

# Shabbat Naso

## 7 June 11 Sivan

### Numbers 5:1-16

(1) יהוה spoke to Moses, saying: (2) Instruct the Israelites to remove from camp anyone with an eruption or a discharge\* *an eruption or a discharge* See *Leviticus chapters 13 and 15, respectively*. and anyone defiled by a corpse. (3) Remove male and female alike; put them outside the camp so that they do not defile the camp of those in whose midst I dwell. (4) The Israelites did so, putting them outside the camp; as יהוה had spoken to Moses, so the Israelites did. (5) יהוה spoke to Moses, saying: (6) Speak to the Israelites: When men or women individually commit any wrong toward a fellow human being, thus breaking faith with יהוה, and they realize their guilt, (7) they shall confess the wrong that they have done. They shall make restitution in the principal amount and add one-fifth to it, giving it to the one who was wronged. (8) If that party [is deceased and] has no kin\* *kin Lit. "redeemer."* to whom restitution can be made, the amount repaid shall go

### במדבר ה':א'-ט"ז

(א) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
 (ב) צַו אֶת־בְּנֵי יִשְׂרָאֵל וְיִשְׁלְחוּ  
 מִן־הַמַּחֲנֶה כָּל־צְרוּעַ וְכָל־זָב וְכָל  
 טִמְא לְנַפְשׁ: (ג) מִזְכָּר עַד־נְקִבָּה  
 תִּשְׁלְחוּ אֶל־מַחוּץ לַמַּחֲנֶה  
 תִּשְׁלְחוּם וְלֹא יִטְמְאוּ  
 אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שׁוֹכֵן  
 בְּתוֹכָם: (ד) וַיַּעֲשׂוּ־כֵן בְּנֵי  
 יִשְׂרָאֵל וְיִשְׁלְחוּ אוֹתָם אֶל־מַחוּץ  
 לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה  
 אֶל־מֹשֶׁה כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל:  
 {פ}

(ה) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה  
 לֵאמֹר: (ו) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
 אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשׂוּ  
 מִכָּל־חַטָּאת הָאָדָם לְמַעַל מִעַל  
 בִּיהוָה וְאָשְׁמָה הַנֶּפֶשׁ הַהוּא: (ז)  
 וְהִתְוֹדוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ  
 וְהִשְׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ  
 וְחִמִּישְׁתּוֹ יִסַּף עָלָיו וְנָתַן לְאִשֶּׁר  
 אָשָׁם לוֹ: (ח) וְאִם־אֵין לְאִישׁ  
 גֹּאֵל לְהִשְׁיב הָאֲשָׁם אֵלָיו הָאֲשָׁם

to יהוה for the priest—in addition to the ram of expiation with which expiation is made on their behalf. \**in addition to ... on their behalf* Cf.

*Lev. 5.15f.* (9) So, too, any gift among the sacred donations that the Israelites offer shall be the priest's. (10) And each shall retain his sacred donations: each priest shall keep what is given to him. (11) יהוה spoke to Moses, saying: (12) Speak to the Israelite people and say to them: Any party whose wife has gone astray and broken faith with him, (13) in that another man\* *another man* Lit. "a participant whose involvement defines the depicted situation." See the Dictionary under 'ish. 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 him and he is wrought up about his wife although she has not defiled herself— (15) that party shall bring his wife to the priest. And he shall bring as an offering for her one-tenth of an *ephah* of barley flour. No oil shall be poured upon it and no frankincense shall be laid on it, for it is a meal offering of jealousy,

הַמוֹשֵׁב לַיהוָה לְכַהֵן מִלֶּבֶד אֵיל  
הַפְּפֹרִים אֲשֶׁר יִכְפָּרֶבּוּ עָלָיו:  
(ט) וְכָל־תְּרוּמָה לְכָל־קֹדֶשׁ  
בְּנֵי־יִשְׂרָאֵל אֲשֶׁר־יִקְרִיבוּ לְכַהֵן  
לוֹ יִהְיֶה: (י) וְאִישׁ אֶת־קֹדֶשׁוֹ לֹ  
יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לְכַהֵן לֹ  
יִהְיֶה: {פ}

