MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series I: Wexner Heritage Foundation, 1947-2004. Subseries 1: General Files, 1949-2004.

Box Folder 7

Torah portion. undated.

For more information on this collection, please see the finding aid on the American Jewish Archives website.

Korah - extremely wealthy ore of Pheroch's official's Verse 1 a) took the initiative committed himself plotted. d) came forward e) spoke up f) men Arych Kaplan - began a rebellion

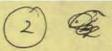


Numbers 12 - Intrafamilial Rebellion. Mirian + arm vs. Moses

12:2 - Mirium - Darm spoke against moses, because he has assumed all authority, and was only channel to Good.

12:10 - Miriam stricken with Tzara'at - leprosy (or eczema,
psoriasis, impetizo) - translated as "scales" - considered
a manifestation of divine displeasure - "Nega" - and was
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Harm is not punished physically, nather mentally. He
begs more on fregiveress - and this must have been humiliating,
since he was the elder.



KORACH - The Great Mutiny - The most Serious

INTRO.

Two simultaneous lines of revolt.

- 1. Led by Dathan + Abiram tribe of Reuben, eldest son who had lost his primary. They were discontented with Moses.
- 2. Led by Korach, himself a levite, aggrieved by aeron. During the march through the Desert, Reuben a levi marched together, so could have testhed the conspiracy together.

Known motiveted by jealousy and foiled ambition - a personal motive, abetted by his wife. Korach is made, in Rubbinic legend, to exclaim " Moses has passed me by in the appointment of all high offices, therefore I will stir up rebellion against him and wer throw the institutions founded by him." I Korach tried to make Moses look arbitrary and vidiculous in eyes of people (episode of 250 man in garmants of blue word; episode of mesureah).

2) Also tried to show Moses a Aaron were hard-hearted in Deir demands on the people (parable from usman - with field and ewe lambs). 3) legand that voice come from crack in ground where they were swallowed up: "Moses and his Tirah are true, and we are liers."

KORAH rebellion directed against alaron + priestly privilege
DATHON-ABIRAM " " Moses' civil authority. 3

RESULT: RORALOTS 250 men swallowed a burned tilled by plague

14,700 who supported him we tilled by plague

(North EVENTS Num. 16:3 - accusation: Thoses you have taken boomuch authority.

6 - Rebuttel: Trial by censers on the morrow

7 - Dather - Chenged: You took us out of land of milk a honey (Egypt) and couldn't even bring us in to land of

milk + honey (Canaan)

20 - God wanted to destroy the whels; Moses pleaded for them. 30 - Moses: If the earth swellows you up homonom, you will

Form your sinned. Thus it happened. Belzer nelli said - Korah offered his mouth against moses, and me earth spened its mouth vs. Korah's polliness. Lecause they resented

such extreme punishment: nith plague
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with censer
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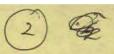
18: 7 God: gives Davon responsibility for service in the Tabernacle - all others are to be Kept away. Levites & Estraclites & 20 God: Daron is to get get of offerings, because he will have no pordin of land, like other tribus.

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THE LIVING TORAH

The Five Books of Moses

and the Haftarot ARCHIVES

A new translation based on traditional Jewish sources, with notes, introduction, maps, tables, charts, bibliography and index

> by Rabbi Aryeh Kaplan

תורת חיים

חמשה חומשי תורה והפטרות

עם

תרגום חדש לשפה האנגלית מיוסד על מקורות מסורתיים ומלווה הקדמה, הערות, מפות, תמונות לוחות, ביבלוגרפיה ומפתח

> מאת הרב אריה קפלן זייל



MAZNAIM PUBLISHING CORPORATION NEW YORK / JERUSALEM כיח הוצאת ספרים מאזנים ירושלים - ניוייארק תשמיה tions. They shall include a twist* of sky-blue wool* in the corner tassels.

³⁹ These shall be your tassels, and when you see them, you shall remember all of God's commandments so as to keep them. You will then not stray after your heart and eyes, which [in the past] have led you to immorality. ⁴⁰ You will thus remember and keep all My commandments, and be holy to your God.

⁴⁷ I am God your Lord, who brought you out of Egypt to be your God. I am God your Lord.

Korach

[83. Korach's Rebellion]

¹ Korach son of Yitz'har (a grandson of Kehoth and great-grandson of Levi°) began a rebellion° along with Dathan and Aviram (sons of Eliav°) and On son of Peleth,° descendants of Reuben. ² They had a confrontation with Moses along with 250 Israelites who were men of rank in the community, representatives° at the assembly,° and famous.°

'They demonstrated against Moses and Aaron, and declared to them, "You have gone too far!" All the people in the community are holy, and God is with them. Why are you setting yourselves above God's congregation?"

* When Moses heard this, he threw himself on his face. 5 Then he spoke

twist. Some say that this denotes a single thread made of two strands twisted together (Sifri; Targum honathan). According to this, only one of the seven strings would be dyed blue (Yad, Tututh 1:6). This was done by dying half of one of the strings before it was inserted (Teshwooth Ramban, P'er Hulber 21).

A second opinion is that the word pethal here denotes a doubled-over string (Tosafoth, Mena-thirth 38a, s.v. Halekheleth, end, 39b, s.v. ("Posle-hah). This may agree with the opinion that an entire thread was dyed blue, so that when it was doubled over, two out of the eight strings were blue (Raavad on tad. I truth 1 b).

There is a third opinion that the word pethil denotes the thread that is wound around the others (Rashi, Menachoth 39b, s.v. l'Poile hah; Rashi on Deuteronomy 32:5). Thus, it was the blue thread that was wound around the others. According to this opinion, the number of blue threads is not defined, and may be equal to the number of white threads. There were thus four blue and four white strings in the tassel (Rashi, Tosafoth, Menachoth 38a, s.v. Halehheleth).

If the special blue wood is not available, the fringes can be made entirely white (Menachoth 38a).

sky blue wool. See note on Exodus 25:4.

Korach... See Exedus 6:18.21. According to tradition, he was one of Pharaoh's officials (BeMidbar Rubbah 18:1). He was extremely wealthy (Pesachum 1192; Sanhedrin 1104; Targum Yonathan on 16:14, Josephus, Antiquities 4:2-2).

— began a rebellion (Targom, Rashi) Literally, "took." According to some, he "took" Dathan, etc. (Chizakunii, the 250 men (Ramban, Slorno), or a mob (Rashbam). Others translate it as, "took the initiative" (Ramban), "committed himself" (Ibn Janach); "plotted" (Radak, Sherashim), "came lockward" (Saadia, see above 8.6), or "spoke up" (Septuagint).

ירונה אַרְבִּיצִת הַבָּגָף פָּתִיל הְבֵלֶת: וְהָנֶה לְכָה לְצִיצִת וֹרְאִיתָם אֹתוֹ וּוְכַרְתָּם אָת־בָּל־מִצְוֹת יְהֹנָה וַפֵשִׁיתָם אֹתָם וֹרְאִיתָם אֹתוֹ וּוְכַרְתָּם אָת־בָּל־מִצְוֹת יְהֹנָה וַפֵשִׁיתָם אֹתָם וֹלְאַר־אַתָּם יְּלְאַרִיתְּם אָתְּרָבְּכָם וְאַבְּרִי עֵינִיכֶּם אֲשָׁר־אַתָּם יּוֹנִיכֶם אָקְרִיהָם לְּלְהַיכָם: אֲנִי יְהוֹה אֱלְהֵיכֶם אֲשָׁר וּוֹנֵאַתִי אָתְכָם מֵאֶרץ מִצְלִיִם לְּהְיִוֹת לְכָם לַאַלֹהֵים אֲנִי הוֹה אֵלְהַיכָם:

נַיַּקָח לְרַח בּן־יִצְהָר בּן־קְהָת בּן־לֵוְי וְדְהָן וַאֲבִירָם בְּנֵי
 אֵלִיאֵב וְאִוֹן בָּן־פָּלָת בְּנֵי רְאוּבֵן: וַיָּלְמוֹּ לִפְּנֵ משְׁה וַאֲנְשִׁים מִבְּנִי ־יִשְׂרָאֵל הָמִשִּׁים וּמְאתֵים נְשִׁיאֵי עַרָה בְּנִי מוֹעֵד אַנְשִׁי־שֵׁם: וַיִּקְבְּלוֹּ עַל־משְׁה וְעַל־אַבְּרֹן כַּן מְשְׁה וְעַל־אַבְּרֹן נִיִּאמְרוּ אָלַהַם רַב־לְכָם כֵּי כָל־־הָעַדְהֹ כְּלֵם קְדשׁים וֹיְאמְרֵוֹ אָלַהַבָּ יְבוֹה וְמִדְּוֹם תִּלְנִשְׁאוֹ עַל־קְבָל יְהוָה: וַיִּשְׁמְעֹּע מּשְׁה וַיִּפְּל־עֲרְתוֹ מִשְׁרֹבּל עַל־בְּלֹדְעַרְתוֹ מִשְׁרֹבּל עַל־בְּלֹדְעַרְתוֹ מִשְׁה וַיִּפְּל עַל־פָּלִיים נְּיִבְבֹּר אָל־כְּרָח וְאֶל־בָּל־עֲרְתוֹּ מִשְׁרְתוֹּ עַּלְרַתוֹ וְעָל־בָּל־עֲרְתוֹּ מִּעְרָתוֹ עַּלְיבָּל עַל־בְּלִי עַרְתוֹּ בִּיבְרְתוֹּ עִּלְיבְרְתוֹּ וּעָל־בְּלֹך עַרְתוֹּ בְּרֹבְירְתוֹּ בְּלִיבְּלְיבְרְתוֹּ בְּרְבִּלְיבְרְתוֹּ בְּלִיבְּלְיבְרְתוֹּ בְּרֹבְיִם בְּבְּרֹים עַּבְּתוֹּ בְּלִבְים בְּבְּרְתוֹּלְים בְּבֹּים בְּבְּבֹים בְּבִּלְים בְּבְּרְתוֹּבְיּים מִּעְבִּים נְבְּלִיבְּתוֹ מִּוֹבְיוֹ בְּוֹבְבֹּת בְּלִבְּתוֹ בְּוֹנְבְיִים מִּוֹבְיר בְּבְּרְתוֹּבְיבְיִים מְבְיבְיּבְבְּיוֹ בְּוֹבְבְרְתוֹ בְּבְרוֹבְבְּיוֹ בְּבְבוֹים בְּבְיבְיבְתוֹלְים בְּבְבְּבְּבְּיוֹ בְּיִבְבְּרְתוֹּבְים בְּבְּבְיתוֹים בְּיבְרְתוֹבְיּים בְּבְיבְיתוֹים בְּבְרְתוֹבְּרְתוֹּי עִלְרִיתוֹ בְּבְּבְרוֹים בְּבְּרְתוֹּי בְּיבְבְּרְתוֹים בְּבְרְבִּבְרְתוֹּי בְּבְרְיתוֹים בְּעְבְּתוֹים בְּבְרְבִּים בְּבִּבּי בְּבְבּר בְּיִבְּיְיִים בְּבְּבְיוֹים בְּבְיּבְיּבְּיוֹם בְּבְיִים בְּבְּבְיּים בְּבִים בְּבְּבְים בְּבְּבְּיִים בְּבְּיִים בְּבְיּים בְּבְּיִים בְּבְּיִים בְּבְּיְיִים בְּבְּיְיִים בְּבְיּיִים בְּבְיּים בְּבְּבְיוֹים בְּבְּיְיִים בְּיִים בְּיִים בְּבְיּבְיוֹים בְּיִים בְּיִים בְּבְּיוֹים בְּיִים בְּבְיּבְיוֹים בְּבְיוֹים בְּבְיוֹים בְּבְּיִים בְּבְיוֹים בְּבְיוֹים בְּבְּיוֹים בְּבְיוֹים בְּבְיוּים בְּבְיוֹים בְּבְּיוֹים בְּבְיוֹים בְּבְיוֹים בְּבְיוֹים בְּבְיוֹים בְּבְיוֹים בְּבְּיוֹים בְּבְּיוֹים בְּבְיוֹים בְּבְּיוּים בְּבְּיוֹים בְּיוֹים בְּבְיוֹים בְּבְּיוֹים בְּיבְּיוֹם בְּיוֹים בְּבְיוֹים בְּיוֹם בְּיוֹים בְּיוֹים בְּבְּיוֹים בְּיוֹים בְּבְ

Many authornies state that the Torah is in chronological order here, and that the rebellion took place after the episode of the spies (Ramban; Sifer Habanhar; Josephus, Antiquities 4:2:2). The motivation for the rebellion may have been the decree that they would die in the desert (Abarbanel; see 16:14).

Others, however, maintain that the rebellion occurred before the episode of the spies. Some say that it took place when the Levites were substituted for the first-born (Ibn Erra). The Midrash states that the motivation was the appointment of Elizaphan son of Uzziel over the Kehothites (above 3:30; BeMidbar Rabbah 18:1; Bachya). Others say that it took place in Chatteroth (above, 11:35, 12:16. Rashi on Deuteronomy 1:1). According to these opinions, nothing is recorded in the Torah of what happened between the episode of the spies and Miriam's death (20:1).

 Dathan and Aviram . . . See Numbers 26:9. See notes on 2:15. Aviram was a son of Palu and a grandson of Reuben (26:5,8).

On son of Peleth. He did not stay with Korach and was therefore not killed (Sanhedrin 1995; Abarbanel; Midrash HaGadol on 16:32; Lehach Tov on 16:12).

16:2 representatives. See 1:16 (Tanchuma; Bachya).

- assembly (Targum). Or, "Communion (Tent)" (Ibn Erra); or, "chosen counsclors" (Septuagini).

- famous. Literally, "men of name." See Genesis 6:4.

16:3 You have gone too far. Literally, "Much to you." May mean, "You have taken too much upon your-self." See below, 16:7.

to Korach and his whole party. "[Tomorrow] morning," he said, "God [will show that He] knows who is His and who is holy, and He will bring them close to Him. He shall choose those who shall [be allowed to] present [offerings] to Him.

*"This is what you must do: Let Korach and his entire party take fire pans." Tomorrow, place fire on them, and offer incense on them before God. The man whom God chooses shall then be the holy one. You sons of Levi have [also] gone too far!"

* Moses tried to reason with Korach. "Listen Ito what I have to sayl, you sons of Levi. "Isn't it enough that the God of Israel has separated you from the community of Israel? He has brought you close to Him, allowing you to serve in God's Tabernacle and to minister as the community's leaders. "Although He gave this privilege to you and all your fellow Levites, you are now also demanding the priesthood! "It is actually against God that you and your party are demonstrating! After all, who is Aaron that you should have grievances against him?"

12 Moses then sent word to summon Dathan and Aviram, the sons of Eliav.

"We won't come!" was their response. 13 "Isn't it enough that you brought us out of [Egypt], a land flowing with milk and honey —just to kill us in the desert! What right do you have to set yourself above us? 14 You didn't bring us to a land flowing with milk and honey, or give us an inheritance of fields and vineyards. Do you think that you can pull something over our eyes? We will definitely not come!"

15 Moses became very angry. He prayed to God, "Do not accept their offering. I did not take a single" donkey from them! I did not do any of them any harm!"

16 Moses then said to Korach, "You and all your party will have to present yourselves before God. You and Iyour partyl will be there tomor-

^{16:11} actually. Lukhen in Hebrew. See Genesis 4-13.

^{16:12} come. Literally "go up." Some say that this teaches that the Tabernacle was built on high ground

^{10:15} a land flowing . . . This was because Dathan and Aviram were wealthy leaders in Egypt (Lokach

pull something over our eyes. (Ibn Ezra; Ramban). Literally, "put out the eyes of those men." Or, "blind a man (such as Korachi" (Chizzkum) Or, "Are you trying to satisfy us with illusions?" (Ibn Ezra; or, "Are you threatening to put out our eyes?" (Rashi; Ibn Ezra). Cl. Judges 15:21, 2 Kings 25:4-7. Jeremah 52-7-11

^{10:15} single (Rashbam). Or, "I did not take a donkey from any one of them" (largum, Rashi).

donkey. The Septuagini substitutes "destrable thing" for donkey, changing the reading from thamse to changed. The falmed notes that this change was deliberate (Megilah 9a).

^{16:5} Tomorrow morning (Targum, Rashi). Or, "God has examined and knows ..." (Septuagint).

⁻ will show . . . (1 largum, Habrihav Vellakabbalah)

He will bring them close . . . (Targum; Tanchuma; Rashi). Or, "and he can present offerings to Him (Targum Yonathan; Siorno; Septuagint).

present offerings (Targum).

^{16:6} fire pans. See Exodus 27:3, Leviticus 10:1, 16:18.

^{16:7} fire. From the altar (Ralbag).

incense. The regular incense described in Exodus 30:34-36 (BeMidbar Rabbah 18:7; Tanchuma 5; Raibag). According to others, however, it was a simple incense spice, such as frankincense (Targum according to Ramban).

row along with Aaron. 17 Each man shall take his fire pan and place incense on it, and each one shall then present it before God. [There shall thus be] 250 fire pans [besides] the pans that you and Aaron will have."

18 Each one took his lire pan, placed fire on it, and then offered incense. They stood at the Communion Tent entrance along with Moses and Aaron.
19 Then, when Korach had rallied his whole party to the Communion Tent entrance, God's glory suddenly became visible to the entire community.

[84. Moses Intercedes for Israel]

20 God spoke to Moses and Aaron, saying, 21 "Separate yourselves from This community, and I will destroy them in an instant."

²² [Moses and Aaron] fell on their faces. They prayed, "Omnipotent God of all living souls. If one man sins, shall You direct divine wrath at the entire community?"

[85. Korach's Punishment]

23 God spoke to Moses, telling him to 24 announce to the entire community, "Withdraw from the pavillion" of Korach, Dathan and Aviram."

²⁵ Moses took the initiative, and followed by the elders of Israel, went over to Dathan and Aviram. ²⁶ He announced to the community, "Get away from the tents of these evil men. Do not touch anything that is theirs, lest you be swept away because of all their sins."

²⁷ [The people] withdrew from around the pavillion of Korach, Dathan and Aviram. Dathan and Aviram went out and stood defiantly at the entrance of their tents, along with their wives, sons and infants.

Moses announced, "This shall demonstrate to you that God sent me to do all these deeds and I did not make up anything myself. 29 If these men die like all other men, and share the common fate of man, then God did not send me. 30 But if God creates something entirely new," making the earth open its mouth and swallow them and all that is theirs, so that they descend to the depths alive, then it is these men who are provoking God."

וכחי ו איש מחתתו ונתחם עלידם כמרת ודקרבתם לפני ידוד איש מחתתו מועד ומשה ואהרן: ה אליפתח אהל מועד נירא כבוד אלהי הרוחת לכל משה בואת תדעון כי את־פיה וכלעה אתם ואת־כל

^{16:35} pavillion (cl. lbn Ezra). The Hebrew word is mushkan, and it is possible that Korach had already erected a competing sanctuary. Or, "Place of assembly" (Septuagint).

^{16:25} elders of Israel. The 70 elders (Buchya).

^{16:30} creates something entirely new (Rashi; Rashbam; Chizzkuni). Or, "causes destruction" (Ibn Ezra), or, "produces a miracle" (Septuagint).

" Moses had hardly finished speaking when the ground under [Dathan and Aviram, split. 32 The earth opened its mouth, and swallowed them and their houses, along with all the men who were with Korach* and their property. 35 They lell into the depths along with all that was theirs. The earth then covered them over, and they were lost to the community.

34 [Hearing] their cries, all the Israelites around them screamed that the earth would also swallow them up, and they began to run away. 55 Fire* then came down from God, and it consumed the 250 men who were presenting the incense.

[86. The Incense Pans]

God spoke to Moses, saying, "Tell Eleazar (son of Aaron the priest) that the fire pans have been sanctified, and he must gather them up from the burned area. He shall then scatter the burning coals far and wide. 3 The fire pans belonging to the men who committed a mortal sin have been presented before God and thus sanctified, so he shall make them into beaten plates to cover" the altar. Let this be a sign for the Israelites."

* Eleazar took the copper fire pans that the victims of the fire had presented, and he beat them flat as a covering for the altar. 5 It was to be a reminder for the Israelites, so that no one other than a descendant of Aaron shall bring unauthorized fire and burn incense before God. They shall then not be like Korach and his party. [Eleazar thus did] as God had told him through Moses.

[87. Fear and Complaint]

* The next day the entire Israelite community began to complain to Moses. "You have killed God's people!" they exclaimed.

¹ The people were demonstrating against Moses and Aaron, when they turned toward the Communion Tent. It was suddenly covered with the cloud, and God's glory appeared. 8 Moses and Aaron went to the front of the Communion Tent.

[88. Aaron Saves the People]

"God spoke to Moses, saying, 10 "Stand clear of this community and I

10:51 Dathan and Aviram. From context. See next note.

16:32 men who were with Korach. According to some, Korach himsell was not swallowed up (Sanhedrin 110a) but was killed in the plague (Rashi ad loc.) or by the divine lire (Josephus, Antiquities 4:3:4). The Israh, however, appears to indicate that Korach actually was swallowed up, but that his children survived (below, 20 10,11). However, elsewhere it seems that only Dathan and Aviram were swallowed up (Deuteronomy 11:6).

16:35 Fire. Josephus notes that this lire was supernaturally bright and lierce (Antiquities 4:3:4).

17:5 to cover. The literal meaning (cl. Menathorh 992). Josephus, however, states that they were made into ornamental plates that were placed near the altar (Antiquities 4:4:4).

unauthorized . . . See Exodus 30.9, Leviticus 10:1.

Eleazar thus did. 'Rashbam'

דוה ותאכל את החמש וירם אתדהמחתת מבין פחים צפוי יהוה ולא־יהיה כקרה וכעדתו

will destroy them in an instant."

[Moses and Aaron] threw themselves on their faces. "Moses then said to Aaron, "Take the fire pan and place on it some fire from the altar. Offer meense and go quickly to the community to make atonement for them. Divine wrath is coming forth from God. The plague has already begun!"

¹² Aaron took [the pan] as Moses had told him, and he ran to the middle of the assembled masses, where the plague had already begun to kill people. He offered the incense to atone for the people. ¹³ He stood between the dead and the living, and the plague was checked.

14 The number of people who died in that plague was 14,700. These were in addition to the ones who died because of Korach's rebellion.

15 When the plague had been stopped, Aaron returned to Moses at the Communion Tent entrance.

[89. The Test of Staffs]

18 God spoke to Moses, telling him to 17 speak to the Israelites and take Raad a staff from each paternal tribe. "Twelve staffs shall thus be taken from all the leaders, [one] for [each] of their paternal tribes. Let each man write his name on his staff. 18 Since there shall be only one staff for the head of each paternal tribe, write Aaron's name on Levi's staff. 19 Place [the staffs] in the Communion Tent, before the [Ark of] Testimony where I commune with you. 20 The staff of the man who is My choice will then blossom. I will thus rid Myself of the complaints that the Israelites are directing at you."

Moses spoke to the Israelites, and each of the leaders gave him a staff for his paternal tribe. There were twelve staffs, with Aaron's staff among them. ²² [Moses] placed the staffs before God in the Testimony Tent. ²³ The next day, when Moses came to the Testimony Tent, Aaron's staff, representing the house of Levi, had blossomed. It had given forth leaves, and was [now] producing blossoms and almonds were ripening on it.

יו הַמֶּדֶה הַוֹּאת וַאֲכַלֶּה אֹתָם כֶּרֶנֵע וַיִּפְּלוּ עַל־פְּנֵיהָם: וַיֹּאמֶר מֹשֶׁה אָל־אָהַרֹן כָּןח אָת־דָפִּיְחְתָּה וְתֶּדְעָלֶיהָ אֵשׁ מִעַּל בְּמָיָה וְתִּדְעָלֶיהָ אֹשׁ מִעַּל בְּמָיָה וְתִּדְעָלֶיהָ אֹשׁ מִעַּל בְּמִיּה וְתִּדְעָלֶיהְ אַל־הַעָּה וְתָּדְעָלֶיהְ אַל־הַעָּה וְתָּבֶּרְ מִשְּׁה וַיִּרְץ אָל־תִּוְדְ הַבְּּהָל וְוֹגִּה הַחֵל בִּיְעָרְוֹ בְּמָעֵרוֹ הַבְּּתְרֹ מִשְּׁה וַיְּרָץ אָלְף וֹשְׁכַע מֵאְוֹת מִלְּבָּר הַפִּתִים יּבִין הַהְיִים וַחֵּעָצֵרְ הַפְּנֵבְּה: וַיְּחְוֹּ הַפְּתִים יִּבְּיר בְּבְּעָה עִשְׁר אָלֶף וֹשְׁכַע מֵאְוֹת מִלְּבָּר הַפִּתִים יּבִין הַהְיִים וְחָשָׁב אְהָרֹן אֶל־מִשְׁה אֶל־בָּתְח אָהֶל בִּיּבְּרִר הַבְּעָה עִשְר אָלֶף וֹשְׁכַע מֵאְוֹת מִלְּבָּר הַפִּתְים יִּיִשְׁר אַלְף וֹשְׁבַע מֵאְוֹת מִלְּבָּר הַפִּתְים יִּיִ עִשְׁר אָלְף וֹשְׁבַע מִאְוֹת מִלְּבָר הַפִּתְים זִּבְּיר וְנִשְׁר אָלִים אָרָהן אָל־בּער מִעִּרה: בּיִי בְּרִבְּרָח: וַיִּשְׁב אִהָרֹן אֶל־מִשְׁר אָל־בָּתְח אָהָל מִינִים וֹהמִנִבּה נִעצרה: פּוֹער והמנפה נעצרה:

מוֹעֵד וְהַמַּגַפָּה גֶעֲצָרָה:
פּ מּוֹעֵד וְהַמַּגַפָּה גֵעֲצָרָה:
נְיַדְבֵּר יְהוָה אֶל־מּשֶׁה לֵאמְר: דַבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל יִידְבָּר יְהוָה אֶל־מִשֶׁה לַבִּית אָב מִאָת כְּל־נְשִׁיאֵהֶם
נְּיְהַ מִּשְׁהוּ: וְאֵה שָׁם שִׁנִים עָשֶׁר מַשְּׂח אִישׁ אֶת־שִׁמוֹ תִּכְתָּב עַל־כְּעֵל־
מִּמְהוּ: וְאֵה שָׁבוֹתָם: וְהִנָּהְתָּם בְּאָהֶל מוֹעֵד לִפְנֵי הָעֲדׁוֹת
בִּיֹת אֲבוֹתָם: וְהִנָּהְתָּם בְּאָהֶל מוֹעֵד לִפְנֵי הָעֲדׁוֹת
מִּמְר אִנְעַד לְכָם שְׁמְה: ' וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר־בְּוֹ
מִמְרוֹ וְהִשָּׁר אִשְׁר אִשְׁר אִשְׁר אִשְׁר אִשְׁר אִשְׁר אִשְׁר אִשְׁר

מַמַרוּ יִפְּרֶח וַהֲשָׁכֹתִי מֵעְלֵי אֶת־תְּלְנוֹתֹ בְּנֵי יִשְׂרְאֵׁל אֲשֶׁר בַּם מַלִּינָם עֲלֵיכֶם: וַיְדַבֶּר משָׁה אֶל־בְּנִי יִשְׂרָאֵל וַיִּחְנִּוּ אַלֵיוּוּכָל־נְשִׂיאִיהָם מַשָּה לְנְשִׂיא אֶהָר מַשָּׂה לְנְשִׂיא אֶהָר לְבֵית אֲבֹתָם שְנֵיִם עְשֶׁר מַשָּׁוֹת וּמַשַּׁה אַהְרְן בְּתִוֹךְ מַשּׁוֹתְם: לְבֵית אֲבֹתָם שְנֵיִם עְשֶׁר מַשָּׁוֹת וּמַשַּׁה אַהְרָן בְּתִוֹךְ מַשּׁוֹתְם:

יַנְה משֶׁה אֶת־הַמָּמִת לְפְּנִי יְדְּנָהְ בְּאָהֶל הָעֵּרְת: וַיְהֵי מְּמֶהְלֹת וַיָּבָא משֶה אֶל־אָהֶל הְעֵדׁוּת וְהָנָהְ פְּרַח מְשֵּה־
מְּמֶהְלָת וַיָּבָא משֶה אֶל־אָהֶל הְעֵדׁוּת וְהָנָהְ פְּרַח מְשֵּה־
אַ אָהֶרְן לְבִית לֵוְיִ וַיָּצָא בָּרָח וַיָּצֵץ צִיץ וַיִּנְמָל שְׁקַדִים: וַיֹּצֵא
אַהָרון לְבִית לֵוְיִ וַיְצָא בָּרָח וַיָּצֵץ צִיץ וַיִּנְמָל שְׁקַדִים: וַיִּצָא

^{17:16} God spoke to Moses. Some say that this occurred before Korach's rebellion (Yehudah HaChasid). The majority opinion, however, is that it was alterward (ct. Jusephus, Antiquities 4:4:2).

^{17:17} Let each man write his name. Ot, "let each littled write its name" 'Josephus, Antiquites 4:4:2).
17:23 leaves (Saadia, Radak, Sherdshim, cl. Rambain on Sheri'llh 7:5, Aelasim 6:9. Or, "buds and branches" (Josephus, Intiquites 4:4:2), or, "buds" (Septuagint), or "blossoms" (Rashil.

now (Rashbarn, (I. Hakethae TeHakabbalah).
 hlossoms (Radak, Sherashim, Septuagint). Or, "unripe Irun" (Rashi), or, "ripe Irun" (Josephus).

¹⁴ Moses brought all the staffs out from before God, and let all the Israelites see them. Each man took his own staff.

[90. Aaron's Staff]

25 God said to Moses, "Put Aaron's staff back there before the [Ark* of] Reading Testimony as a keepsake. Let it be a sign for anyone who wants to rebel. This should put an end to their complaints to Me, and then they will not die."

26 Moses did exactly as God had instructed him.

[91. Fear of the Sanctuary]

²⁷ The Israelites said to Moses, "We're going to die! We will be destroyed! We are all lost! ²⁸ Whoever approaches God's Tabernacle dies! Are we then dooned to die?"

[92. Duties of Priests and Levites]

¹ God said to Aaron: You, along with your sons and your paternal tribe shall expiate* any sin associated with the Sanctuary. You and your descendants will [also] expiate any sin associated with your priesthood.

² Also bring close to you your brothers, the members of your father's tribe, Levi. Let them be your associates and minister to you and your descendants before the Testimony Tent. ³ [The Levites] shall thus be entrusted with their responsibilities toward you and the Tent, but they shall not approach the sacred furniture or the altar, so that you and they not die.

⁴ [The Levites] shall be your associates and they shall be entrusted with responsibility for the Communion Tent [and] all the Tent's service. Let no unauthorized person join them. ⁵ Let them be entrusted with responsibility for the sanctuary and the altar, so that there not be any more divine wrath directed at the Israelites.

* I have thus taken your brethren the Levites from among the [other] Israelites as a gift to you. They are given over to God to perform the Communion Tent service.

You and your sons shall be entrusted with your priesthood, so that your service shall include everything that pertains to the altar and to anything inside the cloth partition. This is the gift of service that I have given you as your priesthood. Any unauthorized person who participates shall die.

משֶה אֶת־כְּל־הַמַּמֹת מִלּפְנִי יְהוֹה אֶל־כְּל־בְּנֵי יִשְׂרְאֵל מִשֶּׁהוּ:

י וֹיֹאמֶר יְהוָּה אֶל־משָׁה הָשַּׁב אֶת־מַמַּה אַהָרן לִפְּנִי הָעֵדׁוּת לְבְנִי דְמָרִי וֹתְכַל תְּלְוֹנֹתָם מֵעְלֵי וְלָאׁ לְמִשְׁמֶּרֶת לְאִוֹת לִבְנֵי־מֶּרִי וֹתְכַל תְּלְוֹנֹתָם מֵעְלֵי וְלָאׁ

26 יָמֶתוּ: וַיַּעַשׁ משֶה בָּאֲשֶּׁר צָוְהַ יְהוְהָ אֹתוֹ בֵּן עָשֶה: פ

יי ניאמרוֹ בּני יִשְרָאֵל אֶל־משֶה לֵאמֻר הַן נָנַעָנו אָבָדְנוּ בְּלְנוּ

אָבֶרְנוּ: כָּל הַקָּרֵבוּהַקְּרָב אֶל־מִשְׁכַּן יְהוְהָ יָמִוּת הַאָּם הַ תַּמְנוּ לֹנְוְעֵ:

ַנֵּאמֶר יְהוָהֹ אֶל־אַהֶּרן אַתָּה וּבְנֵיך וּבִית־אָבִידּ אִתְּדְתּשְׁאִוּ אֶת־אַנֹן הַמּכְּןדָ שׁ וְאָתָּהֹוְבְנִיךְ אַתָּדְוּתִשְׁאָוּ אֶת־אַנֹן בְּהָנִּתְבֶּםְ:

וְנַם אֶת־אַהֶּוּךְ מַמֵּה לֵוֹי שַׁבֶּט אָבִּיךְ הַקְּרָב אִהָּךְ וְיִלְּוִּי עֶלֶיךְ וִישֶׁרְתִּוּךְ וְאַהָּה וּבְנֵיךְ אִהָּךְ לִפְּנֵי אָהֶל הֵאַבְרת: ושמרוֹמשמרתּדִּוּמשמרתּבל־הַאָּהֵלאַדְּאַל־בַּלֵּיהַקּּרִשׁ

וְאֶל־הַמִּוְבֵהַ לָא יִקְרָבוּ וְלְאֹדְיָמֶתוּ נִם־הַםנַם־אַתֶּם: וְנִלְנִוּ עליד ושמרוּ אָת־מִשׁמֹרַת אָהֵל מוֹעֶד לְכֹל עברת הַאָּהֵל

ווֹךְ לְאֹדִיקְרָב אֲלֵיכֶם: ושְׁמִרְהָם אֵת מִשְׁמְרֶת הַקֹּדֶשׁ ואתמשמרתהמובחולא־יהיהעוד קצףעל־בּנִיישראל:

• וַאֲנִי הָנָה לְכַּהְתִי אֶת־אֲהֵיכֶם הַלְוֹיִם מְתִּוֹךְ בְּנֵי יִשְׂרָאֵל

לְבֶּם מַתְּנָהְ נְתֻנִים לִיהְוֹה לַעֲבֹר אֶת־עֲבֹדָת אָהֶל מוֹעֵר: וִאַהֵהוּבְנֵיך אָתִּדְ תִּשִׁמְרוּאֶת־בְּהָנַתְבֶּם לְכָל־דְבַרְהַמִּוּבְּחַ

וּלְמִבֵּית לַפְּרָכֶתוַעֲבַדְתָּחֲעבַדְתָּחַעֲבֹדָת מֵחָנָה אָהֵן אֶת־בְּדְהָנָתְכֶּם וּלְמִבֵּית לַפְּרָכֶתוַעֲבַדְתָּחַעֲבֹדָת מֵחָנָה אָהֵן אֶת־בְּדְהַנְתְכֶם

הַנָּר הַקָּהָב יוּמָת:

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^{17:85} Ark. (Midrath Hatradal) According to some, however, it was actually placed inside the ark (Ralling).

^{15:1} expiate (Targum). Or, "beat the sin" (largum Yonathan; Rashi).

^{18:7} cloth partition. See Levincus #1 23

[93. The Priestly Share]

God announced to Aaron: I have given you responsibility for My levated gifts. I am thus giving you all the sacred gifts of the Israelites as art of your anointment. These shall be an eternal portion for your descenants.

"Among the fire [offerings] that are holy of holies," the following shall e yours: All [the Israelites'] sacrifices," all their grain offerings," all their mollerings," all their guilt offerings," [and] everything that they return to te. These shall be holy of holies to you and your descendants. In Every tale [priest] may eat [these offerings], but you must eat them in a most oly area," since they must remain holy to you.

11 This is what shall be bestowed as an elevated gift to you:

All the Israelites' wave offerings° are given to you, along with your sons and daughters, as an everlasting portion. Everyone in your household who ritually clean may eat them.

12 The dedicated portion of oil, wine and grain that must initially be resented to God is now given to you.

13 The first fruit of all that |grows| in your land, which is presented to od, shall be yours. Everyone in your household who is ritually clean may at it.

15 Everything that the Israelites declare taboo° shall be yours.

15 The first fruits of the womb, that must be presented to God, among tan and beast, shall be yours. However, you must redeem first-born umans, as well as the first-born of unclean animals.⁹ 16 The redemption of a first-born human male) from one month old, shall be made with [the sual] endowment of 5 shekels by the sanctuary standard, where [the nekel] is 20 gerahs.

17 You must not, however, redeem the first-born of an ox, sheep or goat, nee [such first-born] are sacred. You must therefore dash their blood on it altar, and burn their choice parts° as an appearing fragrance to God.

3 anointment. See Leviticus 7:35

action of the second of the se

grain offerings. See Levincus 1:3,10, 6:10.

sin offerings. Leviticus 6:18. guilt offerings. Leviticus 7:1

1:10 most holy area. Within the enclosure; see Leviticus 6:19.

5:11 wave offerings. See Levilius 7:30, 14:12, 14:24, 25:17, 23:20, Numbers 6:20 (Rashi).

־אהרו ואני הנה נתתי לד את־משמרת שי בני־ישראל לד נתתים למשחה ד לחק־עולם: זה יהיה לד מקדש הקדש 12 יביאו ליהוה יאכלנו: כל־הרם בישראל לד יהיה: ופדויו את־דמם תורק

⁹ holy of holies. See Leviticus 2 3, 2 10, 6 10, 6 18, 6 22, 7 1, 7 6, 14 13, 24 9, sacrifices. Such as communal peace offerings (Rashi).

^{4.13} dedicated portion. Chelet in Hebrew, which usually denotes "lat," or the portion dedicated to the alian user Levinicus 3 91. Here it refers to the portion dedicated to the priest.

Initially be presented... This is the teruman offering that must be given to the priest (Rashi).
 18:14 taboo. See Leviticus 27:21.

^{18:15} unclean animals. Actually, only the donkey, as in Exodus 13:13 (Bekhorath 8b).

^{18:16} endowment. See Leviticus 17:6.

⁻ so gerahs. See Exodus 30:13, Leviticus 27:25. 18:17 choice parts. See Leviticus 3:9.

elevated gift to Aaron the priest. 29 Thus, from all that is given to you, you must separate God's elevated gift, [taking] a sanctified portion as its dedicated [tithe* for the priest].

³⁰ Say to [the Levites]: After you have separated out the dedicated [tithe lor the priest, the rest] shall be for [all] the Levites exactly like [ordinary]* produce from the threshing floor and wine vat. You and your household can eat it anywhere [you desire], since it is your wage for your service in the Communion Tent. ³² Therefore, after you have separated out the dedicated tithe!, you will not bear any sin because of it. You will thus not profane the sacted offerings of the Israelites, and you will not die.

Chukath

196. The Red Cow]

God spoke" to Moses and Aaron, telling them that 2 the following is declared to be the Torah's decree as commanded by God:

Speak to the Israelites and have them bring you a completely red* cow,* which has no blemish,* and which has never had a yoke on it. 5 Give it to Fleazar the priest,* and he shall have it brought outside the camp. It shall then be slaughtered* in his presence.*

* Eleazar the priest shall take the blood with his finger* and sprinkle it* toward the Communion Tent seven times. 5 The cow shall then be burned* in [Eleazar's] presence. Its skin, flesh, blood and entrails must be burned. The priest shall take a piece of cedar wood,* some hyssop,* and some crimson [wool],* and throw it into the burning cow.*

18:19 dedicated tithe ict Ibn Ezra). See 18:11.

18:30 ordinary, Icl. Ralbage.

1911 God spoke ... According to tradition, this was said on a Nissan of the second year of the Exodus, the idea when the labernacle was exected a Gallon boa, b). It is mentioned now because it was used to purify the people after Minam's death (below, 2011, Josephus, Anliquities 414.6).

19:8 completely red. If it has two or more hairs that are not red, it is invalid (Parak # 5).

- com. At least three years old (Parah 1 1, Yad, Parah Adumah 1 1).

- blemish, See Levilius 22 18-22

sung the priest. This indicates that it could be made by a common priest (fame 4xb., Fad. Parah salumah 1.11). Ranibani. According to some, however, it had to be prepared by the legan, the assistant to the High Priest (Rash), cl. 5i/hi.

then be slaughtered. By anyone, even a non-priest (foma 43b; Rashi; fad, Priuley Muhdashin 1:e).
 Others, however, maintain that it must be slaughtered by a priest (Targum Yonathan; Midrash Hafrash Adereth Hashu.

in his presence. This indicates that the supervising priest must be present and attentive (Young 422).

4.4 with his finger. Directly from the cow's neck, and therefore, the blood could not be collected in a served styre. Fad Parah Adamah 4.41, but some may dispute this (Raavad on Fad, ibid. 3.8). The priori would therefore collect the blood in his left hand and sprinkle it with his right forefinger (Fad, 1844. 3.2. Styre).

וְנַחַחֶם מִמְּנוֹ אֶת־חְרוֹמַת יְדֹּוָה לְאַהַרֻן הַכּהַן: מכּלֹ
מַחְנַהֵיכָם מִלְּנֹוֹ אֶת כָּל־חְרוֹמַת יְדֹוָה מִכְּל־חָלְבֹּוֹ אָת־
מַחְנַהִיכָם תָּרִימוּ אֵת כָּל־חְרוֹמַת יְדֹוָה מִכְּל־חָלְבֹּוֹ אָת־
ממנוּ וְנַהְשׁבֹּ לִלְוֹיִם כּּתְבוֹאָת נָרַן יְכִתְבוֹאָת וַכָּב:
 ממנוּ וְנַהְשׁבֹּ לִלְוֹיִם כּּתְבוֹאָת נָרַן יְכִתְבוֹאָת וַכָּב:
 יַמְכלְתָּם אֹתוֹ בְּכָל־מְלְוֹם אָתֶם וֹבִיתְכֵם בִּידְשָׁכְר דוֹאֹ
 הַטְא בְּדֵרִימְכֵם אֶת־דָּוֹלְבָּוֹ מְמֵטוֹ וְאָת־כְּדְשִׁ בְּנֵדִישְׁרָאָלֹ

 הַטְא בְּדֵרִימְכֵם אֶת־דָוּלְבָּוֹ מְמֵטוֹ וְאָת־כְּדְשִׁ בְּנֵדִישְׁרָאָלֹ
 לָא תְחַלְלִוֹ וְלָא תָמִוֹתוֹ:

לַ נַיְרַבֵּר יְהוָה אֶלִימִשֶׁה וְאֶלִיאָהֶהְן לֵאמְר: וְאָת הְבָּרְת הַתּוֹרָה אֲשֶׁר־צוָה יְהוָה לֵאמֶר הַבָּר ו אֶלִּבְּנִי יִשְׁרָאֵל יְהַלְּחוֹ אֶלֶיךְ פָּרָה אֲדָמָה הְמִימָה אֲשֶׁר אֵלְבָּוֹ מִיּם אַלְעָוֶר הַכֹּהָן מִדְמָה כְּאָצְבָּעֵוֹ וְשָׁהָם אֹתָה לְפָּנֵיו: וְלָכַח אַלְעָוֶר הַכֹּהָן מִדְמָה בְּאָצְבָעוֹ וְהוֹה אֶלֹנֹכֵח פָּנֵי אְהָלֹר מוער מִדְמָה שָׁבע פְּנָמִם: וְשְׁרָךְ אֶת־דַבָּבָּר לְעֵינֵוּ מוער מִדְמָה שָׁבע פְּנָמִם: וְשְׁרָךְ אֶת־דַבָּבָּר לְעֵינֵוּ אָתִדְעָרָה וְאֶת־בְּטְרָה וְאֶתִידְמָה עֵּלְבַּרְ אֶת־דַּבָּרְה וְשָׁרָף: וְלָבָּחְ הַבּּהֵן עִץ אֶרוֹ וְאֵוִיב וּשְׁנִי תוּלְצֵת וְהִשְּלִיךְ אֶלִהְוֹךְ אֶלִּהְוֹךְ הַבְּהֵן עִץ אֶרוֹ וְאֵוִיב וּשְׁנִי תוּלְצֵת וְהִשְּלֵיךְ אֶלִרְף.

19:5 burned. By a priest (Yad, Parak Adumah 1:11).

burning cow. When the heat of the fire caused the belly of the cow to burst, the above articles would be thrown into the body cavity (Targum Ymathum; Perah 3:10; Syln; Yad, Perah Adumah 5:41.

⁻ sprinkle is. From where he is outside the camp (Yad, Parah Adumah 5:2).

¹⁹³⁶ cedar wood. See Leviticus 14:4. This had to be taken from the trunk of the tree (Syn Zuta; Adereth Eliahu).

Some say that it had to be at least one handbreadth long (Midrath HaCadol).

hyssop. See Exodus 19:88. It also had to be at least one handbreadth long (Niddoh aba. had, Parah Adumah 3:8). Some sources appear to indicate that three branches were required (high: Toledoth Adam ad loc.; Malbim).

crimson wool. See Exodus #5:4. Leviticus #4:4. The piece of wool had to weigh at least 5 shekels #4
 oc.1. It was used to tie the hyssop and cedar together (Yama 4##, Yad, Parak Adumnit 5:4).

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חמשה חומשי תורה והפטרות

עס

תרגום חדש לשפה האנגלית מיוסד על מקורות מסורתיים ומלווה הקדמה, הערות, מפות, תמונות לוחות, ביבלוגרפיה ומפתח

> מאת הרב אריה קפלן זייל



MAZNAIM PUBLISHING CORPORATION NEW YORK / JERUSALEM כית הוצאת ספרים מאזנים ירושלים - ניוייארק תשמ"ה father and mother, your brothers, and all your father's household. 19 If anyone goes out of the doors of your house into the street, his blood will be on his own head, and we will be innocent; but if a hand is raised against anyone who is with you in the house, his blood will be on our head. 20 But if you tell of our mission, then we will be released from the oath, which you made us swear."

21 She said: "Let it be according to your words." She sent them a way, and they departed; and she fastened the scarlet cord in the window. 22 They departed, and came to the mountains, and stayed there three days until the pursuers returned. The pursuers searched for them all along the way, but did not find them. 23 Then the two men descended from the mountains, and passed over, and came to Joshua the son of Nun; and told him all that had happened to them.

24They said to Joshua: "Truly God has delivered the whole land into our hands; and moreover all the inhabitants of the land are scared to death of us."

Haftorah of Korach (Samuel 1 11:14-12:22)

- 14 Then Samuel said to the people: "Come, let us go to Gilgal, and confirm the kingship there."
- 15 So all the people went to Gilgal; and there they made Saul king before in Gilgal. There they sacrificed peace offerings before God; and there Saul and all the men of Israel greatly rejoiced.
- ¹ Samuel said to all Israel; "Behold, I have listened to your voice in everything you said to me, and have made a king over you. ² And now, behold, the king walks before you and I am old and grayheaded; and behold, my sons are with you; and I have walked before you from my youth until this day.

וְאָת־אַחַוּךְ וְאֵתֹ כָּלְ־בֵּית אָבֶּיךְ הַאַסְפִּי אַלֻּיךְ הַבֵּיְתָה:

יוֹ וְהָיָה כָּל אֲשֶׁר־יֵצֵא מִדַּלְתֵׁי בִיתֵךְ הַחְוּצָה דְּמִי בְרֹאשׁׁוּ

יוֹ וְאָנַחְטׁ נְקִיֶם וְּכֹל אֲשֶׁר יִהְיָה אִתְּדְּ בַּבַּיִת דָּמִוֹ בְרֹאשׁׁוּ

יוֹ מִשְּׁבְעָתֵךְ אֲשֶׁר הִשְׁבִּעְתֵּט: וַהֹּאמֶר כְּדִבְרֵט זָה וְהִינְטׁ נְקִים בּי מִשְׁבְעָתֵן הַשְּׁנִי בְּתִּלְיוֹ: וַהַּאָבוּ בְּיִבְּרָוֹ וַהַּאָרֵי בְּתַלְּוֹן: וַיִּלְטוֹ נִיְּתְבִּים בְּבְלְּהַהְּנֶתְ הַשְּׁנִי בְּהַלְּוֹן: וַיִּלְטוֹ יִיְבְּקִים בְּבְלְּהַהְּנֶרְ וְלְאׁ מְצֵאוּ: וַיִּשְׁבוּ שְׁנִי נִיְבְּקִים בְּבְלְּהַהְּנֶרְ וְלְאׁ מְצֵאוּ: וַיִּשְׁבוּ שְׁנִי בִּיְבְּיִם בְּבְלְּהַהְנֶרְ וְלְאׁ מְצֵאוּ: וַיִּשְׁבוּ שְׁנִי וְבִּלְשִׁי הָרְדְפִים בְּבְלְּהַהְנֶרְ וְלְאׁ מְצֵאוּ: וַיִּשְׁבוּ שְׁנִי בְּרְנִוֹן הַבְּלְשִׁי הָרְדְבְּיִם בְּבְלְּהַהְנֶרְ וְלְאׁ מְצֵאוּ: וַיְשְׁבוּ שְׁנִי בְּרְנִוֹן בְּרְוֹשְׁבִי בְּרְבִּים בְּבְלִּהְנִין וְלָא מְצֵאוּ: וַיִּשְׁבוּ שְׁנִי בְּרְנִוֹן בְּרְנִוֹן מָהָרָוֹ מִבְּרוֹ מֵבְלְיוֹן וְהַנְה בְּרְנִוֹן מְהָרָוֹ מִבְּלְנוֹן יְהְנָּה בְּרָבוֹן אָבְרֹוֹ מִבְּלְנוֹן וְהַנְה בְּרָבוֹן אָבְרוֹן וְבְבִּים בְּרְרִהְנְּיִבְיוֹ וְהִבְּלְיוֹן וְהַבְּיִם בְּבְלִיהְוֹן וְבִּבְּיִם בְּבְּלְיוֹן וְהָבְיְ וְבִּיִּבְּיִוֹ מְבִּלְיוֹן וְהְוֹר בְּרָבוֹן אָבְּרְוֹן וְבִבּיוֹן וְהָבּיְרְוֹן וְהָבְיוֹן הְבִּיְנִין וְהְוֹבְ בְּיִבְּיִי אִרְיִם אָבְיוֹן וְהָוֹת מְבִּירְנִין וְהָּבְּיִבְּיִי אִרְים מִבּּנִינוּי: בִּיְבְּעִים בְּרְבִּיוֹן בְּבְּבְּיִוּ מְבִּיוֹן בְּבְּבְיוֹן בְּבְּבְּיוֹן בְּרָוֹן מִּבְּיִוּ מְבְּיִים בְּבְּבְיוֹים בְּיִבְּיִים בְּיִבְיוֹים בְּיִבְּיוֹ בְּבְּבְיוֹן מְבִּיבְנִים בְּיִבְּיוֹן וְהָּבְיוֹם בְּיִבְים בְּבְּבְּיוֹים בְּיבְיוֹם בְּיבְּיִים בְּיבְּיוֹם בְּיוֹבְים בְּבְּיוֹם בְּבְּיוֹבְיוּים וְבְּבְיוֹבְיוּבְישׁיוּ בְּיבְּיוֹם בְּבְּבְיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹבְיוֹי בְּיבְּיוֹי בְּיוֹים בְּיוֹבְים בְּיוֹבְיוּים בְּיוֹים בְּיוֹם בְּבְּיוּים בְּיוֹבְיוּיוּים בְּיוֹים בְּיוֹם בְּיוֹים בְּיוֹבְיוּיוּי בְּיוֹים בְּיוֹבְּיוּתְיוֹים בְּיוֹם בְּבְּיוֹם בְּיוֹבְיוּיתְיוֹים בְּיוֹם בְּיוֹבְיוּיתְיוֹים בְּבְּיוֹם בְּבְיוֹתְיוֹם בְ

הַפְטוֹרָה קֹרַח

שמואל א סימן י"א

וְיָאמֶר שְׁמוּאֵל אֶל־ הַנְּיָם לְכָּוּ וְנִלְכָּה דַגּלְּנֶל וּנְחַדְשׁ שֶׁם דַמְּלוּכָה: תַּלְכֹּוּ כָּל־ הַנְיָם הַגָּלְנָּל תַמִּלְכוּ שָׁם אֶת־שָׁאוּל לְפְנֵי יְהוָה בַּגּלְנָּל וַיִּוְבְחִי־שָׁם זְבָתִים שִׁלְמִים לְפָנֵי יְהוְה תַּשְׁמֵּח שָׁם שָׁאָוּל וְכָל־אַנְשֵׁי יִשְׂרָאֵל עַד־מִאָּר:

ַנְיָאמֶר שָׁמוּמֵל אֶל־כָּל־יִשְׂרָאֵל הָגֵה שָׁמַעְתִּי בְקְלְכֶּם לְכָל אַשֶּׁר־אָמִרְהָם לֵי וָאָמֶלִיךְ עֲלֵיכֶם מֶלֶךְ: וְעַתָּה הָנָּה הַמַּלֶךְ וּ מִתְהַלֵּךְ לִפְּנִיכָּם וַאֲנִי וָקַנְתִּי וְשַׁבְתִּי וּבְנֵי הָנָם אִתְּכֵם וַאֵנִי הִתְהַלִּכְתִּי לִפְנִיכָּם מִנְעָרֵי עַר־הַיִּוֹם הַוֶּה:

- 3 Here I am; witness against me in the presence of God and His anointed. Whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Or whom have I oppressed? Or from whose hand have I taken a bribe with which to blind my eyes? I will restore it to you."
- 4 They said: "You did not defraud us, or oppress us, and you received no present from anyone."
- 5 He said to them: "God is witness against you, and His anointed is witness this day, that you have not found anything in my hand." And they said: "He is witness."
- 6 Samuel said to the people: "It is God who appointed Moses and Aaron, and who brought your fathers out of the land of Egypt.
- "Now therefore stand still, so that I may plead with you before God concerning all God's righteous acts which He did for you and your fathers.
- * "When Jacob came into Egypt, and your fathers cried to God, then God sent Moses and Aaron, who brought your fathers out of Egypt, and made them dwell in this place. 9 But they forgot God their Lord, and He gave them into the hand of Sisera, captain of the army of Chatzor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.
- 10 They cried to God, and said: 'We have sinned, because we have forsaken God, and have served the Baalim and the Ashtaroth, but now deliver us from the hand of our enemies, and we will serve You
- 11 God sent Jerubbaal, Bedan, Yiphtach, and Samuel, and delivered you from the hand of your enemies all around, and you dwelt in safety.
- 12 When you saw that Nachash the Ammonite king came against you, you said to me: 'No, but a king must reign over us'; when God your Lord was your king. 13Now therefore, behold the king whom you have chosen, whom you asked for; and see, God has set a king over you.
 - 14 "If you fear God, serve Him, heed His voice, and do not rebel against

God's commandment; and if both you and the king who reigns over you follow God your Lord...¹⁵ But if you do not obey God's voice, but rebel against God's commandment, then God's hand will be against your fathers.

- "Now therefore stand still and see this great thing, which God will do before your eyes. ¹⁷Is it not the wheat harvest today? I will call to God, that He may send thunder and rain; and you will know and see that your wickedenss is great, which you have done before God in asking for a king."
- 18 So Samuel called to God; and God sent thunder and rain that day and all the people were in awe of God and Samuel.
- And all the people said to Samuel: "Pray for your servants to God your Lord that we not die; for now we have added to all our sins by asking for a king."
- And Samuel said to the people: "Do not fear; you have indeed done all this evil; yet do not turn aside from following God, but serve God with all your hearts; ²¹Do not turn aside, for then you would go after vain things which can neither profit nor deliver, for they are vain. ²²God will not forsake His people, for that would dishonor His great name, because it has pleased God to make you His special nation."

Haftorah of Chukath

(Judges 11:1-33)

Now Yiphthach the Gileadite was a mighty warrior, but he was the son of a harlot; and Gilead was Yiphthach's father. ² Gilead's wife bore him sons; and when his wife's sons grew up, they drove out Yiphthach, saying to him: "You shall not inherit in our father's house; for you are the son of

והיתם נם־אתם ונם־המלך יהוה אַלְהֵיכֶם: וַאָם־לָא תשמעוֹ בּקוֹל דעתכם רבה אשר עשיתם בעיני ויכרא שמואל אלידוה ויתן ההוא ויירא כל העם מאד את יהוה ואת יו וַיֹאמרוּ כָל־הָעָם אֶל־שׁמוֹאֵל הַתְפַּלֵל בְּעַד דוה אלהוד ואלינמות כדיספט עליכליהמאתינו 20 לשאל לנו מלך: ויאמר שמואל אליהנים אליתיראו אַהֶם עֲשִׁיתֶם אָת כָּל־הָרָעָה הַוֹּאַת אַדְּ אַל־הָסוֹרוֹ מַאַחֲרֵי 21 ידוָה וַעֲבַדְתֶם אֶת־יִדוָה בָּכָל־לְבַבְבַבֵם: וְלְא תְּסְוּרוּ התהו אשר לא־יועילו ולא יצילו כי־תהו המד לא־ישש יהוה את-עמו בעבור יהוה לעשות אתכם לו לעם:

הַפְּטוֹרָה חַקַת

שופטים סימן י"א

י וְיִפְתֵּח הַגּלְעָהׁ הָיָהֹ גִּבָּוֹר הַׁיִל וְהָוּא בֶּן־אִשְׁה זוּיֶגָה תַּוֹלֶדְ יֹ גִּלְעֶדְ אֶת־יִפְתֵּח: וַהַּלֶד אֵשֶׁת־גּלְעֶדְ לְוֹ כָּעִם וַיִּנְדְּלוּ בֵּנִי־הַאִשְּׁה וַיְגָרֲשׁוּ אֶת־יִפְּתָּחוַיַּאִמְרוּ לוֹ לְא־תִּנְחַל בְּבֵית־

THE PENTATEUCH AND HAFTORAHS

ספר חמשה חומשי תורה

Hebrew Text, English Translation

עם ההפטרות

נדפס על שי המסורה ומתורגם אנגלית

with Commentary ARCHIVES

עם פירוש קצר מלאכת סיעת הוגי תורת ובראשם

THE CHIEF RABBI
(Dr. J. H. HERTZ)

יוסף צבי הערץ רב הכולל דמלכות ברימאניא ומריעתית

NUMBERS

במדבר

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AMERICAN JEWISH V. KORACII A R C H I V E S(CHAPTERS XVI-XVIII)

THE GREAT MUTINY

Whenever the discouragements and hardships of the wandering proved more than usually grim, it was almost inevitable that discontent should find open expression; and also that some of the tribal chiefs should oppose the authority of the God-chosen leader. In the last Sedrah we had seen the people threatening to appoint a chieftain who was to take them back to Egypt. Though but an idle threat, it was ominous of further serious revolt. When the rebellion broke out, it was widespread though not homogeneous. There were two simultaneous lines of revolt. On the one hand, there were those who were discontented with the leadership of Moses. These were led by Dathan and Abiram, of the tribe of Reuben, the tribe that once possessed but had now lost the "birthright" in Israel, and was, it seems, chaling for the recovery of that primacy. On the other hand, there were Korah-himself a Levite-and his followers, who were aggrieved with Aaron, to whose family all priestly privileges were now confined. These two groups of malcontents, though united in common effort to depose Moses from his position as the head of the nation's civil life and Aaron as the head of its religious life, worked separately, and they were in the end cut off by entirely different acts of God (v. 32 and 35). Their punishment was signal, since the vindication of Moses and Aaron had to be complete. Otherwise, anarchy would soon have destroyed national unity; and, in its trail, there would have followed the total frustration of whatever Divine Mission was in store for Israel on the arena of history.

The general drift of the story of Korah and his companions is thus quite clear, though we cannot follow all the details. Bible Critics have their own explanation of this chapter of

KORAH

The great Mutiny sank deep into the memory of aftergenerations in Israel. To the Rabbis, this whole movement, of which Korah was the principal spokesman, became typical of all controversies that had their origin in personal motives "not in the Name of Heaven" and that could not therefore lead to any beneficent results (Ethies of the Fathers, v. 20). In Rabbinic legend, Korah is actuated by the malice of foiled ambition, and that ambition is represented as fanned into a flame of hatred by his wife. He was consumed by jealousy of his kinsman Moses, "He has passed me by in the appointment of all the high offices"

he is made to exclaim; "therefore, I will stir up rebellion against him, and overthrow the institutions founded by him." This the Rabbis illustrate in picturesque detail, possibly with an oblique reference to schismatic contemporaries. Korah they state began by attempting to make Moses appear ridiculous in the eyes of the people. In connection with the law of fringes that had just been promulgated by Moses (xy, 37-41), Korah had garments made entirely of blue wool for his two hundred and fifty men; and, thus arrayed, he and his company appeared before Moses and asked him whether these garments required fringes. Moses answered, "Yes," Korah replied: "The blue wool of which the entire garment is made, does not make it ritually correct; yet, according to your direction, four threads would!" Again he asked: Does a house filled with books of the Torah

V. KORACH

CHAPTER XVI

16 I. Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: 2. and they rose

narrates that, while he was travelling in the desert, an Arab showed him the place where Korah and his companions had been engulfed. There was at the spot a crack in the ground, and on putting his car to the crack he heard voices cry, "Moses and his Torah are true, and we are liars."

XVI, 1-15. REBELLION OF KORAH, DATHAN, ABIRAM AND ON

1. now Korah . . . took men. In the Heb. Text, took is not followed by an object. Most versions follow Ibn Ezra and supply the word "men."

sons of Izhar, the son of Kohath. Korah was thus cousin

to Moses and Aaron.

with Dathan and Abiram. They were leading men in the tribe of Reuben, who could not forget that theirs was the eldest tribe and from it—they held—should the rulers of Israel be recruited. The men of Levi and Reuben came to join hands—the Rabbis say—because they always marehed next each other (11, 16, 17; x, 18, 21), illustrating the old proverb, "Woe to the wicked, woe to his neighbour."

On, the son of Peleth. He is not mentioned again either in this chapter or elsewhere. Legend represents him as saved from destruction by his wife. "When On told his wife that he had joined Korah's rebellion, she said to him,

What benefit shalt thou reap from it? Either Moses remains master and thou art his follower, or Korah becomes master and thou art his follower.' It was Korah's wife who through her inciting words plunged her husband into destruction, and it was to his wife that On owed his salvation; as it is written in the Book of Proverbs, every reise remain buildeth her house; but the foolish plucketh it down with her own hands" (Midrash).

CAP. XVI. TO

או א ניקח לנח פּרִיצְתָר פּרְקְתָת פּרְלֵינְ וְדָתָּן וַאֲבִירָם בְּנְיְ אַליאָב וְאָוֹן בּרְפָּלֶת בָּנִי רְאוּבֵן: וַיָּלְמוּ לִפְּנִי משָׁרה אַליאָב וְאָוֹן בּרְפָּלֶת בָּנִי רְאוּבֵן: וַיִּלְמוּ לִפְּנִי משָּׁרה יַּ

require a mezuzah? Moses answered, "Yes." Then Korah said: "The presence of the whole Torah does not fulfil the command, yet thou sayest that the few verses thereof contained in the mezuzah do make the house fit for human habitation!" He could not share the spiritual outlook of Moses which holds that knowledge, no matter how abounding, must ever be accompanied by reverent submission of mind and heart to the will of God (און מכלכות שבלה שבלה שו as proclaimed in the mezuzah.

Then Korah undertook to show that the laws instituted by Moses were hard beyond endurance. He told the following parable: "A poor widow had a field. When she came to plough it, Moses forbade her to plough it with an ox and an ass together; when she began to sow, Moses forbade her to sow it with mingled seeds. At the time of the harvest, Moses ordered her to leave unreaped the corners of the field and not to gather up the gleanings, but to leave them for the poor. He furthermore demanded the heave-offering for the priests, and the tithe for the Levites. The woman sold the field and purchased ewes, in the hope that she might live undisturbed. However, when the firstling of the sheep was born. Aaron appeared and demanded it as his due. At shearing-time Aaron reappeared and demanded 'the first of the fleece of the sheep,' which, according to Moses' Law, was his. He reappeared again and again with new demands, till the long-suffering woman slaughtered the sheep, and in her anger consecrated it to the Sanctuary. Thereupon it all fell to Aaron." "Such men," Korah concluded, " are Moses and Aaron!"

In brief, Korah was a demagogue, and recoiled from no weapon that would discredit Moses. Perhaps the best judgment on the man and the Cause he sought to destroy is contained in the following curious rabbinic legend. Rabbah bar Bar Chanah—the Munchausen of the Talmud—

up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown: 3. and they assembled themselves together against Moses and against Aaron, and said unto them. Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD? 4. And when Moses heard it, he fell upon his face: 5. and he spake unto Korah and unto all his company, saying. In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him. 6. This do: take you censers, Korah, and all his company; 7. and put fire therein, and put incense upon them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. 8. And Moses said unto Korah, Hear now, ye sons of Levi: 9. seemeth it but a small thing unto you, that the God of Israel hath

and God would show whether or not He approved of such assumption.

7. ye take too much upon you. Indignantly he retorts upon the rebels in their own words.

8 11. Moses upbraids Korah and the Levites for their discontent with the position already assigned to them.

8. unto Korah. While Moses deals with Korah and his group, Dathan and Abiram stand in the background with their grievance; v. 12.

ואַגָשִׁים מִבְּנִידִשְׁרָאֵל הַמִּשִׁים וּמָאתֵים נְשִׁיאֵי עֵדְדֹה פּ קראִי מוֹעֵד אַנְשִׁרשׁם: וַיִּבְּדְהֹוֹ עַל־מִשָּה וְעַל־אַבְּהֹן וֹיִאמְרוֹ אַלָהַם רַבּדּלָכָם כֵּי כָלדֹבְעָדָה בְּלָם קְרשׁים וֹיִאמְר בְּלָם יְדֹּוָה וּמִדְּיִע תִּרְגַשְׁאוֹ עַלּקְרָה נְאָל־בְּלִים קְרשׁים ה משָׁה וְיִפָּל עַל־בָּנֵיו: וַיְדַבֵּר אָל־כְּנָח וְאָל־בָּלִיעְדָתוֹ משָׁה עָיִפָּל עַל־בָּנֵיו: וַיְדָבֶּר אָל־כְּנָח וְאָל־בָּלְיִנְהוֹ אַלְיוֹ וְאָת אָשֶׁר יִבְּרַרְבָּוֹ יַקְרִיב אַלֵּיו: וֹחְעַ בָּהַן וֹ אֵשׁ וְשִׁימוּ אַלִיהָן וְמְטָרָת לִּבְּנֵי יְדֹנָה מְחָרִי וְדִּיָה הָאִישׁ אֲשֶׁר־יִבְחַר פּנִי לְנֵי: וַיְאַמֶר מִשֶּׁה אֶל־ פּירָה הָאִשׁ הַשְּׁשִׁרנַא בַּנִי לְנֵי: הַמְעֵם מִבָּם בִּירַבְּהַרִּיל אַלֹהֵי פּירָח שַׁמִערנַא בַּנִי לְנֵי: הַמְעֵם מִבָּם בִּרַבְּהַרִּיל אַלּהֵי

2. of the congregation. Hailing not from one tribe only, but from all Israel.

called to the assembly. Summoned for consultation as need arose.

men of renown. Distinguished and influential men.

3. all the congregation are holy. With the instinct of the true demagogue, Korah posed as the champion of the People against the alleged dictatorship of Moses and Aaron, the two brothers who usurped all power and authority in Israel. Translated into modern parlance, their cry was: "Your action is un-Jewish; Judaism is a spiritual democracy!"

4. he fell upon his face. Either an expression of despair at this sinful rebellion, or, of prayer for guidance; v. 22.

5. who are his . . . holy. God will reveal which tribe He has chosen to be nearest unto Him, and who in that chosen tribe is fitted to be High Priest.

6. take you censers. Moses here addresses Korah and those Levites who were envious of the higher privileges of the priesthood. He challenges them to test their claims to equality with Aaron by undergoing a species of ordeal. They are to assume, for once, the functions of priesthood,

XVI, 10

separated you from the congregation of Israel, to bring you near to himself; to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them; 10, and that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ve the priesthood also? II. Therefore thou and all thy company are gathered together against the LORD: and Aaron, what is he that ve murmur against him? 12. And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said. We will not come up: 13. is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?*ii 14. Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. 15. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not

in Niv. 45. Wickedly Dathan and Abiram now by insimuation shift the blame for that disaster on Moses! (Wiener).

put out the eyes. Are you trying to blind us to the true facts?

these men. A euphemism for "us."

15. aroth. Grieved and vexed.

respect not thou their offering. "Accept not the offering of incense which they are about to present unto Thee on the morrow" (Rashi).

ישְראֵל אָתֶכֶם מֵצְדֵת שְׁרְאֵל לְדַקְרִיב אָתְכֶם אֵלְיו לְעַבֹּד אָתִרְב אָתְכֶם אַלְיו לְעַבֹּד אָתִרְב אָתְרָב אָתְרָב לְשֵּרְתֵם:

י ניַקְרב אִתְּדְּ וְאָת־כָּל־אַתֵּדְ בְּגִילְיִ אָתֵּדְ וּבַּקְשְׁתָּם נַם־

וּ כְּרְבָּה: לְכֵּן אַתָּה וְכָל־צְּדְתְּדְ בִּגְּעָדִים עַל־יִדְתָּה וְאַבְּרָן

ניבְּירָם בְּגִי אַלִּיעוּ עָלִיוּ! נִישְׁלַח משָׁה לְקְרָא לְדָתְן

מּי בְּאָבִירָם בְּגִי אֵלִיעוּ נָם־הִשְׁתָּרֵר: אַף לְא אֵל־אָרִץ וְבָּת חָלְב בּיר בִּיר בְּשׁ לְדָמִתְּעוּ בַּמִּדְבָּר בִּיר תְשְׁתָּר עָלִינוּ נַם־הִשְׁתָּרֵר: אַף לְא אֶל־אָרִץ וְבָּת חָלְב בִּיר בְּיר וֹיִבְשׁ לְדָמִתְּעוּ בַּמִּדְבָּר בְּיר יִיִּ אַתְּלְי עַרְר עָלִינוּ נַם־הִשְׁתָּרֵר: אַף לְא אֶל־אָרִץ וְבָּר חָלְבִּ בְּיִבְּעִי נְבִילְתְּ שְׁרָה וְבָּר לְא נַעְלָה: נַיַּדֵר לְמִשְׁה מְאַר מִיּתְר לְא נַעְלָה: נַיַּדֵר לְמִשְׁה מְאַר אָרִי אָחָר אַחַלְים לֹא חָבִיר אָתְים הָבִּם הְנִבְּיך לְא נַעְלָה: נַיַּדֵר לְמִשְׁה מְאַר אַרִין וְבִּר לִא נַעְלָה: נַיַּדֵר לְמִשְׁה מְאַר אָרִי אָרִים הְנִבְּם הְנִבְּים הְנִבְים הְנִבְים הְנִבְים הְנִבְּים הְנִבְּים הְנִבְים הְנִבְים הְנִבְּים הְנִבְּים הְנִבְּים הְנִבְּים הְנִבְים הְנִבְּים הְנִבְּים הְנִבְּים הְנִבְים הְּיִבְים הְנִבְּים הְנִים הְנִבְּים הְנִבְּים לְּיִב הְיִבְּים הְנִבְּים הְיִבְּים הְיִבְים הְיִבְּים הְנִים הְנִבְּים הְנִבְּים הְעִבְּים הְיִבְּים הְּבִבּים הְבִּים הְעִבּים הְיבִּים הְּבִּים הְּבִּים הְיבִּים הְּיִבְים הְּבִים הְּנִים הְבִּים הְּבִּים הְּבִּים הְיבִים הְּבְּבְים בְּיִבְּים הְּבִּים הְּבְּיוּים הְיבִּים הְיבְּיבְּיהְיוּים הְּבְּבְים בְּיִבְּיוֹי לְבְּבְּיוֹי בְּבְּיבְים בְּיבְיוּהְיוּים בְּיִים בְּילְיתְּיוֹ בְּבְּיוֹים בְּיוּבְיוֹ בְּיוֹבְיי בְּעְלִים בְּיִבְים הְּבְּיוּתְיוּי בְּיוּבְיוֹי בְּבְיי הְיבְּיוּים בְּבִיי הְבְּיוּים בְּיוּים בְּיִי בְּבְּיוֹים בְּיבְיים הְּבְּיוּים בְּיבְּיבְיהְיוּים בְּבִּיים בְּיבְיים הְּבְּיוּים הְּבְ

וו .ד חלינו כי

11. that ye murmur against him. Aaron was not self-appointed. God Himself had called him to his office, and his duties and privileges were duly assigned to him. As a result of this appeal by Moses, some of the Levites—the children of Korah among them—seem to have been detached from the body of rebels. Furthermore, we learn from I Chronicles vi. 22, that in the line of Korah's descendants appeared leaders of sacred song. Several of the Psalms are attributed to the "Sons of Korah." See on xxvi. 11.

12-15. Dathan and Abiram contemptuously refuse Moses' summons to attend before him, accuse him of misleading the people, and charge him with playing the prince over the People on the strength of promises he cannot fulfil.

13. a land flowing with milk and honey. Insolently—and ironically—they apply to Egypt the very words by which Moses described the Promised Land.

14. not brought us. Probably a satiric reference to the disaster that overtook the Israelites when, despite the warning of Moses, they attempted to enter Cannan, recorded

אָל־לַרָח אַתָּה וְכָל־צָרֶתְּדֹּ הָיָו לְפָגִי יְהוָה אַתַּה וַהַם

והקרבתם לפני יהוה איש מחתתו חמשים ומאתים

19 אהל מועד ומשה ואהרן: ניקהל עליהם לרח את כל

אליפתח אהל מועד נירא כבודיהוה אליכל

נשאתי ולא הרעתי את־אחד מהם: ויאמר משה

מֶתר: וֹקְתוֹ וֹ אִישׁ מָהתתוֹ וֹנְתַתֵּם עַלִּיהַם קטרת

taken one ass from them, neither have I hurt one of them. 16. And Moses said unto Korah, Be thou and all thy congregation before the LORD, thou, and they, and Aaron, to-morrow: 17. and take ye every man his censer, and put incense upon them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer. 18. And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. 19. And Korah assembled all the congregation against them unto the door of the tent of meeting: and the glory of the LORD appeared unto all the congregation.*iii

20. And the LORD spake unto Moses and unto Aaron, saying, 21. Separate yourselves from among this congregation, that I may consume them in a moment. 22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? 23. And the LORD spake

not taken one ass. "They accuse me of tyranny. But I have never so far abused my power and position as to accept even the meanest gift from any one of them!" In I Sam. VIII, 11-17, we read what an autocrat of early times had it in his power to do.

16-19. KORAH AND HIS COMPANY ACCEPT MOSES' CHALLENGE

16. Moses said unto Korah. Moses repeats his charge to Korah (v. 6, 7) to be ready on the morrow and put his claim to the test.

19. assembled all the congregation. The rebellion was indeed a serious matter. Korah's demagogy, in addition to his rallying round him the ambitious leaders, had won over to his banner large sections in all the tribes.

20-24. Moses' Intercession

21. separate yourselves from among this congregation. As the whole congregation, favouring Korah, had rendered itself worthy of extermination.

22. God of the spirits of all flesh. He who made all hearts can be trusted to distinguish between the guilty heart and the simple souls misled by that guilty heart.

shall one man sin. Korah, the chief instigator who leads the masses astray; cf. Gen. XVIII, 25 ("That be far from Thee . . . to slay the righteous with the wicked that so the righteous should be as the wicked; that be far from Thee; shall not the Judge of all the earth do right?")

wroth with all the congregation. The dupes of that one man and his misguided confederates.

unto Moses, saying, 24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. 26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. 27. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side : and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. 28. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. 29. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. 30. But if the LORD make a new thing, and the ground

28. all these works. i.e. constituting myself the leader, and my brother the High Priest.

not . . . of mine own mind. But at the express Divine command.

29. these men. Dathan and Abiram and their followers. die the common death. A natural death.

visited after the visitation of all men. i.e. suffer no extraordinary or significant fate.

30. make a new thing. lit. "create a creation"; i.e. work a miracle which sweeps the rebels out of existence by one stroke; then will their guilt be apparent, and Moses' authority vindicated.

אַל־משֶׁה לֵאמְר: דַּבֶּר אָל־הֵצֵּדָה לֵאמְר הַצָּלוֹ מִפְּבִׁיבּ כֹה לְמשְׁבּן־קְרַח דָתְן וַאֲבִירָם: וַיֵּקָם משָׁה וַיֻּלֶּךְ אָל־הַצִּיבָם משָׁה וַיֻּלֶּךְ אָל־בּרֹת זְּתְן וַאֲבִירָם וַיִּלְכִּוֹ אֲחָרָיוֹ זְקְנִי יִשְׂרָאֵלֹ: וַיִדבּר אָל־הַ זְּעֲרֹה לֵאמֹר סִוֹרוֹ נְא מֵעֵל אֲהֵלִי הַאָּנְשִׁים הַרְשְׁעִים הַיְּעָשִׁר לְהָם פֶּּן־תִּסְפָּוֹ בְּכָל־אֲשֶׁר לְהָם פֶּּן־תִּסְפָּוֹ בְּכָל־ זְשֵׁרְ לְהָם פָּּן־תִּסְפָּוֹ בְּכָל־ זְשֵׁעִר לְהָם פֶּּן־תִּסְפָּוֹ בְּכָל־ זְשֵׁלְהַוֹ וַצְּבִירָם מְּסְבִּיב וְיִצְלוֹ מַעֲל מִשְׁכּן־קְרְח דְּתָן וַאֲבִירָם מִּסְבִיב וְדְּעָרֹם וְצִאָּוֹ נִצְבִים פֻּתַח אֲהֲלֵיהָם וּנְשִׁיהְם וְנְשְׁרָה בִּירְלְּתְ מְּלְבִירָם וְעְשָׁהַם וְאָלְהַנִּי בְּלְתְח זְתְלְּבִּי אָבִּילְהַם וּנְשִׁהְם וְאַלְּחְנִי מְשָׁה בְּאֹלְה כִּר־לְא מִלְבֵּי: אִם־בְּמְוֹת כָּלְרַתְּעְשִׁים וְאָלְהְי יְבְלְא מְלְבֵּי: אִם־בְּמְוֹת כְּלֹרְתְאָלָה בִּרְלְא מְלְבֵי: אִם־בְּמְוֹת לְּלָבְוֹ וְאָרְהָוֹ וְשְּלְחֵנִי: וְאִם־בְּרִיאָה וְבְּלְנָה אֹתְם וְשָׁבְּחָר וְבְלְתָה וֹשְׁרְבְּיוֹ וְאָרְהְיִה וְבְּלְנָה אֹתְם וְשְּבְּתְר לְהָם וְנְבְלְנֵה אֹתְם וְאָתִיבְּלֹר אֲשֶׁר לְהָם וְנְרָדְוֹ לְּלָבְית וְבִלְנָה אֹתִם וְבְּלְנָה אֹתְבֹּלְנְה אֹתְם וְבְּלְנָה אֹתְם לְּלָבְי וְבִּלְנִה אֹתְבֹּלְנִה אֹתְבֹּלְנָה אֹתְבֹּלְנִה אֹתְבֹל לְא וְתִּה לְּלָה וְבְלְנָה אֹתְם וְבְּלְנָה אֹתְבֹל וְבָּלְתְבְּי לְּלָּתְם וְבְּלְבָּה אֹתְם וֹבְּלְנָה אֹתְבֹלְנְה אֹתְבֹּלְנִה אֹתְבֹלְנִה אֹתְבּלְבְּים בְּבְּלְנִה אֹתְבּלְנָה אֹתְבֹּלְנִה אֹתְבּלְנִה אֹתְבּלְיבְּים בְּבְּלוֹים בְּבְּלְנִים בְּבְּלְנִים בְּעִבְּים בְּיִבְים בְּבְּיִבְם בְּבְּיִבְים בְּבְּלְיבְים בְּיִבְּבְים בְּבְּיִבְּלוֹים בְּשְׁבְים בְּבְּיבְּים בְּיִבְּיְבְּים בְּיִבְים בְּבְּילוֹים בְּילְבְיבְים בְּיּבְים בְּילוֹים בְּיבְבְים בְּיבְּים בְּבְּיבְּים בְּיּבְּים בְּיִים בְּיִבְּיְיוּ אִיבְּבְיוֹבְּבְּים בְּעְבְּיוֹ בְּבְּיְבְּעוֹים בְּילְבְיוּים בְּבְּיְים בְּיוֹבְיוּתְיוֹם בְּבְּבְּיוֹם בְּבְּיוּתְם בְּבְּבְּיוֹם בְּבְּבְּבְּיוּים בְּבְּיבְּבְיּבְיוֹים בְּבְּיוּבְם בְּבְּבְּיוֹים בְּבְּיוּיבְּיוּילוֹם בְּבְּבְיוֹים בְּבְּיוּים בְּבְּיוּים בְּבְּבְּיוּבְיו

24. the tabernacle. Better, the dwelling. It is not impossible, however, that the rebels had dared to put up a rival Tabernacle.

25-34. DESTRUCTION OF THE REBELS

Nothing could now have prevented the complete disintegration of the People save the destruction of the instigators of the sedition. That destruction, moreover, had to be in so striking a way that it would clearly reveal the Divine purpose.

25. the elders of Israel. Ibn Ezra suggests that these were the 70 elders who, according to x1, 16, 17, were to assist Moses in bearing the burden of the people. These remain loyal during the upheaval.

26. in all their sins. On account of the great multitude of their sins.

27. Dathan and Abiram . . . stood at the door. With a brazen mien, reviling and blaspheming God (Rashi).

open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit; then ye shall understand that these men have despised the LORD. 31. And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them: 32, and the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. 33. So they, and all that appertained to them, went down alive into the pit: and the earth closed upon them, and they perished from among the assembly. 34. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up. 35. And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

CHAPTER XVII

And the LORD spake unto Moses, saying,
 Speak unto Eleazar the son of Aaron the priest,
 that he take up the censers out of the burning,
 and scatter thou the fire yonder; for they are

In English Hibles, this is Chapter XVI, v. 36

for they are holy. Better, for they are become holy (AJ); the censers had previously been private property, but they had, through the fact that incense had been offered in them, acquired sacredness, and must nevermore be used for a secular purpose. דַהָּיִם שְׁאָלָה (יְדַשְהָּם כִּי נָאֲצִּי הָאֲנָשִׁים הָאֵלָה אֶרת־
ידוֹה: וַיְהִי בְּכַלּתוֹ לְדַבֵּר אָת בְּלִדְהְּבְּרִים הָאֵלָה וַתִּבְּלֵע
בּי הָאָרָקָה אֲשֶׁר תַּחְתִּיהֶם: וַתִּפְּתַח הָאָרֶץ אֶת־פִּיהָ וַתִּבְּלֵע
אֹתם וְאָת־בְּתִיהֶם וְאָת בְּלֹדְאָתְר לְהֶם חַיִּים שְׁאֵלְה וַתְּכַם
בּי בְּתִיקָם וְאָר לְלְלֵם כִּי אֲמְרוֹ (בְּלִדְשְׁרָאֵלְ אֲשֵׁר לְנִים הָאָרֶץ וַיִּאבְרָוֹ מִתְּוֹךְ הַבְּּוֹלֵי: וְכָלִדִישְׁרָאֵל אֲשֵׁר לְנִים הָאָרֶץ וַיְאבְרָוֹ מִתְּוֹךְ הַבְּּוֹלֵי בְּיִבְי בְּאַרְי הַאָּתִי הָם עִמוּ לְלְלָם כִּי אֲמְרוֹ פֶּרְתִּבְלְעֵנוּ הָאֵרֵץ: לְהַלְּתֵ בִּי אֲמְרוֹ בְּּרְתִּבְלְעֵנוּ הָאָרִץ: מִתְּוֹלְ אֵת הַחֲמְשִׁים וּמְאֹתַיִם אִישׁ לֹה וְאָשׁ יִצְאָה מִאָת יְדּוֹדֶה וַתֹּאכֵל אֵת הַחֲמְשִׁים וּמְאֹתַיִם אִישׁ מִרְיבִי הַכְּמִוֹר:

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ין × º נִיְדַבֶּר יְדּוָהָ אָל־משֶׁה לַאִּמְר: אֲמֹר אָל־אָלְעָוְׁר בֶּרְאַהַרְן הַכּּנִוּן וְיָרָם אָת־הַמִּחְתֹּת מִבְּין הַשְּׁרַפָּה וְאֶת־הָאֵשׁ וְרַה־

into the pit. lit. "into Sheol"; regarded as deep down under the earth, and as the place where the wicked go after death.

32. opened her mouth. See p. 236.

that appertained unto Korah. All who associated themselves with Korah in his rebellion were suddenly engulfed. See, however, XXVI, 11, "notwithstanding the sons of Korah died not."

34. at the cry of them. At the mingled sound of the human shricks and of the earth-convulsions that engulfed the men.

35. that offered the incense. The Reubenites who accused Moses of misleading the people were destroyed—like Nadab and Abihu—by fire from the LORD.

CHAPTER XVII

1-5. The brazen censers of the 250 men are to be collected and hammered into plates for the Altar of burnt-offering.

2. and scatter thou the fire yonder. Scatter the burning coals in the censers far away from the Altar.

holy; 3. even the censers of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar: for they offered them before the LORD, therefore they are holy: and they shall be a sign unto the children of Israel. 4. And Eleazar the priest took the brasen censers, which they that were burnt had offered; and they beat them out for a covering of the altar: 5, to be a memorial unto the children of Israel, to the end that no stranger. which is not of the seed of Aaron, come near to burn incense before the LORD; that he be not as Korah, and as his company: as the Lord spake unto him by the hand of Moses.

6. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 7. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it, and the glory of the LORD appeared. 8. And Moses and Aaron came to the front of the tent of meeting.*iv 9. And the LORD spake unto Moses, saying, 10. Get you up from

3 הַלְאָה כִּי קָרֵשׁוּ: אַת מַחְתוֹת הַחַפַּאִים הַאַּלֶּה בְּנָפְשׁתִׁם ועשו אתם רקעי פחים צפוי למוכח כי הקריבם לפני ידוה ויקדשו ויהיו לאות לבני ישראל: ויקח אל הַכֹּהַן אַת מַחָתות הַנָּחֹשֶׁת אֲשֶׁר הַקְרָיבוּ הַשְּּרְפֵים ה וירקעום צפוי למובח: זכרון לבני ישראל למען אשר לאריכרב איש ור אשר לא מורע אברו דוא לבקטיר הטרת לפני יהוה ולא־יהוה כקרה וכעדתו באשר

3. at the cost of their lives. Or, "against their own souls" (RV Text).

covering of the altar. For an additional bronze covering of the Altar of burnt-offering; Exod. XXVII, 2.

a sign. A perpetual reminder of the fate that befell the rebels who handled the censers out of which these " beaten plates " were made.

5. of the seed of Aaron. A priest, and not a Levite. unto him. Better, regarding him; Aaron.

6-15. The disaffection had spread so far that many of the people resented the death of Korah and his followers, and held Moses responsible for it. This further shows that the complete suppression of the rebellion was a question of To be or not to be for Israel. The people are visited by an outbreak of plague.

7. the cloud covered it. As a symbol of protection to God's

loyal servants against the threatening mob.

^{8.} to the front of the tent. In response to this Divine manifestation, and to receive the Divine charge for further action.

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among this congregation, that I may consume them in a moment. And they fell upon their faces. 11. And Moses said unto Aaron, Take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for there is wrath gone out from the LORD: the plague is begun. 12. And Aaron took as Moses spake, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people. 13. And he stood between the dead and the living; and the plague was stayed. 14. Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. 15. And Aaron returned unto Moses unto the door of the tent of meeting; and the plague was stayed.*v

16. And the LORD spake unto Moses, saving,

In English Bibles, this is Chapter NVII, v. t.

16-28. VINDICATION OF AARON

Moses deposits twelve wands for each of the twelve tribes, and an additional rod inscribed with the name of Aaron as head of the tribe of Levi. Ibn Ezra suggests that as the two tribes of the children of Joseph (Ephraim and Manassch) were reckoned together (Deut. xxvii, 12), the total number of the rods did not exceed twelve. Next morning, Aaron's rod had budded and brought forth fruit, confirming the Divine choice of Levi. Henceforth, Aaron's right to the priesthood is unchallenged.

11 העדה הואת ואכלה אתם כרגע ויפלו על־פניהם: ויאמר משה אל־אַברון כח את־הפחתה ותדעליה אש מעל אַהרן כאשרודבר משה וירץ אל 13 הנגף בעם ויתו את־הקטרת ויכפ 14 בידהמתים ובין החיים ותעצר אלף ושבע מאות מלבד

10. fell upon their faces. In prayer and entreaty to God to spare the rebellious people; xvi, 22.

11. thy censer. lit. "the censer": i.e. the censer which belongs to the High Priest and which he used on the Day of Atonement (Lev. xvi, 12) when ministering in the Sanctuary.

make atonement for them. As we see from Lev. xvi, 12, 13, the use of incease played an important part in the Atonement ritual. In the present instance, it is quite possible that, as the sin which had brought about the calamity consisted in the burning of incense, the means for the atonement of the sin was also to consist in the burning of incense.

wrath gone out from the LORD. Wrath is spoken of as a Divine messenger that is to execute God's punishment upon the guilty. It goes forth to kill, and slays as it proceeds.

13. between the dead and the living. Anron hastens and takes up a position in front of Wrath. All behind have died: those in front have not been touched; they are living. Thus it is that Aaron stands between the living and the dead, and stays the plague.

17. Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod. 18. And thou shalt write Aaron's name upon the rod of Levi: for there shall be one rod for each head of their fathers' houses. 19. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. 20. And it shall come to pass, that the man whom I shall choose, his rod shall bud : and I will make to cease from me the murmurings of the children of Israel, which they murmur against you. 21. And Moses spake unto the children of Israel, and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. 22. And Moses laid up the rods before the LORD in the tent of the testimony. 23. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold. the rod of Aaron for the house of Levi was budded. and put forth buds, and bloomed blossoms, and bare ripe almonds. 24. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.*vi 25. And the LORD

וְכָּח מֵאָתָם מַשָּה מַשָּה לְבֵּית אָב מֵאַת כָּל־נְשִיאֵהָב לְבֵית אָבֹרָם שְנִים נְשָׁר מִשְּׁה אִישׁ אָת־שְׁמֹוֹ תִּכְּחָב עַל־מְשָׁר זְּשָׁר מִשְׁה לֵוֹי בָּי מַשָּׁה אָדְּר עַלִּי מַשְּׁה לֵוֹי בִּי מַשְּׁה אָדְּר מְשָׁה בְּאָדָה מִעְּר לְבָּע תְּבְּר מִעָּר הְּאִישׁ אֲשֶׁר אָבְּחַר בְּוֹ מַשְּׁר אִנְעַר לְכֶם שֵׁמָה: יִ וְהָיָה הָאִישׁ אֲשֶׁר אָבְחַר־בְּּוֹ מְשָׁר אִנְעַר לְכֶם שֵׁמָה: יִ וְהָיָה הָאִישׁ אֲשֶׁר אָבְחַר־בְּּוֹ מַשְּׁר יִפְּרֵח וַהְשׁבֹּתִי מֵעְלִי אָת־הְלְּנוֹת בְּנִי יִשְׂרָאֵל אֲשֶׁר אַבְּחַר־בְּּוֹ מַשְּׁר יִבְּיִם מְשָׁה לְנָשִׁיא אָחָד מַשְּׁר מְשָׁה אָרִבְּקוֹ שְׁנִים עָשֶׁר מִשְּׁוֹת וּמַשְּׁה אַבְּתְּרְ מַשְּׁר, וַנְיִבְּי מִשְּׁה לְנִשִּׁיא אָחָד בְּשִׁר מִשְׁה אָרִבִּמְשׁׁת לְפְנִי יְדְנָה בְּאָרָל הַעֵּרְת: וַיְרָנִ מְשְׁרָא בִּיִר לְיִי נִיצְא פָּרֵה עִּבְּי יִדְנָה אָלִבְּלִרבִּנִי יִשְּׁרָאֵל שִׁרְבִים: וִיצֵּא מִשְׁה אָרִבְּלְרבִּנִי יִשְּׁרְאֵל שְׁכִּר בְּנִי יִשְּׁרָאֵל מִשְׁה מִבְּרִב מִשְׁה מִבְּבִית לִייִ וַנְצִּץ צִּיץ וַיִּנְמְל שְׁכְּרִים: וַיִּצֵא מִשְׁה אָרִבְּלְל הָעִרְּהִים: וַיִּצֵא מִּיִב לִים מִשְׁה אָרִבְּלִר בְּעִּים מִשְׁה מִלְּבְנִי יִדְנָה אָלְרִב מִישְׁה מִּבְּרִים: וִיצִיץ בִּיִי מִינִב מִּשְׁה מִבְּבִים יִּנִבְי יִדְנָה אִלְּיבִים יִי וִיבְּבִים מִּעְּה מִבְּרִים: וִיצִּץ בִּיִי וְדְנָה אִלְּלְבִים יִּבְּי יִשְּרָאֵל מִשְׁה: יִדְנָה אָלִישְׁיִבּעִי יִשְּרָאֵל מִיבּי יִדְנִי וִיִּבְּי שִּׁבְּי יִשְרָאֵל יִי וּבִים מִּיב יִי שִּבִּב יִי יִבְיּי יִבְּי יִשְׁבִּי יִשְׁנִי יִבּים מִּעְּים מִּשְׁרוּי אִשׁ מִשְׁרוּי:

יא .20 א תצי הספר מספקים .28 א כציל מהעמדה תחת הצי

17. rods. Ordinarily carried by the princes as the symbol of tribal authority.

fathers' house. Tribe.

princes. Those named in chapters II and VII.

18. Aaron's name. To indicate that God had appointed Aaron to be the prince of his tribe.

19. before the testimony. i.e. in front of the Ark that contained the two Tables of the Testimony.

20. I shall choose. For the special duties and privileges of the priesthood.

and they looked. Here was indeed Divine confirmation of the High Priesthood of Aaron.

XVII, 26

said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not. 26. Thus did Moses: as the LORD commanded him, so did he.

27. And the children of Israel spake unto Moses, saying. Behold, we perish, we are undone, we are all undone. 28. Every one that cometh near, that cometh near unto the tabernacle of the LORD, dieth: shall we perish all of us?

כה וַיֹּאמֶר יְדּוֹּה אָל־משָׁה הָשֵׁב אָת־מְשֵּה אַהְרֹן לְפְּגֵי הֵעֵדׁוּת לְמשְׁמֶרֶת לְאִוֹת לִבְנִרמֶרִי וּתְבָל תְּלְוֹּתָם מִעְלֵי וְלְא 26 יָמֶתוּ: וַיַּעֲשׁ משָׁה בִּאֲשֶׁר צְוָה יְרוֹה אֹתוֹ כֵּן עָשֵׁה: פ 27 וַיִּאמְרוֹ בְּנִי יִשְׁרָאֵל אָל־משָׁה לֵאמֶר הָן נָתְעִׁט אָבָדְט כְּלֵט 28 אָבַדְט: כַּל הַכְּרֶבוּ הַכְּרֶב אָל־מִשְׁבַן יְדּוָה יָמֵיּת הַאָּם הַמנוּ לִטִע: