

thy vineyard which thou hast burned. 9. For thou art he that art all light, and hast adorned thy house with precious stones and gold and perfumes and spices (*or* and jasper), and wood of balsam and cinnamon, and with roots of myrrh and costum hast thou strewed thine house, and with divers meats and sweetness of many drinks hast thou satisfied it. If therefore thou have not pity upon thy vineyard, all these things are done in vain, Lord, and thou wilt have none to glorify thee. For even if thou plant another vineyard, neither will that one trust in thee, because thou didst destroy the former. For if verily thou forsake the world, who will do for thee that that thou hast spoken as God? And now let thy wrath be restrained from thy vineyard the more \langle because of \rangle that thou hast said and that which remaineth to be spoken, and let not thy labour be in vain, neither let thine heritage be torn asunder in humiliation. 10. And God said to him: Behold I am become merciful according to thy words. Hew thee out therefore two tables of stone from the place whence thou hewedst the former, and write upon them again my judgements which were on the first.

XIII. And Moses hastened and did all that God Ex. 34 commanded him, and came down and made the tables \langle and the tabernacle \rangle , and the vessels thereof, and the ark and the lamps and the table and the altar of burnt offerings and the altar of incense and the shoulderpiece and the breastplate and the precious stones and the laver and the bases and all things that were shewn him. And he ordered all the vestures of the priests, the girdles and the *rest*, the mitre, the golden plate and the holy crown: he made also the anointing oil for the

9. *costum*, for which there is no English equivalent, occurs in *Jub.* 16²⁴, and fairly often in Latin literature.

priests, and the priests themselves he sanctified. And when all things were finished the cloud covered all of them. 2. Then Moses cried unto the Lord, and God spake to him from the tabernacle saying: This is the law of the altar, whereby ye shall sacrifice unto me and pray for your souls. But as concerning that which ye shall offer me, offer ye of cattle the calf, the sheep and the she goat: but of fowls the turtle and the dove. 3. And if there be leprosy in your land, and it so be that the leper is cleansed, let them take for the Lord two live young birds, and wood of cedar and hyssop and scarlet; and he shall come to the priest, and he shall kill one, and keep the other. And he shall order the leper according to all that I have commanded in my law. 4. And it shall be when the times come round to you, ye shall sanctify me with a feast-day and rejoice before me at the feast of the unleavened bread, and set bread before me, keeping a feast of remembrance because on that day ye came forth of the land of Egypt. 5. And

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XIII. 1, 2. *altar: thuribulum* (*lit. censer*).

2-7. This short section contains practically all that is said of the ceremonial law. It is remarkably "scrappy" and unsystematic.

4-7. This passage is well illustrated by one in the Talmud. *Tract. Rosh ha-Shana* (tr. Schwab, p. 63): A 4 époques différentes de l'année, le monde est jugé par Dieu: à Pâques pour la récolte; à Pentecôte pour les produits des arbres; à la fête du nouvel-an tous les êtres de la terre passent devant l'Éternel comme les troupeaux devant le berger, puisqu'il est dit (Ps. xxxiii. 15): *Celui qui a créé tous les cœurs, qui connaît toutes leurs actions* (il sait et scrute tout). Enfin, aux Tabernacles, la question des eaux sera résolue.

This corresponds fairly well with our text. The same four feasts are spoken of in connexion with the Passover. The harvest is not mentioned; it is only said *constituetis in conspectu meo panem*. At Pentecost (the Feast of Weeks) we have *facietis mihi oblationem pro fructibus vestris*. At the Feast of Trumpets (the New Year feast) the words are no

in the feast of weeks ye shall set bread before me and make me an offering for your fruits. 6. But the feast of trumpets shall be for an offering for your watchers, because therein I oversaw *my* creation, that ye may be mindful of the whole world. In the beginning of the year, when ye show them me, I will acknowledge the number of the dead and of them that are born, and the fast of mercy. For ye shall fast unto me for your souls, that the promises of your fathers may be fulfilled. 7. Also the feast of tabernacles bring ye to me: ye shall take for me the pleasant fruit of the tree, and boughs of palm-tree and willows and cedars, and branches of myrrh: and I will remember the whole earth in rain, and the measure of the seasons shall be established, and I will order the stars and command the clouds, and the winds shall sound and

