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כי תצא Ki Teitzei

Deuteronomy 21:10-25:19

21

- 10 כִּי־תִצֵּא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וַיְהִי אֱלֹהֶיךָ בְּיָדְךָ וְשִׁבְיָתָ שְׁבִי:
11 וְרָאִיתָ בַּשְּׁבִיָּה אִשָּׁה יְפֹת־תֶּאֱרָא וְחִשְׁקָתָּ בָּהּ וְלָקַחְתָּ לָּךְ לְאִשָּׁה:
12 וְהֵבֵאתָהּ אֶל־תֵּנוּךְ בֵּיתְךָ וְגִלַּחְתָּהּ אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צַפְרָנֶיהָ:
13 וְהִסִּירָהָ אֶת־שִׁמְלַת שְׁבִיָּהּ מֵעָלֶיהָ וַיִּשְׁבֶּהָ בְּבֵיתְךָ וּבִקְתָּהּ אֶת־אִמָּהּ וְאֶת־אָמָהּ יָרַח יָמִים וְאַחֲרַיִם כֵּן תָּבוֹא אֵלֶיהָ וּבְעֻלָּתָהּ וְהָיְתָה לָּךְ לְאִשָּׁה:
14 וְהָיָה אִם־לֹא תַפְצֹתָ בָּהּ וְשָׁלַחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא־תִמְכְּרָנָהּ בְּכֶסֶף לֹא־תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר עָנִיתָהּ:
15 כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שִׁנּוּאָה וַיִּלְדוּ־לּוֹ בָּלִים הָאֲהוּבָה וְהַשִּׁנּוּאָה וְהָיָה הַבֵּן הַבְּכֹר לְשִׁנּוּיָהּ:
16 וְהָיָה בְּיוֹם הַנְּחִילוֹ אֶת־בְּלִיּוֹ אֶת אֲשֶׁר־יִהְיֶה לוֹ לֹא יוּכַל לְבַכֵּר אֶת־בֶּן־הָאֲהוּבָה עַל־פְּנֵי בֶן־הַשִּׁנּוּאָה הַבְּכֹר:
17 כִּי אֶת־הַבְּכֹר בְּהַשְׁנוּאָה יִזְכֹּר לָתֵת לוֹ פִּי שְׁלֹשׁ בְּכָל אֲשֶׁר־יִמְצָא לוֹ כִּי־הוּא רִאשִׁית אָנּוּ לוֹ מִשְׁפָּט הַבְּכֹרָה:
18 כִּי־יִהְיֶה לְאִישׁ בֵּן סוֹרֵר וּמוֹרָה אֵינָנו שֹׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרוּ אוֹתוֹ וְלֹא יִשְׁמָע אֶל־יָהּם:
19 וְתַפְּשׁוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אוֹתוֹ אֶל־זִקְנֵי עִירוֹ וְאֶל־שַׁעַר מִקְדָּמוֹ:
20 וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ זֶה סוֹרֵר וּמוֹרָה אֵינָנו שֹׁמֵעַ בְּקוֹלֵנוּ זֹלָל וְסָבָא:

- When you [an Israelite warrior] take the field against your enemies, and your God delivers them into your power and you take some of them captive,
and you see among the captives a beautiful woman and you desire her and would take her [into your household] as your wife,
you shall bring her into your household, and she shall trim her hair, pare her nails,
and discard her captive's garb. She shall spend a month's time in your household lamenting her father and mother; after that you may come to her and thus become her husband, and she shall be your wife.
Then, should you no longer want her, you must release her outright. You must not sell her for money: since you had your will of her, you must not enslave her.
If a householder (householder See the first note at 1.31.) has two wives, one loved and the other unloved, and both the loved and the unloved have borne him sons, but the first-born is the son of the unloved one—
when he wills his property to his sons, he may not treat as first-born the son of the loved one in disregard of the son of the unloved one who is older.
Instead, he must accept the first-born, the son of the unloved one, and allot to him a double portion (double portion Lit. two-thirds.) of all he possesses; since he is the first fruit of his vigor, the birthright is his due.
If a householder (householder See the first note at 1.31.) has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him,
his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community.
They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard."

21 Thereupon his town's council (town's council Lit. "participants whose involvement defines the depicted situation of the town." Taking Heb. 'anshe ha-'ir as a technical term; NJPS "men of the town," trad. "men of the city." See the Dictionary under 'ish.) shall stone him to death. Thus you will sweep out evil from your midst: all Israel will hear and be afraid.

22 If any party is guilty of a capital offense and is put to death, and you impale the body on a stake,

23 you must not let the corpse remain on the stake overnight, but must bury it the same day. For an impaled body is an affront to God: you shall not defile the land that your God יהוה is giving you to possess.

