towards Mount Gerezim, shall open their mouth in benediction: Blessed be the man who hath not made an image, or a figure, or any similitude which the Lord hateth, and which is an abomination before Him, (being) the work of man's band, and who bath not hidden such. But in pronouncing the curses let them turn their faces toward Mount Ebal, and say: Accursed be the man who shall make an image, or figure, or any similitude which the Lord hateth and which is an abomination to Him, the work of man's hands; or the man who hath concealed such. And all the people shall answer them, and say, Amen. Accursed be the man who changeth the bound mark. Accursed be the man who maketh the wayfarer, who is like the blind, to wander from the way. And all the people shall answer, and say, Amen.] Accursed be he who perverteth the judgment of the stranger, the widow, and the fatherless. And all shall answer together, and say, Amen. Accursed is he who lieth with his father's wife, because he uncovereth his father's skirt. And all shall answer together, and say, Amen. Accursed is be who lieth with a beast. And all shall answer together, and say, Amen. Accursed is he who lieth with his sister, the daughter of his father or mother. And all shall answer together, and say, Amen. Accursed is he who shall lie with his mother-in-law. And all shall answer together, and say, Amen. [JERUSALEM. Accursed is he who lieth with his mother-in-law. And all shall answer together, and say, Amen.] Accursed is he who attacketh his neighbour with slander in secret. And all shall answer together, and say, Amen. Accursed is he who receiveth hire to kill and to shed innocent blood. And all shall answer together, and say, Amen. The twelve tribes, each and every, shall pronounce the blessings altogether, and the curses altogether. In blessing, they shall turn their faces (in pronouncing) word by word towards Mount Gerezim, and shall say: Blessed is the man who confirmeth the words of this law to perform them. In cursing, they shall turn their faces towards Mount Ebal, and say: Accursed is the man who confirmeth not the words of this law to perform them. And all shall answer together, and say, Amen.

These words were spoken at Sinai, and repeated in the tabernacle of ordinance, and (again) the third time on the plains of Moab, in twelve sentences (words), as the word of every tribe; and each several commandment (was thus) ratified by thirty and six adjurations.

XXVIII. And it shall be, if you will diligently hearken to the Word of the Lord your God, to observe and perform all the commandments which I command you this day, that the Lord your God will set you on high, and exalt you above all the nations of the earth; and all these blessings shall come upon you, and abide with you, for that you will have hearkened to the Lord your God.

Blessed shall you be in the city, and blessed in the field. Blessed shall be the offspring of your womb, the fruits of your ground, the oxen of your herd, and the flocks of your sheep. Blessed shall be the basket of your first fruits, and the first cakes of your flour. Blessed shall you be in your coming in to your houses of instruction, and blessed shall you be when you go out to your affairs. [JERUSALEM. Blessed shall you be in the baskets of your first fruits, and in your wheaten cakes. Blessed shall you be when you go in to your houses of instruction, and blessed when you go out of them.] The Word of the Lord will cause your enemies who rise up against you to hurt you, to be broken before you. By one way they will come out to fight against you, but seven ways they shall be dispersed, I fleeing before you. The Lord will command the blessing upon you in your treasuries, and on all that you put your hands unto, and will bless you in the land which the Lord your God giveth you. The Word of the Lord will establish you to be a holy people before Him, as He hath said unto you, when you keep the commandments of the Lord your God, and walk in the ways that are right before Him. And all the nations of the earth will see that the Name is written by (His own) appointment on the tephillin that are upon thee, and will be afraid of thee. And the Word of the Lord will make thee to abound in good, in the offspring of thy womb, and the increase of thy cattle, and in the fruit of thy ground, in the land which the Lord hath promised to thy fathers.-- Four keys are in the hand of the Lord of all the world, which He hath not delivered into the hands of any secondary power:[2] <l > the key of life, and of the tombs, and of food, and of rain; and thus did Mosheh the prophet speak:-- The Lord will open to you His good treasure which is with Him in the heavens, and will give you the rain of your land in its season; the early in Marchesvan, and the latter in Nisan; and will bless you in all the works of your hands; and you will lend to many peoples, but shall have no need to borrow. And the Word of the Lord will appoint you to be kings and not subjects,[3] <l > and to be ennobled and not abased, when you have hearkened to the commandments of the Lord your God which I command you this day to keep and perform. Decline not from any of these words that I teach you to-day either to the right or the left, in walking after the idols of the Gentiles to serve them. When Mosheh the prophet began to pronounce the words of threatening the earth trembled, the heavens were moved, the sun and moon were darkened, the stars withdrew their beams, the fathers of the world cried from their sepulchres, while all creatures were silent, the very trees waved not their branches. The fathers of the world answered and said, Woe to our children should they sin, and bring these maledictions upon them; for how will they bear them? lest destruction be executed on them, and no merit of ours protect, and there be no man to stand and intercede on their behalf! Then fell the Bath-kol from the high heavens, and said, Fear not, ye fathers of the world; if the merit of all generations should fail, yours shall not; and the covenant which I have confirmed with you shall not be annulled, but will (still) overshadow them.

Mosheh the prophet answered and said, Whomsoever I threaten I threaten conditionally, saying, If you hearken not to the Word of the Lord your God in neither observing nor doing all my

commandments and statutes which I command you this day, then shall all these maledictions come upon and cleave unto you.

Accursed shall you be in the city and in the field. Accursed shall be the basket of your first fruits, and the first cakes of your flour. Accursed the children of your wombs, the fruits of your ground, the oxen of your herds, and the sheep of your flocks. Accursed shall you be in your going into the houses of your theatres, and the places of your public shows, to make void the words of the law; and accursed shall you be in your coming out to your worldly affairs. The Word of the Lord will send forth curses among you to curse your wealth, and confusion to confound your prosperity, and vexation with all that you put your hands to do, until He hath undone you, and you perish soon on account of the wickedness of your doings when you have forsaken My worship. The Word of the Lord will make the pestilence to cleave to you, to consume you from off the land which you are going to inherit. The Word of the Lord will smite you with abscess and inflammation, and fire in the bones that will burn up the marrow, and with fearful imaginations in the thoughts of the heart; and with the naked sword, and with blasting, and the jaundice of Macedonia, which shall follow you to your beds, until you are destroyed. And the heavens above you shall be as brass which sweateth,[4] <l > but that will not yield you any dew or rain; and the ground under you be as iron which sweateth not. nor maketh green the trees, nor yieldeth spiceries, fruits, nor herbs. After the rain which cometh down on the earth, the Lord will send a wind that shall drive dust and ashes upon the herbage of your fields; and calamity will fall upon you from the heavens, until you are consumed. The Word of the Lord will cause you to be broken before your enemies: by one way you will go out to battle, but by seven ways shall you flee confounded before them, to become an execration in all the kingdoms of the earth. And your carcases will be cast out to be meat for all the fowls of the sky, and for the beasts of the earth, and no one will scare them away from your corpses. [JERUSALEM. And no one shall drive them away.] And the Word of the Lord will smite you with the ulcers with which the Mizraee were smitten, and with haemorrhoids that blind the sight, and with blotches, and with erysipelas,[5] <l > from which you will not be able to be healed. [JERUSALEM. The Word of the Lord will smite you with the ulcer of Mizraim, and with haemorrhoids, and with the blotch, and with scurvy, which cannot be healed.] The Word of the Lord will smite you with fearfulness which bewildereth the brain, and with blindness and stupor of heart. And you will seek good counsel for enlargement from your adversities, but there will be none among you to show the truth, so that you will grope in darkness like the blind who have none passing by the road to see how to direct them in the way; nor shall you prosper in your ways, but be oppressed and afflicted all the days, without any to deliver.

Thou wilt betroth a wife, but another man will have her; thou wilt build a house, but not dwell in it; thou wilt plant a vineyard, but not make it common. Your oxen will be killed, you looking on, but without eating of them; your asses will be taken away from before you, but they will not be returned; your sheep will be delivered over to your enemies, and there will for you be no deliverance; your sons and daughters will be given up to another people, and your eyes see it, and grow dim because of them from day to day; and in your hand will be no good work by which you may prevail in prayer before the Lord your Father who is in heaven, that He may save you. [JERUSALEM. Your sons and daughters shall be delivered unto another people, while your eyes behold and fail on account of them all the day; nor will you have the good works to give satisfaction unto God, that He might redeem you.] The fruitage of your ground, and of all your labour, will a

people whom thou hast not known devour, and thou shalt be oppressed and trodden down all the days. And you will be maddened by the vengeance, and shaken by the sight of your eyes that you will see. The Word of the Lord will smite you with a sore ulcer in the knees, because you bent (them) in the matter of the transgression; and in the legs, by which you ran into it; for if you be not converted to the law you cannot be saved, but will be beaten by it from the sole of your feet unto the crown of your bead. The Lord will make you and your king whom you may set over you to go away among a people that neither you nor your fathers have known; and you will carry tribute to peoples who worship idols of wood and stone. And if the thought of your heart be to worship their idols, you shall be for astonishment, for proverbs and tales, among the sons of the Gentiles where the Lord will have scattered you.

You will carry much seed into the field, but gather in little, for the locust shall eat it. [JERUSALEM. You will carry out, but collect little, for the locust will devour it.] You will plant vineyards and till them, but will not drink the wine nor press out the vintage, because the worm will have consumed it. You will have olive trees in all your borders, but will not be anointed with oil, for your olive trees will fail. [JERUSALEM. But with oil you will not be anointed, for the bloom of your olive trees shall be destroyed.] You will beget sons and daughters, but they will yield you no advantage, for they shall go into captivity. All the trees and fruits of your land the locusts will destroy. [JERUSALEM. Robbers shall take possession of the trees and the fruits of your land.] The uncircumcised who dwelleth among you will rise above you with ascension upon ascension, but you will go downwards by descent after descent. He will lend to you, but you will not lend to him; he will be the master, and you the servant. And all of these curses will come upon you, and will follow and cleave to you until you have perished, because you would not hearken to the Word of the Lord your God, to observe His commandments and statutes which He had commanded you. And they will be upon you for signs and portents, and upon your children for ever; for that you would not serve before the Lord your God cheerfully, with rightness of heart for the abundance of all good. But you will serve your enemies whom the Word of the Lord will send against you, in hunger, thirst, nakedness, and the want of every good; and they will put an iron yoke upon your necks until it hath worn you away. The Word of the Lord will cause a people to fly upon you from afar, from the ends of the earth, swift as an eagle flieth; a people whose language thou wilt not understand; a people hard in visage, who will not respect the old nor have pity on the young. [JERUSALEM. A people hard in visage, who will not respect the aged nor have mercy on the children.] And they will consume the increase of your cattle and the fruit of your ground till you are wasted away; for they will leave you neither corn, oil, wine, herds, nor flocks, until the time that they have destroyed you. And they will shut you up in your cities until they have demolished your high walls whereby you trusted to be saved in all your land; for they shall besiege you in all your cities, in the whole land which the Lord your God gave you. And the children of your wombs shall be consumed; for you will eat them in the famine, even the flesh of your sons and daughters, whom the Lord your God did give you, by reason of the anguish and oppression wherewith your enemies shall oppress you. The man who is gentle and refined among you will look with evil eyes upon his brother, and the wife who reposeth on his bosom, and upon the rest of his children who remain. He will not give to one of them of the flesh of his children which he eateth, because nothing remaineth to him in the anguish and straitness with which I will straiten you in all your cities. She who is delicate and luxurious among you, who hath not ventured to put the sole of her foot upon the ground from tenderness and delicacy, will look with evil eyes upon the husband of her bosom, upon her son

and her daughter, and the offspring she hath borne; for she will eat them in secret, through the want of all things, by reason of the anguish and oppression with which your enemies shall oppress you in your cities. [JERUSALEM. The man who is gentle and most tender among you will look with evil eyes upon his brother, and on the wife of his youth, and on the rest of his children who remain. She who is tender and delicate among you, who hath not attempted to walk with her feet upon the ground from delicacy and tenderness, will look with evil eyes on the husband of her youth, and on her son and her daughter.]

If you observe not to perform all the commands of this law written in this book, to reverence this glorious and fearful Name, The Lord your God, the Word of the Lord will hide the Holy Spirit from you, when the plagues come upon you and your children, great and continuous plagues which will not leave you, and grievous and continual evils that will grow old upon your bodies; and will turn upon you all the woes which were sent upon the Mizraee before which thou wast afraid, and they shall cleave to you; and evils also that are not written in the book of this law will the Word of the Lord stir up against you until you are consumed. And you who were as the stars of heaven for multitude will be left a few people, because you hearkened not to the Word of the Lord your God. And as the Word of the Lord rejoiced over you to do you good, and to multiply you, so will He rejoice (in sending) against you strange nations to destroy and make you desolate, and you shall be uprooted from the land which you are going to possess. And the Lord will disperse you among all nations, from one end of the earth to the other, and you shall be tributaries to the worshippers of idols of wood and stone which neither thou nor thy fathers have known. And if your mind be divided to worship their idols, He will send (that) between you and those nations that you shall have no repose or rest for the sole of your feet, and will give you there a fearful heart which darkens the eyes and wears out the soul. And your life will be in suspense; you will be in dread day and night, and have no assurance of your life. In the morning you will say, O that it were evening! for afflictions will make the hours of the day longer before you; and at evening you will say, O that it were morning! for afflictions will make the hours of the night longer before you, because of the terror of your heart; for you will be in stupor by a vision of your eyes, which you will see for punishment, and be terrified. And the Word of the Lord will bring you captive to Mizraim in ships through the Sea of Suph, by the way you passed over, of which I said to you, No more shall you see it. [JERUSALEM. And the Word of the Lord will cause you to return into Mizraim in galleys,[6] <l > by the way of which I said to you, Ye shall see it no more.] And there will you be sold to your enemies, at the beginning for a dear price, as artificers, and afterward at a cheap price, as servants and handmaids, until you be worthless and (be consigned) to unpriced labour, and there be none who will take you.[7] <l >

XXIX. These are the words of the covenant which the Lord commanded Mosheh to ratify with the children of Israel in the land of Moab, besides that covenant which He ratified with them at Horeb. And Mosheh called to all Israel, and said to them: You have seen all the plagues which the Word of the Lord wrought in the land of Mizraim on Pharoh and all his servants, and all the inhabitants of that land; those great temptations, signs, and wonders which you saw with your eyes. And the Word of the Lord hath given you a heart not to forget, but to understand; eyes, not to blink, but to see; ears, not to be stopped, but to listen with: yet you have forgotten the law with your heart, and have blinked with your eyes, and have stopped your ears, unto the time of this day. And I have led you forty years in the wilderness; your garments have not become old upon your bodies, nor your

shoes worn away from your feet. You have not eaten leavened bread, nor drunk wine new or old; and My law hath been diligently delivered in your schools, that you might be occupied therein, and you might know that I am the Lord your God. And you came to this place; and Sihon king of Heshbon and Og king of Mathnan came out to meet us in battle array, and we smote them, and subdued their land, and gave it for an inheritance to the tribe of Reuben, Gad, and the half tribe of Menasheh. Keep, therefore, the words of this covenant and perform it, that you may have prosperity in all that you do. [JERUSALEM. And you shall keep the words of this covenant and perform them, that you may prosper in all that you do.]

[1] <l > Vide Addenda.

[2] <l >Tiphsera, "a victory."

[3] <l >Hedistin, "plebeians."

[4] <l >Mezia, root, zua, sudavit, but also contremuit, precussus -est. (Query.) [5] <l > Or, "prurigo."

[6] <l >Be-libranaia.

[7] <l > Or, "and there be none to bring in."

F- Deu_29:1-29; Deu_30:1-20

Pgs. 650-655

Ch.29-30

SECTION LI.

NITSTSABIM.

MOSHEH the prophet said: I have called you not in secret, but while standing this day all of you before the Lord your God; the princes of your sanhedrin, the chiefs of your tribes, your elders and your officers, all men of Israel, your little ones, your wives, and your sojourners who are in your camps, from the hewer of your wood to the filler of your water, that you may enter into the covenant of the Lord your God, and may have in remembrance the oath which the Lord your God doth ratify with you this day: [JERUSALEM. Your little ones, wives, and sojourners within your camps, from the hewer of your wood to the filler of your water, that you may not transgress the covenant of the Lord your God, nor the oath which He confirmeth with you this day:] that you may stand to-day before Him a purified people; and that He may be a God to you, as He hath spoken to you, and as He did swear unto Abraham, Izhak, and Jakob. And not with you only do I ratify this covenant, and attest this adjuration; but all the generations which have arisen from the days of old stand with us to-day before the Lord our God, and all the generations which are to arise unto the end of the world, all of them stand with us here this day. [JERUSALEM. All the generations which have arisen from the days of old until now stand with thee to-day before the Lord your God, and all the generations which are to arise after us stand also here with us to-day.] For you know the number of the years that we dwelt in the land of Mizraim, and the mighty works which were wrought for us among the nations through which you have passed. You have seen their abominations, and their idols of wood and stone which they have set forth in the streets, and the idols of silver and gold that they have placed with themselves in the houses, shutting the doors after them lest they should be stolen. Beware, then, lest there be among you now or hereafter a man, woman, family, or tribe, whose heart may be turned away to wander any day from the service of the Lord our God to worship the idols of those nations; or lest there be among you the error which striketh root (in them) whose heart wandereth after his sin; for the beginning of sin may be sweet, but its end is bitter as the deadly wormwood; [JERUSALEM. You have seen their hateful things and their abominations, the idols of wood and stone, of silver and gold; idols of wood and stone set forth in the streets, but those of silver and gold kept with themselves in the house because they were afraid they would be stolen. . . . . Lest there be among you man or woman, family or tribe, whose heart is turned away this day from the Lord our God to go and worship the idols of these people, or there be a man among you whose heart pondereth upon sin, which is like a root struck into the earth; for its beginning may be sweet as honey, but its end will be bitter as the deadly wormwood;] or it be that when he heareth the words of this curse he become reprobate in his heart, saying: I shall have peace, though I go on in the strength of the evil desires of my heart: so that he will add presumption to the sins of ignorance. It will not be pleasing to the Lord to

forgive him; for the Lord's anger and indignation will wax hot against that man, and all the words of the curses written in this book will rest upon him, and the Lord will blot out the memorial of his name from under the heavens. And the Lord will separate him unto evil, from all the tribes of Israel, according to all the maledictions of the covenant which are written in this book. And the generations of your children who will arise after you, and the stranger who will come from a far-off land, when they see the plagues of that land, and the afflictions which the Lord will have sent upon it, the whole land burnt with brimstone, salt, and fierce heat, no longer fit for sowing, nor productive of a blade of any springing herbage; ruined, as Sedom and Amorah, Admah and Zeboim, were overthrown by the Word of the Lord in His wrath and indignation; then all people will say, Why hath the Lord done so unto this land? What meaneth the strength of this great anger? And they will say, Because they forsook the covenant of the Lord, the God of their fathers, which He made with them when He brought them out of the land of Mizraim. But they went after their evil desires, and served the gods of the Gentiles, and worshipped gods which they had not known nor had any part with. And the anger of the Lord waxed strong against this land, to bring upon it all the curses written in this book. And the Lord hath made them to wander forth from their country with anger, indignation, and wrath, and hath cast them into captivity in another land until this day. The secret things are manifest before the Lord our God, and He will take vengeance for them; but the things that are revealed are delivered unto us and to our children for ever, to perform by them the thing that is right, for the confirmation of all the words of this law.

XXX. And it will be, when all these words of blessings, or their contraries, which I have set in order before you shall have come upon you, you will be converted in your hearts to return unto My fear, in all the dispersions (among) the nations where the Lord will have scattered you. The upright of you will be favoured with a blessed repentance; and though you have sinned, yet shall your repentance come up unto the glorious throne of the Lord your God, if you will hearken to His Word according to all that I have commanded you this day, you, and your children, with all your heart and with all your soul. And His Word will accept your repentance with favour, and will have mercy upon you, and He will gather you again from all the nations whither the Lord your God had scattered you. Though you may be dispersed unto the ends of the heavens, from thence will the Word of the Lord gather you together by the hand of Elijah the great priest, and from thence will He bring you by the hand of the King Meshiha. And the Word of the Lord your God will bring you into the land which your fathers possessed by inheritance, and you shall possess it, and He will bless you and increase you more than your fathers. And the Lord your God will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love the Lord your God with all your heart and soul, that your lives may flow on for evermore. And the Word of the Lord your God will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you. But you shall return, and be obedient to the Word of the Lord, and do all His commandments that I command you this day. And the Lord your God will make you to abound in good; for you shall prosper in all the works of your hands, in the offspring of thy womb, the increase of thy cattle, and the produce of your land, for good; for the Word of the Lord will return, to rejoice over you, to bless you, as He rejoiced over your fathers, if you will hearken to the Word of the Lord your God in keeping His commandments and statutes which are written in the book of this law, when you have returned to the fear of the Lord your God with all your heart and with all your soul. For this commandment which I command you to-day is not

hidden from you, nor afar off. It is not in the heavens, that thou shouldst say, Who will ascend for us into heaven, and bring it to us to make us hear, that we may do it? Neither is it beyond the great sea, that thou shouldst say, Who will go beyond the sea for us, and fetch it for us to make us hear, that we may do it? For the Word is nigh you, in your schools;[1] <l > open your mouth, that you may meditate on it; purify your hearts, that you may perform it. Behold, I have set before you this day the way of life, wherein is the recompense of the reward of good unto the righteous, and the way of death, wherein is the retribution of the wages of evil unto the wicked. [JERUSALEM. The law is not in the heavens, that thou shouldst say, O that we had one like Mosheh the prophet to ascend into heaven, and bring it to us, and make us hear its commands, that we may do them! Neither is the law beyond the great sea, that thou shouldst say, O that we had one like Jonah the prophet, who could descend into the depths of the sea, and bring it to us, and make us hear its commands, that we may do them! For the word is very nigh you, in your mouth, that you may meditate upon it, and in your hearts, that you may perform it. See, behold, I have set before you this day the way of life, which is the path of the good, and the way of death, which is the path of the evil.] For I teach you to-day to love the Lord your God, and to walk in the ways that are right before Him, and to keep His commandments, statutes, and judgments, and live and multiply; that the Lord your God may bless you in the land into which you are entering to possess it. But if you think in your heart that you will not obey, but will go astray to worship the idols of the nations, and serve them, I proclaim to you this day, that you will perish, and will not prolong your days on the land to which you are to pass over the Jordan to possess it. I attest this day, not only you, who are to pass away from this world, but the heavens and the earth, that I have set before you life and death, blessing and its reverse. Choose therefore the way of life, even the law, that you and your children may live the life of the world to come; that you may love the Lord thy God, to obey His Word, and keep close unto His fear; for the law in which you occupy yourselves will be your life in this world,[2] <l > and the prolongment of your days in the world that cometh; and you shall be gathered together at the end of the scattering,[3] <l > and dwell upon the land which the Lord sware to your fathers, to Abraham, Izhak, and Jakob, to give it unto them.

[1] <l > Be-beth medreashkun.

[2] <l > Or, "age."

[3] <l > Or, "captivity."

F- Deu_31:1-30; Deu_32:1-52

Pgs. 655-659

ch. 31-32

SECTION LII.

VAIYELEK.

XXXI. AND Mosheh went into the tabernacle of the house of instruction,[1] <l > and spake these words unto all Israel, and said to them: I am the son of a hundred and twenty years this day. I am no more able to go out and come in, and the Word of the Lord hath said to me: Thou shalt not go over this Jordan. The Lord your God, and His Shekinah, will go over before you. He will destroy those nations, and you shall possess them. Jehoshua also will go before you, as the Lord hath said. And the Lord will execute judgment on them, as He did on Sihon and Og kings of the Amoraee, and the people of their land, whom He destroyed. And the Word of the Lord will deliver them up before you, and you shall do to them according to all the commandment that I have commanded you. Be strong, then, and of good courage, fear not, nor be dismayed before them; for the Shekinah of the Lord your God will be the Leader of you, He will not forsake nor be far from you. And Mosheh called Jehoshua from among the people, and said to him: Be thou strong, and of good courage; for thou art appointed to go with this people to the land which the Word of the Lord sware to your fathers to give them, and thou art to divide it among them. And the Shekinah of the Word of the Lord will go before thee, and His Word will be thy helper; He will not forsake nor be far from thee; fear not, nor be dismayed. And Mosheh wrote this law, and delivered it to the priests the sons of Levi, who bare the ark of the Lord’s covenant, and to all the sages of Israel. And Mosheh commanded them, saying: At the end of seven years in the time of the year of remission at the feast of Tabernacles, when all Israel cometh to appear before the Lord your God, in the place that He will choose, you shall read this law before all Israel while they listen. Assemble the people, the men, that they may learn, the women, that they may hear instruction, the children, that they may partake the benefit (reward) of those who bring them, and your sojourners who are in your cities, that they may behold the majesty of the law, and be reverent all of them before the Word of the Lord your God, and observe to do all the words of this law. Let their children also, who know not, hear, and learn to fear the Lord your God all the days that you live in the land to inherit which you pass over Jordan.

Unto three of the just was it told that the time of their death was drawing nigh, and that they should not attain to the days of their fathers; and each of them had been appointed a prince in his days; Jakob our father, David the king, and Mosheh the prophet; for thus it is written: And the Lord said unto Mosheh, Behold, thy day approacheth when thou must die. Call Jehoshua, and stand both of you in the tabernacle of ordinance, that I may give him charge. And Mosheh and Jehoshua went, and stood in the tabernacle of ordinance. And the glorious Shekinah of the Lord revealed itself at the tabernacle in the pillar of the Cloud, and the pillar of the Cloud stood over the door of the

tabernacle, and Mosheh and Jehoshua stood without. And the Lord said to Mosheh, Behold, thou wilt lie down in the dust with thy fathers, and thy soul shall be treasured in the treasury of eternal life with thy fathers: but this wicked people will rise up and go astray after the idols of the nations among whom they come, and will forsake My worship, and change My covenant which I have made with them. [JERUSALEM. They will forsake, and will profane the statutes I have confirmed with them.] Then My anger will be kindled against them in that day, and I shall abhor them, and remove My Shekinah from them, and they will become a prey, and many evils and troubles shall befall them. And they will say at that time, with adjuration, Is it not because the Shekinah of my God dwelleth not among me, that all these evils have befallen me? But I will indeed remove My Shekinah from them at that time, until they have dwindled away, to receive the punishment of their sins for all the evil they have wrought, because they turned themselves after the idols of the nations. And now, write you this hymn, and teach the children of Israel; put it upon their lips, that this hymn may be before them, for a witness against the children of Israel. For I will bring them into the land which I promised to their fathers, (a land) producing milk and honey, and they will eat and be satisfied: but (after that they have) waxen fat they will turn away to the idols of the Gentiles and worship them; so will they provoke Me to anger, and abolish My covenant. And when these many evils and troubles shall come upon them, then will this hymn bear witness to them for a testimony; for it is revealed before Me that it will not be forgotten on the lips of their children: for their evil disposition to which they are yielding to-day, even before I bring you into the promised land, is known to Me. And Mosheh wrote this hymn, and taught the children of Israel. And He commanded Jehoshua bar Nun, saying: Be strong and of good courage; for thou art to bring the sons of Israel into the land I have promised to them, and My Word shall be thy Helper. And when Mosheh had finished to write the words of this law upon parchment[2] <l > to complete them, [JERUSALEM. When Mosheh had completed to write the glorious words of this law until they were finished,] he commanded the Levites who bare the ark of the Lord’s covenant, saying: Take the book of this law, and put it into a chest on the right side of the ark of the covenant of the Lord your God, that it may be for a testament to you. For your rebellion is revealed before me, and the obduracy of your neck. Behold, while I am yet alive among you to-day ye are rebellious before the Lord; but how much more when I am dead! [JERUSALEM. How much more when I am dead!] Gather together to me all the sages of your tribes and your officers, and I will speak all these words in their hearing, and will call heaven and earth to bear witness against them. For I know that after my death corrupting you will corrupt your works, and go astray from the way I have commanded you, and that evil will befall you in the end, because you will do what is wrong before the Lord in provoking Him to anger. And Mosheh spake in the hearing of all the congregation of Israel the words of this hymn until they were ended.

[1] <l > Beth ulphana.

[2] <l > Gevila, which signifies also "freestone."

F- Deu_32:1-52; Deu_33:1-29; Deu_34:1-12

Pgs. 672-685

Ch. 33-34

SECTION LIV.

VEZOTH HABBERAKAH.

XXXIII. AND this is the order of the Benedictions wherewith Mosheh the Prophet blessed the children of Israel before he died. And he said: The Lord was revealed at Sinai to give the law unto His people of Beth Israel, and the splendour of the glory of His Shekinah arose from Gebal to give itself to the sons of Esau: but they received it not. It shined forth in majesty and glory from mount Pharan, to give itself to the sons of Ishmael; but they received it not. It returned and revealed itself in holiness unto His people of Beth Israel, and with Him ten thousand times ten thousand holy angels. He wrote with His own right hand, and gave them His law and His commandments, out of the flaming fire. [JERUSALEM. This is the Benediction wherewith Mosheh the prophet of the Lord blessed the children of Israel before be should be gathered, and he said: The Lord was revealed from Sinai to give the law unto His people of Beth Israel. He arose in His glory upon the mountain of Seir to give the law to the sons of Esau; but after they found that it was written therein, Thou shalt do no murder, they would not receive it. He revealed Himself in His glory oil the mountain of Gebala, to give the law to the sons of Ishmael; but when they found that it was written therein, Ye shall not be thieves, they would not receive it. Again did He reveal Himself upon Mount Sinai, and with Him ten thousands of holy angels; and the children of Israel said, All that the Word of the Lord hath spoken will we perform and obey. And He stretched forth His hand from the midst of the flaming fire, and gave the Law to His people.] And whatever hath befallen to the nations (hath been done) because He loved His people of Beth Israel, and all of them He hath called to be saints, to stand in the place of His sanctuary. And when they observed the precepts of the law, they were conducted at the foot of Thy glorious Cloud, they rested and encamped according to the dictate of the Word. The sons of Israel said, Mosheh commanded us the law, and gave it for an heritage to the tribes of Jakob. And he was king in Israel: when the chiefs of the people were gathered together, the tribes of Israel were obedient to him. [JER. Is it not all manifest and known before Him, that neither the sons of Esau nor of Ishmael would receive the law? Nevertheless, because He loved His people of Beth Israel as myriads of the holy angels, though He brought upon them many corrections, they rested not, nor desisted from the doctrine of the law; and, behold, they were conducted and brought on at the foot of His Cloud, and went forward and encamped according to His Word. The sons of Israel said, Mosheh commanded us the law: he gave it for an inheritance and possession to the congregation of the house of Jakob. And a king shall arise from the house of Jakob, when the heads of the people are gathered together: unto Him shall the tribes of Israel be obedient.]

Let Reuben live in this world, nor die the second death which the wicked die in the world to come; and let his youths be numbered with the young men of his brethren of Beth Israel. [JER. Let Reuben live in this world, nor die the second death which the wicked the in the world to come; and let his youths be with the men in number.] And this is the benediction of the tribe of Jehudah, conjoined with the portion and benediction of his brother Shemeon; and thus he spake: Receive, O Lord, the prayer of Jehudah when he goeth forth unto war, and bring Thou him back from war unto his people in peace. Let his hand take vengeance on his enemies, and be Thou his help and support against his foes. [JER. And this is the benediction with which Mosheh the prophet blessed the tribe of Jehudah, and he said: May the Word of the Lord hearken to the prayer of Jehudah, and bring him back to his people from battle. May his hand avenge him upon his enemies, and be Thou a help and a support against his foes.] And Mosheh the prophet blessed the tribe of Levi and said, With Perfections and Lights hast Thou robed Aharon, the man whom Thou didst find devout before Thee, whom Thou didst try in the temptation, and he was sincere, and didst prove at the Contention Waters in Rekem, and he was found faithful. The tribe of Levi go forth to the service of the tabernacle, and separate themselves from their dwellings, saying of their fathers and mothers, I have not regarded them and of their brethren, Since we were of thirty years we have not known them or their children, for that they abide twenty years in their charge according to Thy Word, and keep the service of the holy covenant. Apt are they in teaching the orders of Thy judgments to them of Beth Jakob, and Thy law to them of Beth Israel. Their brethren the priests put incense on the censers to restrain the plague in the day of Thy wrath, and offer up the burnt sacrifice with acceptance at Thy altar. Bless Lord, the sacrifice of the house of Levi, who give the tenth of the tenth; and the oblation of the hand of Elijah the priest, which he will offer on Mount Karmela, receive Thou with acceptance: break the lons of Achab his enemy, and the neck of the false prophets who rise up against him, that the ene. mies of Johanan the high priest[1] <l > may not have a foot to stand. [JER. And Mosheh the prophet blessed the tribe of Levi, and said: With the Uraia and Tummaia hast thou clothed Aharon the saint, whom Thou didst try, and he was steadfast in the temptation, and whom Thou didst prove at the Waters of Contention in Rekem, and he was found faithful. For of the tribe of Levi it may be said, He respected not the face of his own father and mother in the judgment of Tamar, and knew not his brother in the matter of the (golden) calf, nor towards his own children was he moved with mercy, in the work of Zimri; for they have kept the word of Thy mouth, and have been ready (to fulfil) the decree of Thy law. Apt are they to teach the orders of Thy judgments to them of Beth Jakob, and the decree of Thy law to the congregation of the tribes of Israel. They put the goodly aromatic incense (on the censer) to restrain Thy anger, and offer the perfect sacrifice with acceptance at Thy altar. Bless, Lord, the substance of the tribe of Levi, and receive with favour the oblation of his hand; break Thou the loins of his enemies, that his adversaries may fall, and rise nomore.]

Mosheh the prophet blessed the tribe of Benjamin, and said: The beloved of the Lord shall abide in safety with Him, He will protect him all the days, and His Shekinah will dwell within his borders. [JER. Mosheh the prophet of the Lord blessed the tribe of Benjamin, and said: The beloved of the Lord shall abide with confidence by Him, He will protect him all the days, and within his borders will dwell the glory of the Shekinah of the Lord.] And Mosheh the prophet of the Lord blessed the tribe of Joseph, and said: The land of Joseph shall be blessed from before the Lord. From the bounty of the heavens shall it have goodly fruit, from the dew and the rain that come down from above, and from the bounty of the founts of the deep which rise up and flow and with good fruitage to water

the herbage from beneath, age and produce that the earth maketh perfect by the aid (bringing out) of the sun, and with the bounty of the firstfruits of the trees which the ground yieldeth in the beginning of month after month, and with the good through the birthright ordained ness of the mountain tops, him at the beginning by the benediction of the fathers who resemble the mountains, and with the goodness of the hills whose produce faileth not, which was given him in heritage by the benedictions of the mothers of old, Who resemble the hills; and with the goodness of the excellent fruits of the earth and its fulness and the favour towards him of Eloah who revealed Himself to Mosheh at the bush in the glory of His Shekinah: let all these blessings be combined, and be made a diadem of grandeur for the head of Joseph, and for the brow of the man who was chief and ruler in the land of Mizraim, and was the glory and honour of his brethren. The birthright had belonged to Reuben, but was taken from him and given to Joseph at the beginning; from thence comes the splendour of his glory and praise. For as it may not be that a man should work the ground with the firstling of his herd, so are not the children of Joseph to be reduced to servitude among the kingdoms; and as the reema pusheth with his horns the beasts of the wilderness, so will the sons of Joseph predominate together among the peoples in all the ends of the earth. Myriads will be slain in Gulgela by Hoshea bar Nun who hath arisen from the house of Ephraim, and thousands of the Midyance by Gideon bar Yoash who will be of the tribe of Menasheh. [JER. And Mosheh the prophet of the Lord blessed the tribe of Joseph, and said: Blessed be the laud of Joseph, before the Lord, with the blessing of the dew and the rain that come down from the heavens above, with the blessings of the fountains of the deep which well up from the earth beneath. Bounteous produce will it yield from the good provision of the sun; and will ripen its first fruits at the beginning of month and month. It aboundeth in fruitfulness for the righteousness sake of Abraham, Izhak, and Jakob, the holy fathers who are like the mountains, and for the merit of Sarah, Revekah, Rahel, and Leah, the four mothers who are like the hills. It bringeth forth richly from the excellence of the earth and its fulness, and by the good will of Him who caused the glory of His Shekinah to dwell in the bush. Let all these blessings come and be a crown upon the head of Joseph, and upon the brow of the man who ruled in the land of Mizraim, and was the brightness of his brothers glory. The birthright, kingdom, and honour are Joseph's: for as it may not be that one should work with the firstling among cattle, nor bring the horns of the reema into servitude; but as the ox and the reema push with their horns, so this people, the sons of the tribe of Joseph, going out to battle against their enemies, will slaughter kings and princes. Myriads of the Amoraah will be slain by Jehoshua bar Nun, who is of the tribe of the Beni Ephraim; thou sands of the Midyanee will be slain by Gideon bar Yoash, who is of the tribe of the Beni Menasheh.] And Mosheh the prophet blessed the tribe of Zebulon, and said: Rejoice, O house of Zebulon, in your going forth for your commerce, and you, O house of Issakar, in the tabernacles of your schools. Many peoples shall pray at the mountain of the sanctuary, thither will they bring their oblations of truth: for they dwell by the side of the great sea, they are nourished with (its) dainties; and they take the shell-fish and dye with its blood in purple the threads of their vestments; and from the sands make mirrors and vessels of glass; for the treasures of their coasts are discovered to them. [JER. Mosheh the prophet of the Lord blessed the tribe of Zebulon, and said: Rejoice, O ye of the house of Zebulon, when you go out upon your commerce; and ye of the house of Issakar, rejoice, when you come in unto your houses of learning. Behold, this people of the house of Zebulon will come up together to the mountain of the sanctuary to offer true oblations; for they eat the revenue of the seas, and the treasures hidden in the sands are disclosed unto them.]

Mosheh the prophet of the Lord blessed the tribe of Gad, and said: Blessed be He who hath made wide the border of Gad. He reposeth as a lion in his habitation; but when he goeth out to battle against his adversaries, he slayeth kings and rulers, and his slaughtered ones are known from all the slain, for he striketh off the arm with the crown (of the head). And he saw that the land was good, and took his portion among the first; for there was a place strown with precious stones and pearls; for there is the place where Mosheh the prophet is hidden, who, as he went in and out at the head of the people in this world, will go in and out in the world that cometh; because he wrought righteousness before the Lord, and taught the orders of the judgments to the house of Israel his people. [JER. And Mosheh the prophet of the Lord blessed the tribe of Gad, and said: Blessed is he who hath made wide the border of Gad. He reposeth and inhabiteth as a lion and a lioness; nor will there be any kingdom or people who can stand before him; and when he goeth forth in war against his enemies his slaughtered are known among the slain by the head being cut away unto the arm. And he saw at the beginning that a place had been prepared there for a sepulchre, a place strown with precious stones and pearls, where Mosheh the prophet, the scribe of Israel, was to be hidden, (who,) as he went in and out at the head of the people in this world, so will he go in and oat in the world to come; because he wrought righteousness before the Lord, and taught the orders of the judgments to the sons of Israel.] And Mosheh the prophet of the Lord blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, his land is watered by the streams that flow from Mathnan, and his border cometh unto Batania. [JER. And Mosheh the prophet of the Lord blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, and his land is watered from Batanea.] And Mosheh the prophet of the Lord blessed the tribe of Naphtali, and said: Naphtali is satisfied with favour, and hath delight in the fishes of the sea which falleth within his portion; and he will be replete with blessings in the fruits of the vale of Genesareth which hath been given him from the Lord; he shall inherit the water of Sopheni, and the sea of Tebaria. [JER. And Mosheh the prophet of the Lord blessed the tribe of Naphtali, and said: Naphtali shall be satisfied with favour, and be filled with blessings from the Lord; he will have possession to the west of the sea of Genesareth, and to the south.] And Mosheh the prophet of the Lord blessed the tribe of Asher, and said: Blessed is Asher of the sons of Jakob. He will be acceptable to his brethren, and will supply them with provender in the years of release: his border will produce many olives yielding oil, enough for him to bathe in it even his feet. The tribe of Asher be sound[2] <l > as iron, and their feet-strong as brass in walking on the stony rocks; and as the days of their youth so shall they be strong in their age. [JER. And Mosheh the prophet of the Lord blessed the tribe of Asher, and said: Asher will be blessed of the children; he will be acceptable to his brethren, in the release of the land, for his ground shall produce oil like water. Behold, this people of Beth Asher are sound as iron and strong as brass; as the days of their youth so will be the days of their age.]

There is no God like the God of Israel, whose Shekinah and Chariot dwell in the heavens. He will be your helper. He sitteth on His glorious throne in His majesty, in the expanse of the heavens above. The habitation of Eloha is from eternity; by the arm of His power beneath the world is upborne. He will scatter your adversaries before you, and will say by His Word, Destroy them. And Isreal shall dwell safely as of old according to the benediction with which Jakob their father did bless them, for whose righteousness sake He will cause them to inherit the good land that yieldeth corn and wine; the heavens also above them will drop with the dews of blessing, and the rains of lovingkindness. Happy are you, 0 Israel: who of all the nations are like you, a people saved in the

Name of the Word of the Lord? He is the shield of your help, and His sword, the strength of your excellency. And your enemies shall be found liars against you from terror, and you shall tread upon the necks of their kings. [JER. There is none like the God of Israel, whose glorious Shekinah dwelleth in the heavens, and His magnificence in the high expanse. In His abode hath His Shekinah dwelt before they were, and under His power He bringeth[3] <l > the world; and He driveth out your enemies before you, and saith in His word, Let them be destroyed. But Israel shall dwell safely by themselves according to the benediction with which Jakob did bless them, in the land yielding wine and oil, The heavens also above you are bidden to send down upon you the dew and the rain. O Israel, happy are you! Who is as you, a people saved before the Lord, the shield of your help, the guardian of your armies, and the trusty sword of your pre-eminence? Your enemies are to be scattered before you; but you, O Beth Israel, while you give diligence in the law, and keep the commandments, shall tread upon the necks of their kings.]

XXXIV. And Mosheh went up from the plains of Moab to the mountain of Nebo, to the summit of the height which is over against Jericho; and the Word of the Lord showed him all the strong ones of the land, and the mighty acts which would be done by Jeptha of Gilead, and the victories of Shimeon bar Manoah of tribe of Dan; and the thousand princes of Beth Naphtali who would gather with Barak, and the kings who would be slain by Jehoshua bar Nun of the tribe of Ephraim, and the deeds of strength to be wrought by Gideon bar Yoash of the tribe of Menasheh, and all the kings of Israel, and of the kingdom of Beth Jehudah, who would have dominion in the land until the latter sanctuary should be destroyed. And the king of the south who will combine with the king of the north to destroy the inhabitants of the land and the Ammonites and Moabites, the dwellers in the plain, who will oppress Israel, and the captives of Elijah’s disciples who will be dispersed from the plain of Jericho, and the captives of Elisha’s disciples who will be dispersed from the city of palm trees by the hand of their brethren of Beth Israel, two hundred thousand men; and the affliction of generation after generation, and the punishment of Armalgos the wicked,[4] <l > and the battle of Gog, when in the time of that great tribulation Michael will rise up to deliver by his arm.[5] <l > [JER. And Mosheh went up from the plain of Moab to the mountain of Nebo, to the summit. of the height which is over against Jericho; and the Lord showed him the whole land of Gilead unto Dan of Kesavan, and the whole land of Naphtali and Ephraim and Manasheh, and all the land of Jehudah to. the outer sea, and the south, and the plain of the vale of Jericho, the city which cultivateth palms, which is Zeir.] And the Lord said to him, This is the end of the word concerning the land,[6] <l > and this is the land which I covenanted unto Abraham, to Izhak, and to Jacob, saying, I will give it unto your children. I grant thee to see it with thine eyes, but thou shalt not pass over to it.

Mosheh, the Rabban of Israel, was born on the seventh day of the month Adar, and on the seventh day of Adar he was gathered from the world. A voice fell from heaven, and thus spake: Come, all ye who have entered into the world, and behold the grief of Mosheh, the Rabban of Israel, who hath laboured, but not to please himself, and who is ennobled with four goodly crowns: the crown of the Law is his, because he brought it from the heavens above, when there was revealed to him the Glory of the Lord’s Shekinah, with two thousand myriads of angels, and forty and two thousand chariots of fire. The crown of the Priesthood bath been his in the seven days of the peace offerings. The crown of the kingdom they gave him in possession from heaven: he drew not the sword, nor prepared the war horse, nor gathered he the host. The crown of a good name

he possesseth by good works and by his humility. Therefore is Mosheh, the servant of the Lord, gathered in the land of Moab, by the kiss of the Word of the Lord.

Blessed be the Name of the Lord of the world, who hath taught us His righteous way. He hath taught us to clothe the naked, as He clothed Adam and Hava; He hath taught us to unite the bridegroom and the bride in marriage, as He united Hava to Adam. He bath taught us to visit the sick, as He revealed Himself to Abraham when he was ill, from being circumcised; He hath taught us to console the mourners, as He revealed Himself again to Jakob when returning from Padan, in the place where his mother had died. He hath taught us to feed the poor, as He sent Israel bread from heaven; He hath taught us to bury the dead by (what He did for) Mosheh; for He revealed Himself in His Word, and with Him the companies of ministering angels. Michael and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Jophiel, and Uriel, and Jephephya, the wise sages, laid him upon it, and by His Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Israel, as oft as they look up to Peor, may have the memory of their sin; and at sight of the burying place of Mosheh may be humbled: but no man knoweth his sepulchre unto this day.

[JER. Spake Mosheh the prophet: The Word of the Lord said unto me, This is the land which I have sworn unto Abraham, to Izhak, and to Jakob, saying, Unto the children of thy children will I give it. Behold it with thine eyes, but thou, shalt not pass over unto it. And Mosheh, the servant of the Lord, died there in the land of the Moabaee, according to the mouth of the decree of the Word of the Lord. And He buried him in a valley in the land of the Moabaee, opposite to the idol Peor; nor knoweth any one his sepulchre unto this day.] Mosheh was a son of a hundred and twenty years when be died; the orbs of his eyes were not darkened, nor had his teeth passed away. [JER. Mosheh was the son of a hundred and twenty years in the time that he died; his eyes were not darkened, nor had the brightness of his face faded away.] And the children of Israel wept for Mosheh in the plains of Moab thirty days; and the days of weeping in the mourning for Mosheh were completed on the eighth of the month of Nisan. And on the ninth of Nisan the people of Beth Israel prepared their vessels and set their cattle in order, and passed over the Jordan on the tenth of Nisan. And the manna ceased for them on the sixteenth of Nisan. They found manna to eat thirty-seven days after the death of Mosheh, for the sake of his righteousness. [JER. And the children of Israel wept for Mosheh in the plains of Moab thirty days; and so were fulfilled the days of weeping in mourning for Mosheh.] But Jehoshua bar Nun was filled with the Spirit of wisdom; for Mosheh had laid his hands upon him; and the children of Israel received instruction from him, and did as the Lord had commanded (by) Mosheh. But no prophet hath again risen in Israel like unto Mosheh, because the Word of the Lord had known him to speak with him word for word, in all the signs, and wonders, and manifestations which the Word of the Lord sent him to perform in the land of Mizraim upon Pharoh, and all his servants, and all the people of his land; and in all the strength of the Mighty Hand by which he bare the rod whose weight was forty savin and that divided the sea, and smote the rock; and in all the solemn things which Mosheh did when he received the two tables of sapphire stone, whose weight was forty savin, and carried both of them in his bands in the sight of all Israel. [JER. And Jehoshua bar Nun was filled with the Spirit of Wisdom: for Mosheh had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Word of the Lord had commanded Mosheh. But no prophet hath arisen yet in Israel as Mosheh, whom the

Word of the Lord knew, (speaking with him word for word,) in all the miracles, and wonders, and distinguishing signs which the Word of the Lord sent him to perform in the land of Mizraim, on Pharoh, and all his servants, and all his land; and in all the Mighty Hand, and all the great manifestations which Mosheh did in the sight of all Israel.

END OF THE TARGUM OF PALESTINE ON THE TORAH.

BLESSED BE THE LORD, THE GOD OF ISRAEL, FOR EVER AND EVER, AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY.

[1] <l > According to Seder Olam, high priest in the region of Jehooshaphat.

[2] <l > Or, "cleat, unalloyed."

[3] <l > Or, "conducteth."

[4] <l >Armillos, i.e., Antichrist. Vide the Midrash, Sepher Zerubabel.

[5] <l > Ezek. xxxviii.; Dan. xii [6] <l > Sepha de miltha be arah.

F- Deu_3:1-29; Deu_4:1-49; Deu_5:1-33; Deu_6:1-25; Deu_7:1-26

Pgs. 569-583

Ch. 3-7

SECTION XLV.

VAETHCHANAN. And I sought mercy at that time from before the Lord, saying: I supplicate compassion before Thee, 0 Lord God: Thou hast begun to show unto Thy servant Thy greatness and the power of Thy mighty hand; for Thou art God, and there is none beside Thee; for Thy glory dwelleth in the heavens on high, and Thou rulest upon the earth; there is none who can work according to Thy working or Thy power. [JERUSALEM. And I prayed and sought mercy in that hour, said Mosheh, saying: I supplicate compassion before Thee, 0 Lord God; Thou hast begun.] Let me, I pray, pass over and see the good land that is beyond Jordan, that goodly mountain on which is builded the city of Jerusalem, and Mount Lebanon, where the Shekinah will dwell. But the Lord was displeased with me on your account, and received not my prayer; but the Lord said to me: Let it be enough for thee; speak not before Me again of this matter: go up to the head of the mountain, and lift up thine eyes to the west, to the north, to the south, and to the east, and behold with thy eyes, for thou shalt not pass over this Jordan. But instruct Jehoshua, strengthen and confirm him; for he shall go over before this people, and give them the inheritance of the land which thou seest. And we dwelt in the valley, weeping for our sins, because we bad been joined with the worshippers of the idol of Peor. [JERUSALEM. And we dwelt in the valley weeping for our guilt, and confessing our sins, for that we had been joined with the worshippers of the idol of Baal Peor.]

IV. And now, Israel, hear the statutes and judgments which I teach you to do, that you may live, and go in and inherit the land the Lord God of your fathers giveth you. Ye shall not add to the words that I teach you nor diminish them, but keep the commandments of the Lord your God which I command you. Your eyes have seen what the Word of the Lord hath done to the worshippers of the idol Peor: for all the men who went astray after the idol Peor, the Lord thy God hath destroyed from among you; but you who have cleaved to the worship of the Lord your God are alive all of you this day. See, I teach you statutes and judgments, as the Lord God hath taught me, that you may so do in the land which you are entering to possess it. So shall you observe and perform the law; for it it is your wisdom and understanding in the sight of the peoples, who will hear all these statutes, and will say: How wise and intelligent is this great people! For what people so great, to whom the Lord is so high in the Name of the Word of the Lord? But the custom of (other) nations is to carry their gods upon their shoulders, that they may seem to be nigh them; but they cannot hear with their ears, (be they nigh or) be they afar off; but the Word of the Lord sitteth upon His throne high and lifted up, and heareth our prayer what time we pray before Him and make our petitions. [JERUSALEM. For what people is so great, who hath God so nigh to it as the Lord our God is, in every hour that we cry unto Him, and He answereth us?] And what people have statutes and right judgments according to all this law which I order before you this day? Only take heed to

yourselves and diligently keep your souls, lest you forget the things which you beheld with your eyes at Sinai, and that they depart not from thy heart all the days of thy life, and you may teach them to your children, and to your childrens children; and that you may make yourselves pure in your transactions thereby, as in the day when you stood before the Lord your God at Horeb, at the time when the Lord said to me: Gather the people before Me, that they may hear My words, by which they shall learn to fear before Me all the days that they remain upon the earth, and may teach their children. And you drew near, and stood at the lower part of the mount, and the mountain burned with fire, and its flame went up to the height of the heavens, with darkness, clouds, and shadows. And the Lord spake with you on the mountain from the midst of the fire: you heard the voice of the word, but you saw no likeness, but only a voice speaking. And He proclaimed to you His covenant which He commanded you to perform; Ten Words which He wrote upon sapphire tablets. And the Lord commanded me at that time to teach you the statutes and judgments, that you may do them in the land which you pass over to possess. Keep then your souls diligently; for you saw no likeness on the day when the Lord spake with you in Horeb from the midst of the fire. Be admonished, lest you corrupt your works, and make to you an image or likeness of any idol, the likeness either male or female of any beast of the earth, of any winged bird that flieth in the air in the expanse of heaven, of any reptile on the ground, or of any fish in the waters under the earth. [JERUSALEM. The likeness of any fishes which are in the waters under the earth.] And lest, when you lift up your eyes to the height of the heavens, and gaze at the sun, or the moon, and the principal stars of all the hosts of the heavens, you go astray, and adore and serve them; for the Lord your God hath by them distributed (or divided) the knowledge of all the peoples that are under the whole heavens.[1] <\l > For you hath the Word of the Lord taken for His portion, and hath brought you out from the iron furnace of Mizraim to be unto Him a people of inheritance as at this day. [JERUSALEM. To be a people beloved as a treasure in this day.] But against me was displeasure before the Lord on account of your words, because you had murmured for the water; and He sware that I should not pass the Jordan, nor go into the land which the Lord your God giveth you to inherit. But I must die in this land; I am not to pass over Jordan; but you will pass over and possess the inheritance of that good land. Beware, then, that you forget not the covenant of the Lord your God which He hath confirmed with you, or make to you an image, the likeness of any thing of which the Lord your God hath commanded that you should not make it. For the Word of the Lord your God is a consuming fire; the jealous God is a fire, and He avengeth Himself in jealousy. [JERUSALEM. For the Lord your God is a consuming fire; the jealous God is a fire, and He avengeth Himself in jealousy.]

If, when thou wilt have begotten children and children’s children, and wilt have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before the Lord to provoke Him; I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it, but will be utterly destroyed. And the Lord will scatter you among the Gentiles, and you will remain as a little people with the nations among whom the Lord will disperse you in captivity. And there will you be constrained to serve the worshippers of idols, the work of men’s hands, of wood and stone, which see not, nor hear, nor eat, nor smell. But if there you seek to return to the fear of the Lord your God, you shall find mercy, when you seek before Him with all your heart and with all your soul. When you suffer oppression, and all these things come upon you in the end of the days, and you be converted to the fear of the

Lord your God, and obey His Word; for the Lord our God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He sware unto them. For ask now the generations which have been from the days of the beginning, which have been before thee from the day when the Lord created man upon the earth, from one end of the heavens to the other, whether so great a thing as this hath been, or any like to it hath been heard? Hath it ever been that a people should hear the voice of the Word of the Lord, the Living God, speaking from the midst of fire, as you heard, and remained alive? Or, as the wonder which the Lord hath wrought, revealing Himself to separate a people to Himself from among another people, by signs, by miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by great visions, like all that the Lord our God hath done for us in Mizraim, and your eyes beholding? [JERUSALEM. Or what is the people or kingdom that hath heard?. . . . . Or the signs which the Word of the Lord hath wrought, coming to announce (that He would separate) to Himself a people from among a people ?] Unto thee have these wonders been shown, that thou mayest know that the Lord is God, and there is none beside Him. He made you hear the voice of His Word from the heavens on high, to give you discipline by His doctrine, and showed thee upon earth His great fire, and made thee hear His words from the midst of the flame. And because He loved thy fathers Abraham and Izhak, therefore hath He pleasure in the children of Jakob after him, and hath brought you in His lovingkindness and power from Mizraim, to drive out nations greater and stronger than you from before you, and give you their land to inherit as at this day. Know therefore to-day, and set your heart upon it, that the Lord is God, whose Shekinah dwelleth in the heavens above, and reigneth on the earth beneath, neither is there any other beside Him. Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which the Lord your God giveth you for all days. And now, behold, Mosheh set apart three cities beyond the Jordan toward the sunrise, that the manslayer who had killed his neighbour without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive. [JERUSALEM. Who had slain his neighbour unawares,[2] <\l > but had not entertained enmity toward him yesterday or before.] Kevatirin the wilderness, in the plain country, for the tribe of Reuben, and Ramatha in Gilead for the tribe of Gad, and Dabera in Mathnan for the tribe of Menasheh. This is the declaration of the law which Mosheh set in order before the sons of Israel [JERUSALEM. This is the declaration of the law which Mosheh set before the sons of Israel,] and the statutes and judgments which Mosheh spake with the sons of Israel at the time when they had come out of Mizraim. And Mosheh delivered them beyond Jordan over against Beth Peor, in the land of Sihon king of the Amoraee, who dwelt in Heshbon, whom Mosheb and the sons of Israel smote when the had come out of Mizraim. And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Amoraee, who were beyond the Jordan, eastward, from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount; [JERUSALEM. From Lechaiath, on the side of the river Arnona, unto the mountain whose fruits are delivered, which is the Snowy Mount;] and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights.

V. And Mosheh called all Israel, and said to them: Hear, Israel, the statutes and judgments that I speak before you this day, to learn them, and observe to perform them. The Lord our God confirmed a covenant with us in Horeb: not with our fathers did the Lord confirm this covenant, but with us, who are all of us here this day alive and abiding. Word to word did the Lord speak with you

at the mountain from the midst of the fire. I stood between the Word of the Lord and you at that time, to declare to you the Word of the Lord, because you were afraid before the voice of the Word of the Lord, which you heard from the midst of the fire; neither did you go up to the mountain while He said : Sons of Israel, My people, I am the Lord your God, who made and led you out free from the land of Mizraim, from the house of the bondage of slaves. Sons of Israel, My people, no other god shall you have beside Me. You shall not make to you an image or the likeness of anything which is in the heavens above, or in the earth below, or in the waters under the earth: thou shalt not worship them or do service before them; for I am the Lord your God, a jealous and avenging God, taking vengeance in jealousy; remembering the sins of wicked fathers upon rebellious children to the third generation and to the fourth of them that hate Me, when the children complete to sin after their fathers; but keeping mercy and bounty for a thousand generations of the righteous who love Me and keep My mandates and My laws. Sons of Israel, My people, no one of you shall swear by the Name of the Word of the Lord your God in vain: for the Lord, in the day of the great judgment, will not acquit any one who shall swear by His Name in vain. Soils of Israel, My people, observe the day of Sabbath, to sanctify it according to all that the Lord your God hath commanded. Six days you shall labour and do all your work, but the seventh day (shall be for) rest and quiet before the Lord your God; ye shall do no work, neither you, nor your sons, nor your daughters, nor your servants, nor your handmaids, nor your oxen, your asses, nor any of your cattle, nor your sojourners who are among you; that your servants and handmaids may have repose as well as you. And remember that you were servants in the land of Mizraim, and that the Lord your God delivered and led you out with a strong hand and uplifted arm; therefore the Lord thy God hath commanded thee to keep the Sabbath day. Sons of Israel, My people, be every one mindful of the honour of his father and his mother, as the Lord your God hath commanded you, that your days may be proIonged, and it may be well with you in the land which the Lord your God giveth you. Sons of Israel, My people, you shall not murder, nor be companions or participators with those who do murder, nor shall there be seen in the congregations of Israel (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword cometh forth upon the world.

Sons of Israel, My people, you shall not be adulterers, nor companions of, or have part with, adulterers; neither shall there be seen in the congregations of Israel (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague cometh forth upon the world. Sons of Israel, My people, you shall not be thieves, nor be companions nor have fellowship with thieves, nor shall there be seen in the congregations of Israel (those who have part)with theives; for because of the guilt of robberies famine cometh forth on the world. Sons of Isreal, My people, you shall not bear false witness, nor be companions or have fellowship with the bearers of false testimony;neither shall there be seen in the congregations of Isreal those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth cometh on the world. Sons of Israel, My people, you shall not be covetous, nor be companions or have fellowship with the covetous; neither shall there be seen in the congregations of Israel any who (have part) with the covetous; that your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbour’s wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongeth to his neighbour; for because of the guilt of covetousness the government

(malkutha) seizeth upon men's property to take it away, and bondage cometh on the world.

These words spake the Lord with all your congregation at the mount, from the midst of the fiery cloud and tempest, with a great voice which was not limited; and the voice of the Word was written upon two tables of marble, and He gave them unto me. But when you had heard the voice of the Word from the midst of the darkness, the mountain burning with fire, the chiefs of your tribes and your sages drew nigh to me, and said, Behold, the Word of the Lord our God hath showed us His glorious Shekinah, and the greatness of His excellency, (tushbachteih, His magnificence,) and the voice of His Word have we heard out of the midst of the fire. This day have we seen that the Lord speaketh with a man in whom is the Holy Spirit, and he remaineth alive. But now why should we die? For this great fire will devour us; if we again hear the voice of the Word of the Lord our God, we shall die. For who, of all the offspring of flesh, hath heard the voice of the Word of the Living God speaking from amid the fire as we, and hath lived? Go thou nigh, and hear all that the Lord our God shall say, and speak thou with us all that the Lord our God will say to thee, and we will hearken and will do. And the voice of your words was heard before the Lord when you spake with me, and the Lord said to me, All the words of this people which they have spoken with thee are heard before Me; all that they have said is good. O that the disposition of their heart were perfect as this willingness is to fear Me and to keep all My commandments all days, that it may be well with them and with their children for ever! [JERUSALEM. O that they may have this good heart!] Now therefore be separate from thy wife, that with the orders above thou mayest stand before Me, and I will speak with thee the commandments, statutes, and judgments, which thou shalt teach them to perform in the land that I give you to inherit. And now observe to do as the Lord your God hath commanded you; decline not to the right hand or to the left. Walk in all the way which the Lord your God commandeth you, that you may live and do well, and lengthen out days in the land you shall inherit.

VI. And this is the declaration of the commandments, the statutes, and the judgments which the Lord your God hath commanded (me) to teach you to perform in the land to which you pass over to inherit; that thou mayest fear the Lord thy God, and keep all His statutes and precepts which I command thee; thou, thy son, and the son of thy son, all the days of thy life; and that thou mayest prolong thy days. Hearken then, Israel, to keep and to do, that it may be well with thee, and you may increase greatly, as the Lord God of thy fathers hath spoken to thee, (that) He will give thee a land whose fruits are rich as milk, and sweet as honey. [JERUSALEM. A land producing good fruits, pure as milk, sweet and tasty as honey.]

It was, when the time came that our father Jakob should be gathered out of the world, he was anxious lest there might be an idolater among his sons. He called them, and questioned them, Is there such perversity in your hearts? They answered, all of them together, and said to him: HEAR, ISRAEL OUR FATHER: THE LORD OUR GOD IS ONE LORD! Jakob made response, and said, Blessed be His Glorious Name for ever and ever. [JERUSALEM. When the end had come to our father Jakob, that he should be taken up from the world, he called the twelve tribes, his sons, and gathered them round his couch. Then Jakob our father rose up, and said to them., Do you worship any idol that Terah the father of Abraham worshipped? do you worship any idol that Laban (the brother of his mother) worshipped? or worship you the God of Jakob? The twelve tribes answered together, with fulness of heart, and said, Hear now, Israel our father: The Lord our God is one Lord. Jakob responded and said, May His Great Name be blessed for ever!]

Mosheh the prophet said to the people of the house of Israel, Follow after the true worship of your fathers, that you may love the Lord your God with each disposition of your hearts, and also that He may accept your souls, and the (dedicated) service of all your wealth; and let these words which I command you this day be written upon the tables of your hearts. And thou shalt unfold them to thy children, and meditate upon them when thou art sitting in your houses, at the time when you are occupied in secret chambers, or in journeying by the way; at evening when you lie down, and at morn when you arise. And you shall bind them as written signs upon thy left hand, and they shall be for tephillin upon thy forehead over thine eyes. And thou shalt write them upon the pillars, and affix them in three places, against the cupboard[3] <\l >, upon the posts of thy house, and on the right hand of thy gate, in thy going out. And when the Lord thy God hath brought thee into the land which he promised to Abraham, Izhak, and Jakob, thy fathers, to give thee cities great and goodly which thou didst not toil in building, houses also, filled with all good, which thou wast not occupied in filling, and hewn cisterns in hewing which thou didst not labour, vineyards and olives with planting which thou wast not wearied; and when thou hast eaten. and art satisfied, beware lest you forget the fear of the Lord your God, who delivered and led you out free from the land of Mizraim, from the house of the affliction of slaves; but fear the Lord your God, and worship before Him, and swear by the Name of the Word of the Lord in truth. You shall not go after the idols of the Gentiles, the idols of the peoples who are round about you: for the Lord our God is a jealous God, and an Avenger, whose Shekinah dwelleth in the midst of you; lest the anger of the Lord your God be kindled against you, and He quickly destroy you from the face of the earth. Sons of Israel, my people, be warned not to tempt the Lord your God as you tempted Him in the ten temptations; keeping keep the commandments of the Lord your God, and His testimonies and statutes which He hath commanded you; and do what is good and right before the Lord, that it may be well with you, and ye may go in, and possess by inheritance the good land which the Lord covenanted to your fathers; that He may drive out all thy enemies before thee, as the Lord hath said. When thy son, in time to come, shall ask thee, saying, What are the testimonies, statutes, and judgments which the Lord our God hath commanded you? then shall you say to your sons, We were servants to Pharoh in Mizraim, and the Word of the Lord brought us out of Mizraim with a mighty hand; and the Word of the Lord wrought signs, great wonders, and sore plagues on Mizraim and on Pharoh and all the men of his house, which our eyes beheld; but us He led forth free to bring us in and give us the land which He sware to our fathers. And the Lord commanded us to perform all these statutes, that we may fear the Lord our God for good to us in all days, that He may preserve us alive as at the time of this day; and (the reward of) righteousness will be reserved for us in the world to come, if we keep all these commandments to perform them before the Lord our God, as He hath commanded us.

VII. When the Lord thy God shall bring thee into the land to which thou wilt come to possess it, and He will make many peoples to go out from before thee, the Hittites, Girgashites, Amorites, Kenaanites, Perizites, Hivites, and Jebusites, seven nations more numerous and strong than thou., and the Lord your God will deliver them up before you, then shall you blot them out and utterly consume them by the curse of the Lord. You shall strike no covenant with them, nor have pity upon them. You shall not intermarry with them; your daughters you shall not give to their sons, nor take their daughters for your sons; for whosoever marrieth with them is as if he made marriage with their idols. [JERUSALEM. You shall not be commixed with them.] For their daughters will lead your sons away from My worship to serve the idols of the Gentiles; so will the anger of the Lord be

kindled against you, and He will destroy you suddenly. But this shall you do to them : you shall destroy their altars, break their statues in pieces, cut down their groves for worship, and burn the images of their idols with fire. For you shall be a holy people before the Lord your God, as the Lord your God hath taken pleasure in you, that you may be a people more beloved before Him than all the peoples who are on the face of the earth. Not because You were more excellent than all other peoples hath the Lord had pleasure in you and chosen you, but because you were poor in spirit, and more humble than all the nations. Therefore, because the Lord had mercy on you, and would keep the covenant He had sworn with your fathers, He led you out free with a mighty hand, and redeemed you from the house of the affliction of slaves, from the hand of Pharoh king of Mizraim. Know therefore that the Lord your God is a Judge, strong and faithful, keeping covenant and mercy with them who love Him and keep His commandments unto a thousand generations, and who repayeth to them who hate Him the reward of their good works in this world, to destroy them (for their evil works) in the world to come; neither delayeth He (to reward) His enemies, but while they are alive in this world He payeth them their recompense. [JERUSALEM. And he repayeth them who hate Him for their little deeds of good which are in their hands in this world, to destroy them in the world to come; nor doth He delay to render to them that hate Him the reward of the slight works that are in their hands in this world.] Observe therefore the mandates, the statutes, and judgments which I command you, to perform them.

[1] <\l > That is, according to some Jewish commentators, He has revealed Himself to the Gentiles mediately, by the display of His works, but to Isreal immediately by His word. Compare the next clause.

[2] <\l >Beketuph, “by, or over, the shoulder.”

[3] <\l >Or, “repository,” tekey, i.e. theca.

F- Deu_7:1-26; Deu_8:1-20; Deu_9:1-29; Deu_10:1-22; Deu_11:1-32

Pgs. 584-595

Ch. 7-11

SECTION XLVI.

If you receive these judgments, and observe and perform them, then will the Lord your God keep with you the covenant and the lovingkindness which He sware to your fathers. And He will love, bless, and multiply you, and will bless the children of your wombs, the fruit of your ground, your corn, wine, and oil, the herds of your oxen, and the flocks of your sheep, on the land which He sware to your fathers to give you. More blessed will you be than all peoples; there shall not be among you barren men or women, nor thy cattle (be wanting) in wool, or milk, or offspring. And the Lord will put away from thee all the diseases and evil plagues that He sent upon Mizraim which thou hast known; He will not put them upon you, but will send them forth upon all your enemies. And thou shalt consume all the nations which the Lord thy God giveth up to thee; thine eye shall not spare them nor their idols, because they would be a stumblingjblock to thee. Neither say in thy heart, These nations are greater and stronger than I am: how shall I be able to drive them out? Be not afraid of them; remember the work of power which the Lord thy God wrought upon Pharoh and all the Mizraee; the great miracles which thou didst see with thine eyes, the signs and wonders, the strength of the mighty hand, and the victory of the uplifted arm, when the Lord your God led you out free: so will the Lord your God do unto all the peoples before whom thou art afraid. Moreover, the Lord your God will send the plague of biting hornets among you, until they who have remained shall perish and disappear before you. Therefore be not downjbroken before them, for the Shekinah of the Lord your God is among you, the Great and Fearful God. But the Lord your God will make these nations depart from before thee by little and little. You may not destroy them at once, lest the beasts of the field multiply against you, when they have come to devour their carcases. But the Lord your God will give them up before you, and will trouble them with great trouble, until they shall be consumed [JERUSALEM. And shall trouble them with great trouble, till the time that they shall be destroyed.] And He will deliver their kings into your hands, and you shall destroy their names from remembrance under the whole heavens: not a man shall stand before you until you have destroyed them. You shall burn their images with fire, nor desire the silver and gold that may be upon them, nor take them, lest through them you offend, for they are an abomination before the Lord your God. Neither may you bring their abominable idols or their servicejvessels into your houses, that you be not accursed as they but you shall utterly loathe them as a loathsome reptile, and abhor them altogether, because they are accursed.

VIII. Every commandment which I command you this day, observe ye to do, that you may live, and multiply, and go in and inherit the land which the Lord sware to your fathers. And remember all the way by which the Lord your God hath led you these forty years in the wilderness, to humble and try you, to know whether you will keep His commandments or not. And He humbled thee and let thee hunger, and fed thee with the manna which thou knewest not, nor thy fathers had known, that He

might make thee to know that man liveth not by bread only, but by all that is created by the Word of the Lord doth man live. [JERUSALEM. That by manna only.] Your raiment hath not waxen old upon your bodies, and your feet have not gone without covering these forty years. But you know with the thoughts of your hearts, that as a man regardeth his child, so the Lord your God hath regarded you. Keep, therefore, the commandments of the Lord your God, to walk in the ways that are right before Him, and to fear Him. For the Lord your God bringeth you into a land whose fruits are celebrated, a land whose streams flow in clear waters, from sweet fountain springs, and depths that dry not up, issuing forth among the vales and mountains; a land producing wheat and barley, and growing vines from which cometh out wine sweet and ripe, and a land which yieldeth figs and pomegranates, a land whose olive trees make oil, and whose palms give honey; a land where, without poverty, you may eat bread and want nothing; a land whose sages will enact decrees unalloyed as iron, and whose disciples will propound questions weighty as brass.[JERUSALEM. A land from whose olive trees they make oil, and from whose palms they make honey.....whose stones are, pure as iron, and whose hills are firm as brass.] Be mindful, therefore, in the time when you will have eaten and are satisfied, that you render thanksgiving and blessing before the Lord your God for all the fruit of the goodly land which He hath given you, lest you forget the fear of the Lord your God, and keep not His commandments, His judgments, and His statutes, which I command you this day; lest, when you shall have eaten and are satisfied, and you have builded pleasant houses to dwell in, and your oxen and sheep are multiplied, and silver and gold are increased to you, and all things you have are multiplied, your heart be lifted up, and you forget the fear of the Lord your God, who brought you out free from the land of Mizraim, from the house of the affliction of slaves; who led thee in mercy through that great and fearful desert, a place abounding in burning serpents and scorpions with stings, a place where there is thirst but no water; but (where) He brought thee forth water out of the hard rock, and fed thee in the desert with manna which thy fathers knew not, to humble thee and to prove thee, that He may do thee good in thine end.

Beware that you say not in your heart, Our strength and the might of our hands have obtained us all these riches; but remember the Lord your God ; for He it is who giveth thee counsel whereby to get wealth; that He may confirm the covenant which He sware to your fathers at the time of this day. For it shall be that if you forget the fear of the Lord your God, and go after the idols of the Gentiles, to serve and worship them, I testify against you this day, you will surely perish; as the peoples which the Lord your God disperseth before you, so will you perish, because you were not obedient to the Word of the Lord your God.

IX. Hear, Israel: you are this day (about) to pass Jordana to enter in and possess (the country of) nations greater and stronger than you, and cities many, and fortified to the height of heaven. A people (are they) strong and tall as the giants whom you know, and of whom you have heard (say), Who can stand before the sons of the giants? Know, therefore, tojday that the Lord your God, whose glorious Shekinah goeth before you, whose Word is a consuming fire, will destroy them and drive them out before you; so shall you drive them out, and destroy them quickly, as the Lord your God hath said to you. Speak not in your heart when the Lord your God hath driven them away from before you saying, For the sake of my righteousness hath the Lord brought me in to inherit this land; for on account of the sins of these people the Lord driveth them out before you. Not for your righteousness, or the integrity of your heart, will you be brought in to possess their

land, but for the sins of these people the Lord your God driveth them away before you; and that the Lord may establish the word which He sware to Abraham, Izhak, and Jakob, your fathers. Know, therefore, that it is not on account of your merit that the Lord your God giveth you this glorious land to possess it; for a hardjnecked people are you. Be mindful and forget not how you have provoked unto anger, before the Lord in the wilderness, from the day that you went out of the land of Mizraim until you came to this place, and have been perverse before the Lord. (Even) at Horeb you provoked the Lord to anger, so that there was wrath before the Lord against you, to destroy you. When I had gone up to the mountain to receive the tables of marble, the tables of the covenant which the Lord had made with you, and I tarried on the mountain forty days and forty nights, I ate no bread, I drank no water; and the Lord gave to me the two tables of marble inscribed by the finger of the Lord, and upon which was written according to all the words which the Lord spake with you on the mount from the midst of the fire in the day of the assembling of the congregation. But at the end of the forty days and nights, when the Lord gave to me the two tables of marble, the tables of the covenant, the Lord said to me, Arise, go down quickly from hence, for the people who are called by thy name, whom I led forth from the land of Mizraim, have corrupted their way; they have soon gone aside from the way that I commanded them on Sinai, saying, Make not to you a likeness or image; for they have made for themselves a molten (form). And the Lord spake to me saying, the sin of this people is revealed before Me, and behold this people is hard-necked: desist from thy prayer to Me, that I may destroy them, and blot out their name from under the heavens; and I will make of thee a people stronger and greater than they. And I prepared and went down from the mountain, and the mountain burned with fire; and the two tables of the covenant were upon my two hands. And I saw, and, behold, you had sinned before the Lord your God; you had made for you a molten calf, and had quickly declined from the way which the Lord had commanded to you. And taking the two tables, I cast them from my two hands and broke them; and you looked on while the tables were broken and the letters[1] <\l > fled away. [JERUSALEM. And I took both the tables and cast them down.] But I prayed for mercy as at the first before the Lord; forty days and forty nights I ate no bread, nor drank water, for all your sin whereby you had sinned in doing what was evil before the Lord to provoke Him to anger. At that time five destroying angels were sent from the Lord to destroy Israel, Wrath, Burning, Relentlessness, Destruction, and Indignation; but when Mosheh the Rabban of Israel heard, he went and made memorial of the great and glorious Name, and called. And Abraham, Izhak, and Jakob arose from their tomb, and stood in prayer before the Lord; and forthwith three of them were restrained, and two of them, Wrath and Burning, remained. But Mosheh (yet) supplicated mercy, and were also restrained ; and he digged a grave in the land of Moab and buried them, in swearing by the great and tremendous Name; for so it is written: For I was afraid before the anger with which the Lord was angry with you to destroy you, and the Lord received my prayer at that time also. But against Aharon was there great displeasure before the Lord, (so that) He would destroy him; but I prayed for Aharon also at that time. And your sin, the calf which you had made, I took, and burned it in fire, and crushed it well with crushing until I had bruised it into dust; and I threw the dust into the stream that descended from the mountain And at the place of Burning, and that of the Temptation, and at the Graves of Desire [JERUSALEM. And at the Graves of Desire] you provoked to anger before the Lord. And at the time when the Lord sent you from Rekem Giah, saying: Go up and take possession of the land which I have given you, then were you perverse with the Word of the Lord your God, and would not believe Him, nor be obedient to His Word. You have been perverse

before the Lord from the day that I have known you. And I bowed down in prayer before the Lord for the forty days and nights in which I was prostrate in supplication, because the Lord had said He was about to destroy you. And I prayed before the Lord, and said: I implore mercy before Thee, 0 Lord God, that Thou wouldst not destroy Thy people and Thy heritage which Thou hast redeemed by Thy power, and led forth from Mizraim by the strength of Thy mighty hand. Remember Thy servants Abraham, Izhak, and Jakob, nor regard Thou the hard heart of this people, nor their wickedness, nor their sin: lest the inhabitants of the land from whence Thou hast led us say, that power failed before the Lord to bring them into the land of which Thou hast told them, and that because Thou didst hate them, therefore didst Thou lead them out to kill them in the wilderness. But they are Thy people and Thy heritage, whom Thou didst bring out by Thy great power, and with Thy uplifted arm.

X. At that time did the Lord say to me: Hew thee two tables of marble according to the form of the first; and ascend before Me into the mountain, and make thee an ark of wood. And I will write upon the tables the words which were upon the former ones, which thou didst break with thy entire strength; and thou shalt put them within the ark. And I made an ark of sitta wood, and hewed two marble tables according to the form of the first, and went up into the mountain, having the two tables in my hand. And He wrote upon the tables according to the former writing, the Ten Words which the Lord spake with you from the mount in the midst of the fire on the day that the congregation was gathered together, and the Lord gave them to me. And I turned and came down from the mountain, and put the tables into the ark which I had made, and there are they laid up (hidden) as the Lord commanded me. And the children of Israel journeyed from the villages of the wells of the Beni Jahakan to Mosera[2] <\l >. There Amalek, who reigned in Arad, and who had heard that Aharon was dead, and that the Cloud of Glory had gone up, (came and) fought with them. And those of Israel who were distressed by that war sought to go back into Mizraim, and returned (towards it) six journeys; (but) the sons of Levi followed after them, and slew eight families of them, and the remainder returned. Of the sons of Levi also four families were slain. And they said one to another, What hath been the cause of this slaughter? Because we have been remiss in the mourning for Aharon the Saint. Therefore all the children of Israel observed there a mourning for Aharon’s death; and there was he buried, and Elazar his son ministered in his stead. Thence they journeyed to Gudgod, and from Gudgod to Jotbath, a land flowing with streams of water. At that time the Lord distinguished the tribe of Levi, because they had been zealous (even) to slay for His honour; that they should bear the ark of the Lord’s covenant, and stand before the Lord to minister unto Him and to bless in His Name until this day. Therefore the tribe of Levi hath not a portion or inheritance with his brethren; the gifts which the Lord giveth him are his inheritance, as the Lord your God hath spoken to him. But I stood in the mount praying and interceding as in the former days (of the) forty days and nights, and the Lord received my prayer at that time also, and the Lord would not destroy you. And the Lord said to me, Arise, go, lead forth the people, that they be brought in, and possess the land which I promised to their fathers to give them. And now, Israel, what doth the Lord your God require of you, but that you fear the Lord your God, to walk in all the ways that are right before Him, and that you love Him, and serve the Lord your God with all your heart and with all your soul, to keep the commandments of the Lord and His statutes which I command you this day, that it may be well with you ? Behold, the heavens, and the heavens of the heavens, are be Lord’s your God, and the hosts of angels are in them to minister before Him, and the earth, and whatsoever is therein. Only the Lord had pleasure in your

fathers, and because He would love you He hath had favour to their children after them, as you, above all the nations upon the face of the earth, at the time of this day. Put away folly, therefore, from your heart, and be not stiffjnecked any more; for the Lord thy God is God, the Judge, and the Monarch of kings, a Great God, mighty and terrible, before whom there is no respect of persons, and who taketh no bribe; He doeth judgment for the orphan and widow, and hath compassion upon the stranger to give him food and raiment. Have pity then (yourselves) upon the stranger, for you were strangers in the land of Mizraim. Revere the Lord your God, and worship before Him, and cleave closely to His fear, and swear by His Name. He is your praise, and He is your God, who hath done for thee these great and mighty acts which thou hast beheld with thy eyes. With seventy souls your fathers went down into Mizraim, and now hath the Lord your God set you as the stars of the heavens for multitude.

XI. Therefore shall you love the Lord your God, and diligently observe His Word, His statutes, and His judgments always. And know you this day, for (I speak) not with your children who have not known or seen the instruction of the law of the Lord your God, nor His greatness, nor His mighty hand, nor His uplifted arm, or His signs and works which He wrought in Mizraim, on Pharoh king of Mizraim, and on all the inhabitants of his land; what He did also to the hosts of Mizraim, to their horses and chariots, when He made the waters of the Red Sea to overwhelm their faces when they followed after you, when the Lord destroyed them unto this day's time; and what He hath done to you in the wilderness till the time that you came to this place; and what He did unto Dathan and Abiram the sons of Eliab bar Reuben, when the earth opened her mouth and swallowed them up with the men of their house, and all their substance, in the midst of all Israel: for with your eyes have you seen all the great work of the Lord which He hath wrought. Therefore shall you keep all the precepts which I command you this day, that you may be strengthened, and go in, and inherit the land to possess which you go over; and that your days may be multiplied upon the land which the Lord sware to your fathers to give it to them and their children; a land whose fruits are rich as milk, and sweet as honey. For the land to which thou goest in to possess it is not like the land of Mizraim, from whence you have come, in which thou didst sow thy seed, and water it thyself as a garden of herbs; but the land which you pass over to inherit is a land of mountains and valleys: it drinketh water from the rain that cometh down from the heavens; it is a land which the Lord your God inquireth after by His Word, that He may bless it evermore; [JERUSALEM. A land which the Lord your God inquireth after continually.] the eyes of the Lord your God look upon it from the beginning of the year to the year's end. And it shall be that if you diligently obey My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, then will I give you the rain of your land in its time, the early in Marchesvan, and the latter in Nisan, that you may gather in your corn, your wine., and your oil. I will give herbage also in thy field for thy cattle, that thou mayest eat and have enough.

Take heed to yourselves, lest you be led away by the imagination of your heart, and turn aside to serve the idols of the Gentiles, and worship them, and the Lord's anger be provoked against you, and He shut up the clouds of heaven, and let not the rain come down, and the earth yield no provender, and you perish soon from off the glorious land which the Lord shall give you. But lay these my words upon your heart, and upon your soul, and bind them, written upon tephillin, as a sign upon the upper part (wrist?) of your left hands, and let them be for tephillin over thy forehead between thy eyes. And thou shalt teach them to thy children to study them when you are sitting in

your house with your kindred, and when you are walking in the way, and in the evening when you lie down, and in the morning when you arise. [JERUSALEM. And when you repose, and when you rise up.] And you shall write them upon parchment[3] <\l >, upon the posts, and affix them to three (things), against thy chest,[4] <\l > against the pillars of thy house, and against thy gates: that your days and the days of your children may be multiplied on the land which the Lord sware to your fathers to give you, as the number of the days that the heavens abide over the earth. For if you diligently keep every commandment that I command you to do it, to love the Lord your God, and walk in all the ways that are right before Him, and cleave unto His fear, then will the Word of the Lord drive out all these nations from before you, and you shall possess the heritage of nations greater and stronger than yourselves. Every place where the sole of your foot shall tread will be yours, from the wilderness and the mountain; (among) your mountains shall be the house of the sanctuary, and from the great river, the River Phrat, unto the ocean sea, whose waters are (old as) the creation, on the western side shall be your limit. Not a man will be able to stand before you; but the Lord your God will set the fear and dread of you upon the faces of all the inhabiters of the land that you tread upon, as it hath been told you. [JERUSALEM. Not a ruler nor a prince shall stand before you; but your terror and your fear.]

[1] <\l >Vide Palest. Targ. on Exodus xxxii.

[2] <\l > Compare the Samaritan text.

[3] <\l > Or, rolls," megiltha.

[4] <\l >Tekey, theca.

F- Deuteronomy-32

Pgs. 659-672

Ch. 32

SECTION LIII.

HAAZINU.

XXXII. And when the last end of Mosheh the prophet was at hand, that he should be gathered from among the world, he said in his heart: I will not attest against this people with witnesses that taste of death in this world, behold, I attest against them with witnesses which do not taste of death in this world, and whose destination is to be renewed in the world to come. Isaiah the prophet, when he prophesied in the congregation of Israel, attributed hearing to the heavens, and attentiveness to the earth; because (in his case) earth was nearest and heaven more remote: but Mosheh the prophet, when he now prophesied in the congregation of Israel, attributed hearing to the earth, and attentiveness to the heavens; because (in his case) heaven was nearest and earth more remote; for so it is written, Attend, ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall smite the rebellious like heavy rain; but shall be enjoyed with pleasantness by those who receive instruction, as the dew: my words shall be like the downfalling rain of the wind that breathes upon the grass in the month of Marchesvan, and as the droppings of the latter rain which water the springing herbage of the earth in Nisan.

[JERUSALEM. When the end of Mosheh came that he should be removed from the world, he said: Behold, I testify in this world a thing which tasteth not of death; so will I attest against them the heavens and earth which taste not of death in this world, but whose end is to be consumed in the world that cometh. For so he explained, and said: Lift up your eyes to the heavens, and consider the earth beneath; for the heavens shall dissolve like smoke, and the earth fade away as a garment; but I have prepared to create new heavens and a new earth. Isaiah the prophet, when he prophesied in the congregation of Israel, because he was remote from the heavens and nearest the earth, attributed hearing to the heavens, and attention to the earth: for so be explaineth, and saith: Hear, O heavens, and listen, O earth; for the Word of the Lord hath spoken. Mosheh the prophet, &c. (as above.) The doctrine of my law shall be sweet to the children of Israel as the rain, the word Of my mouth will be received by them with pleasantness as the dew, as the wind which breathes upon the herb, and as the drops of the latter rain that descend and water the herbage of the ground in Nisan.]

Woe to the wicked who make memorial of the Holy Name with blasphemies. Wherefore Mosheh, who was the Doctor of Israel, would not permit himself to pronounce the Holy Name until he had dedicated his mouth at the beginning of his hymn with eighty and five letters, making twenty and one words, and afterwards be spake: In the Name of the Lord I invoke you, O house of Israel, to ascribe glory and greatness before our God. [JERUSALEM. Mosheh the prophet said: Woe to the wicked who make memorial of the Holy Name with blasphemies. For it is not possible even to one

of the highest angels to utter that Name rightly until that they have said, Holy, Holy, Holy thrice. And from them did Mosheh learn not to utter that Name openly until he should have dedicated his mouth with twenty-one words which consist of eighty-five letters;[1] <\l > and so explained he and said: Hear, ye heavens, and I will speak; for it is the Name of the Lord. Mosheh the prophet said: O people of Israel, I invoke you, in the Name of the Lord, to give glory, praise, and highest exaltation unto God.]

Mosheh the prophet said: When I ascended the mountain of Sinai, I beheld the Lord of all the worlds, the Lord, dividing the day into four portions; three hours employed in the law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, arid three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful God before whom no iniquity comes forth, pure and upright is He. [JERUSALEM. (The same words to) three hours, uniting the marriage yoke of the husband to the wife . . . . a faithful God and true; falsehood is not before Him; He is just and upright in judgment.] The beloved children have corrupted their good works, a blemish is found upon them; a perverse generation which have altered their works; so shall the order of this world's judgment be altered upon them. [JERUSALEM. The children have corrupted their works, and not them only, but themselves also: they have so corrupted that the spot is upon them; a depraved and perverse generation which changeth its order of this world shall be changed upon it.] Can you indeed so requite the Name of the Word of the Lord, O foolish people, and receive the law, yet not be made wise? Is He not your Father who bought[2] <\l > you, who created you and established you? [JER. Do you return this before the Lord, O people foolish and unwise? Is He not your Father who is in heaven, who bought you? He created and founded you.] Remember the days of old; consider the years of every generation; read the books of the law, and they will teach you, and the books of the prophets, and they will tell you. [JER. Be mindful of the days, the days of old, consider the years of one generation and another; ask your fathers who are greater in the law than you, and they will teach you, the sages, and they will tell you.] When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time[3] <\l > of the division, He cast the lot among the seventy angels, the princes of the nations with whom is the revelation to oversee the city, even at that time He established the limits of the nations according to the sum of the number of the seventy souls of Israel who went down into Mizraim. [JER. When the Most High divided the nations by lot, and distinguished the languages of the children of men, He appointed the bounds of the peoples according to the number of the tribes of the Beni Israel.] And when the holy people fell to the lot of the Lord of all the world, Michael opened his lips and said: Let the good portion of the Name of the Lord's Word be with Him. Gabriel opened his lips with thanksgivings, and said, Let the house of Jakob be the lot of His inheritance. [JER. Because the Lord's portion are His people, and the house of Jakob the lot of His inheritance.] He found them dwelling in the wilderness, in the solitude, the place of howling demons and thorns, the place of thirsting; He overspread them with His seven glorious clouds; He taught them His law; He kept them as the Shekinah keepeth the apple of His eye. [Jer. He found them wandering in a desert land, in the solitude of a howling wilderness; He threw over them clouds of glory; His Shekinah taught them the Ten Words, watched over them, and kept them as the apple of His eye.] As an eagle stirreth up and careth for his nest, and hovereth over his young, so did His Shekinah stir up the tents of Israel, and the shadow of His Shekinah overspread them; and as an eagle

outstretcheth his wings over his young ones, beareth them and carrieth them upon his wings, so bare He them and carried them, and made them dwell upon the strong places of the land of Israel. [JER. As an eagle stirreth up his nest, and carefully spreadeth out his wings, and taketh and beareth them with the strength of his wings.] The Word of the Lord made them to dwell in His land, nor suffered any among them to be the followers of strange worship. [JER. The Lord alone caused them to dwell, and none were among them who served with strange worship.] He made them to dwell in the strong places of the land of Israel, and gave them to eat of the goodly produce of His field, and nourished them with the honey of its fruits which grow even upon the rocks with the oil of its olive trees, and from branches (growing) out of the rocks. [JER. He made them ride upon the high places of the earth, and gave them to eat of royal delicacies, and nourished them with honey out of the rock, and with oil from their olives (growing) out of the flinty stone of the rock.] He gave them rich butter of kine from the spoil of their kings, and the fat of the firstlings of the sheep from the prey of their sultans, with the choice rams and goats of the flocks of Mathnan. Mosheh the prophet said: If the people of Israel will observe the precepts of the law, it is foretold that their wheat granary shall be like the kidneys of oxen, and that from one bunch of grapes shall come forth a kor of red wine. [JER. Tender oxen and choice flocks, goodly fatlings, rams bred in Batenaia, and goats, with the richest of the wheat. Mosheh the prophet said: If the children of Israel will observe the precepts of the law . . . . from one bunch they shall drink a cup of wine.] But the house of Israel grew rich and wicked; they prospered much and possessed wealth, and forsook the worship of Eloah who created them, and provoked Him to anger who redeemed them. They moved Him to jealousy with strange worship, by their abominations they made Him angry. They sacrificed to idols, resembling devils, in whom there is no profit, to idols which they had not known, new gods lately made, with which your fathers had nothing to do; But the adorable Strong One who created you have you forgotten; of the word of Eloha who strengthened you so often[4] <\l > have you been forgetful. And when it was manifest before the Lord, He was wroth, provoked thereto by His beloved children who were called upon His Name son and daughters. [JER. But the house of Jeshuron ate and kicked; they became rich, and rebelled; they prospered, got wealth, and forsook the Word of God who had created them, and refused to worship the Almighty who had redeemed them. They provoked Him to anger with their idols, by their abominations they made Him wroth They sacrificed to demons in whom is no stability,[5] <\l > idols which they had not known, lately formed, which your fathers remembered not. The Almighty who created you ye have forgotten, and have forsaken the Word of God who gave you to be, and made you so many refuges. And it was manifest before the Lord, and He was angry, because the beloved children had provoked Him, even they who were beloved by Him as sons and daughters.] And He said, I will take away from them the favour of My countenance; it will be seen what will be the end; for they are a perverse generation, children who have not faith. They have made Me jealous by that which is not God, they have angered Me by their vanities: I also will provoke them to jealousy by a people which hath not been a people, by the foolish Babylonian people will I provoke them. [JER. And He said, I will surely turn away the favour of My countenance from them; I will see what will be in their latter end; for they are a perverse generation, children in whom is no faith. They have moved Me to jealousy by their idols in which there is nothing whatever, they have provoked Me by their abominations; but I also will move them to jealousy by a people which is not a people, by a foolish nation will I anger them.] For an east wind strong as fire shall go out before Me, and blaze in the might of My anger, and burn to the lowest hell; it shall consume the land with its produce,

and set the foundations of the mountains in flame. [JER. For a fire shall come forth in the hour of My wrath, and burn to the lowest hell, devouring the earth and its fulness, and setting in flame the foundations of the hills.] And when they dwell in Babel they will serve their idols; for I have spoken in My Word to array calamities against them, the plague-arrows of My vengeance to destroy them, I will make them go into captivity in Media and Elam, in the captivity of Babel, the house of Agag who are like demons gaping with famine, and to corpses devoured by birds, and to stricken evil spirits of the noon, to Lillin and to spirits big with evil. And the Javanaee (Greeks) who bite with their teeth like wild beasts will I send against them, and will shake them by the hand of the Syrians venomous as basilisks, the serpents of the dust. [JER. I have spoken in My Word to bring evil upon them, the arrows of My vengeance will I send among them: gaping with famine, devoured by unclean fowl, filled with evil spirits, even the teeth of the four kingdoms, which are like wild beasts,[6] <\l > will I send among them, with the poison of serpents, the reptiles of the earth.] A people who will come from beyond the land of Israel shall consume them with the stroke of the sword, and those who are left in the land of Israel will I throw into the terror of death, in the chambers here and there where they sleep; their young men shall perish, their maidens, their sucklings, with their men and their elders. [JER. In the street the sword will devour them; in the chambers where they sleep, the terrors of death; their young men and maidens, their infants and aged men.] I have spoken in My Word to withhold from them My Holy Spirit; I will make them weak; as a man who reaps his field leaveth but one upon the ground, so will I abolish their memory from the book of the genealogy of mankind; [JER. I have spoken in My Word to bring wrath upon them, and to cause their memorial to fail from among men;] but for the wrath of the enemy, and that their oppressors would glorify themselves against Me, and say, Our hand hath taken vengeance upon our adversaries, and all this hath not been decreed by the Lord; for they are a people lost to good counsel and void of understanding. O that they were intelligent in the law, and that they understood what they will become in their latter end! How will one foe pursue a thousand of them, and two put ten thousand of them to flight, unless He who is their strength deliver them, and the Lord avenge them! [JER. But that the wrath of the enemy would wax strong, that they could not prevail against their foes; and that they may not say, Our hand hath avenged us on our adversaries, and it hath not been done by the Lord; for this people perish by evil counsels, and they are void of understanding. If Israel were but wise, learning the law they would understand what shall be in their latter end. When Israel was diligent in the law, and observed the commandments, one of them chased a thousand, and two of them put ten thousand to flight; but because they have sinned and vexed the Almighty to anger, He hath left them to the hand of their enemies.] For the idols of the Gentiles are not as He who is the Strength of Israel; for the Strength of Israel, when they have sinned, bringeth punishment upon them; but when they stretch forth their hands in prayer, He answereth and delivereth them. But, the idols of the peoples of strange worships are of no use: but because we have provoked Him, and have not returned to His service, our adversaries are our witnesses and our judges. [JER. For the confidence of the nations is not as our confidence; but because we have sinned and provoked Him to anger, our adversaries are made our judges.] For the works of this people are like the works of the people of Sedom, and their evil counsels like those of the people of Amorah; their wicked thoughts are as serpents heads; bitter therefore to them is their punishment which maketh desolate. Behold as the bitterness of serpents when they come forth from their wines, (?) so shall be the bitter cup of the curse which they are to drink in the day of their punishment, and cruel as the head of asps. [JER. For the works

of this people are like those of the people of Sedom, and their thoughts like those of the people of Amorah: their evil works make them desolate, and become bitter to them. For the poison of this people is like that Of serpents what time they drink wine, and their malice like the head of asps and cruel reptiles.] Are not their secret works all known before Me? Sealed and laid up Are they in My treasury! Vengeance lies before Me, and I will recompense them at the time when their foot shall move to the captivity; for the day of their destruction is coming near, and the evil which is prepared for them maketh haste. [JER. Is not this the cup of punishment, mixed and ordained for the wicked, sealed in My treasuries for the day of the great judgment? Vengeance is mine: I am He who repayeth; in the time when the foot of the righteous is moved; for the day of destruction for the wicked is nigh the fire of Gehinam. is prepared for them, and their punishment girdeth itself to come upon them.] For the Word of the Lord adjudgeth in His mercy the jundgement of His people Israel, and for the evil He hath appointed upon His servants there shall be repentance before Him; for He knoweth that in the time when they have sinned the stroke of their enemies will be heavy upon them, and help have passed away from their hands, and the faithful will have failed with their good works and be scattered and forsaken. And the enemy will say, Where is the fear of Israel, their Strength in whom they confided, who ate the fat of their sacrifices, and drank the wine of their libations? Let Him now rise up and help you, let Him shield you by His Word. [JER. For the Lord Himself will adjudge the judgment of the people of the children of Israel, and comfort His righteous servants; for it is manifest before Him that the hand of the righteous will waver, and that they will be forsaken and cast down, with none to help or support them. For the Gentiles will say, Behold, the God of Israel is strong in whom they put their trust; they brought before Him the fat of their sacrifices, and the wine of their libations; let Him who (once) was over them as a shield rise up now and deliver them.] When the Word of the Lord shall reveal Himself to redeem His people, He will say to all the nations: Behold now, that I am He who Am, and Was, and Will Be, and there is no other God beside Me: I, in My Word, kill and make alive; I smite the people of the Beth Israel, and I will heal them at the end of the days; and there will be none who can deliver them from My hand, Gog and his armies whom I have permitted to make war against them. [JER. See now that I in My Word am He, and there is no other God beside Me. I kill the living in this world, and make alive the dead in the world that cometh; I am He who smiteth, and I am He who healeth; and there is none who can deliver from My hand.] I have lifted My hand with an oath to heaven, and have said, As I exist, I will not abolish My oath for ever. If I whet my sword, as lightning it will prevail in the judgment of My hand. I will return retribution on them who afflict My people, and repay to their enemies the hire of their wickedness. I will make My arrows drunk with the blood of their slain, and the captivity of their hosts shall be the punishment of My people’s foes. [JER. For I have uplifted My hand with an oath to heaven, and said, I live, and My Word subsisteth for ever: If I whet My sword as lightning, My right hand will prevail in judgment. I will render punishment upon the adversaries of My people, I will repay them for their evil deeds. I will make My arrows drunk with their blood, and My sword shall consume their flesh; with the blood of the destroyers of My people, their captives, and the chieftains of their hosts.]

Rejoice, ye nations, (and) ye people of Beth Israel; for the blood of His servants which was shed, He hath avenged. He hath kept (in mind) and returned just vengeance upon His adversaries, and by His Word will He make Atonement for His land, and for His people. [JER. Let the nations give praise before Him, let the people of Beth Israel glorify Him; for He bath made inquisition for the trouble of His righteous servants, and brought vengeance upon His enemies; for the sins of His

people He smote the land; but He will make Atonement for the land, and for His people.] And Mosheh came from the tabernacle of the house of instruction, and spake all the words of this hymn, in the hearing of the people, he and Jehoshua bar Nun. And Mosheh made an end of speaking all these words with all Israel, and said to them: Apply your heart to all the words with which I bear witness to you this day, that you may dictate them to your children, so that they may observe and do all the words of this law. For there is no vain word in the law, unless to them who transgress it; for it is your life, and by this word you will prolong days upon the land that you pass over Jordan to inherit. [JER. And Mosheh came and spake all the praise of the words of this hymn in the hearing of the people, be and Hoshea bar Nun. And Mosheh ended speaking all these words with all Israel, and said to them: Set your heart unto all the words with which I bear witness to you this day, and which you shall teach your children, that they may observe and do all the glorious words of this law. For it is not a vain word to you, because it is your life, and by this word you will multiply days upon the land that you pass over Jordan to inherit.] And the Lord spake with Mosheh on the seventh of the month Adar, on the same day, saying, It was when the Word of the Lord had said to him, Go up to this mount Ibraee, the mountain of Nebo, and he thought in his heart, and said, Perhaps this up-going will be like that to Mount Sinai; and he said, I will go and sanctify the people; but the Word of the Lord said to him, Not so at all, but, Go thou up and view the land of Kenaan, which I have given to the children of Israel for an inheritance. And thou shalt sleep in the mountain to which thou goest up, and be gathered to thy people, even thou, as Aharon thy brother hath slept in the mountain of Omanos, and hath been gathered unto his people. Mosheh at once opened his mouth in prayer, and said, Lord of all the world, I entreat that I may not be as a man who had one only son, who being in captivity, he went and redeemed him with great price; he taught him wisdom and art, espoused him to a wife, planted for him a royal bower, builded him a marriage house, prepared for him the bed, invited his companions, baked his bread, slew his victims, and mixed his wine; yet, when the time came for his son to make glad with his wife, and the guests were about to consecrate the feast; then was that man required to go to the house of judgment, before the king and be Punished with the judgment of death; neither would the delay to execute his sentence that he might see the happiness of his son. So have I laboured for this people; I have led them by Thy Word out of Mizraim, and builded for this people; I have taught them Thy law builded for them the tabernacle to Thy Name; but now that the time hath come to pass the Jordan, I am punished with death! Let it please Thee to withhold from me this sentence until I have passed the Jordan, to see the good of Israel before I die. The Lord of the world answered him, and said: Because thou didst prevaricate with My Word In the midst of the children of Israel, at the Waters of Contention at Rekem in the desert of Zin, and didst not sanctify Me among them; therefore thou mayest look over against it, but shalt not enter into the land that I give unto the children of Israel. [Jer. Because you were rebellios towards the Name of My Word, among the Beni Israel, at the Waters of Contention in Rekem in the desert of Zin; forasmuch as you did not sanctify Me in the midst of them, therefore thou mayest look over against it, but shalt not enter into the land which I give to the children of Israel.]

[1] <\l > The Hebrew text of verses 1-3, to the word shem inclusive [2] <\l > Or, "possessed."

[3] <\l > "Age or generation." The dispersion at Babel [4] <\l > Or, "who so often gave you refuges."

[5] <\l > Or, "subsistence."

[6] <\l > Dan. vii.

sermon index

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net