doubt obscure, but they contain mention of a review of the whole creation. "But the Feast of Trumpets shall be for an offering to (or for) your watchers (*prospeculatoribus vestris*: or *pro spec.* I suppose angelic guardians to be meant), inasmuch as I reviewed (*praespexi, perspexi*) the whole creation, that ye may be mindful of the whole world" (the connexion of this clause is obscure): "and at the beginning of the year I will acknowledge, when ye show them, the number of your dead, and of them that are born, and the fast of mercy. For ye shall fast unto me for your souls," etc. This represents the sense of the text as I understand it. Lastly, of the Feast of Tabernacles it is said: "I will remember the whole earth in rain." The comment on this passage of the Talmud makes it clear that this is the meaning of the "question des eaux": prayer for rain was offered at the Feast of Tabernacles (cf. *Taanith* I.).

7. *fin.*, 8. "*As I spake after the flood of the earth, at what time I gave commandment concerning the year of the life of Noah, and said unto him: These are the years which I ordained after that I visited the city of men (i. e. at the flood) at the time when I showed them (? him) the place of generation and the colour, and said: This is the place whereof I taught the first-formed man,*" etc. This is the text of VR,

the lightnings run abroad, and there shall be a storm of thunder, and this shall be for a perpetual sign. Also the nights shall yield dew, as I spake after the flood of the earth 8. when I (*or* Then he) gave him precept as concerning the year of the life of Noe, and said to him : These are the years which I ordained after the weeks wherein I visited the city of men, at what time I shewed them (*or* him) the place of birth and the colour (*or* and the serpent), and I (*or* he) said : This is the place of which I taught the first man saying : If thou transgress not that I bade thee, all things shall be subject unto thee. But he transgressed my ways and was persuaded of his wife, and she was deceived by the serpent. And then was death ordained unto the generations of men. 9. And furthermore the Lord shewed (*or*, And the Lord said further : I shewed) him the ways of paradise and said unto him : These are the ways which men have lost by not walking in them, because they have sinned against me.

10. And the Lord commanded him concerning the salvation of the souls of the people and said : If they shall walk in my ways I will not forsake them, but will always be merciful unto them, and will bless their seed, and the earth shall haste to yield her fruit, and there shall be rain for them to

and on the whole it seems the best, but it is not at all clear. As is remarked in the Introduction, there may be a reference to a passage in *Jubilees*. It seems to be implied that God showed Paradise to Noah. The words, "*and the colour : et colorem*" are particularly puzzling. Ought we to read *et colubrum* "and the serpent"? Two lines below we have *de colubro*. Or is there a reference to what we find in the Revelation of Moses in *Jerahmeel* 92¹⁰? God showed him the heavenly temple, and the four different hues in which the tabernacle was made, by means of angels clothed in blue, white, scarlet, and purple.

9. Here God seems certainly to show Paradise to Moses.

increase their gains, and the earth shall not be barren. Yet verily I know that they will corrupt their ways, and I shall forsake them, and they will forget the covenants which I made with their fathers. Yet will I not forget them for ever: for in the last days they shall know that because of their sins their seed was forsaken; for I am faithful in my ways.

XIV. *At that time God said unto him: Begin to number my people from 20 years and upwards* unto 40 years, that I may show your tribes all that I declared unto their fathers in a strange land. For by the 50th part *of them* did I raise them up out of the land of Egypt, but 40 and 9 parts of them died in the land of Egypt. 2. When thou hast ordered them and numbered them (*or, while ye abode there. And when thou hast numbered them, etc.*), write the tale of them, till I fulfil all that I spake unto their fathers, and set them firmly in their own land: for I will not diminish any word of those I have spoken unto their fathers, even of those which I said to them: Your seed shall be as the stars of heaven for multitude. By number shall they enter into the land, and in a short time shall they become without number. 3. Then Moses went down and numbered them, and the number of the people was 604,550. *But the tribe of Levi numbered he not among them, for so was it commanded him;* only he numbered them that were upwards of 50 years, of whom the number was 47,300. Also he numbered them that were below 20 years, and the number of them was 850,850. And he looked over the tribe of Levi and the whole number of them was CXX. CCXD. DCXX. CC. DCCC. Num. 1²

XIV. 3. The number at the end of this verse is hopelessly corrupt. I¹⁶

- P. 114, LAB 13.4: James is surely right in keeping the reading of the *editio princeps*, *memorialem*. Kisch's *inmemoriale* (in Admont, Vatican MSS.) would mean "indescribably large, indescribable, unmentionable, unworthy to be mentioned."
- P. 114 (margin) on LAB 13.5: Add Lev. 23¹⁵⁻²¹.
- P. 115, LAB 13.5: The connection of the bread and the fruits on Pentecost is also found, as Azariah dei Rossi, 4.105, has noted, in Rosh Hashanah 16a: "Bring before Me two loaves on Pentecost so that the fruit of your trees may be blessed."
- P. 115 (margin) on LAB 13.6: Add Lev. 23²⁴⁻³².
- P. 115, LAB 13.6: "offering for your watchers": Sacrifice to watchers [i.e., angels] is attacked in 34.2 as pagan. Perhaps, as Dietzfelbinger in his forthcoming commentary suggests, the meaning is that on the New Year, Israel is brought to judgment by God's angels.
- P. 115, LAB 13.6: That the New Year is the anniversary of creation is seen also in Rosh Hashanah 11a.
- P. 115, LAB 13.6: "ye shall fast": The allusion is to the Day of Atonement.
- P. 115 (margin) on LAB 13.7: Add Lev. 23³³⁻⁴⁰.
- P. 115, LAB 13.7: The word for Tabernacles, *scenophegie*, is also found (σκηνοπηγια) in the LXX (Deut. 16.16, 31.10, Zechariah 14.16, 18, 19, I Esdras 5.51, I Macc. 10.21, II Macc. 1.9, 18, John 7.2, Josephus BJ 2.515, AJ 4.209, 8.100, 8.225, 11.77, 11.154, 13.46, 13.241, 13.372, 15.50, as well as in a second century C.E. papyrus (*Corpus Papyrorum Judaicarum*, eds. Tcherikover, Fuks, Stern, vol. 3, no. 452a, line 16), and in an inscription from Egypt (CIG 5361). Philo, however (*De Migratione Abrahami* 202; *De Fuga et Inventione* 186, *De Specialibus Legibus* 1.189, 2.204) calls the holiday σκηνια ("Tents"). Plutarch (*Quaestiones Conviviales* 4.6.2.) calls it σκηνή ("Tent"). That the people are judged for water on Tabernacles is seen also in Rosh Hashanah 16a.
- P. 115, LAB 13.7: For "pleasant boughs," "willows," and "cedars," read "beautiful branch," "willow," and "cedar."
- Pp. 116-117, LAB 13.8-10: Ginzberg, 6.151, n. 902, notes that whereas in haggadic literature there are many references to the cosmic revelations made to Moses the occasion when they took place is not given. Cf. LAB 19.10-13.
- P. 116, LAB 13.8: "The first man [*protoplastum*]": The term *protoplastum* first occurs in the Book of Wisdom 7.1 and 10.1 (second-first centuries B.C.E.) and in Philo, fragment 61 (Harris). It is frequent in the Greek and Latin Church Fathers.
- P. 116, line 11 (margin), on LAB 13.8: Add Cf. Gen. 128,29.
- P. 116, line 13 (margin), on LAB 13.8: Add Cf. Gen. 312,13,3.
- P. 116, LAB 13.8: The last sentence, "And then . . . men," is found in the *editio princeps* but not in the Admont, Melk, Budapest, or the two Munich MSS. The authenticity is doubtful.
- P. 116, LAB 13.9 (note): It is not certain that it is to Moses that God here shows Paradise; perhaps Noah is meant.
- P. 116 (margin) on LAB 13.10: Add Lev. 26²⁻⁵.
- P. 117 (margin) on LAB 14.1: For Num. 1² read Num. 11-3.
- P. 117, line 13 (margin), on LAB 14.1: Add Cf. Ex. 13¹⁸.
- P. 117, LAB 14.1: Mekhilta Beshallah 1.24a and Mekhilta di R. Shimon (cited by Ginzberg, 6.138, n. 806) also state that forty-nine fiftieths (the midrashic explanation of חַמְשִׁים וְאַרְבָּעִים, Ex. 13.18) died in Egypt during the three days of darkness.
- P. 117, LAB 14.2: After "in their own land" the Admont, Melk, and Vatican MSS. add: *et non in corde suo*, "and not in their own heart," the meaning of which is unclear; presumably, as Dietzfelbinger in his forthcoming commentary indicates, the contrast is between God's reliability and man's unreliability.