22

לֹא־תִרְאֶה אֶת־שׁוֹר אֲחִיךָ אוֹ אֶת־שֵׂי נֶחֱלִים וְהִחַלְתָּ מֵהֶם הַשֵּׁב תְּשִׁיבָם לְאֲחִיךָ:

1 If you see your fellow Israelite's ox or sheep gone astray, do not ignore it; you must take it back to your peer.

וְאִם־לֹא קָרֹב אֲחִיךָ אֵלֶיךָ וְלֹא יָדַעְתָּ וְאָסַפְתָּ אֶל־תּוֹךְ בֵּיתְךָ וְהִזִּיה עִמָּךְ עַד דָּרַשׁ אֲחִיךָ אֹתוֹ וְהִשְׁבַּתָּ לוֹ:

2 If your fellow Israelite does not live near you or you do not know who [the owner] is, you shall bring it home and it shall remain with you until your peer claims it; then you shall give it back.

וְכֵן תַּעֲשֶׂה לְחִמְרוֹ וְכֵן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל־אֲבֹדָת אֲחִיךָ אֲשֶׁר־תֹּאבֹד מִמֶּנּוּ וּמִצֹּאתָהּ לֹא תוֹכֵל לְהִתְעַלֵּם:

3 You shall do the same with that person's ass; you shall do the same with that person's garment; and so too shall you do with anything that your fellow Israelite loses and you find: you must not remain indifferent.

לֹא־תִרְאֶה אֶת־חֲמֹר אֲחִיךָ אוֹ שׁוֹר וְנָפְלִים בְּדֶרֶךְ וְהִתְעַלְמָתָ מֵהֶם הִקֵּם תִּקֵּים עִמּוֹ:

4 If you see your fellow Israelite's ass or ox fallen on the road, do not ignore it; you must raise it together.

לֹא־יִהְיֶה כְּלִי־גִבּוֹר עַל־אִשָּׁה וְלֹא־יִלְבָּשׁ גִּבּוֹר שִׁמְלַת אִשָּׁה כִּי תוֹעֵבָת יְהוָה אֱלֹהֶיךָ כֹּל־עֲשֵׂה אֵלֶּה:

5 A woman must not put on man's apparel, nor shall a man wear woman's clothing; for whoever does these things is abhorrent to your God יהוה.

כִּי יִקְרָא *קוֹרֶצֶפּוֹר | לְפָנֶיךָ בְּדֶרֶךְ בְּכָל־עֵץ | אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בִּיצִים וְהָאִם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאִם עִל־הַבָּנִים:

6 If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young.

שְׁלַח תִּשְׁלַח אֶת־הָאִם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יֵיטֵב לָךְ וְהָאֲרָכָתָ יָמִים:

7 Let the mother go, and take only the young, in order that you may fare well and have a long life.

- 8 When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.
- 9 You shall not sow your vineyard with a second kind of seed, else the crop—from the seed you have sown—and the yield of the vineyard may not be used.
- 10 You shall not plow with an ox and an ass together.
- 11 You shall not wear cloth combining wool and linen.
- 12 You shall make tassels on the four corners of the garment with which you cover yourself.
- 13 A householder (householder See the first note at 1.31.) takes a woman [as his wife] and cohabits with her. Then he takes an aversion to her
- 14 and makes up charges against her and defames her, saying, “This is the party I took [to wife]; but when I approached her, I found that she was not a virgin.”
- 15 In such a case, the girl’s father and mother shall produce the evidence of the girl’s virginity before the elders of the town at the gate.
- 16 And the girl’s father shall say to the elders, “To this party I gave my own daughter to wife, but he has taken an aversion to her;
- 17 so he has made up charges, saying, ‘I did not find your daughter a virgin.’ But here is the evidence of my daughter’s virginity!” And they shall spread out the cloth before the elders of the town.
- 18 The elders of that town shall then take that party and flog him,
- 19 and they shall fine him a hundred [shekels of] silver and give it to the girl’s father; for [that householder] has defamed a virgin in Israel. Moreover, she shall remain his wife; he shall never have the right to divorce her.
- 20 But if the charge proves true, the girl was found not to have been a virgin,
- 21 then the girl shall be brought out to the entrance of her father’s house, and her town’s council (town’s council See note at 21.21.) shall stone her to death; for she did a shameful thing in Israel, committing fornication while under her father’s authority. Thus you will sweep away evil from your midst.
- כי תבנה בית חדש ועשית מעקה לגגך ולא תשים דמים בביתך
כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ:
- לֹא־תִזְרַע כְּרֶמְךָ כְּלָאִים פְּרִי־תְקוּלָה הַמְלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרַע
וּתְבוֹאֵת הַקֶּרֶם:
- לֹא־תִחְרֹשׁ בְּשׁוֹר־וּבָחֶמֶר יַחְדָּו:
- לֹא תִלְבַּשׁ שָׁעֲטָנָו צִמְרָה וּפְשָׁתִים יַחְדָּו:
- גְּדִלִים תַּעֲשֶׂה־לָּךְ עַל־אַרְבַּע כַּנְפוֹת כִּסּוּתְךָ אֲשֶׁר תִּכְסֶּה־בָּהּ:
- כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׁנָאָהּ:
- וְשֵׁם לָהּ עֲלִילָת דְּבָרִים וְהוֹצֵא עָלֶיהָ שֵׁם רָע וְאָמַר אֶת־הָאִשָּׁה הַזֹּאת
לִקְחָתִי וְאֶקְרַב אֵלֶיהָ וְלֹא־מִצְאָתִי לָהּ בְּתוּלִים:
- וְלָקַח אָבִי הַנֶּעֱרָה וְאִמָּהּ וְהוֹצִיאוּ אֶת־בְּתוּלִי הַנֶּעֱרָה אֶל־זִקְנֵי הָעִיר
הַשְּׁעָרָה:
- וְאָמַר אָבִי הַנֶּעֱרָה אֶל־הַזִּקְנִים אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה
וּשְׁנָאָהּ:
- וְהִנֵּה־הוּא שֵׁם עֲלִילָת דְּבָרִים לֹא־מִצְאָתִי לְבִתִּי בְּתוּלִים וְאֵלֶּה
בְּתוּלִי בְּתִי וּפְרָשׁוֹ הַשְּׁמֵלָה לִפְנֵי זִקְנֵי הָעִיר:
- וְלָקְחוּ זִקְנֵי הָעִיר־הַהִוא אֶת־הָאִישׁ וַיִּסְרוּ אוֹתוֹ:
- וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶּסֶף וְנָתַנוּ לְאָבִי הַנֶּעֱרָה כִּי הוֹצִיא שֵׁם רָע עַל
בְּתוּלַת יִשְׂרָאֵל וְלֹא־תִהְיֶה לְאִשָּׁה לְאִיּוֹכַל לְשִׁלְחָהּ כְּלִימָיו:
- וְאִם־אִמְתָּ הִלָּה הַדָּבָר הַזֶּה לֹא־נִמְצְאוּ בְּתוּלִים לַנֶּעֱרָה:
- וְהוֹצִיאוּ אֶת־הַנֶּעֱרָה אֶל־פֶּתַח בֵּית־אֲבִיהָ וּסְקִלּוּהָ אֲנָשֵׁי עִירָהּ
בְּאֲבָנִים וּמִתָּהּ כִּי־עָשְׂתָה נְבִלָה בְּיִשְׂרָאֵל לְזָנוּת בֵּית אָבִיהָ
וּבַעֲרַת הָרָע מִקֶּרְבָּהּ:

- 22 If a man is found lying with another man's wife, both of them—the man and the woman with whom he lay—shall die. Thus you will sweep away evil from Israel.
- 23 In the case of a virgin who is engaged to someone (who is engaged to someone I.e., for whom a bride-price has been paid; see 20.7.) —if another man comes upon her in town and lies with her, you shall take the two of them out to the gate of that town and stone them to death: the girl because she did not cry for help in the town, and the man because he violated his neighbor's wife. Thus you will sweep away evil from your midst.
- 24 But if the man comes upon the engaged girl in the open country, and the man lies with her by force, only the party who lay with her shall die, but you shall do nothing to the girl. The girl did not incur the death penalty, for this case is like that of one party attacking and murdering another.
- 25 He came upon her in the open; though the engaged girl cried for help, there was no one to save her.
- 26 If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, the party who lay with her shall pay the girl's father fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.
- 27 If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, the party who lay with her shall pay the girl's father fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.
- 28 If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, the party who lay with her shall pay the girl's father fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.
- 29 If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, the party who lay with her shall pay the girl's father fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.

23

- 1 (This verse constitutes 22.30 in some editions, so that chapter 23 starts with the next verse.) No householder (householder See the first note at 1.31.) shall take his father's former wife [as his own wife], so as to remove his father's garment. (remove his father's garment I.e., lay claim to what his father had possessed. Cf. Lev. 18.8; 20.11; Ezek. 16.8; Ruth 3.9.)
- 2 No man whose testes are crushed or whose member is cut off shall be admitted into the congregation (congregation Heb. qahal; whether women are in view is uncertain, here and in vv. 3–9; cf. Deut. 5.19; 31.30; Josh. 8.35.) of יהוה.

- לֹא־יָבֹא מִמֶּזֶר בִּקְהֵל יְהוָה גַּם דֹּר עֲשִׂירִי לֹא־יָבֹא לוֹ בִּקְהֵל יְהוָה: 3 No one misbegotten (misbegotten Meaning of Heb. mamzer uncertain; in Jewish law, the offspring of adultery or incest between Jews. Social-gender force uncertain.) shall be admitted into the congregation of הוֹדִי; no descendant of such, even in the tenth generation, shall be admitted into the congregation of הוֹדִי.
- לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בִּקְהֵל יְהוָה גַּם דֹּר עֲשִׂירִי לֹא־יָבֹא לָהֶם בִּקְהֵל יְהוָה עַד־עוֹלָם: 4 No Ammonite or Moabite (No Ammonite or Moabite Whether women are included in this prohibition is uncertain; cf. 1 Kings 11.1–2.) shall be admitted into the congregation of הוֹדִי; no descendants of such, even in the tenth generation, shall ever be admitted into the congregation of הוֹדִי,
- עַל־דָּבָר אֲשֶׁר לֹא־קִדְּמוּ אֹתְכֶם בִּלְחֶם וּבַמַּיִם בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר שָׂכַר עֲלֶיךָ אֶת־בִּלְעָם בֶּן־בְּעוֹר מִפְּתוֹר אֲרָם נְהָרִים לְקַלְלָךְ: 5 because they did not meet you with food and water on your journey after you left Egypt, and because they hired Balaam son of Beor, from Pethor of Aram-naharaim, to curse you.—
- וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמָע אֶל־בִּלְעָם וַיִּהְפֹּךְ יְהוָה אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אָהַבְךָ יְהוָה אֱלֹהֶיךָ: 6 But your God הוֹדִי refused to heed Balaam; instead, your God הוֹדִי turned the curse into a blessing for you, for your God הוֹדִי loves you.—
- לֹא־תִדְרֹשׁ שְׁלֹמֶם וְטַבְתָּם כָּל־יְמֶיךָ לְעוֹלָם: 7 You shall never concern yourself with their welfare or benefit as long as you live.
- לֹא־תִתְעַב אֲדָמִי כִּי אֲחִיךָ הוּא לֹא־תִתְעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאֶרֶץ: 8 You shall not abhor an Edomite, for such is your kin. You shall not abhor an Egyptian, for you were a stranger in that land.
- בְּנִים אֲשֶׁר־יִנְלְדוּ לָהֶם דֹּר שְׁלִישִׁי יָבֹא לָהֶם בִּקְהֵל יְהוָה: 9 Children born to them may be admitted into the congregation of הוֹדִי in the third generation. (in the third generation I.e., of residence in Israel's territory.)
- כִּי־תֵצֵא מִחֲנֶה עַל־אִיְבֶיךָ וַיִּשְׁמַרְתָּ מְכַל דְּבַר רָע: 10 When you [men] go out as a troop against your enemies, be on your guard against anything untoward.
- כִּי־יִהְיֶה בְּךָ אִישׁ אֲשֶׁר לֹא־יִהְיֶה טָהוֹר מִקְרַה־לִּילָה וַיֵּצֵא אֶל־מַחֲוֹץ לְמַחֲנֶה לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: 11 If anyone among you has been rendered impure by a nocturnal emission, he must leave the camp, and he must not reenter the camp.
- וְהָיָה לַפְּנוֹת־עָרֶב יֵרָחֵץ בַּמַּיִם וּכְבָּא הַשֶּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: 12 Toward evening he shall bathe in water, and at sundown he may reenter the camp.
- וַיֵּלֶךְ תְּהִיָּה לָךְ מַחֲוֹץ לְמַחֲנֶה וַיֵּצֵאתָ שָׁמָּה חוּץ: 13 Further, there shall be an area for you outside the camp, where you may relieve yourself.
- וַיִּתֵּךְ תְּהִיָּה לָךְ עַל־אֲזָנְךָ וְהָיָה בְּשִׁבְתְּךָ חוּץ וַתִּפְרֹתָ בָּהּ וּשְׁבַתָּ וּכְסִיתָ אֶת־צִאֲתָךְ: 14 With your gear you shall have a spike, and when you have squatted you shall dig a hole with it and cover up your excrement.
- כִּי יְהוָה אֱלֹהֶיךָ מִתְּהַלֵּךְ | בְּקֶרֶב מַחֲנֶךָ לְחַצִּילֶךָ וּלְתֹת אִיְבֶיךָ לִפְנֶיךָ וְהָיָה מַחֲנֶיךָ קֹדֶשׁ וְלֹא־יֵרָאָה בְּךָ עֲרֹנֹת דְּבַר וְשֵׁב מֵאֲחֵרֶיךָ: 15 Since your God הוֹדִי moves about in your camp to protect you and to deliver your enemies to you, let your camp be holy; let [God] not find anything unseemly among you and turn away from you.

- 16 לֹא־תִסְגֵּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנְצֹל אֵלֶיךָ מֵעַם אֲדֹנָיו: You shall not turn over to the master a slave who seeks refuge with you from that master.
- 17 עַמֶּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמְּקוֹם אֲשֶׁר־יִבְחַר בְּאֶחָד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנֶנּוּ: Such individuals shall live with you in any place they may choose among the settlements in your midst, wherever they please; you must not ill-treat them.
- 18 לֹא־תִהְיֶה קְדֻשָּׁה מִבְּנוֹת יִשְׂרָאֵל וְלֹא־יִהְיֶה קֹדֶשׁ מִבְּנֵי יִשְׂרָאֵל: No Israelite woman shall be a prostitute, (prostitute Meaning of Heb. qedeshah uncertain. Perhaps a type of female functionary at a religious site. NJPS “sacred prostitute,” but the notion that ancient Near Eastern religions included prostitution as a religious act has since been discredited.) nor shall any Israelite man be a prostitute. (prostitute Meaning of Heb. qadesh uncertain. Although it is simply the masculine counterpart of qedeshah (see previous note), it is mentioned as if it refers to a distinct category.)
- 19 לֹא־תָבִיא אָתְנָן זוּלָהּ וּמַחֲיר כָּלֵב בֵּית יְהוָה אֱלֹהֶיךָ לְכֹל־נָדָר כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם־שְׂנִיָּהֶם: You shall not bring the fee of a whore or the pay of a dog (dog I.e., a male prostitute.) into the house of your God יהוה in fulfillment of any vow, for both are abhorrent to your God יהוה.
- 20 לֹא־תִשְׁיֹךְ לְאֶחָיִךְ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֶכֶל נֶשֶׁךְ כְּלִידֶבֶר אֲשֶׁר יִשָּׁךְ: You shall not deduct interest from loans to your fellow Israelites, whether in money or food or anything else that can be deducted as interest;
- 21 לְנִכְרֵי תִשְׁיֹךְ וּלְאֶחָיִךְ לֹא תִשְׁיֹךְ לְמַעַן יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַשְׁלַח יָדְךָ עַל־הָאָרֶץ אֲשֶׁר־אָתָּה בֹא־שָׁמָּה לְרִשְׁתָּהּ: but you may deduct interest from loans to foreigners. Do not deduct interest from loans to your fellow Israelites, so that your God יהוה may bless you in all your undertakings in the land that you are about to enter and possess.
- 22 כִּי־תִדָּר לַיהוָה אֱלֹהֶיךָ לֹא תֵאָחֵז לְשַׁלְּמוֹ כִּי־דָרִשׁ יִדְרֹשְׁנּוּ יְהוָה אֱלֹהֶיךָ מַעֲמֹךְ וְהָיָה בְּךָ חַטָּא: When you make a vow to your God יהוה, do not put off fulfilling it, for your God יהוה will require it of you, and you will have incurred guilt;
- 23 וְכִי תִחַדֵּל לְנָדָר לֹא־יִהְיֶה בְּךָ חַטָּא: whereas you incur no guilt if you refrain from vowing.
- 24 מוֹצֵא שְׁפָתֶיךָ תִשְׁמֹר וְעֲשִׂיתָ כְּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ נִדְבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ: You must fulfill what has crossed your lips and perform what you have voluntarily vowed to your God יהוה, having made the promise with your own mouth.
- 25 כִּי תִבֵּא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים כִּנְפֹשֶׁךָ שְׂבָעְךָ וְאֶל־כֵּלֶיךָ לֹא תִתֵּן: When you enter a fellow [Israelite]’s vineyard, you may eat as many grapes as you want, until you are full, but you must not put any in your vessel.
- 26 כִּי תִבֵּא בְּקִמָּת רֵעֶךָ וְקִטְפַתָּ מְלִילָת בִּידְךָ וְחִרְמִשׁ לֹא תִלִּיף עַל קִמָּת רֵעֶךָ: When you enter a fellow [Israelite]’s field of standing grain, you may pluck ears with your hand; but you must not put a sickle to your neighbor’s grain.

- כִּי־יִקַּח אִישׁ אִשָּׁה וּבָעִלָּהּ וְהָיָה אִם־לֹא תִמְצָא־תָן בְּעֵינָיו כִּי־מִצָּא
בָּהּ עֲרֹת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתָתָהּ וְנָתַן בְּיָדָהּ וְשָׁלַחָהּ
מִבֵּיתוֹ:
- 1 A man (man Lit. “participant whose involvement defines the depicted situation.” As usual, all three participants in this case—the two householders and their wife—are labeled mainly in terms of their relationship to the situation. See the Dictionary under ’ish.) takes a woman [into his household as his wife] and becomes her husband. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house;
- וַיִּצְאָהּ מִבֵּיתוֹ וְהָלְכָהּ וְהָיְתָה לְאִישׁ־אַחֵר:
- 2 she leaves his household and becomes [the wife] of another man (man See note at 24.1.) ;
- וְשֵׁנִיאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתָתָהּ וְנָתַן בְּיָדָהּ וְשָׁלַחָהּ
מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר־לָקַחָהּ לוֹ לְאִשָּׁה:
- 3 then this latter man rejects her, writes her a bill of divorcement, hands it to her, and sends her away from his household; or the man dies who had last taken her as his wife.
- לֹא־יִוָּכַל בְּעִלָּהּ הָרִאשׁוֹן אֲשֶׁר־שָׁלַחָהּ לָשׁוּב לְקַחְתָּהּ לְהָיִיתָ לוֹ
לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמֵאָהּ כִּי־תוֹעֵבָה הוּא לִפְנֵי יְהוָה וְלֹא תִחַטֵּא
אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה:
- 4 Then the first husband who divorced her shall not take her [into his household] to become his wife again, since she has been defiled (defiled I.e., disqualified for him.) —for that would be abhorrent to הוּדִי. You must not bring sin upon the land that your God הוּדִי is giving you as a heritage.
- כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַצֵּבָא וְלֹא־יַעֲבֹר עִלָּיו לְכָל־דָּבָר
נָלָץ יְהוָה לְבֵיתוֹ שָׁנָה אֶחָת וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח:
- 5 When a man (man Or “householder”; see the first note at 1.31 and note at 24.1.) has newly taken a woman [into his household as his wife], he shall not go out with the army or be assigned to it for any purpose; he shall be exempt one year for the sake of his household, to give happiness to the woman he has taken.
- לֹא־יִחָבֵל רַחִים וְרֶכֶב כִּי־נָפֶשׁ הוּא חֹבֵל:
- 6 A handmill or an upper millstone shall not be taken in pawn, for that would be taking someone’s life in pawn.
- כִּי־יִמָּצָא אִישׁ גֹּלֵב נֶפֶשׁ מֵאֲחִיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרֵבוּ וּמָכְרוּ
וּמָת הַגֹּלֵב הַהוּא וּבָעֵרְתָּ הָרָע מִקִּרְבְּךָ:
- 7 If a party is found to have kidnapped—and then enslaved or sold—a fellow Israelite, that kidnapper shall die; thus you will sweep out evil from your midst.
- הַשֹּׁמֵר בְּנִגְע־הַצֶּרֶעַת לְשֹׁמֵר מֵאֵד וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר־יֹאמְרוּ אֲתָכֶם
הַכֹּהֲנִים הַלְוִיִּם כְּאֲשֶׁר צִוִּיתָם תִּשְׁמְרוּ לַעֲשׂוֹת:
- 8 In cases of a skin affection (skin affection Cf. Lev. 13.1ff.) be most careful to do exactly as the levitical priests instruct you. Take care to do as I have commanded them.
- זְכוֹר אֶת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
- 9 Remember what your God הוּדִי did to Miriam on the journey after you left Egypt. (what your God ... did to Miriam ... after you left Egypt See Num. 12.10ff.)

- 10 When you make a loan of any sort to your compatriot, you must not enter the house to seize the pledge.
- 11 You must remain outside, while the party to whom you made the loan brings the pledge out to you.
- 12 If that party is needy, you shall not go to sleep in that pledge;
- 13 you must return the pledge at sundown, that its owner may sleep in the cloth and bless you; and it will be to your merit before your God יהוה.
- 14 You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land.
- 15 You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to יהוה will be issued against you and you will incur guilt.
- 16 Parents shall not be put to death for children, nor children be put to death for parents: they shall each be put to death only for their own crime.
- 17 You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn.
- 18 Remember that you were a slave in Egypt and that your God יהוה redeemed you from there; therefore do I enjoin you to observe this commandment.
- 19 When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that your God יהוה may bless you in all your undertakings.
- 20 When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the fatherless, and the widow.
- 21 When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow.
- 22 Always remember that you were a slave in the land of Egypt; therefore do I enjoin you to observe this commandment.
- כי־תַשֶּׁה בְּרֵעֶךָ מִשְׁאֵת מְאֻמָּה לֹא־תָבֹא אֶל־בֵּיתוֹ לִעְבֹּט עִבְטוֹ:
- בְּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אִתָּה נִשָּׂה בּוֹ יוֹצִיא אֵלֶיךָ אֶת־הָעֲבוֹט הַחוּצָה:
- וְאִם־אִישׁ עֲנִי הוּא לֹא תִשָּׁכַב בְּעִבְטוֹ:
- הַשֶּׁבַּ תְּשִׁיב לוֹ אֶת־הָעֲבוֹט כִּבּוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשִׁלְמָתוֹ וּבִרְכָּהּ וְלֵךְ תְּהִיָּה צְדָקָהּ לִפְנֵי יְהוָה אֱלֹהֶיךָ:
- לֹא־תַעֲשֶׂק שֹׁכֵיר עֲנִי וְאֶבְיֹן מֵאֲחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ:
- בְּיוֹמוֹ תִּתֵּן שֹׁכְרוֹ וְלֹא־תָבֹא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאָלָיו הוּא נִשָּׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְּךָ חֲטָא:
- לֹא־יִוָּמְתוּ אֲבוֹת עַל־בָּנִים וּבָנִים לֹא־יִוָּמְתוּ עַל־אֲבוֹת אִישׁ בְּחַטָּאוֹ יוֹמָתוֹ:
- לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תַחַבֵּל בְּגַד אִלְמָנָה:
- וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אֲנִכִּי מְצֻוֶּה לַעֲשׂוֹת אֶת־הַדְּבָר הַזֶּה:
- כִּי תִקְצֹר קְצִירְךָ בְּשֹׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בְּשֹׂדֶךָ לֹא תָשׁוּב לִקְחָתוֹ לָגֵר לַיְתוֹם וְלַאִלְמָנָה יְהִיָּה לָמַעַן יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יָדֶיךָ:
- כִּי תַחַבֵּט זֵיתֶךָ לֹא תִפְאֹר אַחֲרָיִךְ לָגֵר לַיְתוֹם וְלַאִלְמָנָה יְהִיָּה:
- כִּי תִבְצֹר כֶּרֶמְךָ לֹא תַעֲוֹלֵל אַחֲרָיִךְ לָגֵר לַיְתוֹם וְלַאִלְמָנָה יְהִיָּה:
- וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאַרְץ מִצְרַיִם עַל־כֵּן אֲנִכִּי מְצֻוֶּה לַעֲשׂוֹת אֶת־הַדְּבָר הַזֶּה:

- 1 When there is a dispute between two parties and they go to law, and a decision is rendered declaring the one in the right and the other in the wrong—
- 2 if the guilty one is to be flogged, the magistrate shall have the person lie down and shall supervise the giving of lashes, by count, as warranted by the offense.
- 3 The guilty one may be given up to forty lashes, but not more, lest being flogged further, to excess, your peer be degraded before your eyes.
- 4 You shall not muzzle an ox while it is threshing.
- 5 When brothers dwell together and one of them dies and leaves no offspring, (offspring Lit. “son,” but daughters are also in view; cf. Num. 27.1–11.) the wife of the deceased (Apparently a type of widow whose late husband had a share in his lineage’s patrimony, and whose access to support from that patrimony is now stymied by her lack of offspring; cf. Ruth 4.5.) shall not become that of another party, outside the family. Her husband’s brother shall unite with her: he shall take her as his wife and perform the levir’s duty.
- 6 The first child that she bears shall be accounted to the dead brother, that his name may not be blotted out in Israel.
- 7 But if that party does not want to take his brother’s widow [to wife], his brother’s widow shall appear before the elders in the gate and declare, “My husband’s brother refuses to establish a name in Israel for his brother; he will not perform the duty of a levir.”
- 8 The elders of his town shall then summon him and talk to him. If he insists, saying, “I do not want to take her,”
- 9 his brother’s widow shall go up to him in the presence of the elders, pull the sandal off his foot, spit in his face, and make this declaration: Thus shall be done to the man (man Lit. “participant whose involvement defines the depicted situation.” See the Dictionary under ‘ish.) who will not build up his brother’s house!
- 10 And he shall go in Israel by the name of “the family of the unsandaled one.”
- כִּי־יִהְיֶה רִיב בֵּין אַנְשִׁים וְנִגְשׁוּ אֶל־הַמִּשְׁפֶּט וּשְׁפָטוֹם וְהִצְדִּיקוּ אֶת־הַצְדִּיק וְהִרְשִׁיעוּ אֶת־הַרָשָׁע:
- וְהָיָה אִם־בֶּן הַכּוֹת הִרְשָׁע וְהַפִּילוּ הַשֹּׁפֵט וְהִכְהוּ לַפְּלִי כַּדִּי רִשְׁעוֹ בְּמִסְפָּר:
- אַרְבָּעִים יִכְנוּ לֹא יִסִּיף פְּרִי־סִיף לְהַכּוֹתוֹ עַל־אַלְה מַכָּה רַבָּה וְנִקְלָה אַחֲרָיו לְעֵינֶיךָ:
- לֹא־תִחָסֵם שׁוֹר בְּדִישׁוֹ:
- כִּי־יִשְׁבוּ אֲחִים יַחְדָּו וּמֵת אֶחָד מֵהֶם וּבֶן אֵין־לּוֹ לֹא־תִהְיֶה אִשְׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר בְּבֵמָה יָבֵא עָלֶיהָ וּלְקַחָהּ לוֹ לְאִשָּׁה וַיִּבְמָהּ:
- וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יִלּוּם עַל־שֵׁם אָחִיו הַמֵּת וְלֹא־יִמְחָה שְׁמוֹ מִיִּשְׂרָאֵל:
- וְאִם־לֹא יַחְפֹּץ הָאִישׁ לְקַחַת אֶת־יְבִמְתּוֹ וְעַלְתָּהּ יְבִמְתּוֹ הַשְׁעֶרָה אֶל־הַזְּקֵנִים וְאָמְרָהּ מֵאֵן יְבִמִּי לְהַלִּים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל לֹא אָבָה יְבִמִּי:
- וְקִרְאוּ־לּוֹ וְקִנְיַעִירוּ וְדִבְּרוּ אֵלָיו וְעָמַד וְאָמַר לֹא חָפְצָתִי לְקַחְתָּהּ:
- וְנִגְשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי הַזְּקֵנִים וְחָלְצָה נַעְלָו מֵעַל רַגְלוֹ וַיִּרְקָה בְּפָנָיו וְעָנְתָהּ וְאָמְרָהּ כֹּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר לֹא־יִבְנֶה אֶת־בֵּית אָחִיו:
- וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חָלוּץ הַנָּעֹל:

- 11 If two parties are fighting—one man with another—and the wife of one comes up to save her husband from his antagonist and puts out her hand and seizes him by his genitals,
- 12 you shall cut off her hand; show no pity.
- 13 You shall not have in your pouch alternate weights, larger and smaller.
- 14 You shall not have in your house alternate measures, a larger and a smaller.
- 15 You must have completely honest weights and completely honest measures, if you are to endure long on the soil that your God הוהי is giving you.
- 16 For everyone who does those things, everyone who deals dishonestly, is abhorrent to your God הוהי.
- 17 Remember what Amalek did to you on your journey, after you left Egypt—
- 18 how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear.
- 19 Therefore, when your God הוהי grants you safety from all your enemies around you, in the land that your God הוהי is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!
- כי־יִנָּצוּ אֲנָשִׁים יַחְדָּו אִישׁ וְאִחִיו וְקִרְבּוֹ אִשְׁתּוֹ הָאִחָד לְהִצִּיל אֶת־אִשְׁתּוֹ מִיַּד מְכָהוּ וְשָׁלַחַהּ יָדָהּ וְהִחְזִיקָהּ בְּמַבְשָׁיו:
- וְקָצַתָּה אֶת־כַּפָּהּ לֹא תַחֲסֹם עֵינֶךָ:
- לֹא־יִהְיֶה לָּךְ בְּכִיסֶּךָ אָבֹן וְאָבֶן גְּדוֹלָה וְקֹטָנָה:
- לֹא־יִהְיֶה לָּךְ בְּבֵיתְךָ אֵיפָה וְאֵיפָה גְדוֹלָה וְקֹטָנָה:
- אָבֹן שְׁלֵמָה וְצִדְקָן יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה וְצִדְקָן יִהְיֶה־לָּךְ לְמַעַן יֵאָרִיכוּ יְמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:
- כִּי תוֹעֲבֹת יְהוָה אֲלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה כָּל עֲשֵׂה עוֹל:
- זָכוֹר אֵת אֲשֶׁר־עָשָׂה לָּךְ עַמְלֶק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
- אֲשֶׁר קִרְבָּךְ בְּדֶרֶךְ וַיִּזְנֹב בְּךָ כָּל־הַנִּחְשָׁלִים אַחֲרֶיךָ וַאֲתָהּ עֲגַף וַיִּגַּע וְלֹא יָרָא אֱלֹהִים:
- וְהָיָה בְּהִנֵּית יְהוָה אֱלֹהֶיךָ | לָךְ מְכֹל־אֲרֵצְךָ מִסְבִּיב בְּאַרְץ אֲשֶׁר יְהוָה־אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת־זִכְרָ עַמְלֶק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח: