

shall surely be put to death.

[17] And if he strike him with an even (stone) in his yad that could kill, and he die, he is a rotze'ach; the rotze'ach shall surely be put to death.

[18] Or if he strike him with a keli in his hand that could kill, and he die, he is a rotze'ach; the rotze'ach shall surely be put to death.

[19] The Go'el HaDahm himself shall slay the rotze'ach; when he meeteth him, he shall slay him.

[20] And if he push him out of sin'ah (hatred), or hurl upon him bitzediyah (with intention, by laying in wait) that he die;

[21] Or in eivah (enmity) strike him with his yad, that he die; he that struck him shall surely be put to death; for he is a rotze'ach; the Go'el HaDahm shall slay the rotze'ach, when he meeteth him.

[22] But if he push him suddenly without eivah (enmity), or have thrown upon him any keli with no tzediyah (intention, laying in wait),

[23] Or with any even (stone), that could kill, seeing him not, and cast it upon him, that he die, and was not his oyev, neither sought his ra'ah,

[24] Then the Edah shall judge between the striker and the Go'el HaDahm according to these mishpatim;

[25] And the Edah shall deliver the rotze'ach out of the yad Goel HaDahm, and the Edah shall restore him to his ir miklat, to which he fled; and he shall abide in it unto the mot HaKohen HaGadol which was mashach (anointed) with the shemen hakodesh [T.N.

Notice there is freedom at the death of the High Priest just as there is peace at the death of

the Moshiach Kohen; cf Isa 53:5-9; Ps 110:4).

[26] But if the rotze'ach shall at any time come outside the border of the ir miklat to which he fled;

[27] And the Go'el HaDahm find him outside the geval (borders, city limit) of his ir miklat, and the Go'el HaDahm kill the rotze'ach, he shall not be guilty of dahm,

[28] Because he should have remained in his ir miklat until the mot HaKohen HaGadol; but after the mot HaKohen HaGadol the rotze'ach shall return into his eretz achuzzat.

[29] So these things shall be for a chukkat mishpat unto you throughout your dorot in all your dwellings.

[30] Whosoever killeth any nefesh, the rotze'ach shall be put to death by the mouth of edim (witnesses); but ed echad (one witness) shall not testify against any nefesh to cause him to die.

[31] Moreover ye shall take no kofer (ransom payment, satisfaction) for the nefesh of a rotze'ach, which is guilty of death; but he shall be surely put to death.

[32] And ye shall take no kofer for him that is fled to his ir miklat that he should come again to dwell in HaAretz until the mot HaKohen.

[33] So ye shall not pollute HaAretz wherein ye are; for dahm pollutes HaAretz; and kapporah cannot be made for HaAretz for the shefach dahm therein, except by the dahm of him that committed shefach dahm (shedding of blood).

[34] Therefore, make not tameh HaAretz which ye shall inhabit, wherein I dwell; for I Hashem dwell among the Bnei Yisroel.

36 And the Rashei HaAvot of the Mishpekhos of the

Bnei Gil'ad Ben Machir Ben Menasheh, of the Mishpekhos of the Bnei Yosef, came near, and spoke before Moshe, and before the Nasiim Rashei Avot of the Bnei Yisroel,

[2] And they said, When Hashem commanded adoni to give HaAretz for a nachalah by goral to the Bnei Yisroel, adoni was commanded by Hashem to give the nachalat Tzelophehad achinu unto his banot.

[3] Now suppose they become married to any of the Bnei Shivtei Bnei Yisroel, and their nachalah be taken from the nachalah of Avoteinu, and be added to the nachalah of the matteh whereunto they marry into; so shall it be taken from the goral of our nachalah.

[4] And when the Yovel of the Bnei Yisroel shall be, then shall their nachalah be added unto the nachalah of the matteh whereunto they marry into; so shall their nachalah be taken away from the nachalah of the matteh of Avoteinu. [See *Leviticus 25:8-55; 27:16-25.*]

[5] And Moshe commanded the Bnei Yisroel according to the command of Hashem, saying, The matteh of the Bnei Yosef hath said well.

[6] This is the thing which Hashem doth command concerning the Banot Tzelophehad, saying, Let them marry to whom they think best; only within the Mishpakhat Matteh Avihem shall they marry.

[7] So shall not the nachalah of the Bnei Yisroel remove from matteh to matteh; for every ish of the Bnei Yisroel shall keep himself to the nachalat matteh of his Avot.

[8] And every bat, that possesseth a nachalah in mattot Bnei Yisroel, shall be isha unto one