עץ חיים

ETZ HAYIM

TORAH AND COMMENTARY

THE RABBINICAL ASSEMBLY
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21 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 22 נָשֹׂא
אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם
לְמִשְׁפְּחֹתָם׃ 23 מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה
עַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל־
הַבָּא לִצְבָא צָבָא לַעֲבֹד עֲבֹדָה בְּאֹהֶל
מוֹעֵד׃ 24 זֹאת עֲבֹדַת מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי
לַעֲבֹד וּלְמַשָּׂא׃ 25 וְנָשְׂאוּ אֶת־יְרִיעֹת
הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכְסֵּהוּ וּמִכְסֵה
הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְמָעְלָה וְאֶת־מָסַךְ
פֶּתַח אֹהֶל מוֹעֵד׃ 26 וְאֵת קַלְעֵי הֶחָצֵר
וְאֶת־מָסַךְ | פֶּתַח | שַׁעַר הֶחָצֵר אֲשֶׁר
עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת
מֵיתְרֵיהֶם וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־
אֲשֶׁר יֵעָשֶׂה לָהֶם וְעָבָדוּ׃ 27 עַל־פִּי אַהֲרֹן
וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֻׁנִּי
לְכָל־מַשָּׂאָם וּלְכָל עֲבֹדָתָם וּפְקַדְתֶּם
עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם׃ 28 זֹאת
עֲבֹדַת מִשְׁפְּחֹת בְּנֵי הַגֵּרְשֻׁנִּי בְּאֹהֶל

21The LORD spoke to Moses: 22Take a census of the Gershonites also, by their ancestral house and by their clans. 23Record them from the age of thirty years up to the age of fifty, all who are subject to service in the performance of tasks for the Tent of Meeting. 24These are the duties of the Gershonite clans as to labor and porterage: 25they shall carry the cloths of the Tabernacle, the Tent of Meeting with its covering, the covering of dolphin skin that is on top of it, and the screen for the entrance of the Tent of Meeting; 26the hangings of the enclosure, the screen at the entrance of the gate of the enclosure that surrounds the Tabernacle, the cords thereof, and the altar, and all their service equipment and all their accessories; and they shall perform the service. 27All the duties of the Gershonites, all their porterage and all their service, shall be performed on orders from Aaron and his sons; you shall make them responsible for attending to all their porterage. 28Those are the duties of the Gershonite clans for the Tent of Meeting;

The Generation of the Exodus: The Wilderness Camp (*continued*)

THE SECOND CENSUS OF LEVITES (*continued*)

REMOVAL DUTIES OF THE GERSHONITES AND MERARITES (4:21–33)

The Gershonites are assigned to the tabernacle curtains; the Merarites are responsible for the tabernacle structure.

24. The Gershonites and Merarites are limited here to dismantling and assembling the tabernacle. During the march they serve as guards (v. 27).

25. carry Transport by packing and loading the curtains onto the wagons.

26. cords That held up the enclosure curtains. (The curtains of the tent needed no cords; they simply were draped over the frame.)

accessories Refers either to the tabernacle curtains or to the work tools needed for their repair.

27. Aaron and his sons They assign the Gershonites to their tasks. But it is Aaron's son Ithamar who is their supervisor.

attending That is, guarding. Because the tabernacle curtains dismantled by the Gershonites and the tabernacle structure dismantled by the Merarites are to be transported by carts, these clans of Levites have no labor as such during the march; their duties are limited to guarding.

This is the longest *parashah* in the Torah. Most of its first half deals with circumstances when one's place in the community is in question because of unusual behavior. The second half deals with the offerings brought by each tribe as the sanctuary's dedication concludes.

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they shall attend to them under the direction of Ithamar son of Aaron the priest.

29As for the Merarites, you shall record them by the clans of their ancestral house; 30you shall record them from the age of thirty years up to the age of fifty, all who are subject to service in the performance of the duties for the Tent of Meeting. 31These are their porterage tasks in connection with their various duties for the Tent of Meeting: the planks, the bars, the posts, and the sockets of the Tabernacle; 32the posts around the enclosure and their sockets, pegs, and cords—all these furnishings and their service: you shall list by name the objects that are their porterage tasks. 33Those are the duties of the Merarite clans, pertaining to their various duties in the Tent of Meeting under the direction of Ithamar son of Aaron the priest.

34So Moses, Aaron, and the chieftains of the community recorded the Kohathites by the clans of their ancestral house, 35from the age of thirty years up to the age of fifty, all who were subject to service for work relating to the Tent of Meeting. 36Those recorded by their clans came to 2,750. 37That was the enrollment of the Kohathite clans, all those who performed duties relating to the Tent of Meeting, whom Moses and Aaron recorded at the command of the LORD through Moses.

38The Gershonites who were recorded by the clans of their ancestral house, 39from the age of thirty years up to the age of fifty, all who were subject to service for work relating to the Tent of Meeting—40those recorded by the clans of their ancestral house came to 2,630. 41That was

מוֹעֵד וּמִשְׁמַרְתָּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃ פ

29 בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם׃ 30 מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקְדֵם כָּל־הַבָּא לַצָּבָא לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד׃ 31 וְזֹאת מִשְׁמֶרֶת מַשָּׂאָם לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמּוּדָיו וַאֲדָנָיו׃ 32 וְעַמּוּדֵי הֶחָצֵר סָבִיב וַאֲדָנֵיהֶם וְיִתֵדֹתָם וּמֵיתְרֵיהֶם לְכָל־כֵּלֵיהֶם וּלְכָל עֲבֹדָתָם וּבְשֵׁמֹת תִּפְקְדוּ אֶת־כְּלֵי מִשְׁמֶרֶת מַשָּׂאָם׃ 33 זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי מְרָרִי לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

34 וַיִּפְקֹד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי הָעֵדָה אֶת־בְּנֵי הַקְּהָתִי לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם׃ 35 מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד׃ 36 וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם אַלְפַּיִם שְׁבַע מֵאוֹת וַחֲמִשִּׁים׃ 37 אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת הַקְּהָתִי כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה׃ ס

שני 38 וּפְקוּדֵי בְּנֵי גֵרְשׁוֹן לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם׃ 39 מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד׃ 40 וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם אַלְפַּיִם וְשֵׁשׁ מֵאוֹת וּשְׁלֹשִׁים׃ 41 אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת

28. and they shall attend to them Literally, "and their guard duty" (*u-mishmartam*). This phrase belongs to the preceding clause. In this way, their task is parallel to that of the Merarites outlined in verse 33.

32. posts . . . pegs, and cords The cords are used to fasten the posts to the pegs. No pegs are mentioned in connection with the tabernacle curtains; they are not needed because the tabernacle frame gives the curtains sufficient stability.

by name It was essential to label the numerous objects under Merarite charge, such as sockets, pegs, bars, and cords. Four wagons were needed to transport them all.

34–49. These verses describe how the second

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the enrollment of the Gershonite clans, all those performing duties relating to the Tent of Meeting whom Moses and Aaron recorded at the command of the LORD.

42The enrollment of the Merarite clans by the clans of their ancestral house, 43from the age of thirty years up to the age of fifty, all who were subject to service for work relating to the Tent of Meeting—44those recorded by their clans came to 3,200. 45That was the enrollment of the Merarite clans which Moses and Aaron recorded at the command of the LORD through Moses.

46All the Levites whom Moses, Aaron, and the chieftains of Israel recorded by the clans of their ancestral houses, 47from the age of thirty years up to the age of fifty, all who were subject to duties of service and porterage relating to the Tent of Meeting—48those recorded came to 8,580. 49Each one was given responsibility for his service and porterage at the command of the LORD through Moses, and each was recorded as the LORD had commanded Moses.

בְּנֵי גֵרְשׁוֹן כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר
פָּקֵד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה׃
42 וּפְקוּדֵי מִשְׁפְּחֹת בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם
לְבֵית אֲבֹתָם׃ 43 מִבֶּן שְׁלֹשִׁים שָׁנָה
וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא
לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד׃ 44 וַיִּהְיוּ
פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם שְׁלֹשֶׁת אֲלָפִים
וּמָאתָיִם׃ 45 אֵלֶּה פְּקוּדֵי מִשְׁפְּחֹת בְּנֵי
מְרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי
יְהוָה בְּיַד־מֹשֶׁה׃
46 כָּל־הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן
וּנְשִׂיאֵי יִשְׂרָאֵל אֶת־הַלְוִיִּם לְמִשְׁפְּחֹתָם
וּלְבֵית אֲבֹתָם׃ 47 מִבֶּן שְׁלֹשִׁים שָׁנָה
וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא
לַעֲבֹד עֲבֹדַת עֲבֹדָה וַעֲבֹדַת מַשָּׂא בְּאֹהֶל
מוֹעֵד׃ 48 וַיִּהְיוּ פְקֻדֵיהֶם שְׁמֹנַת אֲלָפִים
וַחֲמֵשׁ מֵאוֹת וּשְׁמֹנִים׃ 49 עַל־פִּי יְהוָה
פָּקַד אוֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ עַל־
עֲבֹדָתוֹ וְעַל־מַשָּׂאוֹ וּפְקֻדָיו אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה׃ פ

5 The LORD spoke to Moses, saying: 2Instruct the Israelites to remove from camp anyone with

שלישי ה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 2 צַו
אֶת־בְּנֵי יִשְׂרָאֵל וְיִשַׁלְּחוּ מִן־הַמַּחֲנֶה כָּל־

census of Levites was carried out with the assistance of the tribal chieftains.

49. each was recorded The work assignment was by God's direct command to Moses.

PURIFICATION OF THE CAMP (5:1–6:27)

Chapters 5 and 6 consist of several laws inserted into the account of the preparations for the march through the wilderness. They deal with the prevention and elimination of impurity in the camp of the Israelites. These laws have in common the figure of the priest, who plays a prominent role in each case.

REMOVAL OF SEVERELY IMPURE PERSONS (5:1–4)

The camp of Israel is sacred and must retain its purity. Any man or woman who bears or contracts impurity must eliminate it by ritual means of purification and sacrifice.

CHAPTER 5

2. For the Midrash, the expulsion of diseased Israelites is not a hygienic measure. It imagines that many of the Israelites who left Egypt were physically blemished as the result of their hard labor. When they arrived at Mount Sinai, they miraculously were made whole, so

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an eruption or a discharge and anyone defiled by a corpse. 3Remove male and female alike; put them outside the camp so that they do not defile the camp of those in whose midst I dwell.

4The Israelites did so, putting them outside the camp; as the LORD had spoken to Moses, so the Israelites did.

5The LORD spoke to Moses, saying: 6Speak to the Israelites: When a man or woman commits any wrong toward a fellow man, thus breaking faith with the LORD, and that person realizes his guilt, 7he shall confess the wrong that he has

צָרוּעַ וְכָל־זָב וְכֹל טָמֵא לָנָפֶשׁ׃ 3 מִזָּכָר
עַד־נְקֵבָה תְּשַׁלְּחוּ אֶל־מִחוּץ לַמַּחֲנֶה
תְּשַׁלְּחֻם וְלֹא יְטַמְּאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר
אֲנִי שֹׁכֵן בְּתוֹכָם׃
4 וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיְשַׁלְּחוּ אוֹתָם
אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־
מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל׃ פ

5 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 6 דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשׂוּ
מִכָּל־חַטֹּאת הָאָדָם לִמְעֹל מַעַל בַּיהוָה
וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא׃ 7 וְהִתְוַדּוּ אֶת־

2. an eruption or a discharge See Lev. 13–15.

corpse For the rules concerning this impurity, see Num. 19.

3. outside the camp "Outside" differs from "within" in one respect only: It is out of the contamination range of the sanctuary, so that impurities there cannot pollute the sanctuary.

dwell The Lord's consent to dwell in the tabernacle must be matched by Israel's scrupulousness in keeping the camp pure. Any impurity in the camp threatens the purity of the tabernacle.

THE ASHAM FOR A FALSE OATH (vv. 5–8)

6. thus breaking faith with the LORD Literally, "whereby he commits sacrilege against the LORD." The crime consists of defrauding another person and then committing sacrilege against God by denying it in a false oath.

realizes his guilt The feeling of guilt is the necessary requirement for the reduced penalty.

7. confess The penitent's remorse must be articulated.

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that their physical perfection reflected the integrity of their souls. Thus the Torah describes all the Israelites as "standing" at the foot of the mountain, implying that none was crippled; "hearing" the words of God, implying that none was deaf; "seeing" the thunder and lightning, suggesting that none was blind. As they distanced themselves from Sinai and began to grumble about the hardships of the journey, the effect of the miracle began to wear off. Their blemished souls began to be reflected in physically blemished bodies (Num. R. 7:1); note that other Sages were sensitive to the danger of identifying physical infirmity with spiritual impurity.

6. This passage about confession and atonement for theft has prompted sages and commentators to offer several profound and important insights.

any wrong toward a fellow man, thus breaking faith with the LORD Any breach of faith toward another is an offense against God, who commands justice and whose image is found in every human being. Why is the principle of expiation associated here with a case of misappropriation of property? Every breach of faith is a form of theft, stealing another's trust under false pretenses, using one's God-given talents for a purpose other than that which God intended (Yitzḥak Meir Alter of Ger).

7. he shall confess Hebrew: *hitvadu;* the reflexive mode suggests that we must confess to ourselves the wrong that we have done, rather than go through the motions of an expiation ritual while privately believing we have done nothing wrong. Commentators distinguish between the "confession," made to cleanse the wrongdoer's soul, and the "resti-

HALAKHAH L'MA·ASEH

5:7. confess There is no atonement for sins against God without confession of sins. Similarly, when we have injured another human being, the process of return (*t'shuvah*) to the proper path and to good standing before God and the community requires that we first confess our transgression to those whom we have wronged and from whom we ask forgiveness (MT Repentance 2:3,5). See Comment on Deut. 30:2.

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חַטָּאתָם֙ אֲשֶׁ֣ר עָשׂ֔וּ וְהֵשִׁ֥יב אֶת־אֲשָׁמ֖וֹ
בְּרֹאשׁ֑וֹ וַחֲמִישִׁתָ֣ו יֹסֵ֣ף עָלָ֗יו וְנָתַ֛ן לַאֲשֶׁ֥ר
אָשַׁ֖ם לֽוֹ׃ 8 וְאִם־אֵ֣ין לָאִ֗ישׁ גֹּאֵ֛ל לְהָשִׁ֥יב
הָאָשָׁ֖ם אֵלָ֑יו הָאָשָׁ֗ם הַמּוּשָׁב֙ לַיהוָ֔ה לַכֹּהֵ֖ן
מִלְּבַ֣ד אֵ֣יל הַכִּפֻּרִ֔ים אֲשֶׁ֥ר יְכַפֶּר־בּ֖וֹ עָלָֽיו׃
9 וְכָל־תְּרוּמָ֡ה לְכָל־קָדְשֵׁי֩ בְנֵי־יִשְׂרָאֵ֨ל
אֲשֶׁר־יַקְרִ֜יבוּ לַכֹּהֵ֗ן לֽוֹ יִהְיֶ֔ה׃ 10 וְאִ֣ישׁ
אֶת־קָדָשָׁ֣יו לֽוֹ יִהְי֑וּ אִ֣ישׁ אֲשֶׁר־יִתֵּ֥ן לַכֹּהֵ֖ן
לֽוֹ יִהְיֶֽה׃ פ רביעי

done. He shall make restitution in the principal amount and add one-fifth to it, giving it to him whom he has wronged. 8If the man has no kinsman to whom restitution can be made, the amount repaid shall go to the LORD for the priest—in addition to the ram of expiation with which expiation is made on his behalf. 9So, too, any gift among the sacred donations that the Israelites offer shall be the priest's. 10And each shall retain his sacred donations: each priest shall keep what is given to him.

restitution Hebrew: *asham;* normally the name of a sacrifice. In verses 7 and 8 "*asham*" is used specifically for the restitution paid to the victim.

in the principal amount In its entirety.

one-fifth In Exod. 22:3 and 21:37, the penalty for an apprehended theft is double the value of the stolen article or more. This penalty is sharply reduced to 20 percent here to encourage the voluntary surrender of what was stolen.

whom he has wronged That is, to whom he has incurred liability.

8. kinsman Literally, "redeemer" (*go·el*). The law of redemption is given in Lev. 25:48–49.

go to the LORD for the priest In the absence of a kinsman, the sanctuary is the beneficiary—specifically, the officiating priest, chosen by the offerer. The monetary restitution is added to the reparation of the sacrificial ram to expiate for the trespass against the Lord. The sacrifice could also be in monetary equivalents.

in addition to The restitution to the defrauded man or his kin precedes the sacrificial restitution to God, as Lev. 5:24–25 makes clear.

ram of expiation Hebrew: *eil ha-kippurim,* used here as the name of the sacrifice. The proper name of the sacrifice (*asham*) is not used because the word was already used to denote "restitution" in verse 7.

THE PRIEST OF CHOICE (vv. 9–10)

9. gift Hebrew: *t'rumah;* literally, "that which is lifted" for the sanctuary, i.e., dedicated to it.

10. each That is, each priest. A person who makes a donation to the sanctuary has the right to determine which priest will receive it. The donation must be an item of food; nonperishables cannot become the property of any single priest and would be retained by the sanctuary.

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tution," made to restore the stolen property to its rightful owner. A person found guilty must restore that property even if insisting on innocence.

8. has no kinsman One tradition understands that this refers to a convert to Judaism who has been cheated. (How else would a Jew have no Jewish relatives, however remote?) The *midrash* elaborates on God's love for the convert and on the seriousness of cheating him or her. The convert may have been attracted to the Jewish faith because of its emphasis on social justice. To cheat a fellow Jew is not just a crime but is a breach of faith with God, profaning God's name and robbing someone of the ability to believe in the goodness of God's world and in the decency of one's fellow Jews. The *midrash* offers a parable of the stag that came to graze among the king's flocks of sheep. The king ordered his servants to be especially generous to the stag "for it left its own kind to come and join my flock" (Num. R. 8:2).

By contrast, Moshe Feinstein suggests that the text refers to a situation in which people persuade themselves that it is not a sin to cheat a wealthy individual who is childless, because he has enough money for himself and has no heirs whose inheritance will be diminished.

to the LORD for the priest The priest is considered a member of every Israelite's family, taking the place here of the nonexistent relatives. Or perhaps this implies that God is kin to every Israelite, including the orphan and the childless.

10. each priest shall keep what is given to him Literally, "what a man gives to the priest shall be his." This prompted the comment that "his" refers to the donor, not to the priest (BT Ber. 63a). What we keep for ourselves may ultimately be taken from us. Only when we give something away does the gift, and the good deed it represents, become permanently ours.

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רביעי 11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 12 דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אִישׁ אִישׁ כִּי־תִשְׂטֶה אִשְׁתּוֹ וּמָעֲלָה בּוֹ
מָעַל׃ 13 וְשָׁכַב אִישׁ אֹתָהּ שִׁכְבַת־זֶרַע
וְנֶעְלַם מֵעֵינֵי אִישָׁהּ וְנִסְתְּרָה וְהִיא
נִטְמָאָה וְעֵד אֵין בָּהּ וְהִוא לֹא נִתְפָּשָׂה׃
14 וְעָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ
וְהִוא נִטְמָאָה אוֹ־עָבַר עָלָיו רוּחַ־קִנְאָה
וְקִנֵּא אֶת־אִשְׁתּוֹ וְהִיא לֹא נִטְמָאָה׃
15 וְהֵבִיא הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן
וְהֵבִיא אֶת־קָרְבָּנָהּ עָלֶיהָ עֲשִׂירִת הָאֵיפָה

11 The LORD spoke to Moses, saying: 12 Speak to the Israelite people and say to them:

If any man's wife has gone astray and broken faith with him 13 in that a man has had carnal relations with her unbeknown to her husband, and she keeps secret the fact that she has defiled herself without being forced, and there is no witness against her—14 but a fit of jealousy comes over him and he is wrought up about the wife who has defiled herself; or if a fit of jealousy comes over one and he is wrought up about his wife although she has not defiled herself—15 the man shall bring his wife to the priest. And he shall bring as an offering for her one-tenth of

THE SUSPECTED ADULTERESS (vv. 11–31)

An irate husband suspects that his wife has been unfaithful and accuses her of conjugal infidelity. Having no proof, his only recourse is to bring her to the sanctuary where she is subjected to an ordeal.

12. broken faith Hebrew: *ma·alah . . . ma·al,* which denotes betrayal. It is often applied to straying after gods. Here it is extended to refer to marital infidelity.

13. unbeknown Literally, "hidden from the eyes of." The husband was unaware of his wife's act or had no proof beyond his own suspicion.

defiled herself In a moral, not a ritual, sense.

PROCEDURE: OATH, SACRIFICE, AND ORDEAL (vv. 15–26)

15. the man shall bring his wife Only a woman's husband can press charges, not the community.

for her Because she is under suspicion of being a brazen, unrepentant sinner, she is not qualified to bring her own sacrifice. Hence, her husband brings her offering on her behalf.

11–31. The ordeal of the *sotah,* the woman suspected of betraying her husband, involves a strange and, at first reading, demeaning ritual. At one level, it reflects the immense seriousness with which the Torah regards marital infidelity. "All other transgressions recorded in the Torah can, if committed, be put right. If a man steals, he can return what he stole. If one withholds the wages of a laborer, he can pay him. But one who cohabits with a married woman . . . is unable to restore her marriage to what it was previously" (Num. R. 9:6).

Rashi connects *"sotah"* (literally, "deviant") to *shoteh* (fool), reflecting the talmudic dictum that "no one sins unless overcome by foolishness" (BT Sot. 3a). If we could clearly see the consequences of what we are tempted to do, we would never sin. People sin, not out of calculation but in a spirit of folly, losing control of their reasoning faculty. The Talmud tells us that the ordeal of the *sotah* worked only in an age when people believed in its power to expose the guilty and exonerate the innocent. In the more cynical period of the Second Temple, it had to be discontinued (M Sot. 9:9).

14. It would seem that the Sages understood the ordeal of the *sotah* less as a way of ferreting out adulteresses and more as a way of "proving" to the husband that his suspicions were groundless. A man who might not be satisfied with a court's finding of "not guilty in the absence of proof" would have to accept the judgment of Heaven. Because it is unlikely that the ritual would produce a guilty verdict (unless through the psychosomatic reaction of a truly guilty wife), its purpose may well have been to alleviate the husband's suspicion and restore domestic harmony.

We can understand the promise of v. 28, that if the woman is found innocent, she will be able to "retain seed," as foreseeing that she will be restored to a life of love with her husband. But even if the ordeal and a subsequent pregnancy turn the husband's heart back to his wife, what will it take to restore her trust in him and affection for him?

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an *ephah* of barley flour. No oil shall be poured upon it and no frankincense shall be laid on it, for it is a grain offering of jealousy, a grain offering of remembrance which recalls wrongdoing.

16The priest shall bring her forward and have her stand before the LORD. 17The priest shall take sacral water in an earthen vessel and, taking some of the earth that is on the floor of the Tabernacle, the priest shall put it into the water. 18After he has made the woman stand before the LORD, the priest shall bare the woman's head and place upon her hands the grain offering of remembrance, which is a grain offering of jealousy. And in the priest's hands shall be the water of bitterness that induces the spell. 19The priest shall adjure the woman, saying to her, "If no man has lain with you, if you have not gone astray in defilement while married to your husband, be immune to harm from this water of bitterness that induces the spell. 20But if you have gone astray while married to your husband

עֶ֣שֶׂר הָאֵפָ֗ה לֹא־יִצֹ֤ק עָלָיו֙ שֶׁ֔מֶן וְלֹא־יִתֵּ֥ן עָלָ֖יו לְבֹנָ֑ה כִּי־מִנְחַ֤ת קְנָאֹת֙ הִ֣וא* מִנְחַ֣ת זִכָּר֔וֹן מַזְכֶּ֖רֶת עָוֹֽן׃
16 וְהִקְרִ֥יב אֹתָ֛הּ הַכֹּהֵ֖ן וְהֶעֱמִדָ֑הּ לִפְנֵ֖י יְהוָֽה׃ 17 וְלָקַ֤ח הַכֹּהֵן֙ מַ֣יִם קְדֹשִׁ֔ים בִּכְלִי־חָ֖רֶשׂ וּמִן־הֶֽעָפָ֗ר אֲשֶׁ֤ר יִהְיֶה֙ בְּקַרְקַ֣ע הַמִּשְׁכָּ֔ן יִקַּ֥ח הַכֹּהֵ֖ן וְנָתַ֥ן אֶל־הַמָּֽיִם׃ 18 וְהֶעֱמִ֤יד הַכֹּהֵן֙ אֶת־הָ֣אִשָּׁ֔ה לִפְנֵ֖י יְהוָ֑ה וּפָרַ֗ע אֶת־רֹ֛אשׁ הָאִשָּׁ֖ה וְנָתַ֣ן עַל־כַּפֶּ֔יהָ אֶת מִנְחַ֥ת הַזִּכָּר֖וֹן מִנְחַ֣ת קְנָאֹ֑ת הִ֔וא וּבְיַ֣ד הַכֹּהֵ֔ן יִהְי֖וּ מֵ֣י הַמָּרִ֔ים הַמְאָרֲרִֽים׃ 19 וְהִשְׁבִּ֥יעַ אֹתָ֖הּ הַכֹּהֵ֑ן וְאָמַ֣ר אֶל־הָאִשָּׁ֗ה אִם־לֹ֤א שָׁכַב֙ אִ֣ישׁ אֹתָ֔ךְ וְאִם־לֹ֥א שָׂטִ֖ית טֻמְאָ֑ה תַּ֚חַת אִישֵׁ֔ךְ הִנָּקִ֖י מִמֵּ֣י הַמָּרִ֔ים הַמְאָרֲרִ֖ים הָאֵֽלֶּה׃ 20 וְאַתְּ֣ כִּֽי שָׂטִ֔ית תַּ֖חַת אִישֵׁ֑ךְ וְכִ֣י נִטְמֵ֔את וַיִּתֵּ֥ן אִ֛ישׁ בָּ֥ךְ אֶת־

v. 15. סבירין ומטעין "היא"

ephah See Comment to Exod. 16:36.

barley flour The grain offering (*minḥah*) normally consisted of fine wheat flour. Neither oil nor frankincense is added, for these ingredients were associated with joy. Their absence signifies that the occasion is one of real or suspected wrongdoing.

which recalls wrongdoing A remembrance offering is always for the benefit of the offerer. Thus the text must add this clause to explain the unusual situation.

16. before the LORD She stands before the altar so that the condemnation she takes upon herself will most certainly be effective.

17. take The items enumerated in this verse were prepared earlier.

sacral water Probably taken from the consecrated basin.

earth . . . on the floor The ground of the sacred area was regarded as having potency.

is Hebrew: *yihyeh;* better: "will be." Because the tabernacle was on the move constantly, the earthen floor could never be the same.

18. bare the woman's head Literally, "loosen the hair." An indication that the woman was in disgrace.

place upon her hands It was her sacrifice, even though her husband brought it, and it was she who had to present it to the priest.

water of bitterness Some attribute this description to the effect of the waters on the woman; others conjecture that a bitter ingredient was added.

20. while married to Hebrew: *taḥat;* literally, "under." The idiom refers to the husband's authority.

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15. barley flour This usually is food for animals. It is used here because the woman is accused of behaving like an animal, giving in to lustful instinct instead of controlling it (*Sifrei*).

18. water of bitterness The water was not bitter; the bitterness was in the domestic conflict that led to the ordeal (*Sifrei*). Making the accused drink the bitter potion recalls Moses forcing a similar drink on those Israelites who had worshiped the Golden Calf (Exod. 32:20), worship understood by the Torah and later tradition as a classic example of unfaithfulness to God (Num. R. 9:49).

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and have defiled yourself, if a man other than your husband has had carnal relations with you"—21here the priest shall administer the curse of adjuration to the woman, as the priest goes on to say to the woman—"may the LORD make you a curse and an imprecation among your people, as the LORD causes your thigh to sag and your belly to distend; 22may this water that induces the spell enter your body, causing the belly to distend and the thigh to sag." And the woman shall say, "Amen, amen!"

23The priest shall put these curses down in writing and rub it off into the water of bitterness. 24He is to make the woman drink the water of bitterness that induces the spell, so that the spell-inducing water may enter into her to bring on bitterness. 25Then the priest shall take from the woman's hand the grain offering of jealousy, elevate the grain offering before the LORD, and present it on the altar. 26The priest shall scoop out of the grain offering a token part of it and turn it into smoke on the altar. Last, he shall make the woman drink the water.

שְׁכָבְתְּוֹ מִבַּלְעָדֶיךָ אִישֵׁךְ׃ 21 וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בִּשְׁבֻעַת הָאָלָה וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לְאָלָה וְלִשְׁבֻעָה בְּתוֹךְ עַמֵּךְ בְּתֵת יְהוָה אֶת־יְרֵכֵךְ נֹפֶלֶת וְאֶת־בִּטְנֵךְ צָבֶה׃ 22 וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמֵעַיִךְ לַצְבּוֹת בֶּטֶן וְלַנְפֵּל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן | אָמֵן׃

23 וְכָתַב אֶת־הָאָלֹת הָאֵלֶּה הַכֹּהֵן בַּסֵּפֶר וּמָחָה אֶל־מֵי הַמָּרִים׃ 24 וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בָהּ הַמַּיִם הַמְאָרְרִים לְמָרִים׃ 25 וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֵת מִנְחַת הַקְּנָאֹת וְהֵנִיף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ׃ 26 וְקָמַץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אַזְכָּרָתָהּ וְהִקְטִיר הַמִּזְבֵּחָה וְאַחַר יַשְׁקֶה אֶת־הָאִשָּׁה אֶת־הַמָּיִם׃

21. a curse . . . among your people "All the women will use you in their imprecations; when they curse each other they will say, 'If you have done such a thing may your end be like that of so-and-so'" (Num. R. 9:18).

as the LORD causes The punishment suffered by the guilty woman is not to be attributed to any inherent magical powers of the water but to the sovereign will of God.

thigh to sag . . . belly to distend There is disagreement among scholars concerning the significance of these symptoms. "Thigh" probably is a euphemism for the procreative organs, and refers here to a miscarriage.

22. Amen Confirms the acceptance of the curse.

23. curses There is only one curse. Perhaps the plural refers to the two symptoms of the punishment: the sagging thigh and the distended belly. Perhaps it refers to the punishment and its effect, through which she will become an object of derision.

in writing and rub it off into the water This example of sympathetic magic illustrates a belief in the power of the curse when it is written down, read aloud, and then carried out—even in symbolic form.

24. He is to make The offering of the sacrifice precedes the drinking of the potion in verses 25–27; hence this verse anticipates what occurs later.

25. elevate In this special dedicatory rite of elevation offering (*t'nufah*), the offering is brought to the special attention of God before it can be brought to the altar.

23. The commentaries focus on the extraordinary detail that, during the ritual, a document bearing the name of God is dissolved in the potion from which the accused wife drinks. Ordinarily such a document would be considered too holy to destroy, and would have to be deposited in a proper storage place, a *g'nizah*. "For the sake of peace between husband and wife, God has ordered that the divine name be blotted out" (Num. R. 9:36). After all, "Peace" is considered to be one of God's names, and the establishment of peace replaces the effaced name.

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27 וְהִשְׁקָהּ אֶת־הַמַּיִם וְהָיְתָה אִם־נִטְמְאָה
וַתִּמְעֹל מַעַל בְּאִישָׁהּ וּבָאוּ בָהּ הַמַּיִם
הַמְאָרְרִים לְמָרִים וְצָבְתָה בִטְנָהּ וְנָפְלָה
יְרֵכָהּ וְהָיְתָה הָאִשָּׁה לְאָלָה בְּקֶרֶב עַמָּהּ׃
28 וְאִם־לֹא נִטְמְאָה הָאִשָּׁה וּטְהֹרָה הִוא
וְנִקְּתָה וְנִזְרְעָה זָרַע׃
29 זֹאת תּוֹרַת הַקְּנָאֹת אֲשֶׁר תִּשְׂטֶה אִשָּׁה
תַּחַת אִישָׁהּ וְנִטְמֵאָה׃ 30 אוֹ אִישׁ אֲשֶׁר
תַּעֲבֹר עָלָיו רוּחַ קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ
וְהֶעֱמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וְעָשָׂה
לָהּ הַכֹּהֵן אֵת כָּל־הַתּוֹרָה הַזֹּאת׃ 31 וְנִקָּה
הָאִישׁ מֵעָוֹן וְהָאִשָּׁה הַהִוא תִּשָּׂא אֶת־
עֲוֹנָהּ׃ פ

27 Once he has made her drink the water—if she has defiled herself by breaking faith with her husband, the spell-inducing water shall enter into her to bring on bitterness, so that her belly shall distend and her thigh shall sag; and the woman shall become a curse among her people. 28 But if the woman has not defiled herself and is pure, she shall be unharmed and able to retain seed.

29 This is the ritual in cases of jealousy, when a woman goes astray while married to her husband and defiles herself, 30 or when a fit of jealousy comes over a man and he is wrought up over his wife: the woman shall be made to stand before the LORD and the priest shall carry out all this ritual with her. 31 The man shall be clear of guilt; but that woman shall suffer for her guilt.

ו 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־

6 2 The LORD spoke to Moses, saying: Speak to the Israelites and say to them: If anyone, man

28. pure That is, the waters had no effect.

able to retain seed That is, she will be able to have children, as opposed to the punishment of sterility inflicted on a guilty wife.

29. The ritual allayed the husband's suspicions and restored a harmonious relationship to the family. Note that Yoḥanan ben Zakkai abolished the practice of this ritual, considering it to be one sided (M Sot. 9:9).

31. man That is, the husband.

clear of guilt The husband is free from punishment.

suffer for her guilt The wife must endure her punishment, i.e., the awful consequence of the ordeal-oath.

THE LAW OF THE NAZIRITE (6:1–21)

One becomes a nazirite by means of a vow. This law deals only with a nazirite whose vow is for a limited period, not a lifelong nazirite, like Samson. The temporary nazirite's need for the services of a priest and the sanctuary probably accounts for the addition of this section to the law of the suspected adulteress.

31. The man shall be clear of guilt Hirsch comments, "Only if the husband has never been guilty of unchastity can he impose this ordeal on his wife." God's laws of morality do not give men license to behave immorally in ways forbidden to women.

CHAPTER 6

Opinions are strongly divided concerning the nazirite. Is he or she a saint, aspiring voluntarily to higher levels of holiness, or a person with trouble controlling his or her impulses, who therefore has to impose limits on behavior beyond what normal people do? Thus Ibn Ezra derives the verb meaning "to utter explicitly" (*yafli,* in v. 2) from *pele* (a wonder). He considered it a wonder that a person could control appetites so completely. The Torah calls for the nazirite to bring a purification offering at the conclusion of the self-imposed period of abstinence. Ramban identifies the sin for which the offering is brought as the nazirite's readiness to return to a less demanding life, "defiling himself with worldly passion." In this view, a com-

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אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר
לַיהוָה׃ 3 מִיַּיִן וְשֵׁכָר יַזִּיר חֹמֶץ יַיִן וְחֹמֶץ
שֵׁכָר לֹא יִשְׁתֶּה וְכָל־מִשְׁרַת עֲנָבִים לֹא
יִשְׁתֶּה וַעֲנָבִים לַחִים וִיבֵשִׁים לֹא יֹאכֵל׃
4 כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן
הַיַּיִן מֵחַרְצַנִּים וְעַד־זָג לֹא יֹאכֵל׃

or woman, explicitly utters a nazirite's vow, to set himself apart for the LORD, 3he shall abstain from wine and any other intoxicant; he shall not drink vinegar of wine or of any other intoxicant, neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried. 4Throughout his term as nazirite, he may not eat anything that is obtained from the grapevine, even seeds or skin.

2. or woman The inclusion of a woman indicates that the nazirite vow was widely practiced. As with all other vows, however, before marriage a woman needed her father's acquiescence, and a married woman needed that of her husband (30:4–9).

explicitly utters Perhaps: "sets [oneself] apart by pronouncing [a vow]." The vow must be spoken aloud.

nazirite Hebrew: *nazir;* from the verb נזר (to separate oneself), and related to the verb נדר (to take an oath). Only by separating oneself, abstaining from certain acts permitted to all others, can one be totally sanctified to God.

PROHIBITIONS FOR THE NAZIRITE (vv. 3–8)

3. vinegar Wine turned sour, used as food by the poor.

grapes . . . dried Pressed into a cake, raisins were a common food item.

munity is blessed by having in its midst a handful of individuals who commit themselves to a more strenuous religious regimen.

On the other hand, Simon the Just, a high priest in the days of the Second Temple, made it a practice never to eat of the offerings brought by a nazirite. He felt the nazirite's vows were made in a moment of excessive guilt or excessive enthusiasm and, therefore, were not wholehearted (Num. R. 10:7). Maimonides, uncomfortable with the nazirite's extremism, urged the path of moderation in food, drink, and other matters. He cited the words of the Sages, "Is it not sufficient for you to abstain from what the Torah has forbidden, that you seek to forbid yourself other things as well!" Indeed, the talmudic sage Rav taught, "In the World to Come, people will have to account for all the good food God put in the world which they refused to eat" (JT Kid. 4:12). The sin for which the nazirite brings an offering of atonement would then be the sin of seeing the pleasures of God's world as a source of evil and temptation.

We today might feel a similar ambivalence toward the religious enthusiast. We can admire the fervor and readiness to refrain from ordinary pleasures, appreciating the person as a role model of religious seriousness. We can be grateful that there is a place in Judaism for such a person, and yet be concerned with the danger of extremism and fanaticism to which such enthusiasm can sometimes lead.

Astruc offers yet another view, that the nazirite's sin was neither abstinence nor the ending of abstinence, but rather the life of self-indulgence that preceded and led to his or her vow.

Why does the Torah place the laws of the nazirite immediately after the ordeal of the *sotah*? The Midrash suggests that the nazirite-to-be saw a *sotah* commit adultery while she was drunk and realized the power of liquor to lead people into sin (Num. R. 10:1). People with difficulty controlling their impulses may be so upset by the example of another person ruining his or her life by giving in to temptation that they set strenuous limits on themselves, to avoid a similar fate.

3. Why must the nazirite avoid grapes and raisins, which are not intoxicating? This is an instance of "making a fence around the law," establishing a safety zone of prohibition to keep one from approaching the boundary of the forbidden and perhaps inadvertently crossing it. (Thus we begin *Shabbat* by lighting candles 18 minutes before sunset rather than at the moment of sunset, and we avoid carrying money on *Shabbat* lest we find ourselves spending it.) Or the purpose of this rule may be the avoidance of giving others a wrong impression. People who see a nazirite eating grapes might suspect that he or she would drink grape wine as well. "Avoid unseemliness and the appearance of unseemliness" (Num. R. 10:8).

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5 כָּל־יְמֵי֙ נֶ֣דֶר נִזְר֔וֹ תַּ֖עַר לֹא־יַעֲבֹ֣ר עַל־
רֹאשׁ֑וֹ עַד־מְלֹ֣את הַיָּמִ֗ם אֲשֶׁר־יַזִּ֤יר לַיהוָה֙
קָד֣וֹשׁ יִהְיֶ֔ה גַּדֵּ֖ל פֶּ֥רַע שְׂעַ֖ר רֹאשֹֽׁו׃ 6 כָּל־
יְמֵ֣י הַזִּירֹ֣ו לַיהוָ֗ה עַל־נֶ֙פֶשׁ֙ מֵ֣ת לֹ֣א יָבֹ֔א׃
7 לְאָבִ֥יו וּלְאִמּ֖וֹ לְאָחִ֣יו וּלְאַחֹתֹ֑ו לֹא־
יִטַּמָּ֥א לָהֶ֖ם בְּמֹתָ֑ם כִּ֛י נֵ֥זֶר אֱלֹהָ֖יו עַל־
רֹאשֹׁ֥ו׃ 8 כֹּ֖ל יְמֵ֣י נִזְר֑וֹ קָד֥וֹשׁ הֽוּא־ לַיהוָֽה׃
9 וְכִֽי־יָמ֨וּת מֵ֤ת עָלָיו֙ בְּפֶ֣תַע פִּתְאֹ֔ם וְטִמֵּ֖א
רֹ֣אשׁ נְזָרֹ֑ו וְגִלַּ֥ח רֹאשׁ֛וֹ בְּי֥וֹם טָהֳרָתֹ֖ו בַּיֹּ֥ום
הַשְּׁבִיעִ֖י יְגַלְּחֶֽנּוּ׃ 10 וּבַיֹּ֣ום הַשְּׁמִינִ֗י יָבִ֤א
שְׁתֵּֽי־תֹרִ֙ים֙ אֹ֣ו שְׁנֵ֣י בְנֵי־יֹונָ֔ה אֶל־הַכֹּהֵ֖ן
אֶל־פֶּ֥תַח אֹ֖הֶל מֹועֵֽד׃ 11 וְעָשָׂ֤ה הַכֹּהֵן֙

5 Throughout the term of his vow as nazirite, no razor shall touch his head; it shall remain consecrated until the completion of his term as nazirite of the LORD, the hair of his head being left to grow untrimmed. 6 Throughout the term that he has set apart for the LORD, he shall not go in where there is a dead person. 7 Even if his father or mother, or his brother or sister should die, he must not defile himself for them, since hair set apart for his God is upon his head: 8 throughout his term as nazirite he is consecrated to the LORD.

9 If a person dies suddenly near him, defiling his consecrated hair, he shall shave his head on the day he becomes pure; he shall shave it on the seventh day. 10 On the eighth day he shall bring two turtledoves or two pigeons to the priest, at the entrance of the Tent of Meeting. 11 The priest shall offer one as a purification

5. shall touch Literally, "shall pass over." Not only shaving is prohibited but any form of trimming.

it That is, the hair. The nazirite's most distinctive trait is uncut hair.

6. go in Defilement results from being under the same roof as the corpse.

8. consecrated The above restrictions have the sole function of consecrating the nazirite, who is thus endowed with a status equivalent to priesthood.

CONTAMINATION BY CORPSE (vv. 9–12)

9. The ordinary person is contaminated by a corpse only through direct contact or being under the same roof; the nazirite is contaminated merely by being in its proximity.

suddenly The occurrence was accidental. Indeed, if the contamination had been deliberate, sacrificial expiation would be impossible.

near Such is the added power of the nazirite's holiness that he or she contracts impurity at a distance.

defiling . . . consecrated hair Only the hair is permanently sanctified, in contrast to the person, which is desanctified at the termination of one's vow.

shave . . . head The shaved hair was buried, probably to prevent it from polluting other objects.

shave it on the seventh day After having been sprinkled on the third and seventh days with the purificatory waters.

10. turtledoves . . . pigeons The most inexpensive animal offerings.

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7. A *kohen* may attend to the funerals of his parents because his priestly status derives from them. Because a nazirite's status is self-imposed, however, he may not do so. Perhaps the real significance of the institution of the nazirite is found in giving troubled, self-doubting people a way of dealing with their upsetting thoughts and impulses within a religious framework. It turns those thoughts to the service of God instead of allowing them to become a source of discomfort and guilt. A commentator asks why some people can drink wine while others cannot. His answer: Wine lays bare the inner essence of a person's soul. The pure of heart can drink and not worry about what will be revealed, but those who are struggling against their lower instincts would do well to avoid strong drink lest their unseemly side be exposed. The normative view of Judaism is that nothing created by God, including wine, sex, and wealth, is intrinsically evil. All can be sanctified if used properly.

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אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה וְכִפֶּר עָלָיו
מֵאֲשֶׁר חָטָא עַל־הַנָּפֶשׁ וְקִדַּשׁ אֶת־רֹאשׁוֹ
בַּיּוֹם הַהוּא׃ 12 וְהִזִּיר לַיהוָה אֶת־יְמֵי נִזְרוֹ
וְהֵבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְאָשָׁם וְהַיָּמִים
הָרִאשֹׁנִים יִפְּלוּ כִּי טָמֵא נִזְרוֹ׃
13 וְזֹאת תּוֹרַת הַנָּזִיר בְּיוֹם מְלֹאת יְמֵי
נִזְרוֹ יָבִיא אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד׃
14 וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה כֶּבֶשׂ בֶּן־
שְׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וְכַבְשָׂה אַחַת
בַּת־שְׁנָתָהּ תְּמִימָה לְחַטָּאת וְאַיִל־אֶחָד
תָּמִים לִשְׁלָמִים׃ 15 וְסַל מַצּוֹת סֹלֶת חַלֹּת
בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים
בַּשָּׁמֶן וּמִנְחָתָם וְנִסְכֵּיהֶם׃
16 וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וְעָשָׂה אֶת־
חַטָּאתוֹ וְאֶת־עֹלָתוֹ׃ 17 וְאֶת־הָאַיִל יַעֲשֶׂה
זֶבַח שְׁלָמִים לַיהוָה עַל סַל הַמַּצּוֹת וְעָשָׂה
הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ׃ 18 וְגִלַּח
הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ

offering and the other as a burnt offering, and make expiation on his behalf for the guilt that he incurred through the corpse. That same day he shall reconsecrate his head 12and rededicate to the LORD his term as nazirite; and he shall bring a lamb in its first year as a reparation offering. The previous period shall be void, since his consecrated hair was defiled.

13This is the ritual for the nazirite: On the day that his term as nazirite is completed, he shall be brought to the entrance of the Tent of Meeting. 14As his offering to the LORD he shall present: one male lamb in its first year, without blemish, for a burnt offering; one ewe lamb in its first year, without blemish, for a purification offering; one ram without blemish for an offering of well-being; 15a basket of unleavened cakes of choice flour with oil mixed in, and unleavened wafers spread with oil; and the proper grain offerings and libations.

16The priest shall present them before the LORD and offer the purification offering and the burnt offering. 17He shall offer the ram as a sacrifice of well-being to the LORD, together with the basket of unleavened cakes; the priest shall also offer the grain offerings and the libations. 18The nazirite shall then shave his consecrated hair, at the entrance of the Tent of Meeting, and take the locks of his consecrated

11. burnt offering The burnt offering was added when birds had been brought, to provide an adequate gift for the altar (Ibn Ezra, Ramban).

12. rededicate to the LORD Presumably by a new vow.

penalty offering Before it can be acceptable to God, the nazirite must replace the consecrated hair that has been shaven as well as repeat the preceding nazirite period that had been canceled. Total restitution has been rendered only after he or she reconsecrates the new hair and renews the vow. Then, and only then, can the priest proceed with the reparation offering in the hope of achieving divine forgiveness.

THE COMPLETION RITUAL (vv. 13–21)

14. The animal offerings for both the completed and the abortive nazirite periods are the same, with this major difference: The *asham* for desecration has been replaced here by the *sh'lamim* for joy.

15. cakes Distinct from wafers, the other grain offering in the basket.

17. cakes Not offered as sacrifice but only presented and then eaten by the priest and the nazirite. The purpose of their presentation, probably by setting the basket before the altar, is to sanctify them.

18. then Only after all the sacrifices have been offered up on the altar may the nazirite shave his or her consecrated hair.

at the entrance of the Tent of Meeting Between the entrance and the altar, the area permitted to lay worshipers when they brought their offerings.

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וְלָקַח אֶת־שְׂעַר֙ רֹ֣אשׁ נִזְר֔וֹ וְנָתַ֖ן עַל־הָאֵ֑שׁ
אֲשֶׁר־תַּ֖חַת זֶ֣בַח הַשְּׁלָמִֽים׃
19 וְלָקַ֨ח הַכֹּהֵ֜ן אֶת־הַזְּרֹ֣עַ בְּשֵׁלָ֗הּ מִן־
הָאַיִל֙ וְחַלַּ֣ת מַצָּ֔ה אַחַ֖ת מִן־הַסַּ֑ל וּרְקִ֣יק
מַצָּ֤ה אֶחָד֙ וְנָתַ֣ן עַל־כַּפֵּ֔י הַנְּזִ֖יר אַחַ֥ר
הֻתְגַּלְּח֖וֹ אֶת־נִזְרֽוֹ׃ 20 וְהֵנִ֤יף אֹתָם֙ הַכֹּהֵ֔ן
תְּנוּפָ֖ה לִפְנֵ֣י יְהוָ֑ה קֹ֚דֶשׁ הוּא֙ לַכֹּהֵ֔ן עַ֚ל
חֲזֵ֣ה הַתְּנוּפָ֔ה וְעַ֖ל שׁ֣וֹק הַתְּרוּמָ֑ה וְאַחַ֕ר
יִשְׁתֶּ֥ה הַנָּזִ֖יר יָֽיִן׃
21 זֹ֚את תּוֹרַ֣ת הַנָּזִ֔יר אֲשֶׁ֥ר יִדֹּ֖ר קָרְבָּנ֑וֹ
לַיהוָה֙ עַל־נִזְר֔וֹ מִלְּבַ֕ד אֲשֶׁר־תַּשִּׂ֖יג יָד֑וֹ
כְּפִ֣י נִדְר֗וֹ אֲשֶׁ֤ר יִדֹּר֙ כֵּ֣ן יַעֲשֶׂ֔ה עַ֖ל תּוֹרַ֥ת
נִזְרֽוֹ׃ פ

hair and put them on the fire that is under the sacrifice of well-being.

19The priest shall take the shoulder of the ram when it has been boiled, one unleavened cake from the basket, and one unleavened wafer, and place them on the hands of the nazirite after he has shaved his consecrated hair. 20The priest shall elevate them as an elevation offering before the LORD; and this shall be a sacred donation for the priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine.

21Such is the obligation of a nazirite; except that he who vows an offering to the LORD of what he can afford, beyond his nazirite requirements, must do exactly according to the vow that he has made beyond his obligation as a nazirite.

fire that is under The hair was burned in the special hearth set up under the pot to cook the sacrifice of well-being. Because the hair is holy even after it is shaved, it must be destroyed by fire. Its destruction prevents its defilement.

sacrifice of well-being The meat of this sacrifice belonged to the worshiper; it was cooked and eaten in the sacred precincts.

19. shoulder According to the Sages, the upper part of the right foreleg is apportioned to the priest from every offering of well-being.

one unleavened cake from the basket The basket had been set down before the Lord, probably by the altar (Deut. 26:4,10). Its contents, except for the set of offerings belonging to the priest, will be eaten by the nazirite together with the well-being offering.

hands Literally, "palms."

20. The "elevation offering" (*t'nufah*) is a rite of dedication that transfers the elevated objects from the property of the offerer to God. That is why all the portions given to the priests are first placed on the palms of the donor, to indicate that they are his or hers to donate. Then the elevation movement is performed by the priest, probably by placing his hands under the hands of the donor, thereby graphically transferring the objects to God, after which they may be eaten by the priest.

21. The sacrifices enumerated above are the minimum due. The nazirite who vows additional offerings must fulfill that vow as well.

APPENDIX: THE PRIESTLY BLESSING
(vv. 22–27)

Among the chief duties of the priest is to bless the people Israel in the name of the Lord. The blessing, however, issues solely from the Lord; the priest's function is to channel it. The text underscores the fact that the priest possesses no divine powers of his own, although he is holy—indeed, one of God's intimates. Of special interest is the fact that the text of the priestly blessing has been found on silver amulets (dating from the late 7th century B.C.E.) southeast of the City of David, at Ketef Hinnom, on the western rise of the Valley of Hinnom. It is the only known inscription with a biblical text that predates the Babylonian exile.

22–27. These six verses contain perhaps the most familiar words in the Book of Numbers. In many traditional synagogues, descendants of the *kohanim* pronounce these words on festivals as a blessing of the congregation. In their capacity as modern equivalents of *kohanim,* rabbis and cantors commonly invoke it for a *bar mitzvah* or *bat mitzvah,* for a bride and groom, or as the closing benediction of a service. Parents use it to bless their children on *Shabbat* eve.

Do human beings have the power to bless

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22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 23 דַּבֵּר
אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרֲכוּ
אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃ ס
24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ ס
25 יָאֵר יְהוָה | פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ ס
26 יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם׃ ס

22The LORD spoke to Moses: 23Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:

24The LORD bless you and protect you!

25The LORD deal kindly and graciously with you!

26The LORD bestow His favor upon you and grant you peace!

23. Thus That is, when you bless, use this formula, not one of your own devising.

to them To the assembled worshipers, indicating the communal nature of the blessing.

24. The LORD Understood as "May the LORD" (and so in vv. 25–26).

bless In the Bible, God's blessing confers mainly tangible gifts: offspring, cattle and flocks, silver and gold, land, fertility, health, victory, strength, and peace.

protect That is, from harmful spirits and from all forms of evil.

25. deal kindly Literally, "make His face to shine," i.e., illumine. The Hebrew expression indicates God's friendly concern.

graciously The root חנן is used exclusively in connection with divine mercy and grace. God's strict justice will be tempered by mercy. God will not judge the people Israel according to their sins but will deal kindly with them as a free gift.

26. peace Hebrew: *shalom,* encompassing the blessings of prosperity, good health, friendship, and well-being.

other human beings? Ishmael (BT Ḥul. 49a) teaches that the priests do indeed bless the people; and as a reward, God blesses the priests (taking the object in "I will bless them" in v. 27 to be the priests). The *Tanḥuma* suggests that when the priests aspire to bless the people, God endorses their efforts and joins in, making their blessing authentic. Rashbam, however, interprets the verse to mean that when the priests invoke God's blessing ("they shall link My name with the people"), God responds by blessing the people Israel. The blessing is structured in three lines (vv. 24–26), each slightly longer than the preceding one: in Hebrew, three words, then five words, then seven words, with the divine name occurring as the second word in each line.

bless you May "the LORD bless you" with material wealth "and protect you" from losing that wealth, for material blessings are vulnerable to loss (*Sifrei*). Or "may God protect you from being corrupted by the attainment of material blessing" (Num. R. 11:5). "May God bless you according to your needs—blessing the student with intelligence, the merchant with business acumen" (*Ha·amek Davar*). Sforno notes that Jews need not be embarrassed to pray for material wealth, which can make a life of charity and study more attainable.

deal kindly Literally, "make His face shine." Hirsch and Sforno render it "May God enlighten you," so that you can understand the purposes God has in mind for you. For the *Sifrei*, this second line of the blessing is a prayer for the light of wisdom and the knowledge of Torah. Unlike wealth, they require no protection to prevent their being stolen.

graciously May God give you the gift of grace. May you live in a society where people will admire you for your devotion to God and to Torah.

bestow . . . favor Literally, "to turn one's head in your direction." In Gen. 19:21, it means to grant someone's request. In Gen. 40:19, it means "to forgive, to look upon someone with favor." In that sense, the third line of the bles-

HALAKHAH L'MA·ASEH

6:23. Thus shall you bless the people of Israel In the ancient Temple, the *kohanim* (priests) blessed the people with this blessing daily. Today it is included in the reader's repetition of the *Amidah* during *Shaḥarit* and *Musaf* throughout the year. In many synagogues in the Diaspora the *kohanim* re-enact the ancient blessing during the *Musaf* service on High Holy Days and festivals. According to common practice in Israel, *kohanim* bless the congregation each day. Following one of the two contrary responsa approved by the CJLS on this subject, some Conservative congregations permit and some forbid the daughter of a *kohen* to serve in this role. See Comment on Lev. 22:12.

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27 וְשָׂמְ֥ו אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י
אֲבָרְכֵֽם׃ פ

27 Thus they shall link My name with the people of Israel, and I will bless them.

חמישי ז וַיְהִ֗י בְּיוֹם֙ כַּלּ֣וֹת מֹשֶׁ֔ה לְהָקִ֖ים אֶת־
הַמִּשְׁכָּ֑ן וַיִּמְשַׁ֤ח אֹתוֹ֙ וַיְקַדֵּ֣שׁ אֹת֔וֹ וְאֶת־
כָּל־כֵּלָ֖יו וְאֶת־הַמִּזְבֵּ֣חַ וְאֶת־כָּל־כֵּלָ֑יו
וַיִּמְשָׁחֵ֖ם וַיְקַדֵּ֥שׁ אֹתָֽם׃ 2 וַיַּקְרִ֙יבוּ֙ נְשִׂיאֵ֣י
יִשְׂרָאֵ֔ל רָאשֵׁ֖י בֵּ֣ית אֲבֹתָ֑ם הֵ֚ם נְשִׂיאֵ֣י
הַמַּטֹּ֔ת הֵ֖ם הָעֹמְדִ֥ים עַל־הַפְּקֻדִֽים׃

7 On the day that Moses finished setting up the Tabernacle, he anointed and consecrated it and all its furnishings, as well as the altar and its utensils. When he had anointed and consecrated them, 2the chieftains of Israel, the heads of ancestral houses, namely, the chieftains of the tribes, those who were in charge of enrollment,

27. link My name with God's name is figuratively "placed" on the Israelites by the priests through the medium of the benediction.

and I Literally, "I Myself." The Hebrew is emphatic, stressing that the Lord is the sole source of the blessing.

FINAL PREPARATIONS FOR USE OF THE TABERNACLE (7:1–8:26)

THE CHIEFTAINS' INITIATORY GIFTS (7:1–89)

The 12 tribal chieftains collectively contribute valuable gifts to the completed and consecrated tabernacle. Then, individually and on successive days, each chieftain contributes an additional identical gift to the consecrated altar.

1. as well as the altar The altar is singled out because it will receive separate dedicatory gifts from the chieftains (Ibn Ezra).

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sing expresses the hope that God will heed the Israelites' prayers and forgive their shortcomings. In Deut. 10:17, the phrase carries the meaning of favoring one person over another, which God is described as not doing; so here the blessing might be taken to mean, "May God side with you and give you the benefit of any doubt."

grant you peace Peace begins in the home, then extends to the community, and finally to all the world (*K'tav Sofer*). The Midrash asks why God should bless and forgive Israel. "Because Israel blesses and forgives God!" We bless God when we have eaten a satisfying meal and recite the Blessings after Meals (*Birkat ha-Mazon*). We forgive God when we do not have enough to eat, consuming perhaps only one slice of bread, yet recite *Birkat ha-Mazon* nonetheless, thanking God for our food (Num. R. 11:7). Note that *Birkat ha-Mazon,* the *Amidah,* the *Kaddish,* and the Mishnah all conclude with a prayer for peace.

CHAPTER 7

2. chieftains of Israel Who were these chieftains? They had been foremen during the days of Egyptian enslavement, and willingly accepted beatings from their Egyptian taskmasters rather than punish their fellow Israelites for not meeting their quotas of bricks. As a reward, they were honored to bring these inaugural offerings (Num. R. 12:16). Although each offering was identical, each was unique to the person who brought it. The order of the tribes seems random, implying no greater status to those who came first. To each tribe, God dedicated one day, and on that day there was no gift like its gift. The sincerity of each offering was in no way diminished by the fact that another chieftain had brought an identical offering one day earlier. For that reason, the Torah describes each offering in detail. Similarly, although people recite the same prayers, each worshiper's experience of those prayers is unique and personal.

The Midrash states that on the day the tabernacle was dedicated, something happened that never had happened before. The *Sh'khinah,* the Presence of God, descended from heaven and took up residence in this world (Num. R. 12:6).

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3 וַיָּבִיאוּ אֶת־קָרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ־
עֶגְלֹת צָב וּשְׁנֵי עָשָׂר בָּקָר עֲגָלָה עַל־שְׁנֵי
הַנְּשִׂאִים וְשׁוֹר לְאֶחָד
וַיַּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּשְׁכָּן׃ 4 וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ 5 קַח מֵאִתָּם וְהָיוּ
לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְנָתַתָּה
אוֹתָם אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ׃
6 וַיִּקַּח מֹשֶׁה אֶת־הָעֲגָלֹת וְאֶת־הַבָּקָר
וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם׃ 7 אֵת | שְׁתֵּי
הָעֲגָלֹת וְאֵת אַרְבַּעַת הַבָּקָר נָתַן לִבְנֵי
גֵרְשׁוֹן כְּפִי עֲבֹדָתָם׃ 8 וְאֵת | אַרְבַּע
הָעֲגָלֹת וְאֵת שְׁמֹנַת הַבָּקָר נָתַן לִבְנֵי
מְרָרִי כְּפִי עֲבֻדָתָם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן
הַכֹּהֵן׃ 9 וְלִבְנֵי קְהָת לֹא נָתָן כִּי־עֲבֹדַת
הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ׃
10 וַיַּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ
בְּיוֹם הִמָּשַׁח אֹתוֹ וַיַּקְרִיבוּ הַנְּשִׂיאִם
אֶת־קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ׃ 11 וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד
לַיּוֹם יַקְרִיבוּ אֶת־קָרְבָּנָם לַחֲנֻכַּת
הַמִּזְבֵּחַ׃ ס
12 וַיְהִי הַמַּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת־קָרְבָּנוֹ
נַחְשׁוֹן בֶּן־עַמִּינָדָב לְמַטֵּה יְהוּדָה׃
13 וְקָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים

drew near 3and brought their offering before the LORD: six draught carts and twelve oxen, a cart for every two chieftains and an ox for each one.

When they had brought them before the Tabernacle, 4the LORD said to Moses: 5Accept these from them for use in the service of the Tent of Meeting, and give them to the Levites according to their respective services.

6Moses took the carts and the oxen and gave them to the Levites. 7Two carts and four oxen he gave to the Gershonites, as required for their service, 8and four carts and eight oxen he gave to the Merarites, as required for their service—under the direction of Ithamar son of Aaron the priest. 9But to the Kohathites he did not give any; since theirs was the service of the [most] sacred objects, their porterage was by shoulder.

10The chieftains also brought the dedication offering for the altar upon its being anointed. As the chieftains were presenting their offerings before the altar, 11the LORD said to Moses: Let them present their offerings for the dedication of the altar, one chieftain each day.

12The one who presented his offering on the first day was Nahshon son of Amminadab of the tribe of Judah. 13His offering: one silver bowl weighing 130 shekels and one silver basin of 70

3. draught carts Wagons strong enough to carry heavy loads. Each draught cart requires the power of two oxen.

before the Tabernacle Neither the wood of the carts nor their animals were destined for the altar. Hence, they were ineligible to enter the sacred area, which was reserved for sacrifice alone.

7–8. The planks of the tabernacle carried by the Merarites were bulkier than the tabernacle curtains carried by the Gershonites. Therefore, the Merarites were given four carts, and the Gershonites, two carts.

10. dedication offering This actually was an initiation offering, gifts brought upon initiating the use of a structure.

13. offering Hebrew: *korban,* which applies here both to the vessels and to the animals enumerated in the list.

shekels See Comment to Gen. 23:9.

bowl . . . basin The bowls were probably used for dry ingredients, such as flour. The basins were probably used for liquids, such as libations and blood. These bowls and basins were also filled with semolina flour mixed with oil.

9. their porterage was by shoulder This description of the Levites' physical labor should teach us that "one does not acquire the least spark of holiness without effort" (Menaḥem Mendel of Kotzk).

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shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 14one gold ladle of 10 shekels, filled with incense; 15one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 16one goat for a purification offering; 17and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nahshon son of Amminadab.

18On the second day, Nethanel son of Zuar, chieftain of Issachar, made his offering. 19He presented as his offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 20one gold ladle of 10 shekels, filled with incense; 21one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 22one goat for a purification offering; 23and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nethanel son of Zuar.

24On the third day, it was the chieftain of the Zebulunites, Eliab son of Helon. 25His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 26one gold ladle of 10 shekels, filled with incense; 27one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 28one goat for a purification offering; 29and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five year-

וּמֵאָה֙ מִשְׁקָלָ֔הּ מִזְרָ֖ק אֶחָ֑ד כֶּ֚סֶף שִׁבְעִ֣ים
שֶׁ֔קֶל בְּשֶׁ֖קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֗ם ׀ מְלֵאִ֛ים סֹ֥לֶת
בְּלוּלָ֖ה בַּשָּֽׁמֶן לְמִנְחָֽה׃ 14 כַּ֥ף אַחַ֛ת עֲשָׂרָ֖ה
זָהָ֑ב מְלֵאָ֖ה קְטֹֽרֶת׃ 15 פַּ֣ר אֶחָ֗ד בֶּן־בָּקָר֙
אַ֣יִל אֶחָ֔ד כֶּ֥בֶשׂ־אֶחָ֖ד בֶּן־שְׁנָת֑וֹ לְעֹלָֽה׃
16 שְׂעִיר־עִזִּ֖ים אֶחָ֑ד לְחַטָּֽאת׃ 17 וּלְזֶ֣בַח
הַשְּׁלָמִ֗ים בָּקָ֤ר שְׁנַ֙יִם֙ אֵילִ֣ם חֲמִשָּׁ֔ה
עַתּוּדִ֥ים חֲמִשָּׁ֖ה כְּבָשִׂ֣ים בְּנֵי־שָׁנָ֑ה חֲמִשָּׁ֔ה
זֶ֚ה קָרְבַּ֣ן נַחְשׁ֔וֹן בֶּן־עַמִּינָדָֽב׃ פ
18 בַּיּ֣וֹם הַשֵּׁנִ֔י הִקְרִ֖יב נְתַנְאֵ֣ל בֶּן־צוּעָ֑ר
נְשִׂ֖יא יִשָּׂשכָֽר׃ 19 הִקְרִ֖ב אֶת־קָרְבָּנ֑וֹ
קַעֲרַת־כֶּ֣סֶף אַחַ֔ת שְׁלֹשִׁ֥ים וּמֵאָ֖ה מִשְׁקָלָ֑הּ
מִזְרָ֤ק אֶחָד֙ כֶּ֣סֶף שִׁבְעִ֔ים שֶׁ֖קֶל בְּשֶׁ֣קֶל
הַקֹּ֑דֶשׁ שְׁנֵיהֶ֗ם ׀ מְלֵאִ֛ים סֹ֥לֶת בְּלוּלָ֖ה
בַּשָּֽׁמֶן לְמִנְחָֽה׃ 20 כַּ֥ף אַחַ֛ת עֲשָׂרָ֖ה זָהָ֑ב
מְלֵאָ֖ה קְטֹֽרֶת׃ 21 פַּ֣ר אֶחָ֗ד בֶּן־בָּקָר֙
אַ֣יִל אֶחָ֔ד כֶּ֥בֶשׂ־אֶחָ֖ד בֶּן־שְׁנָת֑וֹ לְעֹלָֽה׃
22 שְׂעִיר־עִזִּ֖ים אֶחָ֑ד לְחַטָּֽאת׃ 23 וּלְזֶ֣בַח
הַשְּׁלָמִ֗ים בָּקָ֤ר שְׁנַ֙יִם֙ אֵילִ֣ם חֲמִשָּׁ֔ה
עַתּוּדִ֥ים חֲמִשָּׁ֖ה כְּבָשִׂ֣ים בְּנֵי־שָׁנָ֑ה חֲמִשָּׁ֔ה
זֶ֚ה קָרְבַּ֣ן נְתַנְאֵ֔ל בֶּן־צוּעָֽר׃ פ
24 בַּיּ֣וֹם הַשְּׁלִישִׁ֔י נָשִׂ֖יא לִבְנֵ֣י זְבוּלֻ֑ן אֱלִיאָ֖ב
בֶּן־חֵלֹֽן׃ 25 קָרְבָּנ֔וֹ קַעֲרַת־כֶּ֣סֶף אַחַ֔ת
שְׁלֹשִׁ֥ים וּמֵאָ֖ה מִשְׁקָלָ֑הּ מִזְרָ֤ק אֶחָד֙ כֶּ֣סֶף
שִׁבְעִ֔ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֗ם ׀
מְלֵאִ֛ים סֹ֥לֶת בְּלוּלָ֖ה בַּשָּֽׁמֶן לְמִנְחָֽה׃
26 כַּ֥ף אַחַ֛ת עֲשָׂרָ֖ה זָהָ֑ב מְלֵאָ֖ה קְטֹֽרֶת׃
27 פַּ֣ר אֶחָ֗ד בֶּן־בָּקָר֙ אַ֣יִל אֶחָ֔ד כֶּ֥בֶשׂ־אֶחָ֖ד
בֶּן־שְׁנָת֑וֹ לְעֹלָֽה׃ 28 שְׂעִיר־עִזִּ֖ים אֶחָ֑ד
לְחַטָּֽאת׃ 29 וּלְזֶ֣בַח הַשְּׁלָמִ֗ים בָּקָ֤ר שְׁנַ֙יִם֙
אֵילִ֣ם חֲמִשָּׁ֔ה עַתּוּדִ֥ים חֲמִשָּׁ֖ה כְּבָשִׂ֣ים

14. 10 shekels Although the ladle was made of gold, its weight was computed in terms of standard silver shekels.

incense For use on the altar of incense (see Exod. 30:7).

15. bull of the herd A domestic bull. Wild animals are barred from the altar.

16. one goat A domestic goat.

17. oxen Better: bulls. Castrated animals are forbidden in sacrifice (Lev. 22:20).

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ling lambs. That was the offering of Eliab son of Helon.

30On the fourth day, it was the chieftain of the Reubenites, Elizur son of Shedeur. 31His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 32one gold ladle of 10 shekels, filled with incense; 33one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 34one goat for a purification offering; 35and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elizur son of Shedeur.

36On the fifth day, it was the chieftain of the Simeonites, Shelumiel son of Zurishaddai. 37His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 38one gold ladle of 10 shekels, filled with incense; 39one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 40one goat for a purification offering; 41and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Shelumiel son of Zurishaddai.

42On the sixth day, it was the chieftain of the Gadites, Eliasaph son of Deuel. 43His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 44one gold ladle of 10 shekels, filled with incense; 45one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 46one goat for a purification offering; 47and for his sacrifice of well-being:

בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיאָב בֶּן־
חֵלֹן׃ פ
30 בַּיּוֹם הָרְבִיעִי נָשִׂיא לִבְנֵי רְאוּבֵן
אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃ 31 קָרְבָּנוֹ קַעֲרַת־
כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת בְּלוּלָה בַּשָּׁמֶן
לְמִנְחָה׃ 32 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
קְטֹרֶת 33 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד
כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃ 34 שְׂעִיר־
עִזִּים אֶחָד לְחַטָּאת׃ 35 וּלְזֶבַח הַשְּׁלָמִים
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃ פ
36 בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לִבְנֵי שִׁמְעוֹן
שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ 37 קָרְבָּנוֹ קַעֲרַת־
כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת בְּלוּלָה בַּשָּׁמֶן
לְמִנְחָה׃ 38 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
קְטֹרֶת׃ 39 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד
כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃ 40 שְׂעִיר־
עִזִּים אֶחָד לְחַטָּאת׃ 41 וּלְזֶבַח הַשְּׁלָמִים
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ פ
ששי 42 בַּיּוֹם הַשִּׁשִּׁי נָשִׂיא לִבְנֵי גָד אֶלְיָסָף
בֶּן־דְּעוּאֵל׃ 43 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀
מְלֵאִים סֹלֶת בְּלוּלָה בַּשָּׁמֶן לְמִנְחָה׃
44 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃
45 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד
בֶּן־שְׁנָתוֹ לְעֹלָה׃ 46 שְׂעִיר־עִזִּים אֶחָד
לְחַטָּאת׃ 47 וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם

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two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Eliasaph son of Deuel.

48On the seventh day, it was the chieftain of the Ephraimites, Elishama son of Ammihud. 49His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 50one gold ladle of 10 shekels, filled with incense; 51one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 52one goat for a purification offering; 53and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elishama son of Ammihud.

54On the eighth day, it was the chieftain of the Manassites, Gamaliel son of Pedahzur. 55His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 56one gold ladle of 10 shekels, filled with incense; 57one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 58one goat for a purification offering; 59and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Gamaliel son of Pedahzur.

60On the ninth day, it was the chieftain of the Benjaminites, Abidan son of Gideoni. 61His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 62one gold ladle of 10 shekels, filled with incense; 63one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 64one goat for a purification

אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֶלְיָסָף בֶּן־
דְּעוּאֵל׃ פ
48 בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לִבְנֵי אֶפְרָיִם
אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ 49 קָרְבָּנוֹ קַעֲרַת־
כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן
לְמִנְחָה׃ 50 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
קְטֹרֶת׃ 51 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד
כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃ 52 שְׂעִיר־
עִזִּים אֶחָד לְחַטָּאת׃ 53 וּלְזֶבַח הַשְּׁלָמִים
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ פ
54 בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לִבְנֵי מְנַשֶּׁה
גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ 55 קָרְבָּנוֹ קַעֲרַת־
כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
שְׁנֵיהֶם ׀ מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן
לְמִנְחָה׃ 56 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
קְטֹרֶת׃ 57 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד
כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃ 58 שְׂעִיר־
עִזִּים אֶחָד לְחַטָּאת׃ 59 וּלְזֶבַח הַשְּׁלָמִים
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן
גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ פ
60 בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן
בֶּן־גִּדְעֹנִי׃ 61 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀
מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃
62 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃
63 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד
בֶּן־שְׁנָתוֹ לְעֹלָה׃ 64 שְׂעִיר־עִזִּים אֶחָד

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offering; 65and for his sacrifice of well-being:
two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Abidan son of Gideoni.

66On the tenth day, it was the chieftain of the Danites, Ahiezer son of Ammishaddai. 67His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 68one gold ladle of 10 shekels, filled with incense; 69one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 70one goat for a purification offering; 71and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Ahiezer son of Ammishaddai.

72On the eleventh day, it was the chieftain of the Asherites, Pagiel son of Ochran. 73His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 74one gold ladle of 10 shekels, filled with incense; 75one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; 76one goat for a purification offering; 77and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Pagiel son of Ochran.

78On the twelfth day, it was the chieftain of the Naphtalites, Ahira son of Enan. 79His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; 80one gold ladle of 10 shekels, filled with incense; 81one bull of

לְחַטָּאת׃ 65 וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֲבִידָן בֶּן־
גִּדְעֹנִי׃ פ
66 בַּיּוֹם הָעֲשִׂירִי נָשִׂיא לִבְנֵי דָן אֲחִיעֶזֶר
בֶּן־עַמִּישַׁדָּי׃ 67 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀
מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃
68 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃
69 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד
בֶּן־שְׁנָתוֹ לְעֹלָה׃ 70 שְׂעִיר־עִזִּים אֶחָד
לְחַטָּאת׃ 71 וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֲחִיעֶזֶר בֶּן־
עַמִּישַׁדָּי׃ פ
שביעי 72 בְּיוֹם עַשְׁתֵּי עָשָׂר יוֹם נָשִׂיא לִבְנֵי אָשֵׁר
פַּגְעִיאֵל בֶּן־עָכְרָן׃ 73 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף
אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀
מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃
74 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃
75 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד
בֶּן־שְׁנָתוֹ לְעֹלָה׃ 76 שְׂעִיר־עִזִּים אֶחָד
לְחַטָּאת׃ 77 וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן פַּגְעִיאֵל בֶּן־
עָכְרָן׃ פ
78 בְּיוֹם שְׁנֵים עָשָׂר יוֹם נָשִׂיא לִבְנֵי נַפְתָּלִי
אֲחִירַע בֶּן־עֵינָן׃ 79 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף
אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ׀
מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה׃
80 כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃
81 פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד

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בֶּן־שְׁנָתוֹ לְעֹלָה׃ 82 שְׂעִיר־עִזִּים אֶחָד
לְחַטָּאת׃ 83 וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתּוּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֲחִירַע בֶּן־
עֵינָן׃ פ
84 זֹאת | חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ
מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים
עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת זָהָב
שְׁתֵּים עֶשְׂרֵה׃ 85 שְׁלֹשִׁים וּמֵאָה הַקְּעָרָה
הָאַחַת כֶּסֶף וְשִׁבְעִים הַמִּזְרָק הָאֶחָד כֹּל
כֶּסֶף הַכֵּלִים אַלְפַּיִם וְאַרְבַּע־מֵאוֹת בְּשֶׁקֶל
הַקֹּדֶשׁ׃ 86 כַּפּוֹת זָהָב שְׁתֵּים־עֶשְׂרֵה
מְלֵאֹת קְטֹרֶת עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל
הַקֹּדֶשׁ כָּל־זְהַב הַכַּפּוֹת עֶשְׂרִים וּמֵאָה׃
מפטיר 87 כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים
אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים
עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר
לְחַטָּאת׃ 88 וְכֹל בְּקַר | זֶבַח הַשְּׁלָמִים
עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים
עַתּוּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים
זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃

89 וּבְבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ
וַיִּשְׁמַע אֶת־הַקּוֹל מִדַּבֵּר אֵלָיו מֵעַל
הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי
הַכְּרֻבִים וַיְדַבֵּר אֵלָיו׃ פ

the herd, one ram, and one lamb in its first year, for a burnt offering; 82one goat for a purification offering; 83and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Ahira son of Enan.

84This was the dedication offering for the altar from the chieftains of Israel upon its being anointed: silver bowls, 12; silver basins, 12; gold ladles, 12. 85Silver per bowl, 130; per basin, 70. Total silver of vessels, 2,400 sanctuary shekels. 86The 12 gold ladles filled with incense—10 sanctuary shekels per ladle—total gold of the ladles, 120.

87Total of herd animals for burnt offerings, 12 bulls; of rams, 12; of yearling lambs, 12—with their proper grain offerings; of goats for purification offerings, 12. 88Total of herd animals for sacrifices of well-being, 24 bulls; of rams, 60; of he-goats, 60; of yearling lambs, 60. That was the dedication offering for the altar after its anointing.

89When Moses went into the Tent of Meeting to speak with Him, he would hear the Voice addressing him from above the cover that was on top of the Ark of the Pact between the two cherubim; thus He spoke to him.

84. dedication offering The initiation offering.

89. The Ark was conceived as God's footstool or the pedestal of His throne. God delivered commands to Moses while he stood alone in the outer room of the Tent, separated from the Ark "throne" by the screening veil. This fulfilled God's promise: "I will [speak] to you from above the cover, from between the two cherubim that are on top of the Ark of the Pact" (Exod. 25:22).

Ark of the Pact "The Pact," with the definite article (*ha-edut*), can mean only the two tablets of the Decalogue, which were deposited in the Ark (Exod. 25:10–16).

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הפטרת נשא

HAFTARAH FOR NASO

JUDGES 13:2–25

This *haftarah* is drawn from the beginning of the cycle of Samson stories (Judg. 13–16). The prophecy announcing his birth states that he will be "the first to deliver Israel from the Philistines" (13:5). His travail will anticipate the battles to be waged against the Philistines into the early days of the monarchy, leading to the death of King Saul and to the glory of King David.

This opening chapter of the cycle focuses on the birth announcement and on the birth itself. The Sages spotlighted Samson's birth by omitting the first verse, which reports the Philistines' role as a means of divine punishment for Israel's sins. Such editing separated the birth scene from its historical setting, underscoring the conditions prescribed for the mother during pregnancy.

There is no account of any prayer for a child uttered by Manoah or by his wife. The divine messenger appears with the suddenness of unexpected grace. His prediction has the qualities of an oracle, like that from the divine messengers to Abraham (Gen. 18) who announced that the barren Sarah soon would conceive and bear a son.

RELATION OF THE *HAFTARAH* TO THE *PARASHAH*

The *haftarah* and the *parashah* bring together two biblical traditions about the nazirite. The Torah (Num. 6) formally delineates the rules and rituals for anyone, male or female, who enters the consecrated status of a nazirite through a vow. The *parashah* states nothing about lifetime vows or vows affecting others (including unborn children). This silence rings "loud and clear" when the *parashah* is compared with the *haftarah,* a popular narrative about a person consecrated from conception to be a nazirite for life. Indeed, the mother-to-be during pregnancy already observes some of the prescriptions ritually incumbent on the nazirite-to-be. (The child's obligations in this regard are implied, not explicitly stated.) Furthermore, the mother has not entered this state through any vow of her own.

The language and ideals of the *haftarah* are influenced by other biblical traditions bearing on the status of nazirite. The woman is instructed "to let no razor touch his head, for the boy is to be a nazirite to God" (Judg. 13:5). The formulation recalls the rule in Numbers in which a person consecrated as "nazirite of the LORD" must let "no razor . . . touch his head" (6:5). Both texts deal with a comparable ritual status in which the hair of one's head may not be shorn while the consecration is in effect. Eventually the shearing of Samson's hair through the wiles of Delilah (Judg. 16) will remove the hero's sacred character, reflected in his loss of power.

The *parashah* and the *haftarah* juxtapose two types of actions and devotion. One of them is marked by the purposeful decision to abstain from intoxicants and impurities, and thus to approximate priestly sanctity (see Sifrei Num. 26). Devotion to God is expressed through self-limitation and restraint, perhaps rebalancing one's spiritual life (see MT De·ot 3:1). The nazirite in the *parashah* has deliberately chosen to serve God and must sustain that decision through prescribed regulations for a limited period of time.

The other approach embodies the force of destiny that marks the self with unchosen obligations. The assumption of a sacred status will infuse Samson with powers that transcend ordinary limits. Accordingly, Samson, who has not chosen his lifelong nazirite status, will devote his transformed and consecrated condition to self-centered and isolated acts of revenge.

The *parashah* thus shows how the natural self may become transformed (for a time), fully consecrated "to the LORD," and may serve as a model

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for many others. In contradistinction, the *haftarah* introduces an all-too-human self in whom the "spirit" of supernatural energy reverberates. Samson's private passions will fuel and direct his service to the community. Only derivatively and accidentally will they benefit others.

13 2There was a certain man from Zorah, of the stock of Dan, whose name was Manoah. His wife was barren and had borne no children. 3An angel of the LORD appeared to the woman and said to her, "You are barren and have borne no children; but you shall conceive and bear a son. 4Now be careful not to drink wine or other intoxicant, or to eat anything impure. 5For you are going to conceive and bear a son; let no razor touch his head, for the boy is to be a nazirite to God from the womb on. He shall be the first to deliver Israel from the Philistines."

6The woman went and told her husband, "A man of God came to me; he looked like an angel of God, very frightening. I did not ask him where he was from, nor did he tell me his name. 7He said to me, 'You are going to conceive and bear a son. Drink no wine or other intoxicant, and eat nothing impure, for the boy is to be a nazirite to God from the womb to the day of his death!'"

8Manoah pleaded with the LORD. "Oh, my Lord!" he said, "please let the man of God that You sent come to us again, and let him instruct us how to act with the child that is to be born." 9God heeded Manoah's plea, and the angel of

יג 2 וַיְהִי֙ אִ֣ישׁ אֶחָ֔ד מִצָּרְעָ֖ה מִמִּשְׁפַּ֣חַת
הַדָּנִ֑י וּשְׁמ֣וֹ מָנ֔וֹחַ וְאִשְׁתּ֖וֹ עֲקָרָ֥ה וְלֹ֖א
יָלָֽדָה׃ 3 וַיֵּרָ֣א מַלְאַךְ־יְהוָ֗ה אֶל־הָאִשָּׁה֙
וַיֹּ֣אמֶר אֵלֶ֔יהָ הִנֵּה־נָ֥א אַתְּ־עֲקָרָ֖ה וְלֹ֣א
יָלַ֑דְתְּ וְהָרִ֥ית וְיָלַ֖דְתְּ בֵּֽן׃ 4 וְעַתָּ֗ה הִשָּׁ֙מְרִי
נָ֤א וְאַל־תִּשְׁתִּי֙ יַ֣יִן וְשֵׁכָ֔ר וְאַל־תֹּאכְלִ֖י
כָּל־טָמֵֽא׃ 5 כִּ֣י הִנָּ֤ךְ הָרָה֙ וְיֹלַ֣דְתְּ בֵּ֔ן וּמוֹרָ֥ה
לֹא־יַעֲלֶ֖ה עַל־רֹאשׁ֑וֹ כִּי־נְזִ֤יר אֱלֹהִים֙
יִהְיֶ֣ה הַנַּ֔עַר מִן־הַבֶּ֖טֶן וְה֣וּא יָחֵ֑ל לְהוֹשִׁ֥יעַ
אֶת־יִשְׂרָאֵ֖ל מִיַּ֥ד פְּלִשְׁתִּֽים׃
6 וַתָּבֹ֥א הָאִשָּׁ֖ה וַתֹּ֣אמֶר לְאִישָׁ֑הּ לֵאמֹ֗ר
אִ֣ישׁ הָאֱלֹהִים֮ בָּ֣א אֵלַ֒י וּמַרְאֵ֣הוּ כְּמַרְאֵ֣ה
מַלְאַךְ֮ הָאֱלֹהִים֒ נוֹרָ֣א מְאֹ֔ד וְלֹ֥א
שְׁאִלְתִּ֖יהוּ אֵ֣י־מִזֶּ֣ה הֽוּא֮ וְאֶת־שְׁמ֣וֹ לֹֽא־
הִגִּ֣יד לִֽי׃ 7 וַיֹּ֥אמֶר לִ֖י הִנָּ֣ךְ הָרָ֑ה וְיֹלַ֣דְתְּ
בֵּ֔ן וְעַתָּ֗ה אַל־תִּשְׁתִּי֙ יַ֣יִן וְשֵׁכָ֔ר וְאַל־
תֹּאכְלִ֖י כָּל־טָמְאָ֑ה כִּי־נְזִ֤יר אֱלֹהִים֙ יִהְיֶ֣ה
הַנַּ֔עַר מִן־הַבֶּ֖טֶן עַד־י֣וֹם מוֹתֽוֹ׃ פ
8 וַיֶּעְתַּ֥ר מָנ֖וֹחַ אֶל־יְהוָ֑ה וַיֹּ֗אמֶר בִּ֣י אֲדוֹנָ֔י
אִ֣ישׁ הָאֱלֹהִ֗ים אֲשֶׁ֤ר שָׁלַ֙חְתָּ֙ יָבוֹא־נָ֣א עוֹד֮
אֵלֵ֒ינוּ֒ וְיוֹרֵ֔נוּ מַה־נַּעֲשֶׂ֖ה לַנַּ֥עַר הַיּוּלָֽד׃
9 וַיִּשְׁמַ֤ע הָאֱלֹהִים֙ בְּקֹ֣ול מָנ֔וֹחַ וַיָּבֹ֥א

Judges 13:2. of the stock of Dan This note seems to reflect the tribe of Dan's early settlement along the southwest coast, near the Philistine territories. The Danites had difficulty securing land on the maritime plain, however, and were driven back into the highlands by the Amorites (Judg. 1:34). Near the end of the period of the chieftains ("Judges"), much of the tribe settled in the northeastern area of the western tribes (Judg. 18).

3. angel Hebrew: *mal·akh* (messenger). This designation will also appear in verses 13, 15–18, and 20–21. Because the being has a human appearance, Manoah will "not know that he was an angel of the LORD" (v. 16). Manoah will request a repeat visit from "the man of God" (v. 8) to verify that this oracle is of divine origin.

7. eat nothing impure This rule is not precise. It may extend the prohibition against intoxicants to include ritually impure food or drink, or it may embrace all that the Torah prohibits a nazirite to ingest (Num. 6:2–3; see Radak). It is significant that the instruction is given to the woman who will conceive and bear the nazirite. Presumably the concern is to prevent his desacralization in utero.

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מַלְאַךְ֙ הָאֱלֹהִ֔ים עֹ֖וד אֶל־הָאִשָּׁ֑ה וְהִיא֙
יוֹשֶׁ֣בֶת בַּשָּׂדֶ֔ה וּמָנ֥וֹחַ אִישָׁ֖הּ אֵ֥ין עִמָּֽהּ׃
10 וַתְּמַהֵ֣ר הָאִשָּׁ֗ה וַתָּ֙רָץ֙ וַתַּגֶּ֣ד לְאִישָׁ֔הּ
וַתֹּ֣אמֶר אֵלָ֔יו הִנֵּ֥ה נִרְאָ֖ה אֵלַ֑י הָאִ֖ישׁ
אֲשֶׁר־בָּ֥א בַיּ֖וֹם אֵלָֽי׃ 11 וַיָּ֣קָם וַיֵּ֗לֶךְ מָנ֙וֹחַ֙
אַחֲרֵ֣י אִשְׁתּ֔וֹ וַיָּבֹ֖א אֶל־הָאִ֑ישׁ וַיֹּ֣אמֶר לֹ֔ו
הַאַתָּ֥ה הָאִ֖ישׁ אֲשֶׁר־דִּבַּ֥רְתָּ אֶל־הָאִשָּׁ֑ה
וַיֹּ֖אמֶר אָנִֽי׃ 12 וַיֹּ֣אמֶר מָנ֔וֹחַ עַתָּ֥ה יָבֹ֖א
דְּבָרֶ֑יךָ מַה־יִּהְיֶ֤ה מִשְׁפַּט־הַנַּ֙עַר֙ וּמַעֲשֵׂ֔הוּ׃
13 וַיֹּ֣אמֶר מַלְאַ֣ךְ יְהוָ֔ה אֶל־מָנ֖וֹחַ מִכֹּ֥ל
אֲשֶׁר־אָמַ֣רְתִּי אֶל־הָאִשָּׁ֑ה תִּשָּׁמֵֽר׃ 14 מִכֹּ֗ל
אֲשֶׁר־יֵצֵא֙ מִגֶּ֣פֶן הַיַּ֔יִן לֹ֥א תֹאכַ֖ל וְיַ֣יִן וְשֵׁכָ֑ר
אַל־תֵּ֣שְׁתְּ וְכָל־טֻמְאָ֗ה אַל־תֹּאכַל֙ כֹּ֣ל
אֲשֶׁר־צִוִּיתִ֔יהָ תִּשְׁמֹֽר׃
15 וַיֹּ֣אמֶר מָנ֔וֹחַ אֶל־מַלְאַ֖ךְ יְהוָ֑ה נַעְצְרָה־
נָּ֣א אוֹתָ֔ךְ וְנַעֲשֶׂ֥ה לְפָנֶ֖יךָ גְּדִ֥י עִזִּֽים׃
16 וַיֹּ֣אמֶר מַלְאַ֣ךְ יְהוָ֔ה אֶל־מָנ֖וֹחַ אִם־
תַּעְצְרֵ֑נִי לֹא־אֹכַ֣ל בְּלַחְמֶ֔ךָ וְאִם־תַּעֲשֶׂ֥ה
עֹלָ֖ה לַיהוָ֣ה תַּעֲלֶ֑נָּה כִּ֣י לֹא־יָדַ֔ע מָנ֖וֹחַ
כִּי־מַלְאַ֥ךְ יְהוָ֖ה הֽוּא׃ 17 וַיֹּ֣אמֶר מָנ֔וֹחַ
אֶל־מַלְאַ֖ךְ יְהוָ֑ה מִ֥י שְׁמֶ֖ךָ כִּי־יָבֹ֣א דבריך
דְּבָרְךָ֔ וְכִבַּדְנ֖וּךָ׃ 18 וַיֹּ֥אמֶר לוֹ֙ מַלְאַ֣ךְ יְהוָ֔ה
לָמָּ֥ה זֶּ֖ה תִּשְׁאַ֣ל לִשְׁמִ֑י וְהוּא־פֶֽלִאי׃ ס
19 וַיִּקַּ֤ח מָנוֹחַ֙ אֶת־גְּדִ֣י הָעִזִּ֔ים וְאֶת־
הַמִּנְחָ֖ה וַיַּ֣עַל עַל־הַצּ֑וּר לַיהוָ֔ה וּמַפְלִ֖א
לַעֲשׂ֑וֹת וּמָנ֥וֹחַ וְאִשְׁתּ֖וֹ רֹאִֽים׃ 20 וַיְהִ֡י
בַּעֲל֣וֹת הַלַּ֣הַב מֵעַ֣ל הַמִּזְבֵּ֣חַ הַשָּׁמַ֗יְמָה
וַיַּ֤עַל מַלְאַךְ־יְהוָה֙ בְּלַהַ֣ב הַמִּזְבֵּ֔חַ וּמָנ֥וֹחַ
וְאִשְׁתּ֖וֹ רֹאִ֑ים וַיִּפְּל֥וּ עַל־פְּנֵיהֶ֖ם אָ֥רְצָה׃
21 וְלֹא־יָסַ֣ף עוֹד֩ מַלְאַ֨ךְ יְהוָ֜ה לְהֵרָאֹ֗ה
אֶל־מָנ֙וֹחַ֙ וְאֶל־אִשְׁתּ֔וֹ אָ֣ז יָדַ֔ע מָנ֖וֹחַ כִּי־
מַלְאַ֣ךְ יְהוָ֔ה הֽוּא׃ 22 וַיֹּ֥אמֶר מָנ֖וֹחַ אֶל־
אִשְׁתּ֑וֹ מ֣וֹת נָמ֔וּת כִּ֥י אֱלֹהִ֖ים רָאִֽינוּ׃

God came to the woman again. She was sitting in the field and her husband Manoah was not with her. 10The woman ran in haste to tell her husband. She said to him, "The man who came to me before has just appeared to me." 11Manoah promptly followed his wife. He came to the man and asked him: "Are you the man who spoke to my wife?" "Yes," he answered. 12Then Manoah said, "May your words soon come true! What rules shall be observed for the boy?" 13The angel of the LORD said to Manoah, "The woman must abstain from all the things against which I warned her. 14She must not eat anything that comes from the grapevine, or drink wine or other intoxicant, or eat anything impure. She must observe all that I commanded her."

15Manoah said to the angel of the LORD, "Let us detain you and prepare a kid for you." 16But the angel of the LORD said to Manoah, "If you detain me, I shall not eat your food; and if you present a burnt offering, offer it to LORD."—For Manoah did not know that he was an angel of the LORD. 17So Manoah said to the angel of the LORD, "What is your name? We should like to honor you when your words come true." 18The angel said to him, "You must not ask for my name; it is unknowable!"

19Manoah took the kid and the grain offering and offered them up on the rock to the LORD; and a marvelous thing happened while Manoah and his wife looked on. 20As the flames leaped up from the altar toward the sky, the angel of the LORD ascended in the flames of the altar, while Manoah and his wife looked on; and they flung themselves on their faces to the ground.—21The angel of the LORD never appeared again to Manoah and his wife.—Manoah then realized that it had been an angel of the LORD. 22And Manoah said to his wife, "We shall surely die, for we have seen a divine being."

18. unknowable Refusal to reveal a name recalls the encounter between Jacob and an angel at the Jabbok ford (Gen. 32:30). Indeed, that denial used the same Hebrew words found here.

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23 וַתֹּ֤אמֶר לוֹ֙ אִשְׁתּ֔וֹ לוּ֙ חָפֵ֣ץ יְהוָ֔ה
לַהֲמִיתֵ֖נוּ לֹֽא־לָקַ֣ח מִיָּדֵ֗נוּ עֹלָ֤ה וּמִנְחָה֙
וְלֹ֣א הֶרְאָ֔נוּ אֶת־כָּל־אֵ֑לֶּה וְכָעֵ֥ת לֹ֛א
הִשְׁמִיעָ֖נוּ כָּזֹֽאת׃
24 וַתֵּ֤לֶד הָֽאִשָּׁה֙ בֵּ֔ן וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ
שִׁמְשׁ֑וֹן וַיִּגְדַּ֤ל הַנַּ֙עַר֙ וַיְבָרְכֵ֖הוּ יְהוָֽה׃
25 וַתָּ֥חֶל רוּחַ־יְהוָ֖ה לְפַעֲמ֑וֹ בְּמַחֲנֵ֥ה־דָ֛ן בֵּ֥ין
צָרְעָ֖ה וּבֵ֥ין אֶשְׁתָּאֹֽל׃ פ

23But his wife said to him, "Had the LORD meant to take our lives, He would not have accepted a burnt offering and grain offering from us, nor let us see all these things; and He would not have made such an announcement to us."

24The woman bore a son, and she named him Samson. The boy grew up, and the LORD blessed him. 25The spirit of the LORD first moved him in the encampment of Dan, between Zorah and Eshtaol.

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