(יא) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה  
לֵאמֹר: (יב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ  
כִּי־תִשְׁטֶה אִשְׁתּוֹ וּמַעַלָּה בּוֹ  
מָעַל: (יג) וְשָׁכַב אִישׁ אֶת־הָ  
שָׁכֶבֶת־זָרַע וְנַעַלְסָם מֵעֵינַי אִשָּׁה  
וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעַד אֵין  
בָּהּ וְהוּא לֹא נִתְפָּשָׂה: (יד) וְעָבַר  
עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָ אֶת־אִשְׁתּוֹ  
וְהוּא נִטְמָאָה אוֹ־עָבַר עָלָיו  
רוּחַ־קִנְיָאָה וְקִנְיָ אֶת־אִשְׁתּוֹ וְהִיא  
לֹא נִטְמָאָה: (טו) וְהִבִּיא הָאִישׁ  
אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיא  
אֶת־קֹרְבָנָהּ עָלֶיהָ עֲשִׂירֶת הָאֵיפָה  
קֶמַח שְׁעָרִים לֹא־יִצַק עָלָיו שָׁמֶן  
וְלֹא־יִתֵּן עָלָיו לְבֹנֶה כִּי־מִנְחַת  
קִנְיָאָתָהּ הוּא מִנְחַת זָכָרוֹן מִזְכֹּרֶת  
עוֹן: (טז) וְהִקְרִיב אֶת־הַכֹּהֵן  
וְהַעֲמִידָהּ לִפְנֵי יְהוָה:

a meal offering of remembrance which recalls wrongdoing. (16) The priest shall bring her forward and have her stand before יהוה.

Haftarah

**Ezekiel 18:1-23**

(1) The word of GOD came to me: (2) What do you mean by quoting this proverb upon the soil of Israel, “Parents eat sour grapes and their children’s teeth are blunted”? (3) As I live—declares the Sovereign GOD—this proverb shall no longer be current among you in Israel. (4) Consider, all lives are Mine; the life of the parent and the life of the child are both Mine. Only the person who sins shall die. (5) Thus, if a certain man is righteous and does what is just and right: (6) If he has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; if he has not defiled another man’s wife or approached a menstruous woman; (7) if he has wronged no one at all; if he has returned the debtor’s pledge to him and has taken nothing by robbery; if he has given bread to the hungry and clothed the naked; (8) if he has

**יחזקאל י"ח:א-כ"ג**

(א) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:  
 (ב) מַה־לְכֶם אַתֶּם מְשָׁלִים  
 אֶת־הַמֶּשֶׁל הַזֶּה עַל־אֲדַמַּת  
 יִשְׂרָאֵל לֵאמֹר אָבוֹת יָאֲכְלוּ בֶסֶר  
 וְשֵׁנַי הַבְּנִים תִּקְהֶינָה: (ג) חִי־אֲנִי  
 נְאֻם אֲדֹנָי יְהוָה אִם־יְהִי לְכֶם  
 עוֹד מֶשֶׁל הַמֶּשֶׁל הַזֶּה בְּיִשְׂרָאֵל:  
 (ד) הֵן כָּל־הַנִּפְשׁוֹת לִי הֵנָּה  
 כְּנֶפֶשׁ הָאָב וּכְנֶפֶשׁ הַבֵּן לִי־הֵנָּה  
 הַנִּפְשׁ הַחַטָּאת הִיא תָמוּת: (ה)  
 וְאִישׁ כִּי־יְהִי צַדִּיק וְעָשָׂה  
 מִשְׁפָּט וְצִדְקָה: (ו) אֶל־הַהָרִים  
 לֹא אָכַל וְעֵינָיו לֹא נָשָׂא  
 אֶל־גִּלּוּלֵי בַיִת יִשְׂרָאֵל וְאֶת־אִשְׁת  
 רֵעֵהוּ לֹא טָמֵא וְאֶל־אִשָּׁה נְדָה  
 לֹא יִקְרַב: (ז) וְאִישׁ לֹא יוֹנֵה  
 חֶבְלָתוֹ חוֹב יִשִּׁיב גִּזְלָה לֹא יִגְזֹל  
 לְחָמוֹ לְרַעֵב יִתֵּן וְעִירָם  
 יְכַסֶּה בְּגָד: (ח) בְּנִשְׁךְ לֹא־יִתֵּן

not lent at advance interest or exacted accrued interest; if he has abstained from wrongdoing and executed true justice between one party and the other; (9) if he has followed My laws and kept My rules and acted honestly—he is righteous. Such a person shall live—declares the Sovereign GOD. (10) Suppose, now, that he has begotten a son who is a ruffian, a shedder of blood, who does any of these things, (11) whereas he himself did none of these things. That is, [the son] has eaten on the mountains, has defiled another man's wife, (12) has wronged the poor and the needy, has taken by robbery, has not returned a pledge, has raised his eyes to the fetishes, has committed abomination, (13) has lent at advance interest, or exacted accrued interest—shall he live? He shall not live! If he has committed any of these abominations, he shall die; he has forfeited his life. (14) Now suppose that he, in turn, has begotten a son who has seen all the sins that his father committed, but has taken heed and has not imitated them: (15) He has not eaten upon the mountains or raised his eyes to the fetishes of the House of Israel; he has not defiled another man's wife; (16) he has wronged no one at all; he has not seized a pledge or taken

וְתִרְבִּית לֹא יִקַּח מֵעוֹל יִשְׁיב יְדוֹ  
 מִשְׁפָּט אֱמֶת יַעֲשֶׂה בֵּין אִישׁ  
 לְאִישׁ: (ט) בְּחֻקוֹתַי יִהְלֹךְ  
 וּמִשְׁפָּטֵי שֹׁמֵר לַעֲשׂוֹת אֱמֶת  
 צְדִיק הוּא חַיָּה יְחִיָּה נְאֻם אֲדֹנָי  
 יְהוָה: (י) וְהוֹלִיד בֶּן־פְּרִיץ שֹׁפֵךְ  
 דָּם וַעֲשֶׂה אָח מֵאֶחָד מֵאֵלֶּה:  
 (יא) וְהוּא אֶת־כָּל־אֵלֶּה לֹא עָשָׂה  
 כִּי גַם אֶל־הַהָרִים אָכַל  
 וְאֶת־אִשֶׁת רֵעֵהוּ טָמָא: (יב) עֵנִי  
 וְאֲבִיוֹן הוֹנָה גְזֵלוֹת גָּזַל חֶבֶל לֹא  
 יִשְׁיב וְאֶל־הַגְּלוּלִים נָשָׂא עֵינָיו  
 תוֹעֵבָה עָשָׂה: (יג) בְּנִשְׁךְ נָתַן  
 וְתִרְבִּית לִקַּח וְחִי לֹא יְחִיָּה אֵת  
 כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשָׂה מוֹת  
 יוֹמָת דָּמִיו בֶּן יְהִיָּה: (יד) וְהִנֵּה  
 הוֹלִיד בֶּן וַיֵּרָא אֶת־כָּל־חַטָּאת  
 אָבִיו אֲשֶׁר עָשָׂה וַיֵּרָא וְלֹא  
 יַעֲשֶׂה כָהֵן: (טו) עַל־הַהָרִים לֹא  
 אָכַל וְעֵינָיו לֹא נָשָׂא אֶל־גְּלוּלֵי  
 בַּיִת יִשְׂרָאֵל אֶת־אִשֶׁת רֵעֵהוּ לֹא  
 טָמָא: (טז) וְאִישׁ לֹא הוֹנָה חֶבֶל  
 לֹא חֶבֶל וּגְזָלָה לֹא גָזַל לְחָמוֹ  
 לְרַעֵב נָתַן וְעֵרוֹם כָּסֶה־בְּגָד: (יז)  
 מֵעַנֵּי הַשִּׁיב יְדוֹ נִשְׁךְ וְתִרְבִּית לֹא  
 לִקַּח מִשְׁפָּטֵי עָשָׂה בְּחֻקוֹתַי הִלְךְ  
 הוּא לֹא יָמוֹת בְּעֵין אָבִיו חַיָּה  
 יְחִיָּה: (יח) אָבִיו כִּי־עָשָׂק עָשָׂק  
 גָּזַל גָּזַל אָח וְאֲשֶׁר לֹא־טוֹב עָשָׂה

anything by robbery; he has given his bread to the hungry and clothed the naked; (17) he has refrained from oppressing the poor; he has not exacted advance or accrued interest; he has obeyed My rules and followed My laws—he shall not die for the iniquity of his father, but shall live. (18) To be sure, his father, because he practiced fraud, robbed his kin, and acted wickedly among his people, did die for his iniquity; (19) and now you ask, “Why has not the son shared the burden of his father’s guilt?” But the son has done what is right and just, and has carefully kept all My laws: he shall live! (20) Only the person who sins shall die. A child shall not share the burden of a parent’s guilt, nor shall a parent share the burden of a child’s guilt; the righteousness of the righteous shall be accounted to them alone, and the wickedness of the wicked shall be accounted to them alone. (21) Moreover, if someone wicked repents of all the sins that were committed and keeps all My laws and does what is just and right, they shall live; they shall not die. (22) None of the transgressions they committed shall be remembered against them; because of the righteousness they have practiced, they shall live. (23) Is it my desire that the wicked shall

בְּתוֹךְ עַמּוֹ וְהִנְהִימַת בְּעוֹנוֹ:  
 (יט) וְאָמַרְתֶּם מִדַּע לֹא־נִשְׂאָ הַבֵּן  
 בְּעוֹן הָאָב וְהֵינּוּ מִשְׁפָּט וְצַדִּיקָה  
 עָשָׂה אֶת כָּל־חֻקוֹתֵי שְׁמִרָה  
 וַיַּעֲשֶׂה אֹתָם חֵיהָ יִחְיֶה: (כ)  
 הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת בֵּן  
 לֹא־יִשְׂאָ | בְּעוֹן הָאָב וְאָב לֹא  
 יִשְׂאָ בְּעוֹן הַבֵּן צַדִּיקַת הַצַּדִּיק  
 עָלָיו תִּהְיֶה וְרִשְׁעַת (רשע)  
 [הַרְשָׁע] עָלָיו תִּהְיֶה: {ס}  
 (כא) וְהַרְשָׁע כִּי יָשׁוּב  
 מִכָּל־חַטָּאתוֹ אֲשֶׁר עָשָׂה וְשָׁמַר  
 אֶת־כָּל־חֻקוֹתֵי וַעֲשֶׂה מִשְׁפָּט  
 וְצַדִּיקָה חֵיהָ יִחְיֶה לֹא יָמוּת:  
 (כב) כָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה לֹא  
 יִזְכְּרוּ לוֹ בְּצַדִּיקָתוֹ אֲשֶׁר־עָשָׂה  
 יִחְיֶה: (כג) הַחֶפֶץ אַחֲפָץ מוֹת  
 רָשָׁע נְאֻם אֲדַנִּי יְהוָה הַלּוֹא  
 בְּשׁוּבוֹ מִדַּרְכָּיו וְחָיָה: {ס}

die?—says the Sovereign GOD. It is rather that they shall turn back from their ways and live.