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| ויקרא | **ת** | **Leviticus** |

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Introduction

The English title of the *Book of Leviticus* comes from the *Septuagint* and *Vulgate*; the Hebrew name translates as “*And he called*,” which is the first word of the book; in early rabbinic tradition, the book is called “The Priests’ Manual.” It falls into five parts:

1. Laws dealing with the use of the Tabernacle, rituals of sacrifice and the consecration of priests (Chapters 1–10).
2. Ordinances setting forth the distinction between what is clean and what is unclean (Chapters 11–15).
3. The ceremony for the annual Day of Atonement (Chapter 16)
4. The Law of Holiness, governing Israel’s life as a holy people (Chapters 17–26)
5. An appendix on the conditions for redeeming persons, animals and goods vowed to God (Chapter 27).

Although this section of the Torah has become a separate book, it is actually a continuation of the end of the Book of Exodus (Chapters 25-31, 35-40) and extends, without interruption, through the first ten chapters of the Book of Numbers.

Authorship and Dates

The composition, authorship, and date of origin of the Torah (Pentateuch) have become the subjects of much debate between (and among) scholars and religious leaders. There are, essentially, two vastly different (and seemingly irreconcilable) opinions.

Since at least the early Christian era, the traditional, Jewish/Christian view is that the entire work was written by Moses, having been dictated to him by God during the Israelites’ 40-year sojourn in the desert, and neither Jesus nor his apostles question this (Jn 1:45, 5:45–47, Rm 10:5). Indeed, it is an article of faith for Rabbinic Jews that the current, ‘received text’ of the Torah is letter-prefect to that originally given/written.

However, many (if not most) biblical scholars today accept (to varying extents) the so-called, ‘Documentary Hypothesis’, first proposed in the 19th Century. According to this theory, the Pentateuch is an amalgam of four documents, issuing from different places and times (but all much later than Moses). The first two documents are the Yahwistic Source (J) and the Elohistic Source (E); the former uses the Divine Name, ‘Yahweh’ and was supposedly written in Judah in the 10th Century BCE; the latter uses ‘Elohim’ and originates in Israel, a little later. After the fall of the Northern Kingdom, these two documents were combined into what is generally now known as the Old Epic Tradition (JE). After the reign of Josiah, the Deuteronomic Source (D) was added and, after the Exile, the Priestly Code (P) was further added, to give the work form and sinew. Though we do not, in this project, necessarily subscribe to this documentary hypothesis, we nevertheless colour the English text according to the source assigned by those scholars who do so: the Old Epic (JE) sections are in blue text, the Deuteronomic (D) in brown and the Priestly Code (P) in purple.

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| ויקרא פרק א | Leviticus [[1]](#footnote-1)1 |
| **א**וַיִּקְרָ֖א אֶל־מֹשֶׁ֑ה וַיְדַבֵּ֤ר יְהֹוָה֙ אֵלָ֔יו מֵאֹ֥הֶל מוֹעֵ֖ד לֵאמֹֽר׃ **ב**דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם אָדָ֗ם כִּֽי־יַקְרִ֥יב מִכֶּ֛ם קׇרְבָּ֖ן לַֽיהֹוָ֑ה מִן־הַבְּהֵמָ֗ה מִן־הַבָּקָר֙ וּמִן־הַצֹּ֔אן תַּקְרִ֖יבוּ אֶת־קׇרְבַּנְכֶֽם׃ | [[2]](#footnote-2) And he called Moses and, from the Tent of Meeting, Yahweh spoke to him, saying, [[3]](#footnote-3) “Speak to the Israelites and say to them, “When any one of you brings an offering to Yahweh, you can take as your offering an animal from either herd or flock. |
| **ג**אִם־עֹלָ֤ה קׇרְבָּנוֹ֙ מִן־הַבָּקָ֔ר זָכָ֥ר תָּמִ֖ים יַקְרִיבֶ֑נּוּ אֶל־פֶּ֜תַח אֹ֤הֶל מוֹעֵד֙ יַקְרִ֣יב אֹת֔וֹ לִרְצֹנ֖וֹ לִפְנֵ֥י יְהֹוָֽה׃ **ד**וְסָמַ֣ךְ יָד֔וֹ עַ֖ל רֹ֣אשׁ הָעֹלָ֑ה וְנִרְצָ֥ה ל֖וֹ לְכַפֵּ֥ר עָלָֽיו׃ **ה**וְשָׁחַ֛ט אֶת־בֶּ֥ן הַבָּקָ֖ר לִפְנֵ֣י יְהֹוָ֑ה וְ֠הִקְרִ֠יבוּ בְּנֵ֨י אַהֲרֹ֤ן הַכֹּֽהֲנִים֙ אֶת־הַדָּ֔ם וְזָרְק֨וּ אֶת־הַדָּ֤ם עַל־הַמִּזְבֵּ֙חַ֙ סָבִ֔יב אֲשֶׁר־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ו**וְהִפְשִׁ֖יט אֶת־הָעֹלָ֑ה וְנִתַּ֥ח אֹתָ֖הּ לִנְתָחֶֽיהָ׃ **ז**וְ֠נָתְנ֠וּ בְּנֵ֨י אַהֲרֹ֧ן הַכֹּהֵ֛ן אֵ֖שׁ עַל־הַמִּזְבֵּ֑חַ וְעָרְכ֥וּ עֵצִ֖ים עַל־הָאֵֽשׁ׃ **ח**וְעָרְכ֗וּ בְּנֵ֤י אַהֲרֹן֙ הַכֹּ֣הֲנִ֔ים אֵ֚ת הַנְּתָחִ֔ים אֶת־הָרֹ֖אשׁ וְאֶת־הַפָּ֑דֶר עַל־הָעֵצִים֙ אֲשֶׁ֣ר עַל־הָאֵ֔שׁ אֲשֶׁ֖ר עַל־הַמִּזְבֵּֽחַ׃ **ט**וְקִרְבּ֥וֹ וּכְרָעָ֖יו יִרְחַ֣ץ בַּמָּ֑יִם וְהִקְטִ֨יר הַכֹּהֵ֤ן אֶת־הַכֹּל֙ הַמִּזְבֵּ֔חָה עֹלָ֛ה אִשֵּׁ֥ה רֵֽיחַ־נִיח֖וֹחַ לַֽיהֹוָֽה׃ {ס} | [[4]](#footnote-4) “If the offering is a high-offering of an animal from the herd, he is to offer a male without blemish; he is to offer it at the door to the Tent of Meeting, so it may be accepted before Yahweh. [[5]](#footnote-5) He is to lay his hand on the victim’s head, and it shall be acceptable as atonement on his behalf. [[6]](#footnote-6) Then he must kill the bull before Yahweh and the sons of Aaron, the priests, shall offer the blood. They will pour it on the sides of the altar at the door to the Tent of Meeting. [[7]](#footnote-7) Then he shall skin the victim and quarter it. [[8]](#footnote-8) The priests descended from Aaron shall put fire on the altar and arrange wood on this fire. [[9]](#footnote-9) Then the priests descended from Aaron are to put the pieces, with the head and the fat on the wood on the altar fire. [[10]](#footnote-10) He is to wash the entrails and legs in water, and the priest is to burn all of it on the altar. This whole will be a burnt offering and the fragrance of it will appease Yahweh. |
| **י**וְאִם־מִן־הַצֹּ֨אן קׇרְבָּנ֧וֹ מִן־הַכְּשָׂבִ֛ים א֥וֹ מִן־הָעִזִּ֖ים לְעֹלָ֑ה זָכָ֥ר תָּמִ֖ים יַקְרִיבֶֽנּוּ׃ **יא**וְשָׁחַ֨ט אֹת֜וֹ עַ֣ל יֶ֧רֶךְ הַמִּזְבֵּ֛חַ צָפֹ֖נָה לִפְנֵ֣י יְהֹוָ֑ה וְזָרְק֡וּ בְּנֵי֩ אַהֲרֹ֨ן הַכֹּהֲנִ֧ים אֶת־דָּמ֛וֹ עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **יב**וְנִתַּ֤ח אֹתוֹ֙ לִנְתָחָ֔יו וְאֶת־רֹאשׁ֖וֹ וְאֶת־פִּדְר֑וֹ וְעָרַ֤ךְ הַכֹּהֵן֙ אֹתָ֔ם עַל־הָֽעֵצִים֙ אֲשֶׁ֣ר עַל־הָאֵ֔שׁ אֲשֶׁ֖ר עַל־הַמִּזְבֵּֽחַ׃ **יג**וְהַקֶּ֥רֶב וְהַכְּרָעַ֖יִם יִרְחַ֣ץ בַּמָּ֑יִם וְהִקְרִ֨יב הַכֹּהֵ֤ן אֶת־הַכֹּל֙ וְהִקְטִ֣יר הַמִּזְבֵּ֔חָה עֹלָ֣ה ה֗וּא אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַיהֹוָֽה׃ {פ} | [[11]](#footnote-11) “If his offering is an animal out of the flock, a lamb or a goat offered as a burnt offering, he is to offer a male without blemish. [[12]](#footnote-12) And he shall kill it on the north side of the altar, before Yahweh, and the priests descended from Aaron, shall pour the blood on the sides of the altar. [[13]](#footnote-13) Then he is to quarter it, and the priest is to arrange the quarters, as well as the head and the fat, on the wood on the altar fire. [[14]](#footnote-14) But he is to wash the entrails and legs in water, and the priest shall burn all of it on the altar. This holocaust will be a burnt offering and the fragrance of it will appease Yahweh. |
| **יד**וְאִ֧ם מִן־הָע֛וֹף עֹלָ֥ה קׇרְבָּנ֖וֹ לַֽיהֹוָ֑ה וְהִקְרִ֣יב מִן־הַתֹּרִ֗ים א֛וֹ מִן־בְּנֵ֥י הַיּוֹנָ֖ה אֶת־קׇרְבָּנֽוֹ׃ **טו**וְהִקְרִיב֤וֹ הַכֹּהֵן֙ אֶל־הַמִּזְבֵּ֔חַ וּמָלַק֙ אֶת־רֹאשׁ֔וֹ וְהִקְטִ֖יר הַמִּזְבֵּ֑חָה וְנִמְצָ֣ה דָמ֔וֹ עַ֖ל קִ֥יר הַמִּזְבֵּֽחַ׃ **טז**וְהֵסִ֥יר אֶת־מֻרְאָת֖וֹ בְּנֹצָתָ֑הּ וְהִשְׁלִ֨יךְ אֹתָ֜הּ אֵ֤צֶל הַמִּזְבֵּ֙חַ֙ קֵ֔דְמָה אֶל־מְק֖וֹם הַדָּֽשֶׁן׃ **יז**וְשִׁסַּ֨ע אֹת֣וֹ בִכְנָפָיו֮ לֹ֣א יַבְדִּיל֒ וְהִקְטִ֨יר אֹת֤וֹ הַכֹּהֵן֙ הַמִּזְבֵּ֔חָה עַל־הָעֵצִ֖ים אֲשֶׁ֣ר עַל־הָאֵ֑שׁ עֹלָ֣ה ה֗וּא אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַיהֹוָֽה׃ {ס} | [[15]](#footnote-15) “If his offering to Yahweh is a burnt offering of a bird, he is to offer a turtledove or a young pigeon. [[16]](#footnote-16) The priest shall offer it at the altar and wring off its head and burn it on the altar; then its blood is to be drained out on the side of the altar. [[17]](#footnote-17) Then he shall remove the crop with the feathers; these he is to throw on the eastern side of the altar, in the place for the ashes. [[18]](#footnote-18) He is to divide with a wing on each side but without separating the two parts. Then the priest shall burn it on the altar, on the wood that is on the fire. The whole will be a burnt offering and its fragrance will appease Yahweh. |

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| ויקרא פרק ב | Leviticus [[19]](#footnote-19)2 |
| **א**וְנֶ֗פֶשׁ כִּֽי־תַקְרִ֞יב קׇרְבַּ֤ן מִנְחָה֙ לַֽיהֹוָ֔ה סֹ֖לֶת יִהְיֶ֣ה קׇרְבָּנ֑וֹ וְיָצַ֤ק עָלֶ֙יהָ֙ שֶׁ֔מֶן וְנָתַ֥ן עָלֶ֖יהָ לְבֹנָֽה׃ **ב**וֶֽהֱבִיאָ֗הּ אֶל־בְּנֵ֣י אַהֲרֹן֮ הַכֹּהֲנִים֒ וְקָמַ֨ץ מִשָּׁ֜ם מְלֹ֣א קֻמְצ֗וֹ מִסׇּלְתָּהּ֙ וּמִשַּׁמְנָ֔הּ עַ֖ל כׇּל־לְבֹנָתָ֑הּ וְהִקְטִ֨יר הַכֹּהֵ֜ן אֶת־אַזְכָּרָתָהּ֙ הַמִּזְבֵּ֔חָה אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַיהֹוָֽה׃ **ג**וְהַנּוֹתֶ֙רֶת֙ מִן־הַמִּנְחָ֔ה לְאַהֲרֹ֖ן וּלְבָנָ֑יו קֹ֥דֶשׁ קׇֽדָשִׁ֖ים מֵאִשֵּׁ֥י יְהֹוָֽה׃ {ס} | [[20]](#footnote-20) “If anyone offers Yahweh an oblation, his offering is to consist of wheat flour on which he is to pour oil and put incense, [[21]](#footnote-21) and bring it to the sons of Aaron, the priests; he is to take a handful of the choice flour and oil and all the incense, and the priest shall burn it on the altar as a memorial, a burnt offering whose odour will please Yahweh. [[22]](#footnote-22) The remainder of the oblation is to revert to Aaron and his sons, a most holy portion of the food burnt for Yahweh. |
| **ד**וְכִ֥י תַקְרִ֛ב קׇרְבַּ֥ן מִנְחָ֖ה מַאֲפֵ֣ה תַנּ֑וּר סֹ֣לֶת חַלּ֤וֹת מַצֹּת֙ בְּלוּלֹ֣ת בַּשֶּׁ֔מֶן וּרְקִיקֵ֥י מַצּ֖וֹת מְשֻׁחִ֥ים בַּשָּֽׁמֶן׃ {ס} | [[23]](#footnote-23) “When you bring a grain offering baked in the oven, the wheat flour is to be prepared as unleavened cakes mixed with oil, or as unleavened wafers spread with oil. |
| **ה**וְאִם־מִנְחָ֥ה עַל־הַֽמַּחֲבַ֖ת קׇרְבָּנֶ֑ךָ סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן מַצָּ֥ה תִהְיֶֽה׃ **ו**פָּת֤וֹת אֹתָהּ֙ פִּתִּ֔ים וְיָצַקְתָּ֥ עָלֶ֖יהָ שָׁ֑מֶן מִנְחָ֖ה הִֽוא׃ {ס} | [[24]](#footnote-24) “If your offering is an oblation cooked on the griddle, the wheat flour mixed with oil is to be unleavened. [[25]](#footnote-25) You shall break it into pieces and pour oil over it; it is an oblation. |
| **ז**וְאִם־מִנְחַ֥ת מַרְחֶ֖שֶׁת קׇרְבָּנֶ֑ךָ סֹ֥לֶת בַּשֶּׁ֖מֶן תֵּעָשֶֽׂה׃ **ח**וְהֵבֵאתָ֣ אֶת־הַמִּנְחָ֗ה אֲשֶׁ֧ר יֵעָשֶׂ֛ה מֵאֵ֖לֶּה לַיהֹוָ֑ה וְהִקְרִיבָהּ֙ אֶל־הַכֹּהֵ֔ן וְהִגִּישָׁ֖הּ אֶל־הַמִּזְבֵּֽחַ׃ **ט**וְהֵרִ֨ים הַכֹּהֵ֤ן מִן־הַמִּנְחָה֙ אֶת־אַזְכָּ֣רָתָ֔הּ וְהִקְטִ֖יר הַמִּזְבֵּ֑חָה אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַיהֹוָֽה׃ **י**וְהַנּוֹתֶ֙רֶת֙ מִן־הַמִּנְחָ֔ה לְאַהֲרֹ֖ן וּלְבָנָ֑יו קֹ֥דֶשׁ קׇֽדָשִׁ֖ים מֵאִשֵּׁ֥י יְהֹוָֽה׃ | [[26]](#footnote-26) “If your oblation is grain cooked in the pan, the wheat flour is to be fried in oil. [[27]](#footnote-27) You shall bring to Yahweh the oblation that has been thus prepared, presenting it to the priest, who is to bring it to the altar. [[28]](#footnote-28) The priest shall take the memorial from the oblation and burn it on the altar, as a burnt offering whose odour will please Yahweh. [[29]](#footnote-29) The remainder of the oblation will revert to Aaron and his sons, a most holy portion of Yahweh’s burnt offering. |
| **יא**כׇּל־הַמִּנְחָ֗ה אֲשֶׁ֤ר תַּקְרִ֙יבוּ֙ לַיהֹוָ֔ה לֹ֥א תֵעָשֶׂ֖ה חָמֵ֑ץ כִּ֤י כׇל־שְׂאֹר֙ וְכׇל־דְּבַ֔שׁ לֹֽא־תַקְטִ֧ירוּ מִמֶּ֛נּוּ אִשֶּׁ֖ה לַֽיהֹוָֽה׃ **יב**קׇרְבַּ֥ן רֵאשִׁ֛ית תַּקְרִ֥יבוּ אֹתָ֖ם לַיהֹוָ֑ה וְאֶל־הַמִּזְבֵּ֥חַ לֹא־יַעֲל֖וּ לְרֵ֥יחַ נִיחֹֽחַ׃ **יג**וְכׇל־קׇרְבַּ֣ן מִנְחָתְךָ֮ בַּמֶּ֣לַח תִּמְלָח֒ וְלֹ֣א תַשְׁבִּ֗ית מֶ֚לַח בְּרִ֣ית אֱלֹהֶ֔יךָ מֵעַ֖ל מִנְחָתֶ֑ךָ עַ֥ל כׇּל־קׇרְבָּנְךָ֖ תַּקְרִ֥יב מֶֽלַח׃ {ס} | [[30]](#footnote-30) “None of the meal offering for Yahweh is to be prepared with leaven, for you must not make leaven or honey a burnt offering to Yahweh. [[31]](#footnote-31) You may bring them to Yahweh as an offering of first fruit, but they shall not go up as an appeasing fragrance at the altar. [[32]](#footnote-32) You shall put salt in every oblation that you give and you must not fail to put the salt of the Covenant with your God on your oblation; to every offering you are to offer salt to Yahweh your God. |
| **יד**וְאִם־תַּקְרִ֛יב מִנְחַ֥ת בִּכּוּרִ֖ים לַיהֹוָ֑ה אָבִ֞יב קָל֤וּי בָּאֵשׁ֙ גֶּ֣רֶשׂ כַּרְמֶ֔ל תַּקְרִ֕יב אֵ֖ת מִנְחַ֥ת בִּכּוּרֶֽיךָ׃ **טו**וְנָתַתָּ֤ עָלֶ֙יהָ֙ שֶׁ֔מֶן וְשַׂמְתָּ֥ עָלֶ֖יהָ לְבֹנָ֑ה מִנְחָ֖ה הִֽוא׃ **טז**וְהִקְטִ֨יר הַכֹּהֵ֜ן אֶת־אַזְכָּרָתָ֗הּ מִגִּרְשָׂהּ֙ וּמִשַּׁמְנָ֔הּ עַ֖ל כׇּל־לְבֹנָתָ֑הּ אִשֶּׁ֖ה לַיהֹוָֽה׃ {פ} | [[33]](#footnote-33) If you offer Yahweh an oblation of first fruits, you shall offer roasted corn or bread made with ground corn. [[34]](#footnote-34) You are to add oil to it and put incense on it; it is an oblation; [[35]](#footnote-35) and the priest is to burn the memorial from part of the coarse grain and oil (together with all the incense) as a burnt offering for Yahweh. |

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| ויקרא פרק ג | Leviticus [[36]](#footnote-36)3 |
| **א**וְאִם־זֶ֥בַח שְׁלָמִ֖ים קׇרְבָּנ֑וֹ אִ֤ם מִן־הַבָּקָר֙ ה֣וּא מַקְרִ֔יב אִם־זָכָר֙ אִם־נְקֵבָ֔ה תָּמִ֥ים יַקְרִיבֶ֖נּוּ לִפְנֵ֥י יְהֹוָֽה׃ **ב**וְסָמַ֤ךְ יָדוֹ֙ עַל־רֹ֣אשׁ קׇרְבָּנ֔וֹ וּשְׁחָט֕וֹ פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וְזָרְק֡וּ בְּנֵי֩ אַהֲרֹ֨ן הַכֹּהֲנִ֧ים אֶת־הַדָּ֛ם עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **ג**וְהִקְרִיב֙ מִזֶּ֣בַח הַשְּׁלָמִ֔ים אִשֶּׁ֖ה לַיהֹוָ֑ה אֶת־הַחֵ֙לֶב֙ הַֽמְכַסֶּ֣ה אֶת־הַקֶּ֔רֶב וְאֵת֙ כׇּל־הַחֵ֔לֶב אֲשֶׁ֖ר עַל־הַקֶּֽרֶב׃ **ד**וְאֵת֙ שְׁתֵּ֣י הַכְּלָיֹ֔ת וְאֶת־הַחֵ֙לֶב֙ אֲשֶׁ֣ר עֲלֵהֶ֔ן אֲשֶׁ֖ר עַל־הַכְּסָלִ֑ים וְאֶת־הַיֹּתֶ֙רֶת֙ עַל־הַכָּבֵ֔ד עַל־הַכְּלָי֖וֹת יְסִירֶֽנָּה׃ **ה**וְהִקְטִ֨ירוּ אֹת֤וֹ בְנֵֽי־אַהֲרֹן֙ הַמִּזְבֵּ֔חָה עַל־הָ֣עֹלָ֔ה אֲשֶׁ֥ר עַל־הָעֵצִ֖ים אֲשֶׁ֣ר עַל־הָאֵ֑שׁ אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַֽיהֹוָֽה׃ {פ} | [[37]](#footnote-37) “If a man’s sacrifice is a communion sacrifice and if he offers an animal from the herd, male or female, whatever he offers before Yahweh shall be without blemish. [[38]](#footnote-38) He is to lay his hand on the victim’s head and kill it at the door to the Tent of Meeting. Then the sons of Aaron, the priests, shall pour out the blood on the borders of the altar. [[39]](#footnote-39) He is to offer part of the sacrifice as a burnt offering for Yahweh: the fat that covers the entrails, all the fat that is on the entrails, [[40]](#footnote-40) the two kidneys, the fat on them and on the loins and the protruding lobe, which he is to remove from the liver and kidneys. [[41]](#footnote-41) The sons of Aaron shall burn this part on the altar, in addition to the burnt offering, on the wood of the fire. It will be a burnt offering and its fragrance will please Yahweh. |
| **ו**וְאִם־מִן־הַצֹּ֧אן קׇרְבָּנ֛וֹ לְזֶ֥בַח שְׁלָמִ֖ים לַיהֹוָ֑ה זָכָר֙ א֣וֹ נְקֵבָ֔ה תָּמִ֖ים יַקְרִיבֶֽנּוּ׃ **ז**אִם־כֶּ֥שֶׂב הֽוּא־מַקְרִ֖יב אֶת־קׇרְבָּנ֑וֹ וְהִקְרִ֥יב אֹת֖וֹ לִפְנֵ֥י יְהֹוָֽה׃ **ח**וְסָמַ֤ךְ אֶת־יָדוֹ֙ עַל־רֹ֣אשׁ קׇרְבָּנ֔וֹ וְשָׁחַ֣ט אֹת֔וֹ לִפְנֵ֖י אֹ֣הֶל מוֹעֵ֑ד וְ֠זָרְק֠וּ בְּנֵ֨י אַהֲרֹ֧ן אֶת־דָּמ֛וֹ עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **ט**וְהִקְרִ֨יב מִזֶּ֣בַח הַשְּׁלָמִים֮ אִשֶּׁ֣ה לַיהֹוָה֒ חֶלְבּוֹ֙ הָאַלְיָ֣ה תְמִימָ֔ה לְעֻמַּ֥ת הֶעָצֶ֖ה יְסִירֶ֑נָּה וְאֶת־הַחֵ֙לֶב֙ הַֽמְכַסֶּ֣ה אֶת־הַקֶּ֔רֶב וְאֵת֙ כׇּל־הַחֵ֔לֶב אֲשֶׁ֖ר עַל־הַקֶּֽרֶב׃ **י**וְאֵת֙ שְׁתֵּ֣י הַכְּלָיֹ֔ת וְאֶת־הַחֵ֙לֶב֙ אֲשֶׁ֣ר עֲלֵהֶ֔ן אֲשֶׁ֖ר עַל־הַכְּסָלִ֑ים וְאֶת־הַיֹּתֶ֙רֶת֙ עַל־הַכָּבֵ֔ד עַל־הַכְּלָיֹ֖ת יְסִירֶֽנָּה׃ **יא**וְהִקְטִיר֥וֹ הַכֹּהֵ֖ן הַמִּזְבֵּ֑חָה לֶ֥חֶם אִשֶּׁ֖ה לַיהֹוָֽה׃ {פ} | [[42]](#footnote-42) “And if it is an animal from the flock that he offers as a communion sacrifice to Yahweh, he is to offer a male or female without blemish. [[43]](#footnote-43) If he presents a sheep as his offering, he is to offer it before Yahweh; [[44]](#footnote-44) and he shall lay his hand on the victim’s head and slaughter it in front of the Tent of Meeting; then the sons of Aaron shall pour out its blood on the borders of the altar. [[45]](#footnote-45) Of this communion sacrifice, he is to offer the following as food burnt for Yahweh: the fat, all the tail taken off near the base of the spine, the fat covering the entrails, and all the fat that is on the entrails, [[46]](#footnote-46) and the two kidneys, and the fat that is on them and on the loins, and the protruding lobe, which he will remove from the liver and kidneys. [[47]](#footnote-47) And the priest shall make this part smoke on the altar; it is the food of the burnt offering for Yahweh. |
| **יב**וְאִ֥ם עֵ֖ז קׇרְבָּנ֑וֹ וְהִקְרִיב֖וֹ לִפְנֵ֥י יְהֹוָֽה׃ **יג**וְסָמַ֤ךְ אֶת־יָדוֹ֙ עַל־רֹאשׁ֔וֹ וְשָׁחַ֣ט אֹת֔וֹ לִפְנֵ֖י אֹ֣הֶל מוֹעֵ֑ד וְ֠זָרְק֠וּ בְּנֵ֨י אַהֲרֹ֧ן אֶת־דָּמ֛וֹ עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **יד**וְהִקְרִ֤יב מִמֶּ֙נּוּ֙ קׇרְבָּנ֔וֹ אִשֶּׁ֖ה לַֽיהֹוָ֑ה אֶת־הַחֵ֙לֶב֙ הַֽמְכַסֶּ֣ה אֶת־הַקֶּ֔רֶב וְאֵת֙ כׇּל־הַחֵ֔לֶב אֲשֶׁ֖ר עַל־הַקֶּֽרֶב׃ **טו**וְאֵת֙ שְׁתֵּ֣י הַכְּלָיֹ֔ת וְאֶת־הַחֵ֙לֶב֙ אֲשֶׁ֣ר עֲלֵהֶ֔ן אֲשֶׁ֖ר עַל־הַכְּסָלִ֑ים וְאֶת־הַיֹּתֶ֙רֶת֙ עַל־הַכָּבֵ֔ד עַל־הַכְּלָיֹ֖ת יְסִירֶֽנָּה׃ **טז**וְהִקְטִירָ֥ם הַכֹּהֵ֖ן הַמִּזְבֵּ֑חָה לֶ֤חֶם אִשֶּׁה֙ לְרֵ֣יחַ נִיחֹ֔חַ כׇּל־חֵ֖לֶב לַיהֹוָֽה׃ **יז**חֻקַּ֤ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם בְּכֹ֖ל מוֹשְׁבֹֽתֵיכֶ֑ם כׇּל־חֵ֥לֶב וְכׇל־דָּ֖ם לֹ֥א תֹאכֵֽלוּ׃ {פ} | [[48]](#footnote-48) “And if his offering is a goat, he is to present it before Yahweh; [[49]](#footnote-49) and he is to lay his hand on the victim’s head and slaughter it in front of the Tent of Meeting, and the sons of Aaron shall pour out its blood on the borders of the altar. [[50]](#footnote-50) Then this is what he is to offer as a burnt offering for Yahweh: the fat that covers the entrails, all the fat that is on the entrails, [[51]](#footnote-51) the two kidneys, the fat that is on them and on the loins and the protruding lobe, which he is to remove from the liver and kidneys. [[52]](#footnote-52) The priest shall make these pieces smoke on the altar; it is the food of the burnt offering, a pleasing smell to Yahweh. All the fat belongs to Yahweh. [[53]](#footnote-53) This is a perpetual law for all your descendants, wherever you may live: never eat either fat or blood.”” |

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| ויקרא פרק ד | Leviticus [[54]](#footnote-54)4 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֞ר אֶל־בְּנֵ֣י יִשְׂרָאֵל֮ לֵאמֹר֒ נֶ֗פֶשׁ כִּֽי־תֶחֱטָ֤א בִשְׁגָגָה֙ מִכֹּל֙ מִצְוֺ֣ת יְהֹוָ֔ה אֲשֶׁ֖ר לֹ֣א תֵעָשֶׂ֑ינָה וְעָשָׂ֕ה מֵאַחַ֖ת מֵהֵֽנָּה׃ | [[55]](#footnote-55) Yahweh spoke to Moses; he said: [[56]](#footnote-56) “Speak to the Israelites and say: “A man may sin inadvertently against any one of the commandments of Yahweh and do one of the forbidden things; in such a case: |
| **ג**אִ֣ם הַכֹּהֵ֧ן הַמָּשִׁ֛יחַ יֶחֱטָ֖א לְאַשְׁמַ֣ת הָעָ֑ם וְהִקְרִ֡יב עַ֣ל חַטָּאתוֹ֩ אֲשֶׁ֨ר חָטָ֜א פַּ֣ר בֶּן־בָּקָ֥ר תָּמִ֛ים לַיהֹוָ֖ה לְחַטָּֽאת׃ **ד**וְהֵבִ֣יא אֶת־הַפָּ֗ר אֶל־פֶּ֛תַח אֹ֥הֶל מוֹעֵ֖ד לִפְנֵ֣י יְהֹוָ֑ה וְסָמַ֤ךְ אֶת־יָדוֹ֙ עַל־רֹ֣אשׁ הַפָּ֔ר וְשָׁחַ֥ט אֶת־הַפָּ֖ר לִפְנֵ֥י יְהֹוָֽה׃ **ה**וְלָקַ֛ח הַכֹּהֵ֥ן הַמָּשִׁ֖יחַ מִדַּ֣ם הַפָּ֑ר וְהֵבִ֥יא אֹת֖וֹ אֶל־אֹ֥הֶל מוֹעֵֽד׃ **ו**וְטָבַ֧ל הַכֹּהֵ֛ן אֶת־אֶצְבָּע֖וֹ בַּדָּ֑ם וְהִזָּ֨ה מִן־הַדָּ֜ם שֶׁ֤בַע פְּעָמִים֙ לִפְנֵ֣י יְהֹוָ֔ה אֶת־פְּנֵ֖י פָּרֹ֥כֶת הַקֹּֽדֶשׁ׃ **ז**וְנָתַן֩ הַכֹּהֵ֨ן מִן־הַדָּ֜ם עַל־קַ֠רְנ֠וֹת מִזְבַּ֨ח קְטֹ֤רֶת הַסַּמִּים֙ לִפְנֵ֣י יְהֹוָ֔ה אֲשֶׁ֖ר בְּאֹ֣הֶל מוֹעֵ֑ד וְאֵ֣ת׀ כׇּל־דַּ֣ם הַפָּ֗ר יִשְׁפֹּךְ֙ אֶל־יְסוֹד֙ מִזְבַּ֣ח הָעֹלָ֔ה אֲשֶׁר־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ | [[57]](#footnote-57) “If the anointed priest sins, so making the people guilty, then for his sin he is to offer to Yahweh a young bull, without blemish, as a sacrifice for sin. [[58]](#footnote-58) He is to bring the bull before Yahweh at the entrance to the Tent of Meeting, he is to lay his hand on its head and slaughter it before Yahweh. [[59]](#footnote-59) Then the anointed priest shall take some of the blood of the bull and take it into the Tent of Meeting. [[60]](#footnote-60) The priest shall dip his finger in the blood and sprinkle it over the veil of the sanctuary seven times, before Yahweh. [[61]](#footnote-61) Then the priest shall put a little of the blood of the bull on the horns of the altar of incense that smokes before Yahweh in the Tent of Meeting, and he is to pour all the rest of the bull’s blood at the foot of the altar of high-offering at the door to the Tent of Meeting. |
| **ח**וְאֶת־כׇּל־חֵ֛לֶב פַּ֥ר הַֽחַטָּ֖את יָרִ֣ים מִמֶּ֑נּוּ אֶת־הַחֵ֙לֶב֙ הַֽמְכַסֶּ֣ה עַל־הַקֶּ֔רֶב וְאֵת֙ כׇּל־הַחֵ֔לֶב אֲשֶׁ֖ר עַל־הַקֶּֽרֶב׃ **ט**וְאֵת֙ שְׁתֵּ֣י הַכְּלָיֹ֔ת וְאֶת־הַחֵ֙לֶב֙ אֲשֶׁ֣ר עֲלֵיהֶ֔ן אֲשֶׁ֖ר עַל־הַכְּסָלִ֑ים וְאֶת־הַיֹּתֶ֙רֶת֙ עַל־הַכָּבֵ֔ד עַל־הַכְּלָי֖וֹת יְסִירֶֽנָּה׃ **י**כַּאֲשֶׁ֣ר יוּרַ֔ם מִשּׁ֖וֹר זֶ֣בַח הַשְּׁלָמִ֑ים וְהִקְטִירָם֙ הַכֹּהֵ֔ן עַ֖ל מִזְבַּ֥ח הָעֹלָֽה׃ **יא**וְאֶת־ע֤וֹר הַפָּר֙ וְאֶת־כׇּל־בְּשָׂר֔וֹ עַל־רֹאשׁ֖וֹ וְעַל־כְּרָעָ֑יו וְקִרְבּ֖וֹ וּפִרְשֽׁוֹ׃ **יב**וְהוֹצִ֣יא אֶת־כׇּל־הַ֠פָּ֠ר אֶל־מִח֨וּץ לַֽמַּחֲנֶ֜ה אֶל־מָק֤וֹם טָהוֹר֙ אֶל־שֶׁ֣פֶךְ הַדֶּ֔שֶׁן וְשָׂרַ֥ף אֹת֛וֹ עַל־עֵצִ֖ים בָּאֵ֑שׁ עַל־שֶׁ֥פֶךְ הַדֶּ֖שֶׁן יִשָּׂרֵֽף׃ {פ} | [[62]](#footnote-62) “And, of the bull offered as a sacrifice for sin, he will set aside all the fat: the fat that covers the entrails and all the fat on the entrails, [[63]](#footnote-63) and the two kidneys and the fat that is on them, which is by the loins, and the protruding lobe, which he will remove from the liver and kidneys – [[64]](#footnote-64) exactly as was done with the portion of the bull set aside in the communion sacrifice. The priest shall turn them into smoke on the altar of high-offering. [[65]](#footnote-65) However, he shall carry the skin of the bull and all its flesh, as well as its head, its legs, its entrails and its dung [[66]](#footnote-66) – the whole of the bull – outside the camp to a place that is clean, the place where the ashes from the fat are thrown away, and the bull must be burnt there. |
| **יג**וְאִ֨ם כׇּל־עֲדַ֤ת יִשְׂרָאֵל֙ יִשְׁגּ֔וּ וְנֶעְלַ֣ם דָּבָ֔ר מֵעֵינֵ֖י הַקָּהָ֑ל וְ֠עָשׂ֠וּ אַחַ֨ת מִכׇּל־מִצְוֺ֧ת יְהֹוָ֛ה אֲשֶׁ֥ר לֹא־תֵעָשֶׂ֖ינָה וְאָשֵֽׁמוּ׃ **יד**וְנֽוֹדְעָה֙ הַֽחַטָּ֔את אֲשֶׁ֥ר חָטְא֖וּ עָלֶ֑יהָ וְהִקְרִ֨יבוּ הַקָּהָ֜ל פַּ֤ר בֶּן־בָּקָר֙ לְחַטָּ֔את וְהֵבִ֣יאוּ אֹת֔וֹ לִפְנֵ֖י אֹ֥הֶל מוֹעֵֽד׃ **טו**וְ֠סָמְכ֠וּ זִקְנֵ֨י הָעֵדָ֧ה אֶת־יְדֵיהֶ֛ם עַל־רֹ֥אשׁ הַפָּ֖ר לִפְנֵ֣י יְהֹוָ֑ה וְשָׁחַ֥ט אֶת־הַפָּ֖ר לִפְנֵ֥י יְהֹוָֽה׃ | [[67]](#footnote-67) “If the whole community of Israel sins inadvertently and, without being aware of it, does something that is forbidden by the command­ments of Yahweh, [[68]](#footnote-68) the community is to offer a young bull without blemish as a sacrifice for sin, when the sin that they have committed is discovered. They shall bring the animal before the Tent of Meeting; [[69]](#footnote-69) before Yahweh, the elders of the community shall lay their hands on the bull’s head, and it must be killed before Yahweh. |
| **טז**וְהֵבִ֛יא הַכֹּהֵ֥ן הַמָּשִׁ֖יחַ מִדַּ֣ם הַפָּ֑ר אֶל־אֹ֖הֶל מוֹעֵֽד׃ **יז**וְטָבַ֧ל הַכֹּהֵ֛ן אֶצְבָּע֖וֹ מִן־הַדָּ֑ם וְהִזָּ֞ה שֶׁ֤בַע פְּעָמִים֙ לִפְנֵ֣י יְהֹוָ֔ה אֵ֖ת פְּנֵ֥י הַפָּרֹֽכֶת׃ **יח**וּמִן־הַדָּ֞ם יִתֵּ֣ן׀ עַל־קַרְנֹ֣ת הַמִּזְבֵּ֗חַ אֲשֶׁר֙ לִפְנֵ֣י יְהֹוָ֔ה אֲשֶׁ֖ר בְּאֹ֣הֶל מוֹעֵ֑ד וְאֵ֣ת כׇּל־הַדָּ֗ם יִשְׁפֹּךְ֙ אֶל־יְסוֹד֙ מִזְבַּ֣ח הָעֹלָ֔ה אֲשֶׁר־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **יט**וְאֵ֥ת כׇּל־חֶלְבּ֖וֹ יָרִ֣ים מִמֶּ֑נּוּ וְהִקְטִ֖יר הַמִּזְבֵּֽחָה׃ **כ**וְעָשָׂ֣ה לַפָּ֔ר כַּאֲשֶׁ֤ר עָשָׂה֙ לְפַ֣ר הַֽחַטָּ֔את כֵּ֖ן יַעֲשֶׂה־לּ֑וֹ וְכִפֶּ֧ר עֲלֵהֶ֛ם הַכֹּהֵ֖ן וְנִסְלַ֥ח לָהֶֽם׃ **כא**וְהוֹצִ֣יא אֶת־הַפָּ֗ר אֶל־מִחוּץ֙ לַֽמַּחֲנֶ֔ה וְשָׂרַ֣ף אֹת֔וֹ כַּאֲשֶׁ֣ר שָׂרַ֔ף אֵ֖ת הַפָּ֣ר הָרִאשׁ֑וֹן חַטַּ֥את הַקָּהָ֖ל הֽוּא׃ {פ} | [[70]](#footnote-70) “Then the anointed priest is to carry some of the bull’s blood into the Tent of Meeting. [[71]](#footnote-71) He is to dip his finger in the blood and sprinkle the veil before Yahweh seven times. [[72]](#footnote-72) Then he shall put some of the blood on the horns of the altar, which is before Yahweh inside the Tent of Meeting, and then pour out all the rest of the blood at the foot of the altar of burnt offering, at the entrance to the Tent of Meeting. [[73]](#footnote-73) Then he is to remove all the fat from it and burn it on the altar. [[74]](#footnote-74) He shall treat this bull as he did the bull of sin offering; he shall treat it in the same way, so the priest will make atonement on their behalf, and they will be forgiven. [[75]](#footnote-75) He shall carry the bull out of the camp and burn it as he burned the first bull. This is the sacrifice for the sin of the community. |
| **כב**אֲשֶׁ֥ר נָשִׂ֖יא יֶֽחֱטָ֑א וְעָשָׂ֡ה אַחַ֣ת מִכׇּל־מִצְוֺת֩ יְהֹוָ֨ה אֱלֹהָ֜יו אֲשֶׁ֧ר לֹא־תֵעָשֶׂ֛ינָה בִּשְׁגָגָ֖ה וְאָשֵֽׁם׃ **כג**אֽוֹ־הוֹדַ֤ע אֵלָיו֙ חַטָּאת֔וֹ אֲשֶׁ֥ר חָטָ֖א בָּ֑הּ וְהֵבִ֧יא אֶת־קׇרְבָּנ֛וֹ שְׂעִ֥יר עִזִּ֖ים זָכָ֥ר תָּמִֽים׃ **כד**וְסָמַ֤ךְ יָדוֹ֙ עַל־רֹ֣אשׁ הַשָּׂעִ֔יר וְשָׁחַ֣ט אֹת֗וֹ בִּמְק֛וֹם אֲשֶׁר־יִשְׁחַ֥ט אֶת־הָעֹלָ֖ה לִפְנֵ֣י יְהֹוָ֑ה חַטָּ֖את הֽוּא׃ **כה**וְלָקַ֨ח הַכֹּהֵ֜ן מִדַּ֤ם הַֽחַטָּאת֙ בְּאֶצְבָּע֔וֹ וְנָתַ֕ן עַל־קַרְנֹ֖ת מִזְבַּ֣ח הָעֹלָ֑ה וְאֶת־דָּמ֣וֹ יִשְׁפֹּ֔ךְ אֶל־יְס֖וֹד מִזְבַּ֥ח הָעֹלָֽה׃ **כו**וְאֶת־כׇּל־חֶלְבּוֹ֙ יַקְטִ֣יר הַמִּזְבֵּ֔חָה כְּחֵ֖לֶב זֶ֣בַח הַשְּׁלָמִ֑ים וְכִפֶּ֨ר עָלָ֧יו הַכֹּהֵ֛ן מֵחַטָּאת֖וֹ וְנִסְלַ֥ח לֽוֹ׃ {פ} | [[76]](#footnote-76) “Whenever a leader sins, mistakenly doing one of the things forbid­den by the commandments of Yahweh his God, and is guilty [[77]](#footnote-77) (or if his sin is made known to him), he is to bring a goat as an offering, a male without blemish. [[78]](#footnote-78) He is to lay his hand on the goat’s head and kill it in the place where the high-offerings are killed before Yahweh; it is a sin offering. [[79]](#footnote-79) The priest is to take some of the victim’s blood on his finger and put it on the horns of the altar of high-offerings; then he shall pour out its blood at the foot of the altar of high-offerings [[80]](#footnote-80) and he shall burn all the fat on the altar, like the fat in the communion sacrifice. Thus, the priest shall make atonement for him, for his sin, and he shall be forgiven. |
| **כז**וְאִם־נֶ֧פֶשׁ אַחַ֛ת תֶּחֱטָ֥א בִשְׁגָגָ֖ה מֵעַ֣ם הָאָ֑רֶץ בַּ֠עֲשֹׂתָ֠הּ אַחַ֨ת מִמִּצְוֺ֧ת יְהֹוָ֛ה אֲשֶׁ֥ר לֹא־תֵעָשֶׂ֖ינָה וְאָשֵֽׁם׃ **כח**א֚וֹ הוֹדַ֣ע אֵלָ֔יו חַטָּאת֖וֹ אֲשֶׁ֣ר חָטָ֑א וְהֵבִ֨יא קׇרְבָּנ֜וֹ שְׂעִירַ֤ת עִזִּים֙ תְּמִימָ֣ה נְקֵבָ֔ה עַל־חַטָּאת֖וֹ אֲשֶׁ֥ר חָטָֽא׃ **כט**וְסָמַךְ֙ אֶת־יָד֔וֹ עַ֖ל רֹ֣אשׁ הַֽחַטָּ֑את וְשָׁחַט֙ אֶת־הַ֣חַטָּ֔את בִּמְק֖וֹם הָעֹלָֽה׃ **ל**וְלָקַ֨ח הַכֹּהֵ֤ן מִדָּמָהּ֙ בְּאֶצְבָּע֔וֹ וְנָתַ֕ן עַל־קַרְנֹ֖ת מִזְבַּ֣ח הָעֹלָ֑ה וְאֶת־כׇּל־דָּמָ֣הּ יִשְׁפֹּ֔ךְ אֶל־יְס֖וֹד הַמִּזְבֵּֽחַ׃ **לא**וְאֶת־כׇּל־חֶלְבָּ֣הּ יָסִ֗יר כַּאֲשֶׁ֨ר הוּסַ֣ר חֵ֘לֶב֮ מֵעַ֣ל זֶ֣בַח הַשְּׁלָמִים֒ וְהִקְטִ֤יר הַכֹּהֵן֙ הַמִּזְבֵּ֔חָה לְרֵ֥יחַ נִיחֹ֖חַ לַיהֹוָ֑ה וְכִפֶּ֥ר עָלָ֛יו הַכֹּהֵ֖ן וְנִסְלַ֥ח לֽוֹ׃ {פ} | [[81]](#footnote-81) “If one of the ordinary people sins mistakenly and makes himself guilty by doing something forbidden by the commandments of Yahweh [[82]](#footnote-82) (or if anyone makes his sin known to him), he is to bring a she-goat as an offering for the sin he has committed, a female without blemish. [[83]](#footnote-83) He is to lay his hand on the victim’s head and kill it at the place of the high-offerings. [[84]](#footnote-84) The priest is to take some of its blood on his finger and put it on the horns of the altar of high-offering; then he shall pour out all the rest of the blood at the foot of the altar. [[85]](#footnote-85) Then he is to remove all the fat, as the fat was removed for the communion sacrifice, and the priest shall burn it on the altar as an appeasing fragrance for Yahweh. Thus will the priest make atonement for the man, and he shall be forgiven. |
| **לב**וְאִם־כֶּ֛בֶשׂ יָבִ֥יא קׇרְבָּנ֖וֹ לְחַטָּ֑את נְקֵבָ֥ה תְמִימָ֖ה יְבִיאֶֽנָּה׃ **לג**וְסָמַךְ֙ אֶת־יָד֔וֹ עַ֖ל רֹ֣אשׁ הַֽחַטָּ֑את וְשָׁחַ֤ט אֹתָהּ֙ לְחַטָּ֔את בִּמְק֕וֹם אֲשֶׁ֥ר יִשְׁחַ֖ט אֶת־הָעֹלָֽה׃ **לד**וְלָקַ֨ח הַכֹּהֵ֜ן מִדַּ֤ם הַֽחַטָּאת֙ בְּאֶצְבָּע֔וֹ וְנָתַ֕ן עַל־קַרְנֹ֖ת מִזְבַּ֣ח הָעֹלָ֑ה וְאֶת־כׇּל־דָּמָ֣הּ יִשְׁפֹּ֔ךְ אֶל־יְס֖וֹד הַמִּזְבֵּֽחַ׃ **לה**וְאֶת־כׇּל־חֶלְבָּ֣הּ יָסִ֗יר כַּאֲשֶׁ֨ר יוּסַ֥ר חֵֽלֶב־הַכֶּ֘שֶׂב֮ מִזֶּ֣בַח הַשְּׁלָמִים֒ וְהִקְטִ֨יר הַכֹּהֵ֤ן אֹתָם֙ הַמִּזְבֵּ֔חָה עַ֖ל אִשֵּׁ֣י יְהֹוָ֑ה וְכִפֶּ֨ר עָלָ֧יו הַכֹּהֵ֛ן עַל־חַטָּאת֥וֹ אֲשֶׁר־חָטָ֖א וְנִסְלַ֥ח לֽוֹ׃ {פ} | [[86]](#footnote-86) “If he brings a lamb as an offering for a sin-sacrifice, he is to bring a female without blemish. [[87]](#footnote-87) He is to lay his hand on the victim’s head and slaughter it as a sin offering in the place where the burnt offering is slaughtered. [[88]](#footnote-88) The priest is to take some of the blood of this sacrifice on his finger, put it on the horns of the altar of burnt offering and pour out the rest of the blood at the foot of the altar. [[89]](#footnote-89) He is to remove its fat as was done for the sheep of the communion sacrifice, and the priest shall burn it all on the altar, with the burnt offering for Yahweh. Thus will the priest make atonement for the man, and he shall be forgiven. |

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| ויקרא פרק ה | Leviticus [[90]](#footnote-90)5 |
| **א**וְנֶ֣פֶשׁ כִּֽי־תֶחֱטָ֗א וְשָֽׁמְעָה֙ ק֣וֹל אָלָ֔ה וְה֣וּא עֵ֔ד א֥וֹ רָאָ֖ה א֣וֹ יָדָ֑ע אִם־ל֥וֹא יַגִּ֖יד וְנָשָׂ֥א עֲוֺנֽוֹ׃ | [[91]](#footnote-91) “If anyone sins by hearing a public adjuration to testify, being a witness who has seen or known, but does not speak up, he shall be punished. |
| **ב**א֣וֹ נֶ֗פֶשׁ אֲשֶׁ֣ר תִּגַּע֮ בְּכׇל־דָּבָ֣ר טָמֵא֒ אוֹ֩ בְנִבְלַ֨ת חַיָּ֜ה טְמֵאָ֗ה א֚וֹ בְּנִבְלַת֙ בְּהֵמָ֣ה טְמֵאָ֔ה א֕וֹ בְּנִבְלַ֖ת שֶׁ֣רֶץ טָמֵ֑א וְנֶעְלַ֣ם מִמֶּ֔נּוּ וְה֥וּא טָמֵ֖א וְאָשֵֽׁם׃ | [[92]](#footnote-92) “Or if he touches anything unclean – the dead body of an unclean animal, wild or tame, or of one of the unclean things that swarm – and without realising it becomes unclean, he becomes guilty. |
| **ג**א֣וֹ כִ֤י יִגַּע֙ בְּטֻמְאַ֣ת אָדָ֔ם לְכֹל֙ טֻמְאָת֔וֹ אֲשֶׁ֥ר יִטְמָ֖א בָּ֑הּ וְנֶעְלַ֣ם מִמֶּ֔נּוּ וְה֥וּא יָדַ֖ע וְאָשֵֽׁם׃ | [[93]](#footnote-93) “Or if he touches the uncleanness of man and contact with it makes him unclean but is unaware of it, when he becomes aware, he is guilty. |
| **ד**א֣וֹ נֶ֡פֶשׁ כִּ֣י תִשָּׁבַע֩ לְבַטֵּ֨א בִשְׂפָתַ֜יִם לְהָרַ֣ע׀ א֣וֹ לְהֵיטִ֗יב לְ֠כֹ֠ל אֲשֶׁ֨ר יְבַטֵּ֧א הָאָדָ֛ם בִּשְׁבֻעָ֖ה וְנֶעְלַ֣ם מִמֶּ֑נּוּ וְהוּא־יָדַ֥ע וְאָשֵׁ֖ם לְאַחַ֥ת מֵאֵֽלֶּה׃ | [[94]](#footnote-94) “Or if a man makes a rash oath for good or evil, in any matter in which a man may swear unthinkingly and he does not notice it, when he becomes aware, he is guilty, in any of these following cases. |
| **ה**וְהָיָ֥ה כִֽי־יֶאְשַׁ֖ם לְאַחַ֣ת מֵאֵ֑לֶּה וְהִ֨תְוַדָּ֔ה אֲשֶׁ֥ר חָטָ֖א עָלֶֽיהָ׃ **ו**וְהֵבִ֣יא אֶת־אֲשָׁמ֣וֹ לַיהֹוָ֡ה עַ֣ל חַטָּאתוֹ֩ אֲשֶׁ֨ר חָטָ֜א נְקֵבָ֨ה מִן־הַצֹּ֥אן כִּשְׂבָּ֛ה אֽוֹ־שְׂעִירַ֥ת עִזִּ֖ים לְחַטָּ֑את וְכִפֶּ֥ר עָלָ֛יו הַכֹּהֵ֖ן מֵחַטָּאתֽוֹ׃ | [[95]](#footnote-95) “If he is guilty in any of those cases, he will have to confess the sin committed, [[96]](#footnote-96) and he shall bring to Yahweh as a penalty for the guilt a female of the flock (sheep or goat) as a sacrifice for his sin. The priest shall perform the rite of atonement over him to free him from his sin. |
| **ז**וְאִם־לֹ֨א תַגִּ֣יעַ יָדוֹ֮ דֵּ֣י שֶׂה֒ וְהֵבִ֨יא אֶת־אֲשָׁמ֜וֹ אֲשֶׁ֣ר חָטָ֗א שְׁתֵּ֥י תֹרִ֛ים אֽוֹ־שְׁנֵ֥י בְנֵֽי־יוֹנָ֖ה לַֽיהֹוָ֑ה אֶחָ֥ד לְחַטָּ֖את וְאֶחָ֥ד לְעֹלָֽה׃ **ח**וְהֵבִ֤יא אֹתָם֙ אֶל־הַכֹּהֵ֔ן וְהִקְרִ֛יב אֶת־אֲשֶׁ֥ר לַחַטָּ֖את רִאשׁוֹנָ֑ה וּמָלַ֧ק אֶת־רֹאשׁ֛וֹ מִמּ֥וּל עׇרְפּ֖וֹ וְלֹ֥א יַבְדִּֽיל׃ **ט**וְהִזָּ֞ה מִדַּ֤ם הַחַטָּאת֙ עַל־קִ֣יר הַמִּזְבֵּ֔חַ וְהַנִּשְׁאָ֣ר בַּדָּ֔ם יִמָּצֵ֖ה אֶל־יְס֣וֹד הַמִּזְבֵּ֑חַ חַטָּ֖את הֽוּא׃ **י**וְאֶת־הַשֵּׁנִ֛י יַעֲשֶׂ֥ה עֹלָ֖ה כַּמִּשְׁפָּ֑ט וְכִפֶּ֨ר עָלָ֧יו הַכֹּהֵ֛ן מֵחַטָּאת֥וֹ אֲשֶׁר־חָטָ֖א וְנִסְלַ֥ח לֽוֹ׃ {ס} | [[97]](#footnote-97) “If he cannot afford an animal of the flock, he is to bring, for his guilt, two turtledoves or two young pigeons to Yahweh – one for a sacrifice for sin and the other for a high-offering. [[98]](#footnote-98) He will bring them to the priest who is to offer the first one for the sin offering; he is to wring its neck but not remove the head. [[99]](#footnote-99) He shall sprinkle the side of the altar with the victim’s blood, and then drain out the rest of the blood at the foot of the altar; it is a sin offering. [[100]](#footnote-100) Of the other, he is to make a high-offering according to the ritual. So the priest shall make atonement for the man for the sin he has committed, and he shall be forgiven. |
| **יא**וְאִם־לֹא֩ תַשִּׂ֨יג יָד֜וֹ לִשְׁתֵּ֣י תֹרִ֗ים אוֹ֮ לִשְׁנֵ֣י בְנֵי־יוֹנָה֒ וְהֵבִ֨יא אֶת־קׇרְבָּנ֜וֹ אֲשֶׁ֣ר חָטָ֗א עֲשִׂירִ֧ת הָאֵפָ֛ה סֹ֖לֶת לְחַטָּ֑את לֹא־יָשִׂ֨ים עָלֶ֜יהָ שֶׁ֗מֶן וְלֹא־יִתֵּ֤ן עָלֶ֙יהָ֙ לְבֹנָ֔ה כִּ֥י חַטָּ֖את הִֽוא׃ **יב**וֶהֱבִיאָהּ֮ אֶל־הַכֹּהֵן֒ וְקָמַ֣ץ הַכֹּהֵ֣ן׀  מִ֠מֶּ֠נָּה מְל֨וֹא קֻמְצ֜וֹ אֶת־אַזְכָּרָתָהּ֙ וְהִקְטִ֣יר הַמִּזְבֵּ֔חָה עַ֖ל אִשֵּׁ֣י יְהֹוָ֑ה חַטָּ֖את הִֽוא׃ **יג**וְכִפֶּר֩ עָלָ֨יו הַכֹּהֵ֜ן עַל־חַטָּאת֧וֹ אֲשֶׁר־חָטָ֛א מֵֽאַחַ֥ת מֵאֵ֖לֶּה וְנִסְלַ֣ח ל֑וֹ וְהָיְתָ֥ה לַכֹּהֵ֖ן כַּמִּנְחָֽה׃ {ס} | [[101]](#footnote-101) “If he cannot afford two turtledoves or two young pigeons, he is to bring a tenth of an ephah of wheat flour as an offering for the sin committed; he shall not mix oil with it or put incense on it, for it is a sacrifice for sin. [[102]](#footnote-102) He is to bring it to the priest, who is to take a handful of it as a memorial and burn this in addition to the burnt offering for Yahweh; it is a sin offering. [[103]](#footnote-103) So the priest shall make atonement for the man for the sin he has committed in any of those cases, and he shall be forgiven. In this case, the priest has the same rights as in the oblation.” |
| **יד**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **טו**נֶ֚פֶשׁ כִּֽי־תִמְעֹ֣ל מַ֔עַל וְחָֽטְאָה֙ בִּשְׁגָגָ֔ה מִקׇּדְשֵׁ֖י יְהֹוָ֑ה וְהֵבִיא֩ אֶת־אֲשָׁמ֨וֹ לַֽיהֹוָ֜ה אַ֧יִל תָּמִ֣ים מִן־הַצֹּ֗אן בְּעֶרְכְּךָ֛ כֶּֽסֶף־שְׁקָלִ֥ים בְּשֶֽׁקֶל־הַקֹּ֖דֶשׁ לְאָשָֽׁם׃ **טז**וְאֵ֣ת אֲשֶׁר֩ חָטָ֨א מִן־הַקֹּ֜דֶשׁ יְשַׁלֵּ֗ם וְאֶת־חֲמִֽישִׁתוֹ֙ יוֹסֵ֣ף עָלָ֔יו וְנָתַ֥ן אֹת֖וֹ לַכֹּהֵ֑ן וְהַכֹּהֵ֗ן יְכַפֵּ֥ר עָלָ֛יו בְּאֵ֥יל הָאָשָׁ֖ם וְנִסְלַ֥ח לֽוֹ׃ {פ} | [[104]](#footnote-104) Yahweh spoke to Moses, saying: [[105]](#footnote-105) “If anyone is guilty and sins in error by infringing Yahweh’s sacred rights, he is to bring to Yahweh as a guilt offering an unblemished ram from his flock, to be valued in silver by the sanctuary shekel; this is a guilt offering. [[106]](#footnote-106) He shall restore what his sin subtracted from the sacred rights, adding one-fifth to it, and give it to the priest; the priest shall make atonement for him with the ram for the guilt offering and he shall be forgiven. |
| **יז**וְאִם־נֶ֙פֶשׁ֙ כִּ֣י תֶֽחֱטָ֔א וְעָֽשְׂתָ֗ה אַחַת֙ מִכׇּל־מִצְוֺ֣ת יְהֹוָ֔ה אֲשֶׁ֖ר לֹ֣א תֵעָשֶׂ֑ינָה וְלֹֽא־יָדַ֥ע וְאָשֵׁ֖ם וְנָשָׂ֥א עֲוֺנֽוֹ׃ **יח**וְ֠הֵבִ֠יא אַ֣יִל תָּמִ֧ים מִן־הַצֹּ֛אן בְּעֶרְכְּךָ֥ לְאָשָׁ֖ם אֶל־הַכֹּהֵ֑ן וְכִפֶּר֩ עָלָ֨יו הַכֹּהֵ֜ן עַ֣ל שִׁגְגָת֧וֹ אֲשֶׁר־שָׁגָ֛ג וְה֥וּא לֹֽא־יָדַ֖ע וְנִסְלַ֥ח לֽוֹ׃ **יט**אָשָׁ֖ם ה֑וּא אָשֹׁ֥ם אָשַׁ֖ם לַיהֹוָֽה׃ {פ} | [[107]](#footnote-107) “If anyone sins, unknowingly doing something forbidden by the commandments of Yahweh, he is guilty and subject to punishment. [[108]](#footnote-108) As a guilt offering, he is to bring to the priest an unblemished ram of his flock, or the equivalent. The priest shall make atonement for him for the error he has committed unintentionally and he shall be forgiven. [[109]](#footnote-109) This is a guilt offering; he was certainly guilty before Yahweh.” |
| **כ**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כא**נֶ֚פֶשׁ כִּ֣י תֶחֱטָ֔א וּמָעֲלָ֥ה מַ֖עַל בַּיהֹוָ֑ה וְכִחֵ֨שׁ בַּעֲמִית֜וֹ בְּפִקָּד֗וֹן אֽוֹ־בִתְשׂ֤וּמֶת יָד֙ א֣וֹ בְגָזֵ֔ל א֖וֹ עָשַׁ֥ק אֶת־עֲמִיתֽוֹ׃ **כב**אֽוֹ־מָצָ֧א אֲבֵדָ֛ה וְכִ֥חֶשׁ בָּ֖הּ וְנִשְׁבַּ֣ע עַל־שָׁ֑קֶר עַל־אַחַ֗ת מִכֹּ֛ל אֲשֶׁר־יַעֲשֶׂ֥ה הָאָדָ֖ם לַחֲטֹ֥א בָהֵֽנָּה׃ **כג**וְהָיָה֮ כִּֽי־יֶחֱטָ֣א וְאָשֵׁם֒ וְהֵשִׁ֨יב אֶת־הַגְּזֵלָ֜ה אֲשֶׁ֣ר גָּזָ֗ל א֤וֹ אֶת־הָעֹ֙שֶׁק֙ אֲשֶׁ֣ר עָשָׁ֔ק א֚וֹ אֶת־הַפִּקָּד֔וֹן אֲשֶׁ֥ר הׇפְקַ֖ד אִתּ֑וֹ א֥וֹ אֶת־הָאֲבֵדָ֖ה אֲשֶׁ֥ר מָצָֽא׃ **כד**א֠וֹ מִכֹּ֞ל אֲשֶׁר־יִשָּׁבַ֣ע עָלָיו֮ לַשֶּׁ֒קֶר֒ וְשִׁלַּ֤ם אֹתוֹ֙ בְּרֹאשׁ֔וֹ וַחֲמִשִׁתָ֖יו יֹסֵ֣ף עָלָ֑יו לַאֲשֶׁ֨ר ה֥וּא ל֛וֹ יִתְּנֶ֖נּוּ בְּי֥וֹם אַשְׁמָתֽוֹ׃ **כה**וְאֶת־אֲשָׁמ֥וֹ יָבִ֖יא לַיהֹוָ֑ה אַ֣יִל תָּמִ֧ים מִן־הַצֹּ֛אן בְּעֶרְכְּךָ֥ לְאָשָׁ֖ם אֶל־הַכֹּהֵֽן׃ **כו**וְכִפֶּ֨ר עָלָ֧יו הַכֹּהֵ֛ן לִפְנֵ֥י יְהֹוָ֖ה וְנִסְלַ֣ח ל֑וֹ עַל־אַחַ֛ת מִכֹּ֥ל אֲשֶֽׁר־יַעֲשֶׂ֖ה לְאַשְׁמָ֥ה בָֽהּ׃ {פ} | [[110]](#footnote-110) Yahweh spoke to Moses, saying: [[111]](#footnote-111) “If anyone sins and commits a sin against Yahweh by deceiving his neighbour over a deposit or a security, or by withholding something that is due to him, or by exploiting him; [[112]](#footnote-112)or if he finds lost property and denies it; or if he perjures himself about any sin that a man may commit. [[113]](#footnote-113) If he sins and so becomes guilty, he is to restore what he has taken or demanded in excess – the deposit confided to him, the lost property that he found, [[114]](#footnote-114) or any object about which he has perjured himself. He shall add one-fifth to the principal and pay the whole to whoever held the property rights when he became guilty. [[115]](#footnote-115) Then he is to bring an unblemished ram of his flock to Yahweh as a guilt offering: it shall be valued according to the rate paid to the priest for a guilt offering. [[116]](#footnote-116) The priest shall make atonement for him before Yahweh and he will be forgiven, whatever the act for which he became guilty.” |

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| ויקרא פרק ו | Leviticus [[117]](#footnote-117)6 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**צַ֤ו אֶֽת־אַהֲרֹן֙ וְאֶת־בָּנָ֣יו לֵאמֹ֔ר זֹ֥את תּוֹרַ֖ת הָעֹלָ֑ה הִ֣וא הָעֹלָ֡ה עַל֩ מוֹקְדָ֨הֿ עַל־הַמִּזְבֵּ֤חַ כׇּל־הַלַּ֙יְלָה֙ עַד־הַבֹּ֔קֶר וְאֵ֥שׁ הַמִּזְבֵּ֖חַ תּ֥וּקַד בּֽוֹ׃ **ג**וְלָבַ֨שׁ הַכֹּהֵ֜ן מִדּ֣וֹ בַ֗ד וּמִֽכְנְסֵי־בַד֮ יִלְבַּ֣שׁ עַל־בְּשָׂרוֹ֒ וְהֵרִ֣ים אֶת־הַדֶּ֗שֶׁן אֲשֶׁ֨ר תֹּאכַ֥ל הָאֵ֛שׁ אֶת־הָעֹלָ֖ה עַל־הַמִּזְבֵּ֑חַ וְשָׂמ֕וֹ אֵ֖צֶל הַמִּזְבֵּֽחַ׃ **ד**וּפָשַׁט֙ אֶת־בְּגָדָ֔יו וְלָבַ֖שׁ בְּגָדִ֣ים אֲחֵרִ֑ים וְהוֹצִ֤יא אֶת־הַדֶּ֙שֶׁן֙ אֶל־מִח֣וּץ לַֽמַּחֲנֶ֔ה אֶל־מָק֖וֹם טָהֽוֹר׃ **ה**וְהָאֵ֨שׁ עַל־הַמִּזְבֵּ֤חַ תּֽוּקַד־בּוֹ֙ לֹ֣א תִכְבֶּ֔ה וּבִעֵ֨ר עָלֶ֧יהָ הַכֹּהֵ֛ן עֵצִ֖ים בַּבֹּ֣קֶר בַּבֹּ֑קֶר וְעָרַ֤ךְ עָלֶ֙יהָ֙ הָֽעֹלָ֔ה וְהִקְטִ֥יר עָלֶ֖יהָ חֶלְבֵ֥י הַשְּׁלָמִֽים׃ **ו**אֵ֗שׁ תָּמִ֛יד תּוּקַ֥ד עַל־הַמִּזְבֵּ֖חַ לֹ֥א תִכְבֶּֽה׃ {ס} | [[118]](#footnote-118) Yahweh spoke to Moses; he said: [[119]](#footnote-119) “Give these orders to Aaron and his sons: “This is the ritual for burnt offering (that is, the burnt offering that stays on the altar brazier all night until morning and is consumed by the altar fire). [[120]](#footnote-120) “The priest is to put on his linen tunic and cover his body with linen. Then he shall remove the ashes of the fat of the sacrifice consumed by the altar fire and place them at the side of the altar. [[121]](#footnote-121) Then he is to take off his clothes, put on others, and carry the ashes to some place that is ritually clean, outside the camp. [[122]](#footnote-122) “The fire on the altar must be kept burning on it; it must not go out. Every morning, the priest shall make it up with wood. He is to arrange the burnt offering on it and burn the fat from the communion sacrifices. [[123]](#footnote-123) An undying fire is always to burn on the altar; it must not go out. |
| **ז**וְזֹ֥את תּוֹרַ֖ת הַמִּנְחָ֑ה הַקְרֵ֨ב אֹתָ֤הּ בְּנֵֽי־אַהֲרֹן֙ לִפְנֵ֣י יְהֹוָ֔ה אֶל־פְּנֵ֖י הַמִּזְבֵּֽחַ׃ **ח**וְהֵרִ֨ים מִמֶּ֜נּוּ בְּקֻמְצ֗וֹ מִסֹּ֤לֶת הַמִּנְחָה֙ וּמִשַּׁמְנָ֔הּ וְאֵת֙ כׇּל־הַלְּבֹנָ֔ה אֲשֶׁ֖ר עַל־הַמִּנְחָ֑ה וְהִקְטִ֣יר הַמִּזְבֵּ֗חַ רֵ֧יחַ נִיחֹ֛חַ אַזְכָּרָתָ֖הּ לַיהֹוָֽה׃ **ט**וְהַנּוֹתֶ֣רֶת מִמֶּ֔נָּה יֹאכְל֖וּ אַהֲרֹ֣ן וּבָנָ֑יו מַצּ֤וֹת תֵּֽאָכֵל֙ בְּמָק֣וֹם קָדֹ֔שׁ בַּחֲצַ֥ר אֹֽהֶל־מוֹעֵ֖ד יֹאכְלֽוּהָ׃ **י**לֹ֤א תֵאָפֶה֙ חָמֵ֔ץ חֶלְקָ֛ם נָתַ֥תִּי אֹתָ֖הּ מֵאִשָּׁ֑י קֹ֤דֶשׁ קׇֽדָשִׁים֙ הִ֔וא כַּחַטָּ֖את וְכָאָשָֽׁם׃ **יא**כׇּל־זָכָ֞ר בִּבְנֵ֤י אַהֲרֹן֙ יֹֽאכְﬞלֶ֔נָּה חׇק־עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם מֵאִשֵּׁ֖י יְהֹוָ֑ה כֹּ֛ל אֲשֶׁר־יִגַּ֥ע בָּהֶ֖ם יִקְדָּֽשׁ׃ {פ} | [[124]](#footnote-124) “This is the ritual of the oblation: “The sons of Aaron shall bring it before Yahweh in front of the altar. [[125]](#footnote-125) He is to take a handful of the wheat flour with the oil and incense that have been added to it; he must burn the memorial on the altar as a pleasing odour to Yahweh, [[126]](#footnote-126) and Aaron and his sons shall eat what is left of it as unleavened loaves, in a sacred place within the court of the Tent of Meeting. [[127]](#footnote-127) The portion I give them of my gifts shall not be baked with leaven. It is most holy, like the sin offering and the guilt offering. [[128]](#footnote-128) Every male of Aaron’s family may eat this portion of Yahweh’s burnt offering as their perpetual due for all your descendants; anything that touches it will become holy.”” |
| **יב**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יג**זֶ֡ה קׇרְבַּן֩ אַהֲרֹ֨ן וּבָנָ֜יו אֲשֶׁר־יַקְרִ֣יבוּ לַֽיהֹוָ֗ה בְּיוֹם֙ הִמָּשַׁ֣ח אֹת֔וֹ עֲשִׂירִ֨ת הָאֵפָ֥ה סֹ֛לֶת מִנְחָ֖ה תָּמִ֑יד מַחֲצִיתָ֣הּ בַּבֹּ֔קֶר וּמַחֲצִיתָ֖הּ בָּעָֽרֶב׃ **יד**עַֽל־מַחֲבַ֗ת בַּשֶּׁ֛מֶן תֵּעָשֶׂ֖ה מֻרְבֶּ֣כֶת תְּבִיאֶ֑נָּה תֻּפִינֵי֙ מִנְחַ֣ת פִּתִּ֔ים תַּקְרִ֥יב רֵֽיחַ־נִיחֹ֖חַ לַיהֹוָֽה׃ **טו**וְהַכֹּהֵ֨ן הַמָּשִׁ֧יחַ תַּחְתָּ֛יו מִבָּנָ֖יו יַעֲשֶׂ֣ה אֹתָ֑הּ חׇק־עוֹלָ֕ם לַיהֹוָ֖ה כָּלִ֥יל תׇּקְטָֽר׃ **טז**וְכׇל־מִנְחַ֥ת כֹּהֵ֛ן כָּלִ֥יל תִּהְיֶ֖ה לֹ֥א תֵאָכֵֽל׃ {פ} | [[129]](#footnote-129) Yahweh spoke to Moses, saying: [[130]](#footnote-130) “This is the offering that Aaron and his sons are to make to Yahweh on the day of their anointing: one tenth of an ephah of fine flour as a regular oblation: half in the mor­ning, half in the evening. [[131]](#footnote-131) It shall be made with oil on a griddle; you shall bring it well soaked, an oblation of baked pieces, and give it as a sweet odour to Yahweh. [[132]](#footnote-132) The priest among his sons, anointed in his place, shall offer it. By perpetual law, it shall be wholly burnt for Yahweh. [[133]](#footnote-133) Every oblation of a priest must be wholly burnt; it must not be eaten.” |
| **יז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יח**דַּבֵּ֤ר אֶֽל־אַהֲרֹן֙ וְאֶל־בָּנָ֣יו לֵאמֹ֔ר זֹ֥את תּוֹרַ֖ת הַֽחַטָּ֑את בִּמְק֡וֹם אֲשֶׁר֩ תִּשָּׁחֵ֨ט הָעֹלָ֜ה תִּשָּׁחֵ֤ט הַֽחַטָּאת֙ לִפְנֵ֣י יְהֹוָ֔ה קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הִֽוא׃ **יט**הַכֹּהֵ֛ן הַֽמְחַטֵּ֥א אֹתָ֖הּ יֹאכְﬞלֶ֑נָּה בְּמָק֤וֹם קָדֹשׁ֙ תֵּֽאָכֵ֔ל בַּחֲצַ֖ר אֹ֥הֶל מוֹעֵֽד׃ **כ**כֹּ֛ל אֲשֶׁר־יִגַּ֥ע בִּבְשָׂרָ֖הּ יִקְדָּ֑שׁ וַאֲשֶׁ֨ר יִזֶּ֤ה מִדָּמָהּ֙ עַל־הַבֶּ֔גֶד אֲשֶׁר֙ יִזֶּ֣ה עָלֶ֔יהָ תְּכַבֵּ֖ס בְּמָק֥וֹם קָדֹֽשׁ׃ **כא**וּכְלִי־חֶ֛רֶשׂ אֲשֶׁ֥ר תְּבֻשַּׁל־בּ֖וֹ יִשָּׁבֵ֑ר וְאִם־בִּכְלִ֤י נְחֹ֙שֶׁת֙ בֻּשָּׁ֔לָה וּמֹרַ֥ק וְשֻׁטַּ֖ף בַּמָּֽיִם׃ **כב**כׇּל־זָכָ֥ר בַּכֹּהֲנִ֖ים יֹאכַ֣ל אֹתָ֑הּ קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הִֽוא׃ **כג**וְכׇל־חַטָּ֡את אֲשֶׁר֩ יוּבָ֨א מִדָּמָ֜הּ אֶל־אֹ֧הֶל מוֹעֵ֛ד לְכַפֵּ֥ר בַּקֹּ֖דֶשׁ לֹ֣א תֵאָכֵ֑ל בָּאֵ֖שׁ תִּשָּׂרֵֽף׃ {פ} | [[134]](#footnote-134) Yahweh spoke to Moses, saying: [[135]](#footnote-135) “Say to Aaron and his sons: “This is the ritual for the sin offering: “The victim for the sin offering is to be killed before Yahweh at the spot where the high-offering is killed; it is most holy. [[136]](#footnote-136) The priest who offers it is to eat it; it shall be eaten in a holy place, in the court of the Tent of Meeting. [[137]](#footnote-137) Whatever touches its flesh will become holy; if any of its blood splashes clothing, you shall wash the stained part in a holy place. [[138]](#footnote-138) A clay vessel in which the meat is boiled must be broken; but if it was boiled in a bronze vessel, it must be scrubbed and rinsed with water. [[139]](#footnote-139) Any male who is a priest may eat it; it is most holy. [[140]](#footnote-140) But no victims offered for sin may be eaten, the blood of which has been taken into the Tent of Meeting for atonement inside the sanctuary; it must be burned with fire. |

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| ויקרא פרק ז | Leviticus [[141]](#footnote-141)7 |
| **א**וְזֹ֥את תּוֹרַ֖ת הָאָשָׁ֑ם קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הֽוּא׃ **ב**בִּמְק֗וֹם אֲשֶׁ֤ר יִשְׁחֲטוּ֙ אֶת־הָ֣עֹלָ֔ה יִשְׁחֲט֖וּ אֶת־הָאָשָׁ֑ם וְאֶת־דָּמ֛וֹ יִזְרֹ֥ק עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **ג**וְאֵ֥ת כׇּל־חֶלְבּ֖וֹ יַקְרִ֣יב מִמֶּ֑נּוּ אֵ֚ת הָֽאַלְיָ֔ה וְאֶת־הַחֵ֖לֶב הַֽמְכַסֶּ֥ה אֶת־הַקֶּֽרֶב׃ **ד**וְאֵת֙ שְׁתֵּ֣י הַכְּלָיֹ֔ת וְאֶת־הַחֵ֙לֶב֙ אֲשֶׁ֣ר עֲלֵיהֶ֔ן אֲשֶׁ֖ר עַל־הַכְּסָלִ֑ים וְאֶת־הַיֹּתֶ֙רֶת֙ עַל־הַכָּבֵ֔ד עַל־הַכְּלָיֹ֖ת יְסִירֶֽנָּה׃ **ה**וְהִקְטִ֨יר אֹתָ֤ם הַכֹּהֵן֙ הַמִּזְבֵּ֔חָה אִשֶּׁ֖ה לַיהֹוָ֑ה אָשָׁ֖ם הֽוּא׃ **ו**כׇּל־זָכָ֥ר בַּכֹּהֲנִ֖ים יֹאכְלֶ֑נּוּ בְּמָק֤וֹם קָדוֹשׁ֙ יֵאָכֵ֔ל קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הֽוּא׃ **ז**כַּֽחַטָּאת֙ כָּֽאָשָׁ֔ם תּוֹרָ֥ה אַחַ֖ת לָהֶ֑ם הַכֹּהֵ֛ן אֲשֶׁ֥ר יְכַפֶּר־בּ֖וֹ ל֥וֹ יִהְיֶֽה׃ **ח**וְהַ֨כֹּהֵ֔ן הַמַּקְרִ֖יב אֶת־עֹ֣לַת אִ֑ישׁ ע֤וֹר הָֽעֹלָה֙ אֲשֶׁ֣ר הִקְרִ֔יב לַכֹּהֵ֖ן ל֥וֹ יִהְיֶֽה׃ **ט**וְכׇל־מִנְחָ֗ה אֲשֶׁ֤ר תֵּֽאָפֶה֙ בַּתַּנּ֔וּר וְכׇל־נַעֲשָׂ֥ה בַמַּרְחֶ֖שֶׁת וְעַֽל־מַחֲבַ֑ת לַכֹּהֵ֛ן הַמַּקְרִ֥יב אֹתָ֖הּ ל֥וֹ תִֽהְיֶֽה׃ **י**וְכׇל־מִנְחָ֥ה בְלוּלָֽה־בַשֶּׁ֖מֶן וַחֲרֵבָ֑ה לְכׇל־בְּנֵ֧י אַהֲרֹ֛ן תִּהְיֶ֖ה אִ֥ישׁ כְּאָחִֽיו׃ {פ} | [[142]](#footnote-142) “This is the ritual for the guilt offering: it is most holy. [[143]](#footnote-143) They  shall kill the victim in the place where high-offerings are killed, and the priest must pour out the blood on the borders of the altar. [[144]](#footnote-144) Then he is to offer all the fat: the tail, the fat that covers the entrails, [[145]](#footnote-145) the two kidneys, the fat that is on them and on the loins, and the protruding lobe, which he will remove from the liver and the kidneys. [[146]](#footnote-146) The priest must burn these pieces on the altar as a burnt offering for Yahweh. This is a guilt offering. [[147]](#footnote-147) Every male who is a priest may eat it. It shall be eaten in a holy place; it is most holy. [[148]](#footnote-148) The sin offering is like the guilt offering – the law is the same for both. The offering with which he has performed the rite of atonement is to revert to the priest. [[149]](#footnote-149) As for the priest who presents someone’s burnt offering, the hide of that burnt offering which he presented belongs to him. [[150]](#footnote-150) Every oblation baked in the oven, every oblation cooked in the pan or on the griddle shall revert to the priest who offered it. [[151]](#footnote-151) Every oblation, mixed with oil or dry, is to revert to all the sons of Aaron without distinction. |
| **יא**וְזֹ֥את תּוֹרַ֖ת זֶ֣בַח הַשְּׁלָמִ֑ים אֲשֶׁ֥ר יַקְרִ֖יב לַיהֹוָֽה׃ **יב**אִ֣ם עַל־תּוֹדָה֮ יַקְרִיבֶ֒נּוּ֒ וְהִקְרִ֣יב׀ עַל־זֶ֣בַח הַתּוֹדָ֗ה חַלּ֤וֹת מַצּוֹת֙ בְּלוּלֹ֣ת בַּשֶּׁ֔מֶן וּרְקִיקֵ֥י מַצּ֖וֹת מְשֻׁחִ֣ים בַּשָּׁ֑מֶן וְסֹ֣לֶת מֻרְבֶּ֔כֶת חַלֹּ֖ת בְּלוּלֹ֥ת בַּשָּֽׁמֶן׃ **יג**עַל־חַלֹּת֙ לֶ֣חֶם חָמֵ֔ץ יַקְרִ֖יב קׇרְבָּנ֑וֹ עַל־זֶ֖בַח תּוֹדַ֥ת שְׁלָמָֽיו׃ **יד**וְהִקְרִ֨יב מִמֶּ֤נּוּ אֶחָד֙ מִכׇּל־קׇרְבָּ֔ן תְּרוּמָ֖ה לַיהֹוָ֑ה לַכֹּהֵ֗ן הַזֹּרֵ֛ק אֶת־דַּ֥ם הַשְּׁלָמִ֖ים ל֥וֹ יִהְיֶֽה׃ **טו**וּבְשַׂ֗ר זֶ֚בַח תּוֹדַ֣ת שְׁלָמָ֔יו בְּי֥וֹם קׇרְבָּנ֖וֹ יֵאָכֵ֑ל לֹֽא־יַנִּ֥יחַ מִמֶּ֖נּוּ עַד־בֹּֽקֶר׃ **טז**וְאִם־נֶ֣דֶר׀ א֣וֹ נְדָבָ֗ה זֶ֚בַח קׇרְבָּנ֔וֹ בְּי֛וֹם הַקְרִיב֥וֹ אֶת־זִבְח֖וֹ יֵאָכֵ֑ל וּמִֽמׇּחֳרָ֔ת וְהַנּוֹתָ֥ר מִמֶּ֖נּוּ יֵאָכֵֽל׃ **יז**וְהַנּוֹתָ֖ר מִבְּשַׂ֣ר הַזָּ֑בַח בַּיּוֹם֙ הַשְּׁלִישִׁ֔י בָּאֵ֖שׁ יִשָּׂרֵֽף׃ **יח**וְאִ֣ם הֵאָכֹ֣ל יֵ֠אָכֵ֠ל מִבְּשַׂר־זֶ֨בַח שְׁלָמָ֜יו בַּיּ֣וֹם הַשְּׁלִישִׁי֮ לֹ֣א יֵרָצֶה֒ הַמַּקְרִ֣יב אֹת֗וֹ לֹ֧א יֵחָשֵׁ֛ב ל֖וֹ פִּגּ֣וּל יִהְיֶ֑ה וְהַנֶּ֛פֶשׁ הָאֹכֶ֥לֶת מִמֶּ֖נּוּ עֲוֺנָ֥הּ תִּשָּֽׂא׃ **יט**וְהַבָּשָׂ֞ר אֲשֶׁר־יִגַּ֤ע בְּכׇל־טָמֵא֙ לֹ֣א יֵֽאָכֵ֔ל בָּאֵ֖שׁ יִשָּׂרֵ֑ף וְהַ֨בָּשָׂ֔ר כׇּל־טָה֖וֹר יֹאכַ֥ל בָּשָֽׂר׃ **כ**וְהַנֶּ֜פֶשׁ אֲשֶׁר־תֹּאכַ֣ל בָּשָׂ֗ר מִזֶּ֤בַח הַשְּׁלָמִים֙ אֲשֶׁ֣ר לַיהֹוָ֔ה וְטֻמְאָת֖וֹ עָלָ֑יו וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵעַמֶּֽיהָ׃ **כא**וְנֶ֜פֶשׁ כִּֽי־תִגַּ֣ע בְּכׇל־טָמֵ֗א בְּטֻמְאַ֤ת אָדָם֙ א֣וֹ׀ בִּבְהֵמָ֣ה טְמֵאָ֗ה א֚וֹ בְּכׇל־שֶׁ֣קֶץ טָמֵ֔א וְאָכַ֛ל מִבְּשַׂר־זֶ֥בַח הַשְּׁלָמִ֖ים אֲשֶׁ֣ר לַיהֹוָ֑ה וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵעַמֶּֽיהָ׃ {פ} | [[152]](#footnote-152) “This is the ritual for the communion sacrifice he shall offer to Yahweh: [[153]](#footnote-153) If he offers it for thanksgiving, he must add to it an offering of unleavened cakes mixed with oil, unleavened wafers spread with oil, and cakes of wheat flour well soaked with oil. [[154]](#footnote-154) He must present this offering with the cakes of leavened bread and the thanksgiving sacrifice. [[155]](#footnote-155) He shall present one cake from each offering as a gift to Yahweh; it shall revert to the priest who pours out the blood of the communion sacrifice. [[156]](#footnote-156) The flesh of his victim shall be eaten on the day it is offered; nothing must remain until the next morning. [[157]](#footnote-157) If the victim is offered as a votive or freewill offering, it is to be eaten on the day it is offered and also on the following day; [[158]](#footnote-158) but on the third day whatever remains of the victim’s flesh must be thrown on the fire. [[159]](#footnote-159) If the flesh offered as a communion sacrifice is eaten on the third day, the man who has offered it will not be accepted. He is to receive no credit for it, it is defiled flesh, and the man who eats it shall bear the consequences of his fault. [[160]](#footnote-160) Flesh that has touched anything unclean cannot be eaten; it must be thrown on the fire. Anyone who is clean may eat flesh, [[161]](#footnote-161) but anyone unclean who eats the flesh of a communion sacrifice offered to Yahweh shall be outlawed from his people. [[162]](#footnote-162) If anyone touches anything unclean, human or animal, or any foul thing, and then eats the flesh of a communion sacrifice offered to Yahweh, this man shall be outlawed from his people.”” |
| **כב**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כג**דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר כׇּל־חֵ֜לֶב שׁ֥וֹר וְכֶ֛שֶׂב וָעֵ֖ז לֹ֥א תֹאכֵֽלוּ׃ **כד**וְחֵ֤לֶב נְבֵלָה֙ וְחֵ֣לֶב טְרֵפָ֔ה יֵעָשֶׂ֖ה לְכׇל־מְלָאכָ֑ה וְאָכֹ֖ל לֹ֥א תֹאכְלֻֽהוּ׃ **כה**כִּ֚י כׇּל־אֹכֵ֣ל חֵ֔לֶב מִ֨ן־הַבְּהֵמָ֔ה אֲשֶׁ֨ר יַקְרִ֥יב מִמֶּ֛נָּה אִשֶּׁ֖ה לַיהֹוָ֑ה וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הָאֹכֶ֖לֶת מֵֽעַמֶּֽיהָ׃ **כו**וְכׇל־דָּם֙ לֹ֣א תֹאכְל֔וּ בְּכֹ֖ל מוֹשְׁבֹתֵיכֶ֑ם לָע֖וֹף וְלַבְּהֵמָֽה׃ **כז**כׇּל־נֶ֖פֶשׁ אֲשֶׁר־תֹּאכַ֣ל כׇּל־דָּ֑ם וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵֽעַמֶּֽיהָ׃ {פ} | [[163]](#footnote-163) Then Yahweh spoke to Moses, saying: [[164]](#footnote-164) “Speak to the Israelites, say to them: “You must not eat the fat of ox, sheep or goat. [[165]](#footnote-165) And the fat of an animal that has died a natural death or been savaged by wild beasts may be used for any other purpose, but you must not eat it. [[166]](#footnote-166) If anyone eats the fat of an animal offered as a burnt offering to Yahweh, that person shall be outlawed from his people. [[167]](#footnote-167) In any of your dwelling places, you must not eat blood, whether it be of bird or of beast. [[168]](#footnote-168) Anyone who eats blood, whoever he may be, shall be outlawed from his people.”” |
| **כח**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כט**דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר הַמַּקְרִ֞יב אֶת־זֶ֤בַח שְׁלָמָיו֙ לַיהֹוָ֔ה יָבִ֧יא אֶת־קׇרְבָּנ֛וֹ לַיהֹוָ֖ה מִזֶּ֥בַח שְׁלָמָֽיו׃ **ל**יָדָ֣יו תְּבִיאֶ֔ינָה אֵ֖ת אִשֵּׁ֣י יְהֹוָ֑ה אֶת־הַחֵ֤לֶב עַל־הֶֽחָזֶה֙ יְבִיאֶ֔נּוּ אֵ֣ת הֶחָזֶ֗ה לְהָנִ֥יף אֹת֛וֹ תְּנוּפָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **לא**וְהִקְטִ֧יר הַכֹּהֵ֛ן אֶת־הַחֵ֖לֶב הַמִּזְבֵּ֑חָה וְהָיָה֙ הֶֽחָזֶ֔ה לְאַהֲרֹ֖ן וּלְבָנָֽיו׃ **לב**וְאֵת֙ שׁ֣וֹק הַיָּמִ֔ין תִּתְּנ֥וּ תְרוּמָ֖ה לַכֹּהֵ֑ן מִזִּבְחֵ֖י שַׁלְמֵיכֶֽם׃ **לג**הַמַּקְרִ֞יב אֶת־דַּ֧ם הַשְּׁלָמִ֛ים וְאֶת־הַחֵ֖לֶב מִבְּנֵ֣י אַהֲרֹ֑ן ל֧וֹ תִהְיֶ֛ה שׁ֥וֹק הַיָּמִ֖ין לְמָנָֽה׃ **לד**כִּי֩ אֶת־חֲזֵ֨ה הַתְּנוּפָ֜ה וְאֵ֣ת׀ שׁ֣וֹק הַתְּרוּמָ֗ה לָקַ֙חְתִּי֙ מֵאֵ֣ת בְּנֵֽי־יִשְׂרָאֵ֔ל מִזִּבְחֵ֖י שַׁלְמֵיהֶ֑ם וָאֶתֵּ֣ן אֹ֠תָ֠ם לְאַהֲרֹ֨ן הַכֹּהֵ֤ן וּלְבָנָיו֙ לְחׇק־עוֹלָ֔ם מֵאֵ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ | [[169]](#footnote-169) Then Yahweh spoke to Moses, saying: [[170]](#footnote-170) “Speak to the Israelites, say to them: “Anyone who offers a communion sacrifice to Yahweh is to bring him part of his communion sacrifice as an offering. [[171]](#footnote-171) He is to bring with his own hands Yahweh’s burnt offering: the fat that adheres to the breast. He is to bring it and the breast, with which he must make the gesture of offering before Yahweh. [[172]](#footnote-172) The priest must burn the fat on the altar, and the breast shall revert to Aaron and his sons. [[173]](#footnote-173) You must give the right thigh from your communion sacrifice as a contribution to the priest; [[174]](#footnote-174) the one among the sons of Aaron who offers the blood and fat of the communion sacrifice shall have the right thigh for a portion. [[175]](#footnote-175) Thus, I keep back this breast and thigh out of the communion sacrifices offered by the Israelites and give these to Aaron the priest and to his sons: this is a perpetual law binding the Israelites.”” |
| **לה**זֹ֣את מִשְׁחַ֤ת אַהֲרֹן֙ וּמִשְׁחַ֣ת בָּנָ֔יו מֵאִשֵּׁ֖י יְהֹוָ֑ה בְּיוֹם֙ הִקְרִ֣יב אֹתָ֔ם לְכַהֵ֖ן לַיהֹוָֽה׃ **לו**אֲשֶׁר֩ צִוָּ֨ה יְהֹוָ֜ה לָתֵ֣ת לָהֶ֗ם בְּיוֹם֙ מׇשְׁח֣וֹ אֹתָ֔ם מֵאֵ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל חֻקַּ֥ת עוֹלָ֖ם לְדֹרֹתָֽם׃ **לז**זֹ֣את הַתּוֹרָ֗ה לָֽעֹלָה֙ לַמִּנְחָ֔ה וְלַֽחַטָּ֖את וְלָאָשָׁ֑ם וְלַ֨מִּלּוּאִ֔ים וּלְזֶ֖בַח הַשְּׁלָמִֽים׃ **לח**אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֶת־מֹשֶׁ֖ה בְּהַ֣ר סִינָ֑י בְּי֨וֹם צַוֺּת֜וֹ אֶת־בְּנֵ֣י יִשְׂרָאֵ֗ל לְהַקְרִ֧יב אֶת־קׇרְבְּנֵיהֶ֛ם לַיהֹוָ֖ה בְּמִדְבַּ֥ר סִינָֽי׃ {פ} | [[176]](#footnote-176) This, then, was the portion of Aaron and his sons in Yahweh’s burnt offerings on the day he presented them to Yahweh to be his priests. [[177]](#footnote-177) This is what the orders of Yahweh bind the Israelites to give them on the day they are anointed: this is a perpetual law for all their descendants. [[178]](#footnote-178) Such then is the ritual for burnt offering, oblation, sin offering, guilt offering, investiture and communion, [[179]](#footnote-179) which Yahweh commanded Moses on Mount Sinai when he ordered the Israelites to make their offerings to Yahweh in the desert of Sinai. |

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| --- | --- |
| ויקרא פרק ח | Leviticus [[180]](#footnote-180)8 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**קַ֤ח אֶֽת־אַהֲרֹן֙ וְאֶת־בָּנָ֣יו אִתּ֔וֹ וְאֵת֙ הַבְּגָדִ֔ים וְאֵ֖ת שֶׁ֣מֶן הַמִּשְׁחָ֑ה וְאֵ֣ת׀ פַּ֣ר הַֽחַטָּ֗את וְאֵת֙ שְׁנֵ֣י הָֽאֵילִ֔ים וְאֵ֖ת סַ֥ל הַמַּצּֽוֹת׃ **ג**וְאֵ֥ת כׇּל־הָעֵדָ֖ה הַקְהֵ֑ל אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ד**וַיַּ֣עַשׂ מֹשֶׁ֔ה כַּֽאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֹת֑וֹ וַתִּקָּהֵל֙ הָֽעֵדָ֔ה אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ה**וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־הָעֵדָ֑ה זֶ֣ה הַדָּבָ֔ר אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה לַעֲשֽׂוֹת׃ | [[181]](#footnote-181) Then Yahweh spoke to Moses; he said: [[182]](#footnote-182) “Take Aaron, and his sons with him, and the vestments, and the anointing oil, and the bull for the sacrifice for sin, and the two rams and the basket of unleavened bread. [[183]](#footnote-183) Then call the whole community together at the entrance to the Tent of Meeting.” [[184]](#footnote-184) Moses followed the orders of Yahweh; the community gathered at the entrance to the Tent of Meeting, [[185]](#footnote-185) and Moses said to the congregation, “This is what Yahweh has ordered to be done.” |
| **ו**וַיַּקְרֵ֣ב מֹשֶׁ֔ה אֶֽת־אַהֲרֹ֖ן וְאֶת־בָּנָ֑יו וַיִּרְחַ֥ץ אֹתָ֖ם בַּמָּֽיִם׃ **ז**וַיִּתֵּ֨ן עָלָ֜יו אֶת־הַכֻּתֹּ֗נֶת וַיַּחְגֹּ֤ר אֹתוֹ֙ בָּֽאַבְנֵ֔ט וַיַּלְבֵּ֤שׁ אֹתוֹ֙ אֶֽת־הַמְּעִ֔יל וַיִּתֵּ֥ן עָלָ֖יו אֶת־הָאֵפֹ֑ד וַיַּחְגֹּ֣ר אֹת֗וֹ בְּחֵ֙שֶׁב֙ הָֽאֵפֹ֔ד וַיֶּאְפֹּ֥ד ל֖וֹ בּֽוֹ׃ **ח**וַיָּ֥שֶׂם עָלָ֖יו אֶת־הַחֹ֑שֶׁן וַיִּתֵּן֙ אֶל־הַחֹ֔שֶׁן אֶת־הָאוּרִ֖ים וְאֶת־הַתֻּמִּֽים׃ **ט**וַיָּ֥שֶׂם אֶת־הַמִּצְנֶ֖פֶת עַל־רֹאשׁ֑וֹ וַיָּ֨שֶׂם עַֽל־הַמִּצְנֶ֜פֶת אֶל־מ֣וּל פָּנָ֗יו אֵ֣ת צִ֤יץ הַזָּהָב֙ נֵ֣זֶר הַקֹּ֔דֶשׁ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[186]](#footnote-186) Then Moses made Aaron and his sons come forward and washed them with water. [[187]](#footnote-187) He put the tunic on him, passed the sash round his waist, dressed him in the robe and put the ephod on him. Then he put round his waist the woven band of the ephod with which he clothed him. [[188]](#footnote-188) He then put the pectoral on him and placed the Urim and Thummim into the pectoral. [[189]](#footnote-189) He put the turban on his head, with the golden plate on the front of the turban; this is the sacred diadem as Yahweh prescribed it to Moses. |
| **י**וַיִּקַּ֤ח מֹשֶׁה֙ אֶת־שֶׁ֣מֶן הַמִּשְׁחָ֔ה וַיִּמְשַׁ֥ח אֶת־הַמִּשְׁכָּ֖ן וְאֶת־כׇּל־אֲשֶׁר־בּ֑וֹ וַיְקַדֵּ֖שׁ אֹתָֽם׃ **יא**וַיַּ֥ז מִמֶּ֛נּוּ עַל־הַמִּזְבֵּ֖חַ שֶׁ֣בַע פְּעָמִ֑ים וַיִּמְשַׁ֨ח אֶת־הַמִּזְבֵּ֜חַ וְאֶת־כׇּל־כֵּלָ֗יו וְאֶת־הַכִּיֹּ֛ר וְאֶת־כַּנּ֖וֹ לְקַדְּשָֽׁם׃ **יב**וַיִּצֹק֙ מִשֶּׁ֣מֶן הַמִּשְׁחָ֔ה עַ֖ל רֹ֣אשׁ אַהֲרֹ֑ן וַיִּמְשַׁ֥ח אֹת֖וֹ לְקַדְּשֽׁוֹ׃ **יג**וַיַּקְרֵ֨ב מֹשֶׁ֜ה אֶת־בְּנֵ֣י אַהֲרֹ֗ן וַיַּלְבִּשֵׁ֤ם כֻּתֳּנֹת֙ וַיַּחְגֹּ֤ר אֹתָם֙ אַבְנֵ֔ט וַיַּחֲבֹ֥שׁ לָהֶ֖ם מִגְבָּע֑וֹת כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[190]](#footnote-190) Then Moses took the anointing oil and anointed the Dwelling and everything in it, and so consecrated them. [[191]](#footnote-191) Next, he sprinkled some of it on the altar seven times, and anointed the altar and it furnishings, the basin and its stand, to consecrate them. [[192]](#footnote-192) Then he poured some of the anointing oil on Aaron’s head, and so consecrated him. [[193]](#footnote-193) Then Moses made Aaron’s sons come forward; he put the tunics on them, passed the girdles round their waists and put on their headdresses, as Yahweh had ordered Moses. |
| **יד**וַיַּגֵּ֕שׁ אֵ֖ת פַּ֣ר הַֽחַטָּ֑את וַיִּסְמֹ֨ךְ אַהֲרֹ֤ן וּבָנָיו֙ אֶת־יְדֵיהֶ֔ם עַל־רֹ֖אשׁ פַּ֥ר הַֽחַטָּֽאת׃ **טו**וַיִּשְׁחָ֗ט וַיִּקַּ֨ח מֹשֶׁ֤ה אֶת־הַדָּם֙ וַ֠יִּתֵּ֠ן עַל־קַרְנ֨וֹת הַמִּזְבֵּ֤חַ סָבִיב֙ בְּאֶצְבָּע֔וֹ וַיְחַטֵּ֖א אֶת־הַמִּזְבֵּ֑חַ וְאֶת־הַדָּ֗ם יָצַק֙ אֶל־יְס֣וֹד הַמִּזְבֵּ֔חַ וַֽיְקַדְּשֵׁ֖הוּ לְכַפֵּ֥ר עָלָֽיו׃ **טז**וַיִּקַּ֗ח אֶֽת־כׇּל־הַחֵ֘לֶב֮ אֲשֶׁ֣ר עַל־הַקֶּ֒רֶב֒ וְאֵת֙ יֹתֶ֣רֶת הַכָּבֵ֔ד וְאֶת־שְׁתֵּ֥י הַכְּלָיֹ֖ת וְאֶֽת־חֶלְבְּהֶ֑ן וַיַּקְטֵ֥ר מֹשֶׁ֖ה הַמִּזְבֵּֽחָה׃ **יז**וְאֶת־הַפָּ֤ר וְאֶת־עֹרוֹ֙ וְאֶת־בְּשָׂר֣וֹ וְאֶת־פִּרְשׁ֔וֹ שָׂרַ֣ף בָּאֵ֔שׁ מִח֖וּץ לַֽמַּחֲנֶ֑ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[194]](#footnote-194) Then he had the bull for the sacrifice for sin brought forward. Aaron and his sons laid their hands on the head of the sin offering bull [[195]](#footnote-195) and he slaughtered it. Moses then took the blood and with his finger put some of it on the horns round the altar, to take away its sin. Then he poured out the rest of the blood at the foot of the altar, which he consecrated by performing the rite of atonement over it. [[196]](#footnote-196) Then he took all the fat that covers the entrails, the protruding lobe of the liver, the two kidneys and their fat; and he burnt them on the altar. [[197]](#footnote-197) The bull’s skin, its flesh and its dung he burnt outside the camp, as Yahweh had ordered Moses. |
| **יח**וַיַּקְרֵ֕ב אֵ֖ת אֵ֣יל הָעֹלָ֑ה וַֽיִּסְמְכ֞וּ אַהֲרֹ֧ן וּבָנָ֛יו אֶת־יְדֵיהֶ֖ם עַל־רֹ֥אשׁ הָאָֽיִל׃ **יט**וַיִּשְׁחָ֑ט וַיִּזְרֹ֨ק מֹשֶׁ֧ה אֶת־הַדָּ֛ם עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **כ**וְאֶ֨ת־הָאַ֔יִל נִתַּ֖ח לִנְתָחָ֑יו וַיַּקְטֵ֤ר מֹשֶׁה֙ אֶת־הָרֹ֔אשׁ וְאֶת־הַנְּתָחִ֖ים וְאֶת־הַפָּֽדֶר׃ **כא**וְאֶת־הַקֶּ֥רֶב וְאֶת־הַכְּרָעַ֖יִם רָחַ֣ץ בַּמָּ֑יִם וַיַּקְטֵר֩ מֹשֶׁ֨ה אֶת־כׇּל־הָאַ֜יִל הַמִּזְבֵּ֗חָה עֹלָ֨ה ה֤וּא לְרֵֽיחַ־נִיחֹ֙חַ֙ אִשֶּׁ֥ה הוּא֙ לַיהֹוָ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[198]](#footnote-198) Then he had the ram for burnt offering brought forward. Aaron and his sons laid their hands on the head of the ram [[199]](#footnote-199) and he slaughtered it. Moses then poured its blood out on all the borders of the altar. [[200]](#footnote-200) Then he quartered the ram and Moses burned the head, the pieces and the fat. [[201]](#footnote-201) He washed the entrails and legs, and Moses burnt the whole ram on the altar. This was a burnt offering, whose fragrance would appease Yahweh; a burnt offering as a gift for Yahweh, as Yahweh had ordered Moses. |
| **כב**וַיַּקְרֵב֙ אֶת־הָאַ֣יִל הַשֵּׁנִ֔י אֵ֖יל הַמִּלֻּאִ֑ים וַֽיִּסְמְכ֞וּ אַהֲרֹ֧ן וּבָנָ֛יו אֶת־יְדֵיהֶ֖ם עַל־רֹ֥אשׁ הָאָֽיִל׃ **כג**וַיִּשְׁחָ֓ט׀ וַיִּקַּ֤ח מֹשֶׁה֙ מִדָּמ֔וֹ וַיִּתֵּ֛ן עַל־תְּנ֥וּךְ אֹֽזֶן־אַהֲרֹ֖ן הַיְמָנִ֑ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִֽית׃ **כד**וַיַּקְרֵ֞ב אֶת־בְּנֵ֣י אַהֲרֹ֗ן וַיִּתֵּ֨ן מֹשֶׁ֤ה מִן־הַדָּם֙ עַל־תְּנ֤וּךְ אׇזְנָם֙ הַיְמָנִ֔ית וְעַל־בֹּ֤הֶן יָדָם֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְלָ֖ם הַיְמָנִ֑ית וַיִּזְרֹ֨ק מֹשֶׁ֧ה אֶת־הַדָּ֛ם עַל־הַֽמִּזְבֵּ֖חַ סָבִֽיב׃ **כה**וַיִּקַּ֞ח אֶת־הַחֵ֣לֶב וְאֶת־הָֽאַלְיָ֗ה וְאֶֽת־כׇּל־הַחֵ֘לֶב֮ אֲשֶׁ֣ר עַל־הַקֶּ֒רֶב֒ וְאֵת֙ יֹתֶ֣רֶת הַכָּבֵ֔ד וְאֶת־שְׁתֵּ֥י הַכְּלָיֹ֖ת וְאֶֽת־חֶלְבְּהֶ֑ן וְאֵ֖ת שׁ֥וֹק הַיָּמִֽין׃ **כו**וּמִסַּ֨ל הַמַּצּ֜וֹת אֲשֶׁ֣ר׀ לִפְנֵ֣י יְהֹוָ֗ה לָ֠קַ֠ח חַלַּ֨ת מַצָּ֤ה אַחַת֙ וְֽחַלַּ֨ת לֶ֥חֶם שֶׁ֛מֶן אַחַ֖ת וְרָקִ֣יק אֶחָ֑ד וַיָּ֙שֶׂם֙ עַל־הַ֣חֲלָבִ֔ים וְעַ֖ל שׁ֥וֹק הַיָּמִֽין׃ **כז**וַיִּתֵּ֣ן אֶת־הַכֹּ֔ל עַ֚ל כַּפֵּ֣י אַהֲרֹ֔ן וְעַ֖ל כַּפֵּ֣י בָנָ֑יו וַיָּ֧נֶף אֹתָ֛ם תְּנוּפָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **כח**וַיִּקַּ֨ח מֹשֶׁ֤ה אֹתָם֙ מֵעַ֣ל כַּפֵּיהֶ֔ם וַיַּקְטֵ֥ר הַמִּזְבֵּ֖חָה עַל־הָעֹלָ֑ה מִלֻּאִ֥ים הֵם֙ לְרֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֥ה ה֖וּא לַיהֹוָֽה׃ **כט**וַיִּקַּ֤ח מֹשֶׁה֙ אֶת־הֶ֣חָזֶ֔ה וַיְנִיפֵ֥הוּ תְנוּפָ֖ה לִפְנֵ֣י יְהֹוָ֑ה מֵאֵ֣יל הַמִּלֻּאִ֗ים לְמֹשֶׁ֤ה הָיָה֙ לְמָנָ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[202]](#footnote-202) Then he presented the other ram, for the sacrifice of investiture. Aaron and his sons laid their hands on the head of the ram [[203]](#footnote-203) and he killed it. Moses then took some of its blood and put it on the lobe of Aaron’s right ear, the thumb of his right hand, and the big toe of his right foot. [[204]](#footnote-204) Then he made the sons of Aaron come forward and he put some of the blood on the lobes of their right ears, the thumbs of their right hands and the big toes of their right feet. Next Moses poured the rest of the blood on all the borders of the altar. [[205]](#footnote-205) Then he took the fat: the tail, all the fat that is on the entrails, the protruding lobe that is over the liver, the two kidneys and their fat, and the right thigh. [[206]](#footnote-206) From the basket of unleavened bread placed before Yahweh, he took an unleavened cake, a cake of bread made with oil and a wafer; he placed these on the fat and the right thigh, [[207]](#footnote-207) and put it all into Aaron’s palms and those of his sons, and made the gesture of offering before Yahweh. [[208]](#footnote-208) Then Moses took them back and burned them on the altar in addition to the burnt offering. This was the sacrifice of investiture, whose fragrance would appease Yahweh, a burnt offering to Yahweh. [[209]](#footnote-209) Finally, Moses took the breast and made the gesture of offering before Yahweh. This was Moses’ portion of the ram of investiture, as Yahweh had ordered Moses. |
| **ל**וַיִּקַּ֨ח מֹשֶׁ֜ה מִשֶּׁ֣מֶן הַמִּשְׁחָ֗ה וּמִן־הַדָּם֮ אֲשֶׁ֣ר עַל־הַמִּזְבֵּ֒חַ֒ וַיַּ֤ז עַֽל־אַהֲרֹן֙ עַל־בְּגָדָ֔יו וְעַל־בָּנָ֛יו וְעַל־בִּגְדֵ֥י בָנָ֖יו אִתּ֑וֹ וַיְקַדֵּ֤שׁ אֶֽת־אַהֲרֹן֙ אֶת־בְּגָדָ֔יו וְאֶת־בָּנָ֛יו וְאֶת־בִּגְדֵ֥י בָנָ֖יו אִתּֽוֹ׃ | [[210]](#footnote-210) Then Moses took some of the anointing oil and the blood that was on the altar and sprinkled Aaron and his vestments with it, and his sons and their vestments. In this way, he consecrated Aaron and his vestments, and his sons and their vestments. |
| **לא**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־אַהֲרֹ֣ן וְאֶל־בָּנָ֗יו בַּשְּׁל֣וּ אֶת־הַבָּשָׂר֮ פֶּ֣תַח אֹ֣הֶל מוֹעֵד֒ וְשָׁם֙ תֹּאכְל֣וּ אֹת֔וֹ וְאֶ֨ת־הַלֶּ֔חֶם אֲשֶׁ֖ר בְּסַ֣ל הַמִּלֻּאִ֑ים כַּאֲשֶׁ֤ר צִוֵּ֙יתִי֙ לֵאמֹ֔ר אַהֲרֹ֥ן וּבָנָ֖יו יֹאכְלֻֽהוּ׃ **לב**וְהַנּוֹתָ֥ר בַּבָּשָׂ֖ר וּבַלָּ֑חֶם בָּאֵ֖שׁ תִּשְׂרֹֽפוּ׃ **לג**וּמִפֶּ֩תַח֩ אֹ֨הֶל מוֹעֵ֜ד לֹ֤א תֵֽצְאוּ֙ שִׁבְעַ֣ת יָמִ֔ים עַ֚ד י֣וֹם מְלֹ֔את יְמֵ֖י מִלֻּאֵיכֶ֑ם כִּ֚י שִׁבְעַ֣ת יָמִ֔ים יְמַלֵּ֖א אֶת־יֶדְכֶֽם׃ **לד**כַּאֲשֶׁ֥ר עָשָׂ֖ה בַּיּ֣וֹם הַזֶּ֑ה צִוָּ֧ה יְהֹוָ֛ה לַעֲשֹׂ֖ת לְכַפֵּ֥ר עֲלֵיכֶֽם׃ **לה**וּפֶ֩תַח֩ אֹ֨הֶל מוֹעֵ֜ד תֵּשְׁב֨וּ יוֹמָ֤ם וָלַ֙יְלָה֙ שִׁבְעַ֣ת יָמִ֔ים וּשְׁמַרְתֶּ֛ם אֶת־מִשְׁמֶ֥רֶת יְהֹוָ֖ה וְלֹ֣א תָמ֑וּתוּ כִּי־כֵ֖ן צֻוֵּֽיתִי׃ **לו**וַיַּ֥עַשׂ אַהֲרֹ֖ן וּבָנָ֑יו אֵ֚ת כׇּל־הַדְּבָרִ֔ים אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃ {ס} | [[211]](#footnote-211) Then Moses said to Aaron and his sons, “Cook the meat at the entrance to the Tent of Meeting, and eat it there, as also the bread for the sacrifice of investiture that is in the basket, as I ordered, when I said: Aaron and his sons are to eat it. [[212]](#footnote-212) What remains of the meat and bread you will burn. [[213]](#footnote-213) For seven days, you must not leave the entrance to the Tent of Meeting, until the time of your investiture is complete; for your investiture will require seven days. [[214]](#footnote-214) As has been done today, Yahweh has ordered us to do to perform the rite of atonement over you; [[215]](#footnote-215) and for seven days, day and night, you must remain at the entrance to the Tent of Meeting observing Yahweh’s ritual; do this and you will not die. For this is the order I received.” [[216]](#footnote-216) Aaron and his sons did everything that Yahweh had ordered through Moses. |

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| ויקרא פרק ט | Leviticus [[217]](#footnote-217)9 |
| **א**וַֽיְהִי֙ בַּיּ֣וֹם הַשְּׁמִינִ֔י קָרָ֣א מֹשֶׁ֔ה לְאַהֲרֹ֖ן וּלְבָנָ֑יו וּלְזִקְנֵ֖י יִשְׂרָאֵֽל׃ **ב**וַיֹּ֣אמֶר אֶֽל־אַהֲרֹ֗ן קַח־לְ֠ךָ֠ עֵ֣גֶל בֶּן־בָּקָ֧ר לְחַטָּ֛את וְאַ֥יִל לְעֹלָ֖ה תְּמִימִ֑ם וְהַקְרֵ֖ב לִפְנֵ֥י יְהֹוָֽה׃ **ג**וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל תְּדַבֵּ֣ר לֵאמֹ֑ר קְח֤וּ שְׂעִיר־עִזִּים֙ לְחַטָּ֔את וְעֵ֨גֶל וָכֶ֧בֶשׂ בְּנֵי־שָׁנָ֛ה תְּמִימִ֖ם לְעֹלָֽה׃ **ד**וְשׁ֨וֹר וָאַ֜יִל לִשְׁלָמִ֗ים לִזְבֹּ֙חַ֙ לִפְנֵ֣י יְהֹוָ֔ה וּמִנְחָ֖ה בְּלוּלָ֣ה בַשָּׁ֑מֶן כִּ֣י הַיּ֔וֹם יְהֹוָ֖ה נִרְאָ֥ה אֲלֵיכֶֽם׃ | [[218]](#footnote-218) On the eighth day, Moses called Aaron and his sons and the elders of Israel; [[219]](#footnote-219) he said to Aaron, “Take a bull calf as a sin offering, and a ram as a high-offering, both flawless, and bring them before Yahweh. [[220]](#footnote-220) And say to the Israelites, “Take a goat as a sacrifice for sin offering and, as a high-offering, a calf and a lamb, flawless yearlings, [[221]](#footnote-221) and as communion offerings, an ox and a ram to be killed before Yahweh; and finally an oblation mixed with oil. For, Yahweh will appear to you today.”” |
| **ה**וַיִּקְח֗וּ אֵ֚ת אֲשֶׁ֣ר צִוָּ֣ה מֹשֶׁ֔ה אֶל־פְּנֵ֖י אֹ֣הֶל מוֹעֵ֑ד וַֽיִּקְרְבוּ֙ כׇּל־הָ֣עֵדָ֔ה וַיַּֽעַמְד֖וּ לִפְנֵ֥י יְהֹוָֽה׃ **ו**וַיֹּ֣אמֶר מֹשֶׁ֔ה זֶ֧ה הַדָּבָ֛ר אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה תַּעֲשׂ֑וּ וְיֵרָ֥א אֲלֵיכֶ֖ם כְּב֥וֹד יְהֹוָֽה׃ **ז**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶֽל־אַהֲרֹ֗ן קְרַ֤ב אֶל־הַמִּזְבֵּ֙חַ֙ וַעֲשֵׂ֞ה אֶת־חַטָּֽאתְךָ֙ וְאֶת־עֹ֣לָתֶ֔ךָ וְכַפֵּ֥ר בַּֽעַדְךָ֖ וּבְעַ֣ד הָעָ֑ם וַעֲשֵׂ֞ה אֶת־קׇרְבַּ֤ן הָעָם֙ וְכַפֵּ֣ר בַּֽעֲדָ֔ם כַּאֲשֶׁ֖ר צִוָּ֥ה יְהֹוָֽה׃ | [[222]](#footnote-222) They brought what Moses commanded in front of the Tent of Meeting and the whole community came and stood before Yahweh. [[223]](#footnote-223) Moses said, “This is what Yahweh ordered to be done, so that the glory of Yahweh may be visible to you.” [[224]](#footnote-224) And Moses said to Aaron, “Go to the altar and make your sin offering and your burnt offering, and so make atonement for yourself and the people. Then present the people’s offering and make atonement for them, as Yahweh has ordered.” |
| **ח**וַיִּקְרַ֥ב אַהֲרֹ֖ן אֶל־הַמִּזְבֵּ֑חַ וַיִּשְׁחַ֛ט אֶת־עֵ֥גֶל הַחַטָּ֖את אֲשֶׁר־לֽוֹ׃ **ט**וַ֠יַּקְרִ֠בוּ בְּנֵ֨י אַהֲרֹ֣ן אֶת־הַדָּם֮ אֵלָיו֒ וַיִּטְבֹּ֤ל אֶצְבָּעוֹ֙ בַּדָּ֔ם וַיִּתֵּ֖ן עַל־קַרְנ֣וֹת הַמִּזְבֵּ֑חַ וְאֶת־הַדָּ֣ם יָצַ֔ק אֶל־יְס֖וֹד הַמִּזְבֵּֽחַ׃ **י**וְאֶת־הַחֵ֨לֶב וְאֶת־הַכְּלָיֹ֜ת וְאֶת־הַיֹּתֶ֤רֶת מִן־הַכָּבֵד֙ מִן־הַ֣חַטָּ֔את הִקְטִ֖יר הַמִּזְבֵּ֑חָה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ **יא**וְאֶת־הַבָּשָׂ֖ר וְאֶת־הָע֑וֹר שָׂרַ֣ף בָּאֵ֔שׁ מִח֖וּץ לַֽמַּחֲנֶֽה׃ | [[225]](#footnote-225) And Aaron drew near to the altar and killed the calf of the sin offering, which was for himself. [[226]](#footnote-226) Then the sons of Aaron presented the blood to him; and he dipped his finger in the blood and put some on the horns of the altar, and then poured out the rest of the blood at the foot of the altar. [[227]](#footnote-227) The fat of the sacrifice for sin and the kidneys and the protruding lobe that is over the liver, he burned on the altar, as Yahweh had commanded Moses; [[228]](#footnote-228) the flesh and the skin he burned outside the camp. |
| **יב**וַיִּשְׁחַ֖ט אֶת־הָעֹלָ֑ה וַ֠יַּמְצִ֠אוּ בְּנֵ֨י אַהֲרֹ֤ן אֵלָיו֙ אֶת־הַדָּ֔ם וַיִּזְרְקֵ֥הוּ עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **יג**וְאֶת־הָעֹלָ֗ה הִמְצִ֧יאוּ אֵלָ֛יו לִנְתָחֶ֖יהָ וְאֶת־הָרֹ֑אשׁ וַיַּקְטֵ֖ר עַל־הַמִּזְבֵּֽחַ׃ **יד**וַיִּרְחַ֥ץ אֶת־הַקֶּ֖רֶב וְאֶת־הַכְּרָעָ֑יִם וַיַּקְטֵ֥ר עַל־הָעֹלָ֖ה הַמִּזְבֵּֽחָה׃ | [[229]](#footnote-229) Next, he killed the high-offering; Aaron’s sons handed him the blood and he poured it on the borders of the altar. [[230]](#footnote-230) Then they handed him the quartered victim, and its head too, and he burned these on the altar. [[231]](#footnote-231) He washed the entrails and legs and burned them on the altar in addition to the high-offering. |
| **טו**וַיַּקְרֵ֕ב אֵ֖ת קׇרְבַּ֣ן הָעָ֑ם וַיִּקַּ֞ח אֶת־שְׂעִ֤יר הַֽחַטָּאת֙ אֲשֶׁ֣ר לָעָ֔ם וַיִּשְׁחָטֵ֥הוּ וַֽיְחַטְּאֵ֖הוּ כָּרִאשֽׁוֹן׃ **טז**וַיַּקְרֵ֖ב אֶת־הָעֹלָ֑ה וַֽיַּעֲשֶׂ֖הָ כַּמִּשְׁפָּֽט׃ **יז**וַיַּקְרֵב֮ אֶת־הַמִּנְחָה֒ וַיְמַלֵּ֤א כַפּוֹ֙ מִמֶּ֔נָּה וַיַּקְטֵ֖ר עַל־הַמִּזְבֵּ֑חַ מִלְּבַ֖ד עֹלַ֥ת הַבֹּֽקֶר׃ | [[232]](#footnote-232) He then presented the people’s offering; he took the goat of the people’s sin offering, killed it, and offered it for sin like the first. [[233]](#footnote-233) Then he had the high-offering presented and sacrificed it according to the ritual. [[234]](#footnote-234) Next, the oblation was presented, and he took a handful of it and burned it on the altar besides the morning high-offering. |
| **יח**וַיִּשְׁחַ֤ט אֶת־הַשּׁוֹר֙ וְאֶת־הָאַ֔יִל זֶ֥בַח הַשְּׁלָמִ֖ים אֲשֶׁ֣ר לָעָ֑ם וַ֠יַּמְצִ֠אוּ בְּנֵ֨י אַהֲרֹ֤ן אֶת־הַדָּם֙ אֵלָ֔יו וַיִּזְרְקֵ֥הוּ עַל־הַמִּזְבֵּ֖חַ סָבִֽיב׃ **יט**וְאֶת־הַחֲלָבִ֖ים מִן־הַשּׁ֑וֹר וּמִ֨ן־הָאַ֔יִל הָֽאַלְיָ֤ה וְהַֽמְכַסֶּה֙ וְהַכְּלָיֹ֔ת וְיֹתֶ֖רֶת הַכָּבֵֽד׃ **כ**וַיָּשִׂ֥ימוּ אֶת־הַחֲלָבִ֖ים עַל־הֶחָז֑וֹת וַיַּקְטֵ֥ר הַחֲלָבִ֖ים הַמִּזְבֵּֽחָה׃ **כא**וְאֵ֣ת הֶחָז֗וֹת וְאֵת֙ שׁ֣וֹק הַיָּמִ֔ין הֵנִ֧יף אַהֲרֹ֛ן תְּנוּפָ֖ה לִפְנֵ֣י יְהֹוָ֑ה כַּאֲשֶׁ֖ר צִוָּ֥ה מֹשֶֽׁה׃ | [[235]](#footnote-235) Finally, he killed the ox and the ram as a communion sacrifice, which was for the people; and Aaron’s sons handed him the blood and he poured it out on the borders of the altar. [[236]](#footnote-236) And the fat of the ox and of the ram, the tail, and the fatty covering of the entrails, and the kidneys, and the protruding lobe over the liver, [[237]](#footnote-237) and they placed it on the ribs and he made it all smoke on the altar. [[238]](#footnote-238) Then, with the ribs and the right thigh, Aaron made the wave of offering as Yahweh had ordered Moses. |
| **כב**וַיִּשָּׂ֨א אַהֲרֹ֧ן אֶת־יָדָ֛ו אֶל־הָעָ֖ם וַֽיְבָרְכֵ֑ם וַיֵּ֗רֶד מֵעֲשֹׂ֧ת הַֽחַטָּ֛את וְהָעֹלָ֖ה וְהַשְּׁלָמִֽים׃ **כג**וַיָּבֹ֨א מֹשֶׁ֤ה וְאַהֲרֹן֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד וַיֵּ֣צְא֔וּ וַֽיְבָרְﬞכ֖וּ אֶת־הָעָ֑ם וַיֵּרָ֥א כְבוֹד־יְהֹוָ֖ה אֶל־כׇּל־הָעָֽם׃ **כד**וַתֵּ֤צֵא אֵשׁ֙ מִלִּפְנֵ֣י יְהֹוָ֔ה וַתֹּ֙אכַל֙ עַל־הַמִּזְבֵּ֔חַ אֶת־הָעֹלָ֖ה וְאֶת־הַחֲלָבִ֑ים וַיַּ֤רְא כׇּל־הָעָם֙ וַיָּרֹ֔נּוּ וַֽיִּפְּל֖וּ עַל־פְּנֵיהֶֽם׃ | [[239]](#footnote-239) Aaron raised his hands towards the people, blessed them and came down from the sin offering, the high-offering, and the communion sac­rifice. [[240]](#footnote-240) Moses and Aaron entered the Tent of Meeting and came out to bless the people; and Yahweh’s glory appeared to all the people: [[241]](#footnote-241) fire came out from before Yahweh and consumed the high-offering and the fat on the altar. At this sight, the people shouted and fell on their faces. |

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| ויקרא פרק י | Leviticus [[242]](#footnote-242)10 |
| **א**וַיִּקְח֣וּ בְנֵֽי־אַ֠הֲרֹ֠ן נָדָ֨ב וַאֲבִיה֜וּא אִ֣ישׁ מַחְתָּת֗וֹ וַיִּתְּנ֤וּ בָהֵן֙ אֵ֔שׁ וַיָּשִׂ֥ימוּ עָלֶ֖יהָ קְטֹ֑רֶת וַיַּקְרִ֜יבוּ לִפְנֵ֤י יְהֹוָה֙ אֵ֣שׁ זָרָ֔ה אֲשֶׁ֧ר לֹ֦א צִוָּ֖ה אֹתָֽם׃ **ב**וַתֵּ֥צֵא אֵ֛שׁ מִלִּפְנֵ֥י יְהֹוָ֖ה וַתֹּ֣אכַל אוֹתָ֑ם וַיָּמֻ֖תוּ לִפְנֵ֥י יְהֹוָֽה׃ **ג**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶֽל־אַהֲרֹ֗ן הוּא֩ אֲשֶׁר־דִּבֶּ֨ר יְהֹוָ֤ה׀  לֵאמֹר֙ בִּקְרֹבַ֣י אֶקָּדֵ֔שׁ  וְעַל־פְּנֵ֥י כׇל־הָעָ֖ם  אֶכָּבֵ֑ד וַיִּדֹּ֖ם אַהֲרֹֽן׃ | [[243]](#footnote-243) Then Nadab and Abihu, sons of Aaron, each took his censer, put fire in it and incense on the fire, and presented unlawful fire before Yahweh, which he had not ordered them. [[244]](#footnote-244) And, from Yahweh’s presence, fire leapt out and consumed them, and they died before Yahweh. [[245]](#footnote-245) Then Moses said to Aaron, “That is what Yahweh meant when he said:  “In those who near me I show my holiness,  and before all the people I show my glory.”” Aaron remained silent. |
| **ד**וַיִּקְרָ֣א מֹשֶׁ֗ה אֶל־מִֽישָׁאֵל֙ וְאֶ֣ל אֶלְצָפָ֔ן בְּנֵ֥י עֻזִּיאֵ֖ל דֹּ֣ד אַהֲרֹ֑ן וַיֹּ֣אמֶר אֲלֵהֶ֗ם קִ֞֠רְב֞֠וּ שְׂא֤וּ אֶת־אֲחֵיכֶם֙ מֵאֵ֣ת פְּנֵי־הַקֹּ֔דֶשׁ אֶל־מִח֖וּץ לַֽמַּחֲנֶֽה׃ **ה**וַֽיִּקְרְב֗וּ וַיִּשָּׂאֻם֙ בְּכֻתֳּנֹתָ֔ם אֶל־מִח֖וּץ לַֽמַּחֲנֶ֑ה כַּאֲשֶׁ֖ר דִּבֶּ֥ר מֹשֶֽׁה׃ **ו**וַיֹּ֣אמֶר מֹשֶׁ֣ה אֶֽל־אַהֲרֹ֡ן וּלְאֶלְעָזָר֩ וּלְאִֽיתָמָ֨ר׀  בָּנָ֜יו רָֽאשֵׁיכֶ֥ם אַל־תִּפְרָ֣עוּ׀ וּבִגְדֵיכֶ֤ם לֹֽא־תִפְרֹ֙מוּ֙ וְלֹ֣א תָמֻ֔תוּ וְעַ֥ל כׇּל־הָעֵדָ֖ה יִקְצֹ֑ף וַאֲחֵיכֶם֙ כׇּל־בֵּ֣ית יִשְׂרָאֵ֔ל יִבְכּוּ֙ אֶת־הַשְּׂרֵפָ֔ה אֲשֶׁ֖ר שָׂרַ֥ף יְהֹוָֽה׃ **ז**וּמִפֶּ֩תַח֩ אֹ֨הֶל מוֹעֵ֜ד לֹ֤א תֵֽצְאוּ֙ פֶּן־תָּמֻ֔תוּ כִּי־שֶׁ֛מֶן מִשְׁחַ֥ת יְהֹוָ֖ה עֲלֵיכֶ֑ם וַֽיַּעֲשׂ֖וּ כִּדְבַ֥ר מֹשֶֽׁה׃ {פ} | [[246]](#footnote-246) Moses called Mishael and Elzaphan, sons of Uzziel, the uncle of Aaron, and said to them, “Come forward and take your brothers away from before the sanctuary, out of the camp.” [[247]](#footnote-247) They forward came and carried them away, still in their tunics, out of the camp, just as Moses had ordered. [[248]](#footnote-248) And Moses said to Aaron and his sons Eleazar and Ithamar, “Do not disorder your hair nor tear your garments; you are not going to die. It is with the whole community that he is angry; the whole House of Israel must lament your brothers, the victims of Yahweh’s fire. [[249]](#footnote-249) Do not leave the entrance to the Tent of Meeting, or you will die; for, the anointing oil of Yahweh is on you.” They obeyed the words of Moses. |
| **ח**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ט**יַ֣יִן וְשֵׁכָ֞ר אַל־תֵּ֣שְׁתְּ׀ אַתָּ֣ה׀ וּבָנֶ֣יךָ אִתָּ֗ךְ בְּבֹאֲכֶ֛ם אֶל־אֹ֥הֶל מוֹעֵ֖ד וְלֹ֣א תָמֻ֑תוּ חֻקַּ֥ת עוֹלָ֖ם לְדֹרֹתֵיכֶֽם׃ **י**וּֽלְﬞהַבְדִּ֔יל בֵּ֥ין הַקֹּ֖דֶשׁ וּבֵ֣ין הַחֹ֑ל וּבֵ֥ין הַטָּמֵ֖א וּבֵ֥ין הַטָּהֽוֹר׃ **יא**וּלְהוֹרֹ֖ת אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל אֵ֚ת כׇּל־הַ֣חֻקִּ֔ים אֲשֶׁ֨ר דִּבֶּ֧ר יְהֹוָ֛ה אֲלֵיהֶ֖ם בְּיַד־מֹשֶֽׁה׃ {פ} | [[250]](#footnote-250) And Yahweh spoke to Aaron: [[251]](#footnote-251) “When you come to the Tent of Meeting, you and your sons with you, do not take wine or strong drink; then you will not die. This is a perpetual law for all your descendants; [[252]](#footnote-252) and so be it too when you separate the holy from the profane, the unclean from the clean, [[253]](#footnote-253) and when you teach the Israelites any of the laws that Yahweh has pronounced for them through Moses. |
| **יב**וַיְדַבֵּ֨ר מֹשֶׁ֜ה אֶֽל־אַהֲרֹ֗ן וְאֶ֣ל אֶ֠לְעָזָ֠ר וְאֶל־אִ֨יתָמָ֥ר׀  בָּנָיו֮ הַנּֽוֹתָרִים֒ קְח֣וּ אֶת־הַמִּנְחָ֗ה הַנּוֹתֶ֙רֶת֙ מֵאִשֵּׁ֣י יְהֹוָ֔ה וְאִכְל֥וּהָ מַצּ֖וֹת אֵ֣צֶל הַמִּזְבֵּ֑חַ כִּ֛י קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הִֽוא׃ **יג**וַאֲכַלְתֶּ֤ם אֹתָהּ֙ בְּמָק֣וֹם קָד֔וֹשׁ כִּ֣י חׇקְךָ֤ וְחׇק־בָּנֶ֙יךָ֙ הִ֔וא מֵאִשֵּׁ֖י יְהֹוָ֑ה כִּי־כֵ֖ן צֻוֵּֽיתִי׃ **יד**וְאֵת֩ חֲזֵ֨ה הַתְּנוּפָ֜ה וְאֵ֣ת׀ שׁ֣וֹק הַתְּרוּמָ֗ה תֹּֽאכְלוּ֙ בְּמָק֣וֹם טָה֔וֹר אַתָּ֕ה וּבָנֶ֥יךָ וּבְנֹתֶ֖יךָ אִתָּ֑ךְ כִּֽי־חׇקְךָ֤ וְחׇק־בָּנֶ֙יךָ֙ נִתְּנ֔וּ מִזִּבְחֵ֥י שַׁלְמֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ **טו**שׁ֣וֹק הַתְּרוּמָ֞ה וַחֲזֵ֣ה הַתְּנוּפָ֗ה עַ֣ל אִשֵּׁ֤י הַחֲלָבִים֙ יָבִ֔יאוּ לְהָנִ֥יף תְּנוּפָ֖ה לִפְנֵ֣י יְהֹוָ֑ה וְהָיָ֨ה לְךָ֜ וּלְבָנֶ֤יךָ אִתְּךָ֙ לְחׇק־עוֹלָ֔ם כַּאֲשֶׁ֖ר צִוָּ֥ה יְהֹוָֽה׃ | [[254]](#footnote-254) Moses said to Aaron and his surviving sons, Eleazar and Ithamar, “Take the oblation that is left over from Yahweh’s burnt offering. Eat it unleavened beside the altar, for it is most holy. [[255]](#footnote-255) Eat it in a holy place; it is the portion of Yahweh’s burnt offering due to you and your sons; so I have been ordered. [[256]](#footnote-256) “The breast that was offered up and the thigh that was set aside you will eat in a clean place, you, and your sons and daughters as well; this is the portion of the communion sacrifices of the Israelites that is due to you and your sons. [[257]](#footnote-257) The thigh that was set aside and the breast that was offered up, when the fat was burnt, to raise as an elevation offering before Yahweh, revert to you, and your sons with you, by perpetual law as Yahweh has ordered.” |
| **טז**וְאֵ֣ת׀ שְׂעִ֣יר הַֽחַטָּ֗את דָּרֹ֥שׁ דָּרַ֛שׁ מֹשֶׁ֖ה וְהִנֵּ֣ה שֹׂרָ֑ף וַ֠יִּקְצֹ֠ף עַל־אֶלְעָזָ֤ר וְעַל־אִֽיתָמָר֙ בְּנֵ֣י אַהֲרֹ֔ן הַנּוֹתָרִ֖ם לֵאמֹֽר׃ **יז**מַדּ֗וּעַ לֹֽא־אֲכַלְתֶּ֤ם אֶת־הַחַטָּאת֙ בִּמְק֣וֹם הַקֹּ֔דֶשׁ כִּ֛י קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הִ֑וא וְאֹתָ֣הּ׀ נָתַ֣ן לָכֶ֗ם לָשֵׂאת֙ אֶת־עֲוֺ֣ן הָעֵדָ֔ה לְכַפֵּ֥ר עֲלֵיהֶ֖ם לִפְנֵ֥י יְהֹוָֽה׃ **יח**הֵ֚ן לֹא־הוּבָ֣א אֶת־דָּמָ֔הּ אֶל־הַקֹּ֖דֶשׁ פְּנִ֑ימָה אָכ֨וֹל תֹּאכְל֥וּ אֹתָ֛הּ בַּקֹּ֖דֶשׁ כַּאֲשֶׁ֥ר צִוֵּֽיתִי׃ **יט**וַיְדַבֵּ֨ר אַהֲרֹ֜ן אֶל־מֹשֶׁ֗ה הֵ֣ן הַ֠יּ֠וֹם הִקְרִ֨יבוּ אֶת־חַטָּאתָ֤ם וְאֶת־עֹֽלָתָם֙ לִפְנֵ֣י יְהֹוָ֔ה וַתִּקְרֶ֥אנָה אֹתִ֖י כָּאֵ֑לֶּה וְאָכַ֤לְתִּי חַטָּאת֙ הַיּ֔וֹם הַיִּיטַ֖ב בְּעֵינֵ֥י יְהֹוָֽה׃ **כ**וַיִּשְׁמַ֣ע מֹשֶׁ֔ה וַיִּיטַ֖ב בְּעֵינָֽיו׃ {פ} | [[258]](#footnote-258) Then Moses enquired about the goat offered as a sacrifice for sin and found that they had burnt it. He was angry with Eleazar and Ithamar, Aaron’s surviving sons: [[259]](#footnote-259) He asked, “Why did you not eat this victim in the holy place? For, it is a most holy thing God has given to you to bear the iniquity of the community, by performing the rite of atonement over it before Yahweh. [[260]](#footnote-260) Since its blood was not taken inside the sanctuary, you should have eaten its flesh there, as I ordered you.” [[261]](#footnote-261) Aaron said to Moses, “Today they have offered their sacrifice for sin and their burnt offering before Yahweh. If I had been concerned, if I had eaten the victim for sin today, would that have seemed good to Yahweh?” [[262]](#footnote-262) When Moses heard this, he was satisfied. |

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| ויקרא פרק יא | Leviticus [[263]](#footnote-263)11 |
| **א**וַיְדַבֵּ֧ר יְהֹוָ֛ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹ֥ר אֲלֵהֶֽם׃ **ב**דַּבְּר֛וּ אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר זֹ֤את הַֽחַיָּה֙ אֲשֶׁ֣ר תֹּאכְל֔וּ מִכׇּל־הַבְּהֵמָ֖ה אֲשֶׁ֥ר עַל־הָאָֽרֶץ׃ | [[264]](#footnote-264) And Yahweh spoke to Moses and Aaron and said to them, [[265]](#footnote-265) “Speak to the Israelites and say: Of all the animals on the earth, these are the animals you may eat: |
| **ג**כֹּ֣ל׀ מַפְרֶ֣סֶת פַּרְסָ֗ה וְשֹׁסַ֤עַת שֶׁ֙סַע֙ פְּרָסֹ֔ת מַעֲלַ֥ת גֵּרָ֖ה בַּבְּהֵמָ֑ה אֹתָ֖הּ תֹּאכֵֽלוּ׃ **ד**אַ֤ךְ אֶת־זֶה֙ לֹ֣א תֹֽאכְל֔וּ מִֽמַּעֲלֵי֙ הַגֵּרָ֔ה וּמִמַּפְרִסֵ֖י הַפַּרְסָ֑ה אֶֽת־הַ֠גָּמָ֠ל כִּֽי־מַעֲלֵ֨ה גֵרָ֜ה ה֗וּא וּפַרְסָה֙ אֵינֶ֣נּוּ מַפְרִ֔יס טָמֵ֥א ה֖וּא לָכֶֽם׃ **ה**וְאֶת־הַשָּׁפָ֗ן כִּֽי־מַעֲלֵ֤ה גֵרָה֙ ה֔וּא וּפַרְסָ֖ה לֹ֣א יַפְרִ֑יס טָמֵ֥א ה֖וּא לָכֶֽם׃ **ו**וְאֶת־הָאַרְנֶ֗בֶת כִּֽי־מַעֲלַ֤ת גֵּרָה֙ הִ֔וא וּפַרְסָ֖ה לֹ֣א הִפְרִ֑יסָה טְמֵאָ֥ה הִ֖וא לָכֶֽם׃ **ז**וְאֶת־הַ֠חֲזִ֠יר כִּֽי־מַפְרִ֨יס פַּרְסָ֜ה ה֗וּא וְשֹׁסַ֥ע שֶׁ֙סַע֙ פַּרְסָ֔ה וְה֖וּא גֵּרָ֣ה לֹֽא־יִגָּ֑ר טָמֵ֥א ה֖וּא לָכֶֽם׃ **ח**מִבְּשָׂרָם֙ לֹ֣א תֹאכֵ֔לוּ וּבְנִבְלָתָ֖ם לֹ֣א תִגָּ֑עוּ טְמֵאִ֥ים הֵ֖ם לָכֶֽם׃ | [[266]](#footnote-266) “You may eat any animal that has a cloven hoof, divided in two parts, and that chews the cud. [[267]](#footnote-267) However, the following, which either only chew the cud or only have a cloven hoof, are the ones that you may not eat: the camel is unclean for you, because though it chews the cud, it does not have a cloven hoof. [[268]](#footnote-268) The rock badger is unclean for you, because though it chews the cud, it does not have a cloven hoof; [[269]](#footnote-269) the hare is unclean for you, because though it chews the cud it does not have a cloven hoof; [[270]](#footnote-270) the pig is unclean for you, because though it has a cloven hoof, divided into two parts, it does not chew the cud. [[271]](#footnote-271) You must not eat the meat of such animals nor must you touch their dead bodies; you must hold them unclean. |
| **ט**אֶת־זֶה֙ תֹּֽאכְל֔וּ מִכֹּ֖ל אֲשֶׁ֣ר בַּמָּ֑יִם כֹּ֣ל אֲשֶׁר־לוֹ֩ סְנַפִּ֨יר וְקַשְׂקֶ֜שֶׂת בַּמַּ֗יִם בַּיַּמִּ֛ים וּבַנְּחָלִ֖ים אֹתָ֥ם תֹּאכֵֽלוּ׃ **י**וְכֹל֩ אֲשֶׁ֨ר אֵֽין־ל֜וֹ סְנַפִּ֣יר וְקַשְׂקֶ֗שֶׂת בַּיַּמִּים֙ וּבַנְּחָלִ֔ים מִכֹּל֙ שֶׁ֣רֶץ הַמַּ֔יִם וּמִכֹּ֛ל נֶ֥פֶשׁ הַחַיָּ֖ה אֲשֶׁ֣ר בַּמָּ֑יִם שֶׁ֥קֶץ הֵ֖ם לָכֶֽם׃ **יא**וְשֶׁ֖קֶץ יִהְי֣וּ לָכֶ֑ם מִבְּשָׂרָם֙ לֹ֣א תֹאכֵ֔לוּ וְאֶת־נִבְלָתָ֖ם תְּשַׁקֵּֽצוּ׃ **יב**כֹּ֣ל אֲשֶׁ֥ר אֵֽין־ל֛וֹ סְנַפִּ֥יר וְקַשְׂקֶ֖שֶׂת בַּמָּ֑יִם שֶׁ֥קֶץ ה֖וּא לָכֶֽם׃ | [[272]](#footnote-272) “Of all that lives in water, these you may eat: Anything that has fins and scales, and lives in the water, whether in sea or river, you may eat. [[273]](#footnote-273) However, anything in sea or river that does not have both fins and scales, of all the creatures that swarm in the waters and of all the living things found there, these are detestable to you. [[274]](#footnote-274) They are to remain detestable to you; you are not to eat of their flesh and you must hold their carcasses detestable. [[275]](#footnote-275) Anything that lives in water, but has no fins or scales, is detestable to you. |
| **יג**וְאֶת־אֵ֙לֶּה֙ תְּשַׁקְּצ֣וּ מִן־הָע֔וֹף לֹ֥א יֵאָכְל֖וּ שֶׁ֣קֶץ הֵ֑ם אֶת־הַנֶּ֙שֶׁר֙ וְאֶת־הַפֶּ֔רֶס וְאֵ֖ת הָעׇזְנִיָּֽה׃ **יד**וְאֶ֨ת־הַדָּאָ֔ה וְאֶת־הָאַיָּ֖ה לְמִינָֽהּ׃ **טו**אֵ֥ת כׇּל־עֹרֵ֖ב לְמִינֽוֹ׃ **טז**וְאֵת֙ בַּ֣ת הַֽיַּעֲנָ֔ה וְאֶת־הַתַּחְמָ֖ס וְאֶת־הַשָּׁ֑חַף וְאֶת־הַנֵּ֖ץ לְמִינֵֽהוּ׃ **יז**וְאֶת־הַכּ֥וֹס וְאֶת־הַשָּׁלָ֖ךְ וְאֶת־הַיַּנְשֽׁוּף׃ **יח**וְאֶת־הַתִּנְשֶׁ֥מֶת וְאֶת־הַקָּאָ֖ת וְאֶת־הָרָחָֽם׃ **יט**וְאֵת֙ הַחֲסִידָ֔ה הָאֲנָפָ֖ה לְמִינָ֑הּ וְאֶת־הַדּוּכִיפַ֖ת וְאֶת־הָעֲטַלֵּֽף׃ | [[276]](#footnote-276) “And among the birds, here are those you must hold detestable. They shall not be eaten, they are detestable things: The tawny vulture, the bearded vulture, and the osprey, [[277]](#footnote-277) and the kite, and the several kinds of buzzard, [[278]](#footnote-278) every raven, after its kinds, [[279]](#footnote-279) and the ostrich, the screech owl, the seagull, the several kinds of hawk, [[280]](#footnote-280) and the horned owl, the night owl, the cormorant, and the barn owl, [[281]](#footnote-281) and the ibis, and the pelican, and the white vulture, [[282]](#footnote-282) and the stork, the several kinds of heron, the hoopoe and the bat. |
| **כ**כֹּ֚ל שֶׁ֣רֶץ הָע֔וֹף הַהֹלֵ֖ךְ עַל־אַרְבַּ֑ע שֶׁ֥קֶץ ה֖וּא לָכֶֽם׃ **כא**אַ֤ךְ אֶת־זֶה֙ תֹּֽאכְל֔וּ מִכֹּל֙ שֶׁ֣רֶץ הָע֔וֹף הַהֹלֵ֖ךְ עַל־אַרְבַּ֑ע אֲשֶׁר־ל֤וֹ לא כְרָעַ֙יִם֙ מִמַּ֣עַל לְרַגְלָ֔יו לְנַתֵּ֥ר בָּהֵ֖ן עַל־הָאָֽרֶץ׃ **כב**אֶת־אֵ֤לֶּה מֵהֶם֙ תֹּאכֵ֔לוּ אֶת־הָֽאַרְבֶּ֣ה לְמִינ֔וֹ וְאֶת־הַסׇּלְעָ֖ם לְמִינֵ֑הוּ וְאֶת־הַחַרְגֹּ֣ל לְמִינֵ֔הוּ וְאֶת־הֶחָגָ֖ב לְמִינֵֽהוּ׃ **כג**וְכֹל֙ שֶׁ֣רֶץ הָע֔וֹף אֲשֶׁר־ל֖וֹ אַרְבַּ֣ע רַגְלָ֑יִם שֶׁ֥קֶץ ה֖וּא לָכֶֽם׃ | [[283]](#footnote-283) “And all winged insects that move on four feet you must hold as detestable things. [[284]](#footnote-284) Of all these winged insects, you may eat only the following: those that have jointed legs above their feet so that they can leap over the ground. [[285]](#footnote-285) Of these, you may eat: the several kinds of migratory locust, the bald locust, the cricket and the grasshopper in their several kinds. [[286]](#footnote-286) However, all the winged insects on four feet you are to hold detestable. |
| **כד**וּלְאֵ֖לֶּה תִּטַּמָּ֑אוּ כׇּל־הַנֹּגֵ֥עַ בְּנִבְלָתָ֖ם יִטְמָ֥א עַד־הָעָֽרֶב׃ **כה**וְכׇל־הַנֹּשֵׂ֖א מִנִּבְלָתָ֑ם יְכַבֵּ֥ס בְּגָדָ֖יו וְטָמֵ֥א עַד־הָעָֽרֶב׃ **כו**לְֽכׇל־הַבְּהֵמָ֡ה אֲשֶׁ֣ר הִוא֩ מַפְרֶ֨סֶת פַּרְסָ֜ה וְשֶׁ֣סַע׀ אֵינֶ֣נָּה שֹׁסַ֗עַת וְגֵרָה֙ אֵינֶ֣נָּה מַעֲלָ֔ה טְמֵאִ֥ים הֵ֖ם לָכֶ֑ם כׇּל־הַנֹּגֵ֥עַ בָּהֶ֖ם יִטְמָֽא׃ **כז**וְכֹ֣ל׀ הוֹלֵ֣ךְ עַל־כַּפָּ֗יו בְּכׇל־הַֽחַיָּה֙ הַהֹלֶ֣כֶת עַל־אַרְבַּ֔ע טְמֵאִ֥ים הֵ֖ם לָכֶ֑ם כׇּל־הַנֹּגֵ֥עַ בְּנִבְלָתָ֖ם יִטְמָ֥א עַד־הָעָֽרֶב׃ **כח**וְהַנֹּשֵׂא֙ אֶת־נִבְלָתָ֔ם יְכַבֵּ֥ס בְּגָדָ֖יו וְטָמֵ֣א עַד־הָעָ֑רֶב טְמֵאִ֥ים הֵ֖מָּה לָכֶֽם׃ {ס} | [[287]](#footnote-287) “By these you defile yourselves; whoever touches the carcass of one of them will be unclean until evening. [[288]](#footnote-288) Whoever picks up their carcass must wash his clothing and will be unclean until evening. [[289]](#footnote-289) Animals that have hoofs but are not cloven-hoofed or do not chew the cud, you are to hold unclean; anyone who touches them will be unclean. [[290]](#footnote-290) Those four-footed animals that walk on the flat of their foot are unclean for you; anyone who touches their carcasses will be unclean until evening, [[291]](#footnote-291) and anyone who picks up their carcasses must wash his clothing and will be unclean until evening. They are unclean to you. |
| **כט**וְזֶ֤ה לָכֶם֙ הַטָּמֵ֔א בַּשֶּׁ֖רֶץ הַשֹּׁרֵ֣ץ עַל־הָאָ֑רֶץ הַחֹ֥לֶד וְהָעַכְבָּ֖ר וְהַצָּ֥ב לְמִינֵֽהוּ׃ **ל**וְהָאֲנָקָ֥ה וְהַכֹּ֖חַ וְהַלְּטָאָ֑ה וְהַחֹ֖מֶט וְהַתִּנְשָֽׁמֶת׃ | [[292]](#footnote-292) “These are the beasts crawling on the ground that you are to hold unclean: the weasel, the mouse, the several kinds of lizard: [[293]](#footnote-293) the gecko, the land crocodile, the great lizard, the chameleon and the sand lizard. |
| **לא**אֵ֛לֶּה הַטְּמֵאִ֥ים לָכֶ֖ם בְּכׇל־הַשָּׁ֑רֶץ כׇּל־הַנֹּגֵ֧עַ בָּהֶ֛ם בְּמֹתָ֖ם יִטְמָ֥א עַד־הָעָֽרֶב׃ | [[294]](#footnote-294) “Of all the swarming things, these are unclean to you; anyone who touches them when dead will be unclean until evening. |
| **לב**וְכֹ֣ל אֲשֶׁר־יִפֹּל־עָלָיו֩ מֵהֶ֨ם׀  בְּמֹתָ֜ם יִטְמָ֗א מִכׇּל־כְּלִי־עֵץ֙ א֣וֹ בֶ֤גֶד אוֹ־עוֹר֙ א֣וֹ שָׂ֔ק כׇּל־כְּלִ֕י אֲשֶׁר־יֵעָשֶׂ֥ה מְלָאכָ֖ה בָּהֶ֑ם בַּמַּ֧יִם יוּבָ֛א וְטָמֵ֥א עַד־הָעֶ֖רֶב וְטָהֵֽר׃ **לג**וְכׇ֨ל־כְּלִי־חֶ֔רֶשׂ אֲשֶׁר־יִפֹּ֥ל מֵהֶ֖ם אֶל־תּוֹכ֑וֹ כֹּ֣ל אֲשֶׁ֧ר בְּתוֹכ֛וֹ יִטְמָ֖א וְאֹת֥וֹ תִשְׁבֹּֽרוּ׃ **לד**מִכׇּל־הָאֹ֜כֶל אֲשֶׁ֣ר יֵאָכֵ֗ל אֲשֶׁ֨ר יָב֥וֹא עָלָ֛יו מַ֖יִם יִטְמָ֑א וְכׇל־מַשְׁקֶה֙ אֲשֶׁ֣ר יִשָּׁתֶ֔ה בְּכׇל־כְּלִ֖י יִטְמָֽא׃ **לה**וְ֠כֹ֠ל אֲשֶׁר־יִפֹּ֨ל מִנִּבְלָתָ֥ם׀  עָלָיו֮ יִטְמָא֒ תַּנּ֧וּר וְכִירַ֛יִם יֻתָּ֖ץ טְמֵאִ֣ים הֵ֑ם וּטְמֵאִ֖ים יִהְי֥וּ לָכֶֽם׃ **לו**אַ֣ךְ מַעְיָ֥ן וּב֛וֹר מִקְוֵה־מַ֖יִם יִהְיֶ֣ה טָה֑וֹר וְנֹגֵ֥עַ בְּנִבְלָתָ֖ם יִטְמָֽא׃ **לז**וְכִ֤י יִפֹּל֙ מִנִּבְלָתָ֔ם עַל־כׇּל־זֶ֥רַע זֵר֖וּעַ אֲשֶׁ֣ר יִזָּרֵ֑עַ טָה֖וֹר הֽוּא׃ **לח**וְכִ֤י יֻתַּן־מַ֙יִם֙ עַל־זֶ֔רַע וְנָפַ֥ל מִנִּבְלָתָ֖ם עָלָ֑יו טָמֵ֥א ה֖וּא לָכֶֽם׃ {ס} | [[295]](#footnote-295) “Any object on which one of them falls when it is dead shall be unclean: wooden utensil, clothing, skin, sackcloth – any utensil at all. It shall be immersed in water and will remain unclean until evening: then it will be clean. [[296]](#footnote-296) If it falls into an earthenware vessel, the vessel must be broken; whatever it contains is unclean. [[297]](#footnote-297) Any edible food will be unclean if the water touches it; any drink will be unclean, no matter what its container. [[298]](#footnote-298) Anything on which a carcass of such a creature may fall will be unclean; oven or stove must be broken in pieces, for unclean they are and unclean they must be for you [[299]](#footnote-299) (although springs, wells and stretches of water will remain clean); anyone who touches a carcass of theirs will be unclean. [[300]](#footnote-300) If one of their carcasses falls on any seed whatever, the seed will remain clean; [[301]](#footnote-301) but if the seed has been wet and a carcass of theirs falls on it, then you must hold it unclean. |
| **לט**וְכִ֤י יָמוּת֙ מִן־הַבְּהֵמָ֔ה אֲשֶׁר־הִ֥יא לָכֶ֖ם לְאׇכְלָ֑ה הַנֹּגֵ֥עַ בְּנִבְלָתָ֖הּ יִטְמָ֥א עַד־הָעָֽרֶב׃ **מ**וְהָֽאֹכֵל֙ מִנִּבְלָתָ֔הּ יְכַבֵּ֥ס בְּגָדָ֖יו וְטָמֵ֣א עַד־הָעָ֑רֶב וְהַנֹּשֵׂא֙ אֶת־נִבְלָתָ֔הּ יְכַבֵּ֥ס בְּגָדָ֖יו וְטָמֵ֥א עַד־הָעָֽרֶב׃ | [[302]](#footnote-302) “If an animal that you use as food dies, he who touches the carcass will be unclean until evening; [[303]](#footnote-303) he who eats its carcass must wash his clothing and will be unclean until evening; he who picks up the carcass must wash his clothing and will be unclean until evening. |
| **מא**וְכׇל־הַשֶּׁ֖רֶץ הַשֹּׁרֵ֣ץ עַל־הָאָ֑רֶץ שֶׁ֥קֶץ ה֖וּא לֹ֥א יֵאָכֵֽל׃ **מב**כֹּל֩ הוֹלֵ֨ךְ עַל־גָּח֜וֹן וְכֹ֣ל׀ הוֹלֵ֣ךְ עַל־אַרְבַּ֗ע עַ֚ד כׇּל־מַרְבֵּ֣ה רַגְלַ֔יִם לְכׇל־הַשֶּׁ֖רֶץ הַשֹּׁרֵ֣ץ עַל־הָאָ֑רֶץ לֹ֥א תֹאכְל֖וּם כִּי־שֶׁ֥קֶץ הֵֽם׃ **מג**אַל־תְּשַׁקְּצוּ֙ אֶת־נַפְשֹׁ֣תֵיכֶ֔ם בְּכׇל־הַשֶּׁ֖רֶץ הַשֹּׁרֵ֑ץ וְלֹ֤א תִֽטַּמְּאוּ֙ בָּהֶ֔ם וְנִטְמֵתֶ֖ם בָּֽם׃ **מד**כִּ֣י אֲנִ֣י יְהֹוָה֮ אֱלֹֽהֵיכֶם֒ וְהִתְקַדִּשְׁתֶּם֙ וִהְיִיתֶ֣ם קְדֹשִׁ֔ים כִּ֥י קָד֖וֹשׁ אָ֑נִי וְלֹ֤א תְטַמְּאוּ֙ אֶת־נַפְשֹׁ֣תֵיכֶ֔ם בְּכׇל־הַשֶּׁ֖רֶץ הָרֹמֵ֥שׂ עַל־הָאָֽרֶץ׃ **מה**כִּ֣י׀ אֲנִ֣י יְהֹוָ֗ה הַֽמַּעֲלֶ֤ה אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לִהְיֹ֥ת לָכֶ֖ם לֵאלֹהִ֑ים וִהְיִיתֶ֣ם קְדֹשִׁ֔ים כִּ֥י קָד֖וֹשׁ אָֽנִי׃ | [[304]](#footnote-304) “And every crawling beast that crawls on the ground is detestable; you must not eat it. [[305]](#footnote-305) Anything that moves on its belly, anything that moves on four legs, or has many feet – in short, all the crawling beasts that crawl on the ground – you must not eat these because they are detestable. [[306]](#footnote-306) You shall not make yourself detestable with all these crawling beasts; do not defile yourself with them, and do not be defiled by them. [[307]](#footnote-307) For, I am Yahweh your God: sanctify yourselves therefore, and become holy, for I am holy. You shall not defile yourself with all these crawling beasts that crawl on the ground. [[308]](#footnote-308) Yes, it is I, Yahweh, who brought you out of the land of Egypt to be your God: you, therefore, must be holy, because I am holy.” |
| **מו**זֹ֣את תּוֹרַ֤ת הַבְּהֵמָה֙ וְהָע֔וֹף וְכֹל֙ נֶ֣פֶשׁ הַֽחַיָּ֔ה הָרֹמֶ֖שֶׂת בַּמָּ֑יִם וּלְכׇל־נֶ֖פֶשׁ הַשֹּׁרֶ֥צֶת עַל־הָאָֽרֶץ׃ **מז**לְהַבְדִּ֕יל בֵּ֥ין הַטָּמֵ֖א וּבֵ֣ין הַטָּהֹ֑ר וּבֵ֤ין הַֽחַיָּה֙ הַֽנֶּאֱכֶ֔לֶת וּבֵין֙ הַֽחַיָּ֔ה אֲשֶׁ֖ר לֹ֥א תֵאָכֵֽל׃ {פ} | [[309]](#footnote-309) Such is the law concerning animals, birds, and all living creatures that move in water, and every creature that crawls on the ground, [[310]](#footnote-310) to distinguish between the clean from the unclean; creatures that may be eaten from those that must not be eaten. |

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| ויקרא פרק יב | Leviticus [[311]](#footnote-311)12 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ לֵאמֹ֔ר אִשָּׁה֙ כִּ֣י תַזְרִ֔יעַ וְיָלְדָ֖ה זָכָ֑ר וְטָֽמְאָה֙ שִׁבְעַ֣ת יָמִ֔ים כִּימֵ֛י נִדַּ֥ת דְּוֺתָ֖הּ תִּטְמָֽא׃ **ג**וּבַיּ֖וֹם הַשְּׁמִינִ֑י יִמּ֖וֹל בְּשַׂ֥ר עׇרְלָתֽוֹ׃ **ד**וּשְׁלֹשִׁ֥ים יוֹם֙ וּשְׁלֹ֣שֶׁת יָמִ֔ים תֵּשֵׁ֖ב בִּדְמֵ֣י טׇהֳרָ֑הֿ בְּכׇל־קֹ֣דֶשׁ לֹֽא־תִגָּ֗ע וְאֶל־הַמִּקְדָּשׁ֙ לֹ֣א תָבֹ֔א עַד־מְלֹ֖את יְמֵ֥י טׇהֳרָֽהּ׃ | [[312]](#footnote-312) Yahweh spoke to Moses, saying,[[313]](#footnote-313) “Speak to the Israelites and say: If a woman conceives and gives birth to a boy, she is to be unclean seven days, as she is unclean during her monthly periods. [[314]](#footnote-314) On the eighth day, the flesh of his foreskin must be circumcised. [[315]](#footnote-315) She must wait thirty-three days for her blood to be purified; she must not touch anything holy nor enter the sanctuary until her time of purification is over. |
| **ה**וְאִם־נְקֵבָ֣ה תֵלֵ֔ד וְטָמְאָ֥ה שְׁבֻעַ֖יִם כְּנִדָּתָ֑הּ וְשִׁשִּׁ֥ים יוֹם֙ וְשֵׁ֣שֶׁת יָמִ֔ים תֵּשֵׁ֖ב עַל־דְּמֵ֥י טׇהֳרָֽהֿ׃ | [[316]](#footnote-316) “If she gives birth to a girl, she is to be unclean for two weeks, as in her periods; she must wait sixty-six days for her blood to be purified. |
| **ו**וּבִמְלֹ֣את׀ יְמֵ֣י טׇהֳרָ֗הּ לְבֵן֮ א֣וֹ לְבַת֒ תָּבִ֞יא כֶּ֤בֶשׂ בֶּן־שְׁנָתוֹ֙ לְעֹלָ֔ה וּבֶן־יוֹנָ֥ה אוֹ־תֹ֖ר לְחַטָּ֑את אֶל־פֶּ֥תַח אֹֽהֶל־מוֹעֵ֖ד אֶל־הַכֹּהֵֽן׃ | [[317]](#footnote-317) “When her time of purification is over, for a boy or a girl, she is to bring to the priest at the door to the Tent of Meeting a yearling lamb for a high-offering and a young pigeon or turtledove as a sin offering. |
| **ז**וְהִקְרִיב֞וֹ לִפְנֵ֤י יְהֹוָה֙ וְכִפֶּ֣ר עָלֶ֔יהָ וְטָהֲרָ֖הֿ מִמְּקֹ֣ר דָּמֶ֑יהָ זֹ֤את תּוֹרַת֙ הַיֹּלֶ֔דֶת לַזָּכָ֖ר א֥וֹ לַנְּקֵבָֽה׃ **ח**וְאִם־לֹ֨א תִמְצָ֣א יָדָהּ֮ דֵּ֣י שֶׂה֒ וְלָקְחָ֣ה שְׁתֵּֽי־תֹרִ֗ים א֤וֹ שְׁנֵי֙ בְּנֵ֣י יוֹנָ֔ה אֶחָ֥ד לְעֹלָ֖ה וְאֶחָ֣ד לְחַטָּ֑את וְכִפֶּ֥ר עָלֶ֛יהָ הַכֹּהֵ֖ן וְטָהֵֽרָה׃ {פ} | [[318]](#footnote-318) “He is to offer this before Yahweh, make atonement for her, and she shall be clean from her flow of blood. This is the law for she who bears a boy or girl. [[319]](#footnote-319) If she cannot afford a lamb, she is to take two turtledoves or two pigeons, one for a high-offering and one for a sin offering; the priest is to make atonement for her and she shall be clean.” |

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| ויקרא פרק יג | Leviticus [[320]](#footnote-320)13 |
| **א**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ב**אָדָ֗ם כִּֽי־יִהְיֶ֤ה בְעוֹר־בְּשָׂרוֹ֙ שְׂאֵ֤ת אֽוֹ־סַפַּ֙חַת֙ א֣וֹ בַהֶ֔רֶת וְהָיָ֥ה בְעוֹר־בְּשָׂר֖וֹ לְנֶ֣גַע צָרָ֑עַת וְהוּבָא֙ אֶל־אַהֲרֹ֣ן הַכֹּהֵ֔ן א֛וֹ אֶל־אַחַ֥ד מִבָּנָ֖יו הַכֹּהֲנִֽים׃ **ג**וְרָאָ֣ה הַכֹּהֵ֣ן אֶת־הַנֶּ֣גַע בְּעֽוֹר־הַ֠בָּשָׂ֠ר וְשֵׂעָ֨ר בַּנֶּ֜גַע הָפַ֣ךְ׀ לָבָ֗ן וּמַרְאֵ֤ה הַנֶּ֙גַע֙ עָמֹק֙ מֵע֣וֹר בְּשָׂר֔וֹ נֶ֥גַע צָרַ֖עַת ה֑וּא וְרָאָ֥הוּ הַכֹּהֵ֖ן וְטִמֵּ֥א אֹתֽוֹ׃ **ד**וְאִם־בַּהֶ֩רֶת֩ לְבָנָ֨ה הִ֜וא בְּע֣וֹר בְּשָׂר֗וֹ וְעָמֹק֙ אֵין־מַרְאֶ֣הָ מִן־הָע֔וֹר וּשְׂעָרָ֖הֿ לֹא־הָפַ֣ךְ לָבָ֑ן וְהִסְגִּ֧יר הַכֹּהֵ֛ן אֶת־הַנֶּ֖גַע שִׁבְעַ֥ת יָמִֽים׃ **ה**וְרָאָ֣הוּ הַכֹּהֵן֮ בַּיּ֣וֹם הַשְּׁבִיעִי֒ וְהִנֵּ֤ה הַנֶּ֙גַע֙ עָמַ֣ד בְּעֵינָ֔יו לֹֽא־פָשָׂ֥ה הַנֶּ֖גַע בָּע֑וֹר וְהִסְגִּיר֧וֹ הַכֹּהֵ֛ן שִׁבְעַ֥ת יָמִ֖ים שֵׁנִֽית׃ **ו**וְרָאָה֩ הַכֹּהֵ֨ן אֹת֜וֹ בַּיּ֣וֹם הַשְּׁבִיעִי֮ שֵׁנִית֒ וְהִנֵּה֙ כֵּהָ֣ה הַנֶּ֔גַע וְלֹא־פָשָׂ֥ה הַנֶּ֖גַע בָּע֑וֹר וְטִהֲר֤וֹ הַכֹּהֵן֙ מִסְפַּ֣חַת הִ֔וא וְכִבֶּ֥ס בְּגָדָ֖יו וְטָהֵֽר׃ **ז**וְאִם־פָּשֹׂ֨ה תִפְשֶׂ֤ה הַמִּסְפַּ֙חַת֙ בָּע֔וֹר אַחֲרֵ֧י הֵרָאֹת֛וֹ אֶל־הַכֹּהֵ֖ן לְטׇהֳרָת֑וֹ וְנִרְאָ֥ה שֵׁנִ֖ית אֶל־הַכֹּהֵֽן׃ **ח**וְרָאָה֙ הַכֹּהֵ֔ן וְהִנֵּ֛ה פָּשְׂתָ֥ה הַמִּסְפַּ֖חַת בָּע֑וֹר וְטִמְּא֥וֹ הַכֹּהֵ֖ן צָרַ֥עַת הִֽוא׃ {פ} | [[321]](#footnote-321) Yahweh said to Moses and Aaron, [[322]](#footnote-322) “If a swelling or scab or shiny spot appears on a man’s skin, which could develop into a leprous disease, he shall be taken to the priest, either Aaron or one of his sons. [[323]](#footnote-323) The priest must examine the disease on the skin; if the hair on the diseased part has turned white, or if the disease is deeper than the skin, the disease is leprous and, on examining it, the priest must declare the man unclean. [[324]](#footnote-324) But if there is a shiny spot on the skin without any visible depression of the skin and without whitening of the hair, the priest is to isolate him for seven days. [[325]](#footnote-325) The priest must examine him on the seventh day, and if he sees that the disease is checked and has not spread in the skin, he is to isolate him for a further seven days [[326]](#footnote-326) and examine him again on the seventh day. If he finds that the diseased part is no longer shiny and has not spread in the skin, then the priest is to declare the man clean; it is a scab: he shall wash his clothes and be clean. [[327]](#footnote-327) But if the scab spreads in the skin after he has been examined by the priest and declared clean, then he must present himself again to the priest. [[328]](#footnote-328) After examining him and certifying the spread of the scab over the skin, the priest must declare him unclean: it is a leprous disease. |
| **ט**נֶ֣גַע צָרַ֔עַת כִּ֥י תִהְיֶ֖ה בְּאָדָ֑ם וְהוּבָ֖א אֶל־הַכֹּהֵֽן׃ **י**וְרָאָ֣ה הַכֹּהֵ֗ן וְהִנֵּ֤ה שְׂאֵת־לְבָנָה֙ בָּע֔וֹר וְהִ֕יא הָפְכָ֖ה שֵׂעָ֣ר לָבָ֑ן וּמִֽחְיַ֛ת בָּשָׂ֥ר חַ֖י בַּשְׂאֵֽת׃ **יא**צָרַ֨עַת נוֹשֶׁ֤נֶת הִוא֙ בְּע֣וֹר בְּשָׂר֔וֹ וְטִמְּא֖וֹ הַכֹּהֵ֑ן לֹ֣א יַסְגִּרֶ֔נּוּ כִּ֥י טָמֵ֖א הֽוּא׃ **יב**וְאִם־פָּר֨וֹחַ תִּפְרַ֤ח הַצָּרַ֙עַת֙ בָּע֔וֹר וְכִסְּתָ֣ה הַצָּרַ֗עַת אֵ֚ת כׇּל־ע֣וֹר הַנֶּ֔גַע מֵרֹאשׁ֖וֹ וְעַד־רַגְלָ֑יו לְכׇל־מַרְאֵ֖ה עֵינֵ֥י הַכֹּהֵֽן׃ **יג**וְרָאָ֣ה הַכֹּהֵ֗ן וְהִנֵּ֨ה כִסְּתָ֤ה הַצָּרַ֙עַת֙ אֶת־כׇּל־בְּשָׂר֔וֹ וְטִהַ֖ר אֶת־הַנָּ֑גַע כֻּלּ֛וֹ הָפַ֥ךְ לָבָ֖ן טָה֥וֹר הֽוּא׃ **יד**וּבְי֨וֹם הֵרָא֥וֹת בּ֛וֹ בָּשָׂ֥ר חַ֖י יִטְמָֽא׃ **טו**וְרָאָ֧ה הַכֹּהֵ֛ן אֶת־הַבָּשָׂ֥ר הַחַ֖י וְטִמְּא֑וֹ הַבָּשָׂ֥ר הַחַ֛י טָמֵ֥א ה֖וּא צָרַ֥עַת הֽוּא׃ **טז**א֣וֹ כִ֥י יָשׁ֛וּב הַבָּשָׂ֥ר הַחַ֖י וְנֶהְפַּ֣ךְ לְלָבָ֑ן וּבָ֖א אֶל־הַכֹּהֵֽן׃ **יז**וְרָאָ֙הוּ֙ הַכֹּהֵ֔ן וְהִנֵּ֛ה נֶהְפַּ֥ךְ הַנֶּ֖גַע לְלָבָ֑ן וְטִהַ֧ר הַכֹּהֵ֛ן אֶת־הַנֶּ֖גַע טָה֥וֹר הֽוּא׃ {פ} | [[329]](#footnote-329) “Someone who has a leprous disease must be taken to the priest, [[330]](#footnote-330) who must examine him, and if he finds on the skin a whitish swelling with whitening of the hair and raw flesh in the swelling, [[331]](#footnote-331) then it is a dormant skin disease and the priest must declare him unclean. He will not isolate him; he is obviously unclean. [[332]](#footnote-332) But if the disease spreads all through the skin, if it covers him entirely from head to foot as far as the priest can see, [[333]](#footnote-333) then the priest must examine the sick person and, if he finds that the skin disease covers his whole body, declare the sick person clean. Since it has all become white, he is clean [[334]](#footnote-334) but as soon as raw flesh appears on him, he will be unclean. [[335]](#footnote-335) After examining the raw flesh, the priest is to declare him unclean: the raw flesh is unclean, it is leprous. [[336]](#footnote-336) But if the raw flesh again turns white, he must go to the priest; [[337]](#footnote-337) the priest must examine him and if he finds that the disease has turned white, he is to declare the sick person clean: he is clean. |
| **יח**וּבָשָׂ֕ר כִּֽי־יִהְיֶ֥ה בֽוֹ־בְעֹר֖וֹ שְׁחִ֑ין וְנִרְפָּֽא׃ **יט**וְהָיָ֞ה בִּמְק֤וֹם הַשְּׁחִין֙ שְׂאֵ֣ת לְבָנָ֔ה א֥וֹ בַהֶ֖רֶת לְבָנָ֣ה אֲדַמְדָּ֑מֶת וְנִרְאָ֖ה אֶל־הַכֹּהֵֽן׃ **כ**וְרָאָ֣ה הַכֹּהֵ֗ן וְהִנֵּ֤ה מַרְאֶ֙הָ֙ שָׁפָ֣ל מִן־הָע֔וֹר וּשְׂעָרָ֖הּ הָפַ֣ךְ לָבָ֑ן וְטִמְּא֧וֹ הַכֹּהֵ֛ן נֶֽגַע־צָרַ֥עַת הִ֖וא בַּשְּׁחִ֥ין פָּרָֽחָה׃ **כא**וְאִ֣ם׀ יִרְאֶ֣נָּה הַכֹּהֵ֗ן וְהִנֵּ֤ה אֵֽין־בָּהּ֙ שֵׂעָ֣ר לָבָ֔ן וּשְׁפָלָ֥הֿ אֵינֶ֛נָּה מִן־הָע֖וֹר וְהִ֣יא כֵהָ֑ה וְהִסְגִּיר֥וֹ הַכֹּהֵ֖ן שִׁבְעַ֥ת יָמִֽים׃ **כב**וְאִם־פָּשֹׂ֥ה תִפְשֶׂ֖ה בָּע֑וֹר וְטִמֵּ֧א הַכֹּהֵ֛ן אֹת֖וֹ נֶ֥גַע הִֽוא׃ **כג**וְאִם־תַּחְתֶּ֜יהָ תַּעֲמֹ֤ד הַבַּהֶ֙רֶת֙ לֹ֣א פָשָׂ֔תָה צָרֶ֥בֶת הַשְּׁחִ֖ין הִ֑וא וְטִהֲר֖וֹ הַכֹּהֵֽן׃ {ס} | [[338]](#footnote-338) “When there is a boil on one’s skin that heals [[339]](#footnote-339) leaving in its place a white or reddish-white spot, he must show it to the priest. [[340]](#footnote-340) The priest must examine it and if it appears deeper than the skin and its hair has whitened, he is to declare him unclean: this is a leprous disease, broken out in a boil. [[341]](#footnote-341) But if on examination the priest finds neither white hair nor depression of the skin, but a fading of the affected part, he is to isolate the sick person for seven days; [[342]](#footnote-342) if the disease has indeed spread over the skin, he must declare him unclean: it is a leprous disease. [[343]](#footnote-343) But if the shiny spot remains in one place and has not spread, then it is the scar of a boil and the priest is to declare him clean. |
| **כד**א֣וֹ בָשָׂ֔ר כִּֽי־יִהְיֶ֥ה בְעֹר֖וֹ מִכְוַת־אֵ֑שׁ וְֽהָיְתָ֞ה מִֽחְיַ֣ת הַמִּכְוָ֗ה בַּהֶ֛רֶת לְבָנָ֥ה אֲדַמְדֶּ֖מֶת א֥וֹ לְבָנָֽה׃ **כה**וְרָאָ֣ה אֹתָ֣הּ הַכֹּהֵ֡ן וְהִנֵּ֣ה נֶהְפַּךְ֩ שֵׂעָ֨ר לָבָ֜ן בַּבַּהֶ֗רֶת וּמַרְאֶ֙הָ֙ עָמֹ֣ק מִן־הָע֔וֹר צָרַ֣עַת הִ֔וא בַּמִּכְוָ֖ה פָּרָ֑חָה וְטִמֵּ֤א אֹתוֹ֙ הַכֹּהֵ֔ן נֶ֥גַע צָרַ֖עַת הִֽוא׃ **כו**וְאִ֣ם׀ יִרְאֶ֣נָּה הַכֹּהֵ֗ן וְהִנֵּ֤ה אֵֽין־בַּבַּהֶ֙רֶת֙ שֵׂעָ֣ר לָבָ֔ן וּשְׁפָלָ֥הֿ אֵינֶ֛נָּה מִן־הָע֖וֹר וְהִ֣וא כֵהָ֑ה וְהִסְגִּיר֥וֹ הַכֹּהֵ֖ן שִׁבְעַ֥ת יָמִֽים׃ **כז**וְרָאָ֥הוּ הַכֹּהֵ֖ן בַּיּ֣וֹם הַשְּׁבִיעִ֑י אִם־פָּשֹׂ֤ה תִפְשֶׂה֙ בָּע֔וֹר וְטִמֵּ֤א הַכֹּהֵן֙ אֹת֔וֹ נֶ֥גַע צָרַ֖עַת הִֽוא׃ **כח**וְאִם־תַּחְתֶּ֩יהָ֩ תַעֲמֹ֨ד הַבַּהֶ֜רֶת לֹא־פָשְׂתָ֤ה בָעוֹר֙ וְהִ֣וא כֵהָ֔ה שְׂאֵ֥ת הַמִּכְוָ֖ה הִ֑וא וְטִֽהֲרוֹ֙ הַכֹּהֵ֔ן כִּֽי־צָרֶ֥בֶת הַמִּכְוָ֖ה הִֽוא׃ {פ} | [[344]](#footnote-344) “If a body has a burn, and on the burn an ulcer forms, a shiny reddish-white or whitish spot, [[345]](#footnote-345) the priest must examine it. If the hair has turned white or the spot is deeper than the skin, then a leprous disease has broken out in the burn. The priest is to declare the man unclean: this is a leprous disease. [[346]](#footnote-346) But if the priest examines the spot and does not find white hair or depression of the skin, but a fading of the spot, then the priest is to isolate him for seven days; [[347]](#footnote-347) on the seventh day, he must examine him, and if the disease has spread on the skin, he must declare him unclean: this is a leprous disease. [[348]](#footnote-348) If the spot is still restricted and has not spread over the skin, but has faded instead, this means that it is only a swelling due to the burn. The priest is to declare him clean: it is merely a burn scar. |
| **כט**וְאִישׁ֙ א֣וֹ אִשָּׁ֔ה כִּֽי־יִהְיֶ֥ה ב֖וֹ נָ֑גַע בְּרֹ֖אשׁ א֥וֹ בְזָקָֽן׃ **ל**וְרָאָ֨ה הַכֹּהֵ֜ן אֶת־הַנֶּ֗גַע וְהִנֵּ֤ה מַרְאֵ֙הוּ֙ עָמֹ֣ק מִן־הָע֔וֹר וּב֛וֹ שֵׂעָ֥ר צָהֹ֖ב דָּ֑ק וְטִמֵּ֨א אֹת֤וֹ הַכֹּהֵן֙ נֶ֣תֶק ה֔וּא צָרַ֧עַת הָרֹ֛אשׁ א֥וֹ הַזָּקָ֖ן הֽוּא׃ **לא**וְכִֽי־יִרְאֶ֨ה הַכֹּהֵ֜ן אֶת־נֶ֣גַע הַנֶּ֗תֶק וְהִנֵּ֤ה אֵין־מַרְאֵ֙הוּ֙ עָמֹ֣ק מִן־הָע֔וֹר וְשֵׂעָ֥ר שָׁחֹ֖ר אֵ֣ין בּ֑וֹ וְהִסְגִּ֧יר הַכֹּהֵ֛ן אֶת־נֶ֥גַע הַנֶּ֖תֶק שִׁבְעַ֥ת יָמִֽים׃ **לב**וְרָאָ֨ה הַכֹּהֵ֣ן אֶת־הַנֶּ֘גַע֮ בַּיּ֣וֹם הַשְּׁבִיעִי֒ וְהִנֵּה֙ לֹא־פָשָׂ֣ה הַנֶּ֔תֶק וְלֹא־הָ֥יָה ב֖וֹ שֵׂעָ֣ר צָהֹ֑ב וּמַרְאֵ֣ה הַנֶּ֔תֶק אֵ֥ין עָמֹ֖ק מִן־הָעֽוֹר׃ **לג**וְהִ֨תְגַּלָּ֔ח וְאֶת־הַנֶּ֖תֶק לֹ֣א יְגַלֵּ֑חַ וְהִסְגִּ֨יר הַכֹּהֵ֧ן אֶת־הַנֶּ֛תֶק שִׁבְעַ֥ת יָמִ֖ים שֵׁנִֽית׃ **לד**וְרָאָה֩ הַכֹּהֵ֨ן אֶת־הַנֶּ֜תֶק בַּיּ֣וֹם הַשְּׁבִיעִ֗י וְ֠הִנֵּ֠ה לֹא־פָשָׂ֤ה הַנֶּ֙תֶק֙ בָּע֔וֹר וּמַרְאֵ֕הוּ אֵינֶ֥נּוּ עָמֹ֖ק מִן־הָע֑וֹר וְטִהַ֤ר אֹתוֹ֙ הַכֹּהֵ֔ן וְכִבֶּ֥ס בְּגָדָ֖יו וְטָהֵֽר׃ **לה**וְאִם־פָּשֹׂ֥ה יִפְשֶׂ֛ה הַנֶּ֖תֶק בָּע֑וֹר אַחֲרֵ֖י טׇהֳרָתֽוֹ׃ **לו**וְרָאָ֙הוּ֙ הַכֹּהֵ֔ן וְהִנֵּ֛ה פָּשָׂ֥ה הַנֶּ֖תֶק בָּע֑וֹר לֹֽא־יְבַקֵּ֧ר הַכֹּהֵ֛ן לַשֵּׂעָ֥ר הַצָּהֹ֖ב טָמֵ֥א הֽוּא׃ **לז**וְאִם־בְּעֵינָיו֩ עָמַ֨ד הַנֶּ֜תֶק וְשֵׂעָ֨ר שָׁחֹ֧ר צָֽמַח־בּ֛וֹ נִרְפָּ֥א הַנֶּ֖תֶק טָה֣וֹר ה֑וּא וְטִהֲר֖וֹ הַכֹּהֵֽן׃ {ס} | [[349]](#footnote-349) “If a man or woman has a sore on the head or in the beard, [[350]](#footnote-350) the priest must examine the sore; if it appears deeper than the skin, with the hair on it yellow and thin, he must declare him unclean: it is eczema, a leprous disease of the head or beard. [[351]](#footnote-351) If the priest finds the eczema no deeper than the skin and no black hair, he is to isolate the sick person for seven days; [[352]](#footnote-352) he must examine the affected part on the seventh day and, if he finds that the eczema has not spread, the hair on it is not yellow and it is no deeper than the skin, [[353]](#footnote-353) he shall shave his hair, but not the part with eczema, and the priest is to isolate him for seven days more. [[354]](#footnote-354) He must examine the infected part on the seventh day and, if he finds that it has not spread over the skin and it appears no deeper than the skin, the priest is to declare him clean; he shall wash his clothes and be clean. [[355]](#footnote-355) But if, after his cleansing, the eczema spreads over the skin, [[356]](#footnote-356) the priest must examine him; if he finds that the eczema has spread over the skin, then the sick person is unclean: there is no need to see if the hair is yellow. [[357]](#footnote-357) But if, as far as he can see, the eczema is checked and dark hair is beginning to grow on it, then the sick person is cured; he is clean, and the priest is to declare him clean. |
| **לח**וְאִישׁ֙ אֽוֹ־אִשָּׁ֔ה כִּֽי־יִהְיֶ֥ה בְעוֹר־בְּשָׂרָ֖ם בֶּהָרֹ֑ת בֶּהָרֹ֖ת לְבָנֹֽת׃ **לט**וְרָאָ֣ה הַכֹּהֵ֗ן וְהִנֵּ֧ה בְעוֹר־בְּשָׂרָ֛ם בֶּהָרֹ֖ת כֵּה֣וֹת לְבָנֹ֑ת בֹּ֥הַק ה֛וּא פָּרַ֥ח בָּע֖וֹר טָה֥וֹר הֽוּא׃ {ס} | [[358]](#footnote-358) “If bright spots break out on the skin of a man or woman – white spots – [[359]](#footnote-359) the priest must examine them. If he finds that the spots are of a dull white, this is a rash that has broken out on the skin: the sick person is clean. |
| **מ**וְאִ֕ישׁ כִּ֥י יִמָּרֵ֖ט רֹאשׁ֑וֹ קֵרֵ֥חַ ה֖וּא טָה֥וֹר הֽוּא׃ **מא**וְאִם֙ מִפְּאַ֣ת פָּנָ֔יו יִמָּרֵ֖ט רֹאשׁ֑וֹ גִּבֵּ֥חַ ה֖וּא טָה֥וֹר הֽוּא׃ **מב**וְכִֽי־יִהְיֶ֤ה בַקָּרַ֙חַת֙ א֣וֹ בַגַּבַּ֔חַת נֶ֖גַע לָבָ֣ן אֲדַמְדָּ֑ם צָרַ֤עַת פֹּרַ֙חַת֙ הִ֔וא בְּקָרַחְתּ֖וֹ א֥וֹ בְגַבַּחְתּֽוֹ׃ **מג**וְרָאָ֨ה אֹת֜וֹ הַכֹּהֵ֗ן וְהִנֵּ֤ה שְׂאֵת־הַנֶּ֙גַע֙ לְבָנָ֣ה אֲדַמְדֶּ֔מֶת בְּקָרַחְתּ֖וֹ א֣וֹ בְגַבַּחְתּ֑וֹ כְּמַרְאֵ֥ה צָרַ֖עַת ע֥וֹר בָּשָֽׂר׃ **מד**אִישׁ־צָר֥וּעַ ה֖וּא טָמֵ֣א ה֑וּא טַמֵּ֧א יְטַמְּאֶ֛נּוּ הַכֹּהֵ֖ן בְּרֹאשׁ֥וֹ נִגְעֽוֹ׃ **מה**וְהַצָּר֜וּעַ אֲשֶׁר־בּ֣וֹ הַנֶּ֗גַע בְּגָדָ֞יו יִהְי֤וּ פְרֻמִים֙ וְרֹאשׁוֹ֙ יִהְיֶ֣ה פָר֔וּעַ וְעַל־שָׂפָ֖ם יַעְטֶ֑ה וְטָמֵ֥א׀  טָמֵ֖א יִקְרָֽא׃ **מו**כׇּל־יְמֵ֞י אֲשֶׁ֨ר הַנֶּ֥גַע בּ֛וֹ יִטְמָ֖א טָמֵ֣א ה֑וּא בָּדָ֣ד יֵשֵׁ֔ב מִח֥וּץ לַֽמַּחֲנֶ֖ה מוֹשָׁבֽוֹ׃ {ס} | [[360]](#footnote-360) “When a man’s head is bare so that he is balding behind, he is clean. [[361]](#footnote-361) If his head is bare on the forehead so that he is balding in front, he is clean. [[362]](#footnote-362) But if a reddish-white sore appears on his bald scalp or forehead, this it is a leprous disease breaking out on the man’s bald scalp or forehead. [[363]](#footnote-363) The priest must examine it, and if he finds a reddish-white swelling on the scalp or forehead, looking like a leprous disease, [[364]](#footnote-364) the person has such a disease: he is unclean. The priest must declare him unclean; he has a leprous disease of the head. [[365]](#footnote-365) Anyone with a contagious skin disease must wear his clothing torn and his hair disordered; he must shield his upper lip and cry, “Unclean, unclean.” [[366]](#footnote-366) As long as the disease lasts, he must be unclean; he must live apart: he must live outside the camp. |
| **מז**וְהַבֶּ֕גֶד כִּֽי־יִהְיֶ֥ה ב֖וֹ נֶ֣גַע צָרָ֑עַת בְּבֶ֣גֶד צֶ֔מֶר א֖וֹ בְּבֶ֥גֶד פִּשְׁתִּֽים׃ **מח**א֤וֹ בִֽשְׁתִי֙ א֣וֹ בְעֵ֔רֶב לַפִּשְׁתִּ֖ים וְלַצָּ֑מֶר א֣וֹ בְע֔וֹר א֖וֹ בְּכׇל־מְלֶ֥אכֶת עֽוֹר׃ **מט**וְהָיָ֨ה הַנֶּ֜גַע יְרַקְרַ֣ק׀ א֣וֹ אֲדַמְדָּ֗ם בַּבֶּ֩גֶד֩ א֨וֹ בָע֜וֹר אֽוֹ־בַשְּׁתִ֤י אוֹ־בָעֵ֙רֶב֙ א֣וֹ בְכׇל־כְּלִי־ע֔וֹר נֶ֥גַע צָרַ֖עַת ה֑וּא וְהׇרְאָ֖ה אֶת־הַכֹּהֵֽן׃ **נ**וְרָאָ֥ה הַכֹּהֵ֖ן אֶת־הַנָּ֑גַע וְהִסְגִּ֥יר אֶת־הַנֶּ֖גַע שִׁבְעַ֥ת יָמִֽים׃ **נא**וְרָאָ֨ה אֶת־הַנֶּ֜גַע בַּיּ֣וֹם הַשְּׁבִיעִ֗י כִּֽי־פָשָׂ֤ה הַנֶּ֙גַע֙ בַּ֠בֶּ֠גֶד אֽוֹ־בַשְּׁתִ֤י אֽוֹ־בָעֵ֙רֶב֙ א֣וֹ בָע֔וֹר לְכֹ֛ל אֲשֶׁר־יֵעָשֶׂ֥ה הָע֖וֹר לִמְלָאכָ֑ה צָרַ֧עַת מַמְאֶ֛רֶת הַנֶּ֖גַע טָמֵ֥א הֽוּא׃ **נב**וְשָׂרַ֨ף אֶת־הַבֶּ֜גֶד א֥וֹ אֶֽת־הַשְּׁתִ֣י׀ א֣וֹ אֶת־הָעֵ֗רֶב בַּצֶּ֙מֶר֙ א֣וֹ בַפִּשְׁתִּ֔ים א֚וֹ אֶת־כׇּל־כְּלִ֣י הָע֔וֹר אֲשֶׁר־יִהְיֶ֥ה ב֖וֹ הַנָּ֑גַע כִּֽי־צָרַ֤עַת מַמְאֶ֙רֶת֙ הִ֔וא בָּאֵ֖שׁ תִּשָּׂרֵֽף׃ | [[367]](#footnote-367) “And when a piece of clothing has the mark of a leprous disease in  it, whether it is woollen clothing or linen clothing, [[368]](#footnote-368) in warp or woof  of linen or woollen fabric or covering, or leather or anything made of leather, [[369]](#footnote-369) and if this clothing, fabric, covering, or warp or woof of any anything made of leather appears yellowish green or reddish, it is a leprous disease and must be shown to the priest. [[370]](#footnote-370) The priest must examine the infection and isolate the object for seven days. [[371]](#footnote-371) If, on the seventh day, he observes that the infection has spread on the garment, or in the warp or in the woof, or the covering, or the leather, or the leatherwork, whatever it may be, it is a leprous disease and the object is unclean. [[372]](#footnote-372) He will burn this clothing, or warp or woof, whether it is a linen or woollen covering, or leather article of any kind, on which the infection has appeared; for it is a spreading leprous disease, which must be destroyed by fire. |
| **נג**וְאִם֮ יִרְאֶ֣ה הַכֹּהֵן֒ וְהִנֵּה֙ לֹא־פָשָׂ֣ה הַנֶּ֔גַע בַּבֶּ֕גֶד א֥וֹ בַשְּׁתִ֖י א֣וֹ בָעֵ֑רֶב א֖וֹ בְּכׇל־כְּלִי־עֽוֹר׃ **נד**וְצִוָּה֙ הַכֹּהֵ֔ן וְכִ֨בְּס֔וּ אֵ֥ת אֲשֶׁר־בּ֖וֹ הַנָּ֑גַע וְהִסְגִּיר֥וֹ שִׁבְעַת־יָמִ֖ים שֵׁנִֽית׃ **נה**וְרָאָ֨ה הַכֹּהֵ֜ן אַחֲרֵ֣י׀ הֻכַּבֵּ֣ס אֶת־הַנֶּ֗גַע וְ֠הִנֵּ֠ה לֹֽא־הָפַ֨ךְ הַנֶּ֤גַע אֶת־עֵינוֹ֙ וְהַנֶּ֣גַע לֹֽא־פָשָׂ֔ה טָמֵ֣א ה֔וּא בָּאֵ֖שׁ תִּשְׂרְפֶ֑נּוּ פְּחֶ֣תֶת הִ֔וא בְּקָרַחְתּ֖וֹ א֥וֹ בְגַבַּחְתּֽוֹ׃ | [[373]](#footnote-373) “But if the priest examines it and the disease has not spread on the clothing, in the warp or the woof, or leather object whatever it may be, [[374]](#footnote-374) the priest is to order the infected article to be washed and is to isolate it for seven more days. [[375]](#footnote-375) The priest shall examine the diseased article after it has been washed. If the diseased spot has not changed colour, though the disease has not spread, it is unclean; you shall burn it in fire, whether the leprous spot is on the inside or on the outside. |
| **נו**וְאִם֮ רָאָ֣ה הַכֹּהֵן֒ וְהִנֵּה֙ כֵּהָ֣ה הַנֶּ֔גַע אַחֲרֵ֖י הֻכַּבֵּ֣ס אֹת֑וֹ וְקָרַ֣ע אֹת֗וֹ מִן־הַבֶּ֙גֶד֙ א֣וֹ מִן־הָע֔וֹר א֥וֹ מִן־הַשְּׁתִ֖י א֥וֹ מִן־הָעֵֽרֶב׃ **נז**וְאִם־תֵּרָאֶ֨ה ע֜וֹד בַּ֠בֶּ֠גֶד אֽוֹ־בַשְּׁתִ֤י אֽוֹ־בָעֵ֙רֶב֙ א֣וֹ בְכׇל־כְּלִי־ע֔וֹר פֹּרַ֖חַת הִ֑וא בָּאֵ֣שׁ תִּשְׂרְפֶ֔נּוּ אֵ֥ת אֲשֶׁר־בּ֖וֹ הַנָּֽגַע׃ **נח**וְהַבֶּ֡גֶד אֽוֹ־הַשְּׁתִ֨י אוֹ־הָעֵ֜רֶב אֽוֹ־כׇל־כְּלִ֤י הָעוֹר֙ אֲשֶׁ֣ר תְּכַבֵּ֔ס וְסָ֥ר מֵהֶ֖ם הַנָּ֑גַע וְכֻבַּ֥ס שֵׁנִ֖ית וְטָהֵֽר׃ **נט**זֹ֠את תּוֹרַ֨ת נֶֽגַע־צָרַ֜עַת בֶּ֥גֶד הַצֶּ֣מֶר׀ א֣וֹ הַפִּשְׁתִּ֗ים א֤וֹ הַשְּׁתִי֙ א֣וֹ הָעֵ֔רֶב א֖וֹ כׇּל־כְּלִי־ע֑וֹר לְטַהֲר֖וֹ א֥וֹ לְטַמְּאֽוֹ׃ {פ} | [[376]](#footnote-376) “But if the priest examines it and the infection has faded after washing, he is to tear it from the clothing, leather, warp or woof; [[377]](#footnote-377) but if the infection reappears on the same clothing, warp or woof, or leather article, whatever it is, then it is spreading and you must destroy by fire whatever is infected. [[378]](#footnote-378) The clothing, warp or woof, or leather article whatever it is, which you was and the disease disappears from it, is to be washed a second time and it will be clean. [[379]](#footnote-379) Such is the law on leprous disease in a linen or woollen garment, warp or woof, or leather article whatever it is, to decide whether it is clean or unclean.” |

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| ויקרא פרק יד | Leviticus [[380]](#footnote-380)14 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**זֹ֤את תִּֽהְיֶה֙ תּוֹרַ֣ת הַמְּצֹרָ֔ע בְּי֖וֹם טׇהֳרָת֑וֹ וְהוּבָ֖א אֶל־הַכֹּהֵֽן׃ **ג**וְיָצָא֙ הַכֹּהֵ֔ן אֶל־מִח֖וּץ לַֽמַּחֲנֶ֑ה וְרָאָה֙ הַכֹּהֵ֔ן וְהִנֵּ֛ה נִרְפָּ֥א נֶֽגַע־הַצָּרַ֖עַת מִן־הַצָּרֽוּעַ׃ **ד**וְצִוָּה֙ הַכֹּהֵ֔ן וְלָקַ֧ח לַמִּטַּהֵ֛ר שְׁתֵּֽי־צִפֳּרִ֥ים חַיּ֖וֹת טְהֹר֑וֹת וְעֵ֣ץ אֶ֔רֶז וּשְׁנִ֥י תוֹלַ֖עַת וְאֵזֹֽב׃ **ה**וְצִוָּה֙ הַכֹּהֵ֔ן וְשָׁחַ֖ט אֶת־הַצִּפּ֣וֹר הָאֶחָ֑ת אֶל־כְּלִי־חֶ֖רֶשׂ עַל־מַ֥יִם חַיִּֽים׃ **ו**אֶת־הַצִּפֹּ֤ר הַֽחַיָּה֙ יִקַּ֣ח אֹתָ֔הּ וְאֶת־עֵ֥ץ הָאֶ֛רֶז וְאֶת־שְׁנִ֥י הַתּוֹלַ֖עַת וְאֶת־הָאֵזֹ֑ב וְטָבַ֨ל אוֹתָ֜ם וְאֵ֣ת׀ הַצִּפֹּ֣ר הַֽחַיָּ֗ה בְּדַם֙ הַצִּפֹּ֣ר הַשְּׁחֻטָ֔ה עַ֖ל הַמַּ֥יִם הַֽחַיִּֽים׃ **ז**וְהִזָּ֗ה עַ֧ל הַמִּטַּהֵ֛ר מִן־הַצָּרַ֖עַת שֶׁ֣בַע פְּעָמִ֑ים וְטִ֣הֲר֔וֹ וְשִׁלַּ֛ח אֶת־הַצִּפֹּ֥ר הַֽחַיָּ֖ה עַל־פְּנֵ֥י הַשָּׂדֶֽה׃ **ח**וְכִבֶּס֩ הַמִּטַּהֵ֨ר אֶת־בְּגָדָ֜יו וְגִלַּ֣ח אֶת־כׇּל־שְׂעָר֗וֹ וְרָחַ֤ץ בַּמַּ֙יִם֙ וְטָהֵ֔ר וְאַחַ֖ר יָב֣וֹא אֶל־הַֽמַּחֲנֶ֑ה וְיָשַׁ֛ב מִח֥וּץ לְאׇהֳל֖וֹ שִׁבְעַ֥ת יָמִֽים׃ **ט**וְהָיָה֩ בַיּ֨וֹם הַשְּׁבִיעִ֜י יְגַלַּ֣ח אֶת־כׇּל־שְׂעָר֗וֹ אֶת־רֹאשׁ֤וֹ וְאֶת־זְקָנוֹ֙ וְאֵת֙ גַּבֹּ֣ת עֵינָ֔יו וְאֶת־כׇּל־שְׂעָר֖וֹ יְגַלֵּ֑חַ וְכִבֶּ֣ס אֶת־בְּגָדָ֗יו וְרָחַ֧ץ אֶת־בְּשָׂר֛וֹ בַּמַּ֖יִם וְטָהֵֽר׃ | [[381]](#footnote-381) Yahweh spoke to Moses; he said: [[382]](#footnote-382) “This is the law to be applied on the day of purification of someone who has suffered from a leprous disease. He must be taken to the priest, [[383]](#footnote-383) and the priest must go outside the camp and make an examination. If the person’s disease has healed, [[384]](#footnote-384) he shall order the following to be brought for the man’s purification: two live clean birds, cedar wood, crimson yarn and hyssop. [[385]](#footnote-385) Then he will order one of the birds to be slaughtered in an earthenware pot over fresh water. [[386]](#footnote-386) He is to take the live bird, the cedar wood, the crimson yarn and the hyssop and he must dip all of this (including the live bird) into the blood of the bird slaughtered over fresh water. [[387]](#footnote-387) Then he must sprinkle the man who is to be purified of the skin disease seven times, and having declared him clean, must set the live bird free to fly off into the open country. [[388]](#footnote-388) The man who is undergoing purification is to wash his clothing, shave all his hair and wash himself; then he will be clean. After this, he may return to the camp, although he must remain seven days outside his tent. [[389]](#footnote-389) On the seventh day, he must shave off all his hair – head, beard and eyebrows; he must shave off all his hair. After washing his body and his clothes, he will be clean. |
| **י**וּבַיּ֣וֹם הַשְּׁמִינִ֗י יִקַּ֤ח שְׁנֵֽי־כְבָשִׂים֙ תְּמִימִ֔ם וְכַבְשָׂ֥ה אַחַ֛ת בַּת־שְׁנָתָ֖הּ תְּמִימָ֑ה וּשְׁלֹשָׁ֣ה עֶשְׂרֹנִ֗ים סֹ֤לֶת מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן וְלֹ֥ג אֶחָ֖ד שָֽׁמֶן׃ **יא**וְהֶעֱמִ֞יד הַכֹּהֵ֣ן הַֽמְטַהֵ֗ר אֵ֛ת הָאִ֥ישׁ הַמִּטַּהֵ֖ר וְאֹתָ֑ם לִפְנֵ֣י יְהֹוָ֔ה פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ | [[390]](#footnote-390) “On the eighth day, he is to take two lambs without blemish, an unblemished ewe one year old, three-tenths of wheaten flour mixed with oil for the oblation, and one log of oil. [[391]](#footnote-391) The priest who is performing the purification will place the person to be purified, with all his offerings, at the door of the Tent of Meeting, before Yahweh. |
| **יב**וְלָקַ֨ח הַכֹּהֵ֜ן אֶת־הַכֶּ֣בֶשׂ הָאֶחָ֗ד וְהִקְרִ֥יב אֹת֛וֹ לְאָשָׁ֖ם וְאֶת־לֹ֣ג הַשָּׁ֑מֶן וְהֵנִ֥יף אֹתָ֛ם תְּנוּפָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **יג**וְשָׁחַ֣ט אֶת־הַכֶּ֗בֶשׂ בִּ֠מְק֠וֹם אֲשֶׁ֨ר יִשְׁחַ֧ט אֶת־הַֽחַטָּ֛את וְאֶת־הָעֹלָ֖ה בִּמְק֣וֹם הַקֹּ֑דֶשׁ כִּ֡י כַּ֠חַטָּ֠את הָאָשָׁ֥ם הוּא֙ לַכֹּהֵ֔ן קֹ֥דֶשׁ קׇֽדָשִׁ֖ים הֽוּא׃ **יד**וְלָקַ֣ח הַכֹּהֵן֮ מִדַּ֣ם הָאָשָׁם֒ וְנָתַן֙ הַכֹּהֵ֔ן עַל־תְּנ֛וּךְ אֹ֥זֶן הַמִּטַּהֵ֖ר הַיְמָנִ֑ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִֽית׃ **טו**וְלָקַ֥ח הַכֹּהֵ֖ן מִלֹּ֣ג הַשָּׁ֑מֶן וְיָצַ֛ק עַל־כַּ֥ף הַכֹּהֵ֖ן הַשְּׂמָאלִֽית׃ **טז**וְטָבַ֤ל הַכֹּהֵן֙ אֶת־אֶצְבָּע֣וֹ הַיְמָנִ֔ית מִן־הַשֶּׁ֕מֶן אֲשֶׁ֥ר עַל־כַּפּ֖וֹ הַשְּׂמָאלִ֑ית וְהִזָּ֨ה מִן־הַשֶּׁ֧מֶן בְּאֶצְבָּע֛וֹ שֶׁ֥בַע פְּעָמִ֖ים לִפְנֵ֥י יְהֹוָֽה׃ **יז**וּמִיֶּ֨תֶר הַשֶּׁ֜מֶן אֲשֶׁ֣ר עַל־כַּפּ֗וֹ יִתֵּ֤ן הַכֹּהֵן֙ עַל־תְּנ֞וּךְ אֹ֤זֶן הַמִּטַּהֵר֙ הַיְמָנִ֔ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִ֑ית עַ֖ל דַּ֥ם הָאָשָֽׁם׃ **יח**וְהַנּוֹתָ֗ר בַּשֶּׁ֙מֶן֙ אֲשֶׁר֙ עַל־כַּ֣ף הַכֹּהֵ֔ן יִתֵּ֖ן עַל־רֹ֣אשׁ הַמִּטַּהֵ֑ר וְכִפֶּ֥ר עָלָ֛יו הַכֹּהֵ֖ן לִפְנֵ֥י יְהֹוָֽה׃ | [[392]](#footnote-392) “The priest must take one lamb and offer it as a guilt offering, with the log of oil, and make the gesture of offering before Yahweh. [[393]](#footnote-393) Then he must slaughter the lamb on the spot in the Sanctuary where the sin offering and the burnt offering are slaughtered. This guilt offering, like the sin offering, reverts to the priest; it is most holy. [[394]](#footnote-394) The priest must take the blood of this sacrifice and put some of it on the lobe of the right ear, the thumb of the right hand and the big toe of the right foot of the one to be purified. [[395]](#footnote-395) And the priest shall pour some of the oil into his own left hand [[396]](#footnote-396) and dip a finger of his right hand into the oil in his left hand, and sprinkle this oil seven times with his finger before Yahweh. [[397]](#footnote-397) Then the priest is to take some of the oil that remains in his hand and put it on the lobe of the right ear of the one being purified, and on the thumb of his right hand and on the big toe of his right foot, in addition to the blood of the guilt offering. [[398]](#footnote-398) The rest of the oil in priest’s hand he is to put on the head of he who is to be purified. In this way, he will make atonement for him before Yahweh. |
| **יט**וְעָשָׂ֤ה הַכֹּהֵן֙ אֶת־הַ֣חַטָּ֔את וְכִפֶּ֕ר עַל־הַמִּטַּהֵ֖ר מִטֻּמְאָת֑וֹ וְאַחַ֖ר יִשְׁחַ֥ט אֶת־הָעֹלָֽה׃ **כ**וְהֶעֱלָ֧ה הַכֹּהֵ֛ן אֶת־הָעֹלָ֥ה וְאֶת־הַמִּנְחָ֖ה הַמִּזְבֵּ֑חָה וְכִפֶּ֥ר עָלָ֛יו הַכֹּהֵ֖ן וְטָהֵֽר׃ {ס} | [[399]](#footnote-399) “Then the priest must offer the sin offering and make atonement for uncleanness for the one being purified; then, he must kill the high-offering, [[400]](#footnote-400) and send up the high-offering and oblation on the altar. Thus, the priest has made atonement for him and he will be clean. |
| **כא**וְאִם־דַּ֣ל ה֗וּא וְאֵ֣ין יָדוֹ֮ מַשֶּׂ֒גֶת֒ וְ֠לָקַ֠ח כֶּ֣בֶשׂ אֶחָ֥ד אָשָׁ֛ם לִתְנוּפָ֖ה לְכַפֵּ֣ר עָלָ֑יו וְעִשָּׂר֨וֹן סֹ֜לֶת אֶחָ֨ד בָּל֥וּל בַּשֶּׁ֛מֶן לְמִנְחָ֖ה וְלֹ֥ג שָֽׁמֶן׃ **כב**וּשְׁתֵּ֣י תֹרִ֗ים א֤וֹ שְׁנֵי֙ בְּנֵ֣י יוֹנָ֔ה אֲשֶׁ֥ר תַּשִּׂ֖יג יָד֑וֹ וְהָיָ֤ה אֶחָד֙ חַטָּ֔את וְהָאֶחָ֖ד עֹלָֽה׃ **כג**וְהֵבִ֨יא אֹתָ֜ם בַּיּ֧וֹם הַשְּׁמִינִ֛י לְטׇהֳרָת֖וֹ אֶל־הַכֹּהֵ֑ן אֶל־פֶּ֥תַח אֹֽהֶל־מוֹעֵ֖ד לִפְנֵ֥י יְהֹוָֽה׃ **כד**וְלָקַ֧ח הַכֹּהֵ֛ן אֶת־כֶּ֥בֶשׂ הָאָשָׁ֖ם וְאֶת־לֹ֣ג הַשָּׁ֑מֶן וְהֵנִ֨יף אֹתָ֧ם הַכֹּהֵ֛ן תְּנוּפָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **כה**וְשָׁחַט֮ אֶת־כֶּ֣בֶשׂ הָֽאָשָׁם֒ וְלָקַ֤ח הַכֹּהֵן֙ מִדַּ֣ם הָֽאָשָׁ֔ם וְנָתַ֛ן עַל־תְּנ֥וּךְ אֹֽזֶן־הַמִּטַּהֵ֖ר הַיְמָנִ֑ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִֽית׃ **כו**וּמִן־הַשֶּׁ֖מֶן יִצֹ֣ק הַכֹּהֵ֑ן עַל־כַּ֥ף הַכֹּהֵ֖ן הַשְּׂמָאלִֽית׃ **כז**וְהִזָּ֤ה הַכֹּהֵן֙ בְּאֶצְבָּע֣וֹ הַיְמָנִ֔ית מִן־הַשֶּׁ֕מֶן אֲשֶׁ֥ר עַל־כַּפּ֖וֹ הַשְּׂמָאלִ֑ית שֶׁ֥בַע פְּעָמִ֖ים לִפְנֵ֥י יְהֹוָֽה׃ **כח**וְנָתַ֨ן הַכֹּהֵ֜ן מִן־הַשֶּׁ֣מֶן׀ אֲשֶׁ֣ר עַל־כַּפּ֗וֹ עַל־תְּנ֞וּךְ אֹ֤זֶן הַמִּטַּהֵר֙ הַיְמָנִ֔ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִ֑ית עַל־מְק֖וֹם דַּ֥ם הָאָשָֽׁם׃ **כט**וְהַנּוֹתָ֗ר מִן־הַשֶּׁ֙מֶן֙ אֲשֶׁר֙ עַל־כַּ֣ף הַכֹּהֵ֔ן יִתֵּ֖ן עַל־רֹ֣אשׁ הַמִּטַּהֵ֑ר לְכַפֵּ֥ר עָלָ֖יו לִפְנֵ֥י יְהֹוָֽה׃ **ל**וְעָשָׂ֤ה אֶת־הָֽאֶחָד֙ מִן־הַתֹּרִ֔ים א֖וֹ מִן־בְּנֵ֣י הַיּוֹנָ֑ה מֵאֲשֶׁ֥ר תַּשִּׂ֖יג יָדֽוֹ׃ **לא**אֵ֣ת אֲשֶׁר־תַּשִּׂ֞יג יָד֗וֹ אֶת־הָאֶחָ֥ד חַטָּ֛את וְאֶת־הָאֶחָ֥ד עֹלָ֖ה עַל־הַמִּנְחָ֑ה וְכִפֶּ֧ר הַכֹּהֵ֛ן עַ֥ל הַמִּטַּהֵ֖ר לִפְנֵ֥י יְהֹוָֽה׃ **לב**זֹ֣את תּוֹרַ֔ת אֲשֶׁר־בּ֖וֹ נֶ֣גַע צָרָ֑עַת אֲשֶׁ֛ר לֹֽא־תַשִּׂ֥יג יָד֖וֹ בְּטׇהֳרָתֽוֹ׃ {פ} | [[401]](#footnote-401) “If he is poor and cannot afford so much, he shall take one lamb for the guilt offering, to be waved, to make atonement for him; and he is to take for the oblation one tenth of an ephah of wheat flour mixed with oil, and a log of oil, [[402]](#footnote-402) and two turtledoves or two young pigeons – if he can afford them – one for a sin offering and one for a high-offering. [[403]](#footnote-403) On the eighth day, he must bring them to the priest at the door of the Tent of Meeting, before Yahweh, for his purification. [[404]](#footnote-404) The priest is to take the lamb for the guilt offering and the log of oil, and present them before Yahweh with the gesture of offering. [[405]](#footnote-405) Then he must kill the lamb for the guilt offering, take some of its blood and put it on the lobe of the right ear of the person to be purified, on the thumb of his right hand and on the big toe of his right foot. [[406]](#footnote-406) The priest is to pour the oil into the palm of his own left hand, [[407]](#footnote-407) and sprinkle this oil in his left hand seven times with his right finger before Yahweh. [[408]](#footnote-408) He is to put some of it on the lobe of the right ear of the person to be purified, on the thumb of his right hand and on the big toe of his right foot, as with the blood of the guilt offering. [[409]](#footnote-409) The rest of the oil in the priest’s hand he must put on the head of the one being purified, making atonement for him before Yahweh. [[410]](#footnote-410) Of the turtledoves or young pigeons – as he can afford – he is to offer a [[411]](#footnote-411) one as a sin offering and one as a burnt offering, along with an oblation. Thus, the priest will, before Yahweh, make atonement for the one being purified. [[412]](#footnote-412) This is the law for a person afflicted by a leprous disease who cannot afford the means of his purification.” |
| **לג**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **לד**כִּ֤י תָבֹ֙אוּ֙ אֶל־אֶ֣רֶץ כְּנַ֔עַן אֲשֶׁ֥ר אֲנִ֛י נֹתֵ֥ן לָכֶ֖ם לַאֲחֻזָּ֑ה וְנָתַתִּי֙ נֶ֣גַע צָרַ֔עַת בְּבֵ֖ית אֶ֥רֶץ אֲחֻזַּתְכֶֽם׃ **לה**וּבָא֙ אֲשֶׁר־ל֣וֹ הַבַּ֔יִת וְהִגִּ֥יד לַכֹּהֵ֖ן לֵאמֹ֑ר כְּנֶ֕גַע נִרְאָ֥ה לִ֖י בַּבָּֽיִת׃ **לו**וְצִוָּ֨ה הַכֹּהֵ֜ן וּפִנּ֣וּ אֶת־הַבַּ֗יִת בְּטֶ֨רֶם יָבֹ֤א הַכֹּהֵן֙ לִרְא֣וֹת אֶת־הַנֶּ֔גַע וְלֹ֥א יִטְמָ֖א כׇּל־אֲשֶׁ֣ר בַּבָּ֑יִת וְאַ֥חַר כֵּ֛ן יָבֹ֥א הַכֹּהֵ֖ן לִרְא֥וֹת אֶת־הַבָּֽיִת׃ **לז**וְרָאָ֣ה אֶת־הַנֶּ֗גַע וְהִנֵּ֤ה הַנֶּ֙גַע֙ בְּקִירֹ֣ת הַבַּ֔יִת שְׁקַֽעֲרוּרֹת֙ יְרַקְרַקֹּ֔ת א֖וֹ אֲדַמְדַּמֹּ֑ת וּמַרְאֵיהֶ֥ן שָׁפָ֖ל מִן־הַקִּֽיר׃ **לח**וְיָצָ֧א הַכֹּהֵ֛ן מִן־הַבַּ֖יִת אֶל־פֶּ֣תַח הַבָּ֑יִת וְהִסְגִּ֥יר אֶת־הַבַּ֖יִת שִׁבְעַ֥ת יָמִֽים׃ **לט**וְשָׁ֥ב הַכֹּהֵ֖ן בַּיּ֣וֹם הַשְּׁבִיעִ֑י וְרָאָ֕ה וְהִנֵּ֛ה פָּשָׂ֥ה הַנֶּ֖גַע בְּקִירֹ֥ת הַבָּֽיִת׃ **מ**וְצִוָּה֙ הַכֹּהֵ֔ן וְחִלְּצוּ֙ אֶת־הָ֣אֲבָנִ֔ים אֲשֶׁ֥ר בָּהֵ֖ן הַנָּ֑גַע וְהִשְׁלִ֤יכוּ אֶתְהֶן֙ אֶל־מִח֣וּץ לָעִ֔יר אֶל־מָק֖וֹם טָמֵֽא׃ **מא**וְאֶת־הַבַּ֛יִת יַקְצִ֥עַ מִבַּ֖יִת סָבִ֑יב וְשָׁפְכ֗וּ אֶת־הֶֽעָפָר֙ אֲשֶׁ֣ר הִקְצ֔וּ אֶל־מִח֣וּץ לָעִ֔יר אֶל־מָק֖וֹם טָמֵֽא׃ **מב**וְלָקְחוּ֙ אֲבָנִ֣ים אֲחֵר֔וֹת וְהֵבִ֖יאוּ אֶל־תַּ֣חַת הָאֲבָנִ֑ים וְעָפָ֥ר אַחֵ֛ר יִקַּ֖ח וְטָ֥ח אֶת־הַבָּֽיִת׃ **מג**וְאִם־יָשׁ֤וּב הַנֶּ֙גַע֙ וּפָרַ֣ח בַּבַּ֔יִת אַחַ֖ר חִלֵּ֣ץ אֶת־הָאֲבָנִ֑ים וְאַחֲרֵ֛י הִקְצ֥וֹת אֶת־הַבַּ֖יִת וְאַחֲרֵ֥י הִטּֽוֹחַ׃ **מד**וּבָא֙ הַכֹּהֵ֔ן וְרָאָ֕ה וְהִנֵּ֛ה פָּשָׂ֥ה הַנֶּ֖גַע בַּבָּ֑יִת צָרַ֨עַת מַמְאֶ֥רֶת הִ֛וא בַּבַּ֖יִת טָמֵ֥א הֽוּא׃ **מה**וְנָתַ֣ץ אֶת־הַבַּ֗יִת אֶת־אֲבָנָיו֙ וְאֶת־עֵצָ֔יו וְאֵ֖ת כׇּל־עֲפַ֣ר הַבָּ֑יִת וְהוֹצִיא֙ אֶל־מִח֣וּץ לָעִ֔יר אֶל־מָק֖וֹם טָמֵֽא׃ **מו**וְהַבָּא֙ אֶל־הַבַּ֔יִת כׇּל־יְמֵ֖י הִסְגִּ֣יר אֹת֑וֹ יִטְמָ֖א עַד־הָעָֽרֶב׃ **מז**וְהַשֹּׁכֵ֣ב בַּבַּ֔יִת יְכַבֵּ֖ס אֶת־בְּגָדָ֑יו וְהָאֹכֵ֣ל בַּבַּ֔יִת יְכַבֵּ֖ס אֶת־בְּגָדָֽיו׃ **מח**וְאִם־בֹּ֨א יָבֹ֜א הַכֹּהֵ֗ן וְרָאָה֙ וְ֠הִנֵּ֠ה לֹא־פָשָׂ֤ה הַנֶּ֙גַע֙ בַּבַּ֔יִת אַחֲרֵ֖י הִטֹּ֣חַ אֶת־הַבָּ֑יִת וְטִהַ֤ר הַכֹּהֵן֙ אֶת־הַבַּ֔יִת כִּ֥י נִרְפָּ֖א הַנָּֽגַע׃ **מט**וְלָקַ֛ח לְחַטֵּ֥א אֶת־הַבַּ֖יִת שְׁתֵּ֣י צִפֳּרִ֑ים וְעֵ֣ץ אֶ֔רֶז וּשְׁנִ֥י תוֹלַ֖עַת וְאֵזֹֽב׃ **נ**וְשָׁחַ֖ט אֶת־הַצִּפֹּ֣ר הָאֶחָ֑ת אֶל־כְּלִי־חֶ֖רֶשׂ עַל־מַ֥יִם חַיִּֽים׃ **נא**וְלָקַ֣ח אֶת־עֵֽץ־הָ֠אֶ֠רֶז וְאֶת־הָ֨אֵזֹ֜ב וְאֵ֣ת׀ שְׁנִ֣י הַתּוֹלַ֗עַת וְאֵת֮ הַצִּפֹּ֣ר הַֽחַיָּה֒ וְטָבַ֣ל אֹתָ֗ם בְּדַם֙ הַצִּפֹּ֣ר הַשְּׁחוּטָ֔ה וּבַמַּ֖יִם הַֽחַיִּ֑ים וְהִזָּ֥ה אֶל־הַבַּ֖יִת שֶׁ֥בַע פְּעָמִֽים׃ **נב**וְחִטֵּ֣א אֶת־הַבַּ֔יִת בְּדַם֙ הַצִּפּ֔וֹר וּבַמַּ֖יִם הַֽחַיִּ֑ים וּבַצִּפֹּ֣ר הַחַיָּ֗ה וּבְעֵ֥ץ הָאֶ֛רֶז וּבָאֵזֹ֖ב וּבִשְׁנִ֥י הַתּוֹלָֽעַת׃ **נג**וְשִׁלַּ֞ח אֶת־הַצִּפֹּ֧ר הַֽחַיָּ֛ה אֶל־מִח֥וּץ לָעִ֖יר אֶל־פְּנֵ֣י הַשָּׂדֶ֑ה וְכִפֶּ֥ר עַל־הַבַּ֖יִת וְטָהֵֽר׃ **נד**זֹ֖את הַתּוֹרָ֑ה לְכׇל־נֶ֥גַע הַצָּרַ֖עַת וְלַנָּֽתֶק׃ **נה**וּלְצָרַ֥עַת הַבֶּ֖גֶד וְלַבָּֽיִת׃ **נו**וְלַשְׂאֵ֥ת וְלַסַּפַּ֖חַת וְלַבֶּהָֽרֶת׃ **נז**לְהוֹרֹ֕ת בְּי֥וֹם הַטָּמֵ֖א וּבְי֣וֹם הַטָּהֹ֑ר זֹ֥את תּוֹרַ֖ת הַצָּרָֽעַת׃ {פ} | [[413]](#footnote-413) And Yahweh spoke to Moses and Aaron; he said: [[414]](#footnote-414) When you reach the land of Canaan, which I am giving you as an inheritance, if I strike a house with a leprous disease in the land you are to possess, [[415]](#footnote-415) then the owner must come and say to the priest the priest, “I have seen something like a leprous disease in the house.” [[416]](#footnote-416) And the priest shall command and they shall clear the house before he goes to examine the infection; thus, nothing in the house will become unclean. Then the priest must go and look at the house; [[417]](#footnote-417)and if on examination he finds the walls of the house pitted with reddish or greenish depressions, [[418]](#footnote-418) the priest is to go out of the house, to the door of the house, and shut it up for seven days. [[419]](#footnote-419) On the seventh day, the priest must return and if, on examination, he finds that the infection has spread in the walls of the house, [[420]](#footnote-420) then the priest must give orders that the infected stones shall be removed and thrown into some unclean place outside the town. [[421]](#footnote-421) Then he must have all the inside of the house scraped, and the plaster that comes off must be emptied out into an unclean place outside the town. [[422]](#footnote-422) They must take other stones and put them in the place of those stones and they must give the house a new coat of plaster. [[423]](#footnote-423) If the infection breaks out again in the house after the stones have been removed and the house scraped and re-plastered, [[424]](#footnote-424) the priest is to come and examine it. If he sees the infection has spread in the house, this means that there is a disease in the house: it is unclean. [[425]](#footnote-425) He must have the house pulled down and the stones, woodwork and all the plaster be taken to an unclean place outside the town. [[426]](#footnote-426) Anyone who enters the house while he has closed it will be unclean until evening. [[427]](#footnote-427) Anyone who sleeps there must wash his clothing. Anyone who eats there must wash his clothing. [[428]](#footnote-428) But if he enters to examine the infection and the priest finds that it has not spread in the house since it was plastered, he is to declare the house clean, for the infection is healed. [[429]](#footnote-429) To cleanse the house, he is to take two birds, cedar wood, crimson, and hyssop. [[430]](#footnote-430) He must kill one of the birds in an earthenware pot over fresh water. [[431]](#footnote-431) Then he is to take the cedar wood, the hyssop, the crimson, and the live bird, and must dip them into the blood of the killed bird and into the fresh water. He is to sprinkle the house seven times; [[432]](#footnote-432) and, after having cleansed the house with the blood of the bird, the running water, the live bird, the cedar wood, the hyssop and the crimson, [[433]](#footnote-433) he must set the live bird free to fly into the open field out of the town. Thus, he shall make atonement over the house and it will be clean. [[434]](#footnote-434) This is the ritual for any leprous disease: for an itch, [[435]](#footnote-435) leprous diseases of the garment and of the house, [[436]](#footnote-436) for swellings, eruptions and shiny spots. It defines the occasions when things are unclean and when clean. [[437]](#footnote-437) Such is the law on leprous diseases.” |

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| ויקרא פרק טו | Leviticus [[438]](#footnote-438)15 |
| **א**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ב**דַּבְּרוּ֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וַאֲמַרְתֶּ֖ם אֲלֵהֶ֑ם אִ֣ישׁ אִ֗ישׁ כִּ֤י יִהְיֶה֙ זָ֣ב מִבְּשָׂר֔וֹ זוֹב֖וֹ טָמֵ֥א הֽוּא׃ **ג**וְזֹ֛את תִּהְיֶ֥ה טֻמְאָת֖וֹ בְּזוֹב֑וֹ רָ֣ר בְּשָׂר֞וֹ אֶת־זוֹב֗וֹ אֽוֹ־הֶחְתִּ֤ים בְּשָׂרוֹ֙ מִזּוֹב֔וֹ טֻמְאָת֖וֹ הִֽוא׃ | [[439]](#footnote-439) Yahweh spoke to Moses and Aaron; he said: [[440]](#footnote-440) “Speak to the Israelites and say to them: “When any man has a discharge from his body, that discharge is unclean. [[441]](#footnote-441) The uncleanness of his discharge is this: while the discharge continues, whether his body allows the discharge to flow or whether it blocks his discharge, he is unclean. |
| **ד**כׇּל־הַמִּשְׁכָּ֗ב אֲשֶׁ֨ר יִשְׁכַּ֥ב עָלָ֛יו הַזָּ֖ב יִטְמָ֑א וְכׇֽל־הַכְּלִ֛י אֲשֶׁר־יֵשֵׁ֥ב עָלָ֖יו יִטְמָֽא׃ **ה**וְאִ֕ישׁ אֲשֶׁ֥ר יִגַּ֖ע בְּמִשְׁכָּב֑וֹ יְכַבֵּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **ו**וְהַיֹּשֵׁב֙ עַֽל־הַכְּלִ֔י אֲשֶׁר־יֵשֵׁ֥ב עָלָ֖יו הַזָּ֑ב יְכַבֵּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ | [[442]](#footnote-442) “Any bed the man lies on or any seat he sits on shall become unclean. [[443]](#footnote-443) Anyone who touches his bed must wash his clothing and bathe in water and will be unclean until evening. [[444]](#footnote-444) Anyone who sits on a seat where the man has sat must wash his clothing and bathe in water and will be unclean until evening. |
| **ז**וְהַנֹּגֵ֖עַ בִּבְשַׂ֣ר הַזָּ֑ב יְכַבֵּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **ח**וְכִֽי־יָרֹ֥ק הַזָּ֖ב בַּטָּה֑וֹר וְכִבֶּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **ט**וְכׇל־הַמֶּרְכָּ֗ב אֲשֶׁ֨ר יִרְכַּ֥ב עָלָ֛יו הַזָּ֖ב יִטְמָֽא׃ | [[445]](#footnote-445) “He who touches the body of a man so affected must wash his clothes, bathe in water and be unclean until evening. [[446]](#footnote-446) If the sick man spits on one who is clean, he must wash his clothes, bathe in water and be unclean until evening. [[447]](#footnote-447) Any saddle the sick man rides will be unclean. |
| **י**וְכׇל־הַנֹּגֵ֗עַ בְּכֹל֙ אֲשֶׁ֣ר יִהְיֶ֣ה תַחְתָּ֔יו יִטְמָ֖א עַד־הָעָ֑רֶב וְהַנּוֹשֵׂ֣א אוֹתָ֔ם יְכַבֵּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **יא**וְכֹ֨ל אֲשֶׁ֤ר יִגַּע־בּוֹ֙ הַזָּ֔ב וְיָדָ֖יו לֹא־שָׁטַ֣ף בַּמָּ֑יִם וְכִבֶּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **יב**וּכְלִי־חֶ֛רֶשׂ אֲשֶׁר־יִגַּע־בּ֥וֹ הַזָּ֖ב יִשָּׁבֵ֑ר וְכׇ֨ל־כְּלִי־עֵ֔ץ יִשָּׁטֵ֖ף בַּמָּֽיִם׃ | [[448]](#footnote-448) “All who touch anything that was under him will be unclean until evening; all who carry such an object must wash their clothing, bathe in water and be unclean until evening. [[449]](#footnote-449) All whom the sick man touches without washing his hands must wash their clothing, bathe in water and be unclean until evening. [[450]](#footnote-450) Any earthenware vessel the sick man touches must be broken and any wooden utensil must be rinsed. |
| **יג**וְכִֽי־יִטְהַ֤ר הַזָּב֙ מִזּוֹב֔וֹ וְסָ֨פַר ל֜וֹ שִׁבְעַ֥ת יָמִ֛ים לְטׇהֳרָת֖וֹ וְכִבֶּ֣ס בְּגָדָ֑יו וְרָחַ֧ץ בְּשָׂר֛וֹ בְּמַ֥יִם חַיִּ֖ים וְטָהֵֽר׃ **יד**וּבַיּ֣וֹם הַשְּׁמִינִ֗י יִֽקַּֽח־לוֹ֙ שְׁתֵּ֣י תֹרִ֔ים א֥וֹ שְׁנֵ֖י בְּנֵ֣י יוֹנָ֑ה וּבָ֣א׀ לִפְנֵ֣י יְהֹוָ֗ה אֶל־פֶּ֙תַח֙ אֹ֣הֶל מוֹעֵ֔ד וּנְתָנָ֖ם אֶל־הַכֹּהֵֽן׃ **טו**וְעָשָׂ֤ה אֹתָם֙ הַכֹּהֵ֔ן אֶחָ֣ד חַטָּ֔את וְהָאֶחָ֖ד עֹלָ֑ה וְכִפֶּ֨ר עָלָ֧יו הַכֹּהֵ֛ן לִפְנֵ֥י יְהֹוָ֖ה מִזּוֹבֽוֹ׃ {ס} | [[451]](#footnote-451) “When he with a discharge is cured, he must allow seven days for his cleansing; he must wash his clothing and wash his body in fresh water and will be clean. [[452]](#footnote-452) On the eighth day, he must take two turtledoves or two young pigeons and come before Yahweh at the door of the Tent of Meeting and give them to the priest. [[453]](#footnote-453) The priest shall offer a sin offering with one and a burnt offering with the other. So, the priest will make atonement for him before Yahweh for his discharge. |
| **טז**וְאִ֕ישׁ כִּֽי־תֵצֵ֥א מִמֶּ֖נּוּ שִׁכְבַת־זָ֑רַע וְרָחַ֥ץ בַּמַּ֛יִם אֶת־כׇּל־בְּשָׂר֖וֹ וְטָמֵ֥א עַד־הָעָֽרֶב׃ **יז**וְכׇל־בֶּ֣גֶד וְכׇל־ע֔וֹר אֲשֶׁר־יִהְיֶ֥ה עָלָ֖יו שִׁכְבַת־זָ֑רַע וְכֻבַּ֥ס בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **יח**וְאִשָּׁ֕ה אֲשֶׁ֨ר יִשְׁכַּ֥ב אִ֛ישׁ אֹתָ֖הּ שִׁכְבַת־זָ֑רַע וְרָחֲצ֣וּ בַמַּ֔יִם וְטָמְא֖וּ עַד־הָעָֽרֶב׃ {פ} | [[454]](#footnote-454) “When a man has a seminal discharge, he must wash his whole body with water and he shall be unclean until evening. [[455]](#footnote-455) Any clothing or leather touched by the semen shall be washed and it will be unclean until evening. [[456]](#footnote-456) When a man lies with a woman and has a seminal discharge, both must wash and they will be unclean until evening. |
| **יט**וְאִשָּׁה֙ כִּֽי־תִהְיֶ֣ה זָבָ֔ה דָּ֛ם יִהְיֶ֥ה זֹבָ֖הּ בִּבְשָׂרָ֑הּ שִׁבְעַ֤ת יָמִים֙ תִּהְיֶ֣ה בְנִדָּתָ֔הּ וְכׇל־הַנֹּגֵ֥עַ בָּ֖הּ יִטְמָ֥א עַד־הָעָֽרֶב׃ **כ**וְכֹל֩ אֲשֶׁ֨ר תִּשְׁכַּ֥ב עָלָ֛יו בְּנִדָּתָ֖הּ יִטְמָ֑א וְכֹ֛ל אֲשֶׁר־תֵּשֵׁ֥ב עָלָ֖יו יִטְמָֽא׃ **כא**וְכׇל־הַנֹּגֵ֖עַ בְּמִשְׁכָּבָ֑הּ יְכַבֵּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **כב**וְכׇ֨ל־הַנֹּגֵ֔עַ בְּכׇל־כְּלִ֖י אֲשֶׁר־תֵּשֵׁ֣ב עָלָ֑יו יְכַבֵּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **כג**וְאִ֨ם עַֽל־הַמִּשְׁכָּ֜ב ה֗וּא א֧וֹ עַֽל־הַכְּלִ֛י אֲשֶׁר־הִ֥וא יֹשֶֽׁבֶת־עָלָ֖יו בְּנׇגְעוֹ־ב֑וֹ יִטְמָ֖א עַד־הָעָֽרֶב׃ **כד**וְאִ֡ם שָׁכֹב֩ יִשְׁכַּ֨ב אִ֜ישׁ אֹתָ֗הּ וּתְהִ֤י נִדָּתָהּ֙ עָלָ֔יו וְטָמֵ֖א שִׁבְעַ֣ת יָמִ֑ים וְכׇל־הַמִּשְׁכָּ֛ב אֲשֶׁר־יִשְׁכַּ֥ב עָלָ֖יו יִטְמָֽא׃ {ס} | [[457]](#footnote-457) “When a woman has a discharge, and blood flows from her body, she shall be in her impurity for seven days. Anyone who touches her will be unclean until evening. [[458]](#footnote-458) Everything she lies on in this state will be unclean; everything she sits on will be unclean. [[459]](#footnote-459) Anyone who touches her bed must wash his clothing, bathe in water and be unclean until evening. [[460]](#footnote-460) Anyone who touches any furniture she has sat on must wash his clothing, bathe in water and be unclean until evening. [[461]](#footnote-461) If there is anything on the bed or on the chair on which she sat, anyone who touches it will be unclean until evening. [[462]](#footnote-462) If a man sleeps with her, he will be affected by the uncleanness of her monthly periods; he shall be unclean for seven days, and any bed he lies on will be unclean. |
| **כה**וְאִשָּׁ֡ה כִּֽי־יָזוּב֩ ז֨וֹב דָּמָ֜הּ יָמִ֣ים רַבִּ֗ים בְּלֹא֙ עֶת־נִדָּתָ֔הּ א֥וֹ כִֽי־תָז֖וּב עַל־נִדָּתָ֑הּ כׇּל־יְמֵ֞י ז֣וֹב טֻמְאָתָ֗הּ כִּימֵ֧י נִדָּתָ֛הּ תִּהְיֶ֖ה טְמֵאָ֥ה הִֽוא׃ **כו**כׇּל־הַמִּשְׁכָּ֞ב אֲשֶׁר־תִּשְׁכַּ֤ב עָלָיו֙ כׇּל־יְמֵ֣י זוֹבָ֔הּ כְּמִשְׁכַּ֥ב נִדָּתָ֖הּ יִֽהְיֶה־לָּ֑הּ וְכׇֽל־הַכְּלִי֙ אֲשֶׁ֣ר תֵּשֵׁ֣ב עָלָ֔יו טָמֵ֣א יִהְיֶ֔ה כְּטֻמְאַ֖ת נִדָּתָֽהּ׃ **כז**וְכׇל־הַנּוֹגֵ֥עַ בָּ֖ם יִטְמָ֑א וְכִבֶּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָמֵ֥א עַד־הָעָֽרֶב׃ **כח**וְאִֽם־טָהֲרָ֖ה מִזּוֹבָ֑הּ וְסָ֥פְרָה לָּ֛הּ שִׁבְעַ֥ת יָמִ֖ים וְאַחַ֥ר תִּטְהָֽר׃ **כט**וּבַיּ֣וֹם הַשְּׁמִינִ֗י תִּֽקַּֽח־לָהּ֙ שְׁתֵּ֣י תֹרִ֔ים א֥וֹ שְׁנֵ֖י בְּנֵ֣י יוֹנָ֑ה וְהֵבִיאָ֤ה אוֹתָם֙ אֶל־הַכֹּהֵ֔ן אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ל**וְעָשָׂ֤ה הַכֹּהֵן֙ אֶת־הָאֶחָ֣ד חַטָּ֔את וְאֶת־הָאֶחָ֖ד עֹלָ֑ה וְכִפֶּ֨ר עָלֶ֤יהָ הַכֹּהֵן֙ לִפְנֵ֣י יְהֹוָ֔ה מִזּ֖וֹב טֻמְאָתָֽהּ׃ | [[463]](#footnote-463) “If a woman has a flow of blood for many days outside her period, or if the period is prolonged, during the time of this flow she shall be in the same state of impurity as during her periods. [[464]](#footnote-464) Any bed she lies on during the time of the flow will be in the same condition as the bed she lies on during her periods; anything she sits on will be unclean as during her periods. [[465]](#footnote-465) Whoever touches them will be unclean; he must wash his clothing, bathe in water and be unclean until evening. [[466]](#footnote-466) If she is cured of her flow, she count seven days, then she will be clean. [[467]](#footnote-467) On the eighth day, she is to take two turtledoves or two young pigeons and bring them to the priest at the door of the Tent of Meeting. [[468]](#footnote-468) The priest shall offer a sin offering with one of them and a burnt offering with the other. This is how the priest will make atonement for her before Yahweh for the flow that caused her uncleanness.” |
| **לא**וְהִזַּרְתֶּ֥ם אֶת־בְּנֵי־יִשְׂרָאֵ֖ל מִטֻּמְאָתָ֑ם וְלֹ֤א יָמֻ֙תוּ֙ בְּטֻמְאָתָ֔ם בְּטַמְּאָ֥ם אֶת־מִשְׁכָּנִ֖י אֲשֶׁ֥ר בְּתוֹכָֽם׃ **לב**זֹ֥את תּוֹרַ֖ת הַזָּ֑ב וַאֲשֶׁ֨ר תֵּצֵ֥א מִמֶּ֛נּוּ שִׁכְבַת־זֶ֖רַע לְטׇמְאָה־בָֽהּ׃ **לג**וְהַדָּוָה֙ בְּנִדָּתָ֔הּ וְהַזָּב֙ אֶת־זוֹב֔וֹ לַזָּכָ֖ר וְלַנְּקֵבָ֑ה וּלְאִ֕ישׁ אֲשֶׁ֥ר יִשְׁכַּ֖ב עִם־ טְמֵאָֽה׃ {פ} | [[469]](#footnote-469) “Thus, you shall separate the Israelites from their uncleanness, rather than incurring death by defiling my Dwelling that is among them. [[470]](#footnote-470) Such is the law of a man with a seminal discharge, anyone made unclean by a seminal discharge, [[471]](#footnote-471) a woman in the uncleanness of her periods, those with a discharge, and of a man who sleeps with an unclean woman.” |

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| ויקרא פרק טז | Leviticus [[472]](#footnote-472)16 |
| **א**וַיְדַבֵּ֤ר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה אַחֲרֵ֣י מ֔וֹת שְׁנֵ֖י בְּנֵ֣י אַהֲרֹ֑ן בְּקׇרְבָתָ֥ם לִפְנֵי־יְהֹוָ֖ה וַיָּמֻֽתוּ׃ **ב**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה דַּבֵּר֮ אֶל־אַהֲרֹ֣ן אָחִ֒יךָ֒ וְאַל־יָבֹ֤א בְכׇל־עֵת֙ אֶל־הַקֹּ֔דֶשׁ מִבֵּ֖ית לַפָּרֹ֑כֶת אֶל־פְּנֵ֨י הַכַּפֹּ֜רֶת אֲשֶׁ֤ר עַל־הָאָרֹן֙ וְלֹ֣א יָמ֔וּת כִּ֚י בֶּֽעָנָ֔ן אֵרָאֶ֖ה עַל־הַכַּפֹּֽרֶת׃ | [[473]](#footnote-473) Yahweh spoke to Moses, after the death of the two sons of Aaron who died when they approached the presence of Yahweh; [[474]](#footnote-474) Yahweh said to Moses, “Tell Aaron your brother that he must not enter the Sanctuary past the veil, in front of the mercy-seat that is over the Ark, whenever he chooses; he may die, for I appear in a cloud on the mercy-seat. |
| **ג**בְּזֹ֛את יָבֹ֥א אַהֲרֹ֖ן אֶל־הַקֹּ֑דֶשׁ בְּפַ֧ר בֶּן־בָּקָ֛ר לְחַטָּ֖את וְאַ֥יִל לְעֹלָֽה׃ **ד**כְּתֹֽנֶת־בַּ֨ד קֹ֜דֶשׁ יִלְבָּ֗שׁ וּמִֽכְנְסֵי־בַד֮ יִהְי֣וּ עַל־בְּשָׂרוֹ֒ וּבְאַבְנֵ֥ט בַּד֙ יַחְגֹּ֔ר וּבְמִצְנֶ֥פֶת בַּ֖ד יִצְנֹ֑ף בִּגְדֵי־קֹ֣דֶשׁ הֵ֔ם וְרָחַ֥ץ בַּמַּ֛יִם אֶת־בְּשָׂר֖וֹ וּלְבֵשָֽׁם׃ | [[475]](#footnote-475) “This is how is to enter the Sanctuary: with a young bull for a sin offering and a ram for a burnt offering. [[476]](#footnote-476) He is to put on a tunic of consecrated linen, wear linen on his body, a linen sash round his waist and a linen turban on his head. He must put on these sacred vestments after washing himself with water. |
| **ה**וּמֵאֵ֗ת עֲדַת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל יִקַּ֛ח שְׁנֵֽי־שְׂעִירֵ֥י עִזִּ֖ים לְחַטָּ֑את וְאַ֥יִל אֶחָ֖ד לְעֹלָֽה׃ **ו**וְהִקְרִ֧יב אַהֲרֹ֛ן אֶת־פַּ֥ר הַחַטָּ֖את אֲשֶׁר־ל֑וֹ וְכִפֶּ֥ר בַּעֲד֖וֹ וּבְעַ֥ד בֵּיתֽוֹ׃ **ז**וְלָקַ֖ח אֶת־שְׁנֵ֣י הַשְּׂעִירִ֑ם וְהֶעֱמִ֤יד אֹתָם֙ לִפְנֵ֣י יְהֹוָ֔ה פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ח**וְנָתַ֧ן אַהֲרֹ֛ן עַל־שְׁנֵ֥י הַשְּׂעִירִ֖ם גֹּרָל֑וֹת גּוֹרָ֤ל אֶחָד֙ לַיהֹוָ֔ה וְגוֹרָ֥ל אֶחָ֖ד לַעֲזָאזֵֽל׃ **ט**וְהִקְרִ֤יב אַהֲרֹן֙ אֶת־הַשָּׂעִ֔יר אֲשֶׁ֨ר עָלָ֥ה עָלָ֛יו הַגּוֹרָ֖ל לַיהֹוָ֑ה וְעָשָׂ֖הוּ חַטָּֽאת׃ **י**וְהַשָּׂעִ֗יר אֲשֶׁר֩ עָלָ֨ה עָלָ֤יו הַגּוֹרָל֙ לַעֲזָאזֵ֔ל יׇֽעֳמַד־חַ֛י לִפְנֵ֥י יְהֹוָ֖ה לְכַפֵּ֣ר עָלָ֑יו לְשַׁלַּ֥ח אֹת֛וֹ לַעֲזָאזֵ֖ל הַמִּדְבָּֽרָה׃ | [[477]](#footnote-477) “He is to receive two male goats for a sin offering and a ram for a burnt offering from the community of the Israelites. [[478]](#footnote-478) After offering the bull as a sacrifice for his own sin and making atonement for himself and his household, [[479]](#footnote-479) Aaron must take the two he-goats and set them before Yahweh at the entrance to the Tent of Meeting. [[480]](#footnote-480) He is to draw lots for the two goats and allot one to Yahweh and the other to Azazel. [[481]](#footnote-481) Aaron is to offer up the goat whose lot fell for Yahweh and offer it as a sacrifice for sin. [[482]](#footnote-482) The goat whose lot fell for Azazel shall be set alive before Yahweh, to perform the rite of atonement over it, sending it out into the desert to Azazel. |
| **יא**וְהִקְרִ֨יב אַהֲרֹ֜ן אֶת־פַּ֤ר הַֽחַטָּאת֙ אֲשֶׁר־ל֔וֹ וְכִפֶּ֥ר בַּֽעֲד֖וֹ וּבְעַ֣ד בֵּית֑וֹ וְשָׁחַ֛ט אֶת־פַּ֥ר הַֽחַטָּ֖את אֲשֶׁר־לֽוֹ׃ **יב**וְלָקַ֣ח מְלֹֽא־הַ֠מַּחְתָּ֠ה גַּֽחֲלֵי־אֵ֞שׁ מֵעַ֤ל הַמִּזְבֵּ֙חַ֙ מִלִּפְנֵ֣י יְהֹוָ֔ה וּמְלֹ֣א חׇפְנָ֔יו קְטֹ֥רֶת סַמִּ֖ים דַּקָּ֑ה וְהֵבִ֖יא מִבֵּ֥ית לַפָּרֹֽכֶת׃ **יג**וְנָתַ֧ן אֶֽת־הַקְּטֹ֛רֶת עַל־הָאֵ֖שׁ לִפְנֵ֣י יְהֹוָ֑ה וְכִסָּ֣ה׀ עֲנַ֣ן הַקְּטֹ֗רֶת אֶת־הַכַּפֹּ֛רֶת אֲשֶׁ֥ר עַל־הָעֵד֖וּת וְלֹ֥א יָמֽוּת׃ **יד**וְלָקַח֙ מִדַּ֣ם הַפָּ֔ר וְהִזָּ֧ה בְאֶצְבָּע֛וֹ עַל־פְּנֵ֥י הַכַּפֹּ֖רֶת קֵ֑דְמָה וְלִפְנֵ֣י הַכַּפֹּ֗רֶת יַזֶּ֧ה שֶֽׁבַע־פְּעָמִ֛ים מִן־הַדָּ֖ם בְּאֶצְבָּעֽוֹ׃ | [[483]](#footnote-483) “Aaron must offer the bull as his own sin offering, then make atone­ment for himself and his household, and slaughter the bull. [[484]](#footnote-484) Then he is to fill a censer with live coals from the altar before Yahweh and take two handfuls of finely ground fragrant incense; he is to take these through the veil [[485]](#footnote-485) and put the incense on the fire before Yahweh, so the cloud of incense covers the mercy-seat that is on the Testimony; thus, he shall not die. [[486]](#footnote-486) Then he must take some of the blood of the bull and sprinkle it with his finger on the eastern side of the mercy-seat; before the mercy-seat, he must sprinkle this blood seven times with his finger. |
| **טו**וְשָׁחַ֞ט אֶת־שְׂעִ֤יר הַֽחַטָּאת֙ אֲשֶׁ֣ר לָעָ֔ם וְהֵבִיא֙ אֶת־דָּמ֔וֹ אֶל־מִבֵּ֖ית לַפָּרֹ֑כֶת וְעָשָׂ֣ה אֶת־דָּמ֗וֹ כַּאֲשֶׁ֤ר עָשָׂה֙ לְדַ֣ם הַפָּ֔ר וְהִזָּ֥ה אֹת֛וֹ עַל־הַכַּפֹּ֖רֶת וְלִפְנֵ֥י הַכַּפֹּֽרֶת׃ **טז**וְכִפֶּ֣ר עַל־הַקֹּ֗דֶשׁ מִטֻּמְאֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וּמִפִּשְׁעֵיהֶ֖ם לְכׇל־חַטֹּאתָ֑ם וְכֵ֤ן יַעֲשֶׂה֙ לְאֹ֣הֶל מוֹעֵ֔ד הַשֹּׁכֵ֣ן אִתָּ֔ם בְּת֖וֹךְ טֻמְאֹתָֽם׃ **יז**וְכׇל־אָדָ֞ם לֹא־יִהְיֶ֣ה׀ בְּאֹ֣הֶל מוֹעֵ֗ד בְּבֹא֛וֹ לְכַפֵּ֥ר בַּקֹּ֖דֶשׁ עַד־צֵאת֑וֹ וְכִפֶּ֤ר בַּעֲדוֹ֙ וּבְעַ֣ד בֵּית֔וֹ וּבְעַ֖ד כׇּל־קְהַ֥ל יִשְׂרָאֵֽל׃ **יח**וְיָצָ֗א אֶל־הַמִּזְבֵּ֛חַ אֲשֶׁ֥ר לִפְנֵֽי־יְהֹוָ֖ה וְכִפֶּ֣ר עָלָ֑יו וְלָקַ֞ח מִדַּ֤ם הַפָּר֙ וּמִדַּ֣ם הַשָּׂעִ֔יר וְנָתַ֛ן עַל־קַרְנ֥וֹת הַמִּזְבֵּ֖חַ סָבִֽיב׃ **יט**וְהִזָּ֨ה עָלָ֧יו מִן־הַדָּ֛ם בְּאֶצְבָּע֖וֹ שֶׁ֣בַע פְּעָמִ֑ים וְטִהֲר֣וֹ וְקִדְּשׁ֔וֹ מִטֻּמְאֹ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ | [[487]](#footnote-487) “He must kill the sin offering goat of the people and take its blood past the veil; with this, he is to do as with the blood of the bull, sprink­ling it on the mercy-seat and before it. [[488]](#footnote-488) Thus, he is to make atone­ment for the Sanctuary for the impurities of the Israelites, for their trans­gressions and all their sins, and so he must deal with the Tent of Meeting that is with them, in the midst of their impurities. [[489]](#footnote-489) Let no one be in the Tent of Meeting, when he enters to make atone­ment in the Sanctuary, until he leaves. When he has made atone­ment for himself, his house and for all the assembly of Israel, [[490]](#footnote-490) he is to go out to the altar before Yahweh and make atonement for it; he must take some of the blood of the bull and the goat, and put it on the horns of the altar. [[491]](#footnote-491) He must sprinkle some of the blood on the altar seven times with his finger, purifying it and setting it apart from the impurities of the Israelites. |
| **כ**וְכִלָּה֙ מִכַּפֵּ֣ר אֶת־הַקֹּ֔דֶשׁ וְאֶת־אֹ֥הֶל מוֹעֵ֖ד וְאֶת־הַמִּזְבֵּ֑חַ וְהִקְרִ֖יב אֶת־הַשָּׂעִ֥יר הֶחָֽי׃ **כא**וְסָמַ֨ךְ אַהֲרֹ֜ן אֶת־שְׁתֵּ֣י יָדָ֗ו עַ֣ל רֹ֣אשׁ הַשָּׂעִיר֮ הַחַי֒ וְהִתְוַדָּ֣ה עָלָ֗יו אֶת־כׇּל־עֲוֺנֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וְאֶת־כׇּל־פִּשְׁעֵיהֶ֖ם לְכׇל־חַטֹּאתָ֑ם וְנָתַ֤ן אֹתָם֙ עַל־רֹ֣אשׁ הַשָּׂעִ֔יר וְשִׁלַּ֛ח בְּיַד־אִ֥ישׁ עִתִּ֖י הַמִּדְבָּֽרָה׃ **כב**וְנָשָׂ֨א הַשָּׂעִ֥יר עָלָ֛יו אֶת־כׇּל־עֲוֺנֹתָ֖ם אֶל־אֶ֣רֶץ גְּזֵרָ֑ה וְשִׁלַּ֥ח אֶת־הַשָּׂעִ֖יר בַּמִּדְבָּֽר׃ **כג**וּבָ֤א אַהֲרֹן֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד וּפָשַׁט֙ אֶת־בִּגְדֵ֣י הַבָּ֔ד אֲשֶׁ֥ר לָבַ֖שׁ בְּבֹא֣וֹ אֶל־הַקֹּ֑דֶשׁ וְהִנִּיחָ֖ם שָֽׁם׃ **כד**וְרָחַ֨ץ אֶת־בְּשָׂר֤וֹ בַמַּ֙יִם֙ בְּמָק֣וֹם קָד֔וֹשׁ וְלָבַ֖שׁ אֶת־בְּגָדָ֑יו וְיָצָ֗א וְעָשָׂ֤ה אֶת־עֹֽלָתוֹ֙ וְאֶת־עֹלַ֣ת הָעָ֔ם וְכִפֶּ֥ר בַּעֲד֖וֹ וּבְעַ֥ד הָעָֽם׃ **כה**וְאֵ֛ת חֵ֥לֶב הַֽחַטָּ֖את יַקְטִ֥יר הַמִּזְבֵּֽחָה׃ | [[492]](#footnote-492) “When the atonement of the Sanctuary, the Tent of Meeting and the altar is complete, he is to bring the other goat that is still alive. [[493]](#footnote-493) Aaron must lay his hands on its head and confess all the faults of the Israelites, all their transgressions and all their sins, and lay them to its charge. Having thus laid them on the goat’s head, he shall send it out into the desert led by a man waiting ready, [[494]](#footnote-494) and the goat will bear all their faults away with it into a desert place. When he has sent the goat out into the desert, [[495]](#footnote-495) Aaron is to enter the Tent of Meeting and remove the linen vestments he wore to enter the Sanctuary; he must leave them there [[496]](#footnote-496) and wash his body in water in a consecrated place. Then he is to put the vestments on again and go out to offer his own and the people’s burnt offering; he must make atonement for himself and for the people; [[497]](#footnote-497) he must burn up the fat of the sacrifice for sin on the altar. |
| **כו**וְהַֽמְשַׁלֵּ֤חַ אֶת־הַשָּׂעִיר֙ לַֽעֲזָאזֵ֔ל יְכַבֵּ֣ס בְּגָדָ֔יו וְרָחַ֥ץ אֶת־בְּשָׂר֖וֹ בַּמָּ֑יִם וְאַחֲרֵי־כֵ֖ן יָב֥וֹא אֶל־הַֽמַּחֲנֶֽה׃ **כז**וְאֵת֩ פַּ֨ר הַֽחַטָּ֜את וְאֵ֣ת׀ שְׂעִ֣יר הַֽחַטָּ֗את אֲשֶׁ֨ר הוּבָ֤א אֶת־דָּמָם֙ לְכַפֵּ֣ר בַּקֹּ֔דֶשׁ יוֹצִ֖יא אֶל־מִח֣וּץ לַֽמַּחֲנֶ֑ה וְשָׂרְפ֣וּ בָאֵ֔שׁ אֶת־עֹרֹתָ֥ם וְאֶת־בְּשָׂרָ֖ם וְאֶת־פִּרְשָֽׁם׃ **כח**וְהַשֹּׂרֵ֣ף אֹתָ֔ם יְכַבֵּ֣ס בְּגָדָ֔יו וְרָחַ֥ץ אֶת־בְּשָׂר֖וֹ בַּמָּ֑יִם וְאַחֲרֵי־כֵ֖ן יָב֥וֹא אֶל־הַֽמַּחֲנֶֽה׃ | [[498]](#footnote-498) “And the man who leads out the goat to Azazel must wash his clothing and bathe his body in water, and then he can return to the camp. [[499]](#footnote-499) The bull and the goat offered as a sacrifice for sin, whose blood has been taken into the sanctuary for the rite of atonement, shall be taken out of the camp where their skin, flesh and dung are to be burnt. [[500]](#footnote-500) The man who burns them must wash his clothing and bathe his body in water, and then he can return to the camp. |
| **כט**וְהָיְתָ֥ה לָכֶ֖ם לְחֻקַּ֣ת עוֹלָ֑ם בַּחֹ֣דֶשׁ הַ֠שְּׁבִיעִ֠י בֶּֽעָשׂ֨וֹר לַחֹ֜דֶשׁ תְּעַנּ֣וּ אֶת־נַפְשֹֽׁתֵיכֶ֗ם וְכׇל־מְלָאכָה֙ לֹ֣א תַעֲשׂ֔וּ הָֽאֶזְרָ֔ח וְהַגֵּ֖ר הַגָּ֥ר בְּתוֹכְכֶֽם׃ **ל**כִּֽי־בַיּ֥וֹם הַזֶּ֛ה יְכַפֵּ֥ר עֲלֵיכֶ֖ם לְטַהֵ֣ר אֶתְכֶ֑ם מִכֹּל֙ חַטֹּ֣אתֵיכֶ֔ם לִפְנֵ֥י יְהֹוָ֖ה תִּטְהָֽרוּ׃ **לא**שַׁבַּ֨ת שַׁבָּת֥וֹן הִיא֙ לָכֶ֔ם וְעִנִּיתֶ֖ם אֶת־נַפְשֹׁתֵיכֶ֑ם חֻקַּ֖ת עוֹלָֽם׃ | [[501]](#footnote-501) “This shall be a perpetual law for you. On the tenth day of the seventh month, you must fast and refrain from work, the native and the stranger who lives among you. [[502]](#footnote-502) For this is the day on which the rite of atonement shall be performed over you, to purify you. Before Yahweh, you will be clean of all your sins. [[503]](#footnote-503) It shall be a Sabbath rest for you and you are to fast. This is a perpetual law. |
| **לב**וְכִפֶּ֨ר הַכֹּהֵ֜ן אֲשֶׁר־יִמְשַׁ֣ח אֹת֗וֹ וַאֲשֶׁ֤ר יְמַלֵּא֙ אֶת־יָד֔וֹ לְכַהֵ֖ן תַּ֣חַת אָבִ֑יו וְלָבַ֛שׁ אֶת־בִּגְדֵ֥י הַבָּ֖ד בִּגְדֵ֥י הַקֹּֽדֶשׁ׃ **לג**וְכִפֶּר֙ אֶת־מִקְדַּ֣שׁ הַקֹּ֔דֶשׁ וְאֶת־אֹ֧הֶל מוֹעֵ֛ד וְאֶת־הַמִּזְבֵּ֖חַ יְכַפֵּ֑ר וְעַ֧ל הַכֹּהֲנִ֛ים וְעַל־כׇּל־עַ֥ם הַקָּהָ֖ל יְכַפֵּֽר׃ **לד**וְהָֽיְתָה־זֹּ֨את לָכֶ֜ם לְחֻקַּ֣ת עוֹלָ֗ם לְכַפֵּ֞ר עַל־בְּנֵ֤י יִשְׂרָאֵל֙ מִכׇּל־חַטֹּאתָ֔ם אַחַ֖ת בַּשָּׁנָ֑ה וַיַּ֕עַשׂ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[504]](#footnote-504) “Atonement must be made by the priest who has been anointed and installed to officiate in place of his father. He is to put on the linen, the sacred vestments, [[505]](#footnote-505) and make atonement for the Sacred Sanctuary, the Tent of Meeting and the altar. Then he must make atonement for the priests and all the people of the community. [[506]](#footnote-506) This shall be a perpetual law for you; once a year, atonement must be made for the Israelites for all their sins.” Thus, he did just as Yahweh had commanded Moses. |

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| ויקרא פרק יז | Leviticus [[507]](#footnote-507)17 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֨ר אֶֽל־אַהֲרֹ֜ן וְאֶל־בָּנָ֗יו וְאֶל֙ כׇּל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵיהֶ֑ם זֶ֣ה הַדָּבָ֔ר אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה לֵאמֹֽר׃ | [[508]](#footnote-508) And Yahweh spoke to Moses; he said: [[509]](#footnote-509) “Speak to Aaron and his sons, and to all the Israelites, and say to them: This is the word of Yahweh, his command: |
| **ג**אִ֥ישׁ אִישׁ֙ מִבֵּ֣ית יִשְׂרָאֵ֔ל אֲשֶׁ֨ר יִשְׁחַ֜ט שׁ֥וֹר אוֹ־כֶ֛שֶׂב אוֹ־עֵ֖ז בַּֽמַּחֲנֶ֑ה א֚וֹ אֲשֶׁ֣ר יִשְׁחַ֔ט מִח֖וּץ לַֽמַּחֲנֶֽה׃ **ד**וְאֶל־פֶּ֜תַח אֹ֣הֶל מוֹעֵד֮ לֹ֣א הֱבִיאוֹ֒ לְהַקְרִ֤יב קׇרְבָּן֙ לַֽיהֹוָ֔ה לִפְנֵ֖י מִשְׁכַּ֣ן יְהֹוָ֑ה דָּ֣ם יֵחָשֵׁ֞ב לָאִ֤ישׁ הַהוּא֙ דָּ֣ם שָׁפָ֔ךְ וְנִכְרַ֛ת הָאִ֥ישׁ הַה֖וּא מִקֶּ֥רֶב עַמּֽוֹ׃ **ה**לְמַ֩עַן֩ אֲשֶׁ֨ר יָבִ֜יאוּ בְּנֵ֣י יִשְׂרָאֵ֗ל אֶֽת־זִבְחֵיהֶם֮ אֲשֶׁ֣ר הֵ֣ם זֹבְחִים֮ עַל־פְּנֵ֣י הַשָּׂדֶה֒ וֶֽהֱבִיאֻ֣ם לַֽיהֹוָ֗ה אֶל־פֶּ֛תַח אֹ֥הֶל מוֹעֵ֖ד אֶל־הַכֹּהֵ֑ן וְזָ֨בְח֜וּ זִבְחֵ֧י שְׁלָמִ֛ים לַֽיהֹוָ֖ה אוֹתָֽם׃ **ו**וְזָרַ֨ק הַכֹּהֵ֤ן אֶת־הַדָּם֙ עַל־מִזְבַּ֣ח יְהֹוָ֔ה פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וְהִקְטִ֣יר הַחֵ֔לֶב לְרֵ֥יחַ נִיחֹ֖חַ לַיהֹוָֽה׃ **ז**וְלֹא־יִזְבְּח֥וּ עוֹד֙ אֶת־זִבְחֵיהֶ֔ם לַשְּׂעִירִ֕ם אֲשֶׁ֛ר הֵ֥ם זֹנִ֖ים אַחֲרֵיהֶ֑ם חֻקַּ֥ת עוֹלָ֛ם תִּֽהְיֶה־זֹּ֥את לָהֶ֖ם לְדֹרֹתָֽם׃ | [[510]](#footnote-510) “Any man of the House of Israel who slaughters an ox, lamb or goat, whether inside the camp or outside it, [[511]](#footnote-511) must first bring it to the entrance to the Tent of Meeting to make an offering of it to Yahweh before his Dwelling. Anyone who fails to do this must answer for the bloodshed; he shall be outlawed from his people. [[512]](#footnote-512) Thus, the Israelites will bring the sacrifices they wish to make in the open country to the priest, for Yahweh, at the entrance to the Tent of Meeting and they will make communion sacrifices for Yahweh with them. [[513]](#footnote-513) The priest shall sprinkle the blood on the altar of Yahweh that stands at the entrance to the Tent of Meeting, he shall burn its fat, and the fragrance will appease Yahweh. [[514]](#footnote-514) They must no longer offer their sacrifices to the satyrs in whose service they once prostituted themselves. This is a perpetual law for them and for their descendants. |
| **ח**וַאֲלֵהֶ֣ם תֹּאמַ֔ר אִ֥ישׁ אִישׁ֙ מִבֵּ֣ית יִשְׂרָאֵ֔ל וּמִן־הַגֵּ֖ר אֲשֶׁר־יָג֣וּר בְּתוֹכָ֑ם אֲשֶׁר־יַעֲלֶ֥ה עֹלָ֖ה אוֹ־זָֽבַח׃ **ט**וְאֶל־פֶּ֜תַח אֹ֤הֶל מוֹעֵד֙ לֹ֣א יְבִיאֶ֔נּוּ לַעֲשׂ֥וֹת אֹת֖וֹ לַיהֹוָ֑ה וְנִכְרַ֛ת הָאִ֥ישׁ הַה֖וּא מֵעַמָּֽיו׃ | [[515]](#footnote-515) “You will say to them: Any man of the House of Israel or stranger living among them who offers a burnt offering or sacrifice [[516]](#footnote-516) without bringing it to the entrance to the Tent of Meeting to offer it to Yahweh shall be outlawed from his people. |
| **י**וְאִ֨ישׁ אִ֜ישׁ מִבֵּ֣ית יִשְׂרָאֵ֗ל וּמִן־הַגֵּר֙ הַגָּ֣ר בְּתוֹכָ֔ם אֲשֶׁ֥ר יֹאכַ֖ל כׇּל־דָּ֑ם וְנָתַתִּ֣י פָנַ֗י בַּנֶּ֙פֶשׁ֙ הָאֹכֶ֣לֶת אֶת־הַדָּ֔ם וְהִכְרַתִּ֥י אֹתָ֖הּ מִקֶּ֥רֶב עַמָּֽהּ׃ **יא**כִּ֣י נֶ֣פֶשׁ הַבָּשָׂר֮ בַּדָּ֣ם הִוא֒ וַאֲנִ֞י נְתַתִּ֤יו לָכֶם֙ עַל־הַמִּזְבֵּ֔חַ לְכַפֵּ֖ר עַל־נַפְשֹׁתֵיכֶ֑ם כִּֽי־הַדָּ֥ם ה֖וּא בַּנֶּ֥פֶשׁ יְכַפֵּֽר׃ **יב**עַל־כֵּ֤ן אָמַ֙רְתִּי֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל כׇּל־נֶ֥פֶשׁ מִכֶּ֖ם לֹא־תֹ֣אכַל דָּ֑ם וְהַגֵּ֛ר הַגָּ֥ר בְּתוֹכְכֶ֖ם לֹא־יֹ֥אכַל דָּֽם׃ | [[517]](#footnote-517) “If any man of the House of Israel or stranger living among you eats blood of any kind, I will set my face against the man who has eaten the blood and will outlaw him from his people. [[518]](#footnote-518) For the life of the creature is in the blood, and I have given it to you for performing the rite of atonement on the altar for your lives, for blood is what atones for a life. [[519]](#footnote-519) Therefore, I have said to the Israelites: No person among you shall eat blood, nor shall any alien who resides among you eat blood. |
| **יג**וְאִ֨ישׁ אִ֜ישׁ מִבְּנֵ֣י יִשְׂרָאֵ֗ל וּמִן־הַגֵּר֙ הַגָּ֣ר בְּתוֹכָ֔ם אֲשֶׁ֨ר יָצ֜וּד צֵ֥יד חַיָּ֛ה אוֹ־ע֖וֹף אֲשֶׁ֣ר יֵאָכֵ֑ל וְשָׁפַךְ֙ אֶת־דָּמ֔וֹ וְכִסָּ֖הוּ בֶּעָפָֽר׃ **יד**כִּֽי־נֶ֣פֶשׁ כׇּל־בָּשָׂ֗ר דָּמ֣וֹ בְנַפְשׁוֹ֮ הוּא֒ וָֽאֹמַר֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל דַּ֥ם כׇּל־בָּשָׂ֖ר לֹ֣א תֹאכֵ֑לוּ כִּ֣י נֶ֤פֶשׁ כׇּל־בָּשָׂר֙ דָּמ֣וֹ הִ֔וא כׇּל־אֹכְלָ֖יו יִכָּרֵֽת׃ | [[520]](#footnote-520) “If anyone of the Israelites or any stranger living among you catches game or a bird that it is lawful to eat, he must pour out its blood and cover it with earth. [[521]](#footnote-521) For, the life of all flesh is its blood, and I have said to the Israelites: You must not eat the blood of any flesh, for the life of all flesh is in its blood, and anyone who eats it shall be outlawed from his people. |
| **טו**וְכׇל־נֶ֗פֶשׁ אֲשֶׁ֨ר תֹּאכַ֤ל נְבֵלָה֙ וּטְרֵפָ֔ה בָּאֶזְרָ֖ח וּבַגֵּ֑ר וְכִבֶּ֨ס בְּגָדָ֜יו וְרָחַ֥ץ בַּמַּ֛יִם וְטָמֵ֥א עַד־הָעֶ֖רֶב וְטָהֵֽר׃ **טז**וְאִם֙ לֹ֣א יְכַבֵּ֔ס וּבְשָׂר֖וֹ לֹ֣א יִרְחָ֑ץ וְנָשָׂ֖א עֲוֺנֽוֹ׃ {פ} | [[522]](#footnote-522) “Any native or stranger who eats what has died on its own or been torn by beasts must wash his clothing and bathe in water and be unclean until evening; then he will be clean. [[523]](#footnote-523) But if he does not wash them or bathe his body, he shall bear his iniquity.” |

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| ויקרא פרק יח | Leviticus [[524]](#footnote-524)18 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **ג**כְּמַעֲשֵׂ֧ה אֶֽרֶץ־מִצְרַ֛יִם אֲשֶׁ֥ר יְשַׁבְתֶּם־בָּ֖הּ לֹ֣א תַעֲשׂ֑וּ וּכְמַעֲשֵׂ֣ה אֶֽרֶץ־כְּנַ֡עַן אֲשֶׁ֣ר אֲנִי֩ מֵבִ֨יא אֶתְכֶ֥ם שָׁ֙מָּה֙ לֹ֣א תַעֲשׂ֔וּ וּבְחֻקֹּתֵיהֶ֖ם לֹ֥א תֵלֵֽכוּ׃ **ד**אֶת־מִשְׁפָּטַ֧י תַּעֲשׂ֛וּ וְאֶת־חֻקֹּתַ֥י תִּשְׁמְר֖וּ לָלֶ֣כֶת בָּהֶ֑ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **ה**וּשְׁמַרְתֶּ֤ם אֶת־חֻקֹּתַי֙ וְאֶת־מִשְׁפָּטַ֔י אֲשֶׁ֨ר יַעֲשֶׂ֥ה אֹתָ֛ם הָאָדָ֖ם וָחַ֣י בָּהֶ֑ם אֲנִ֖י יְהֹוָֽה׃ {ס} | [[525]](#footnote-525) And Yahweh spoke to Moses; he said: [[526]](#footnote-526) “Speak to the Israelites  and say to them: “I am Yahweh your God. [[527]](#footnote-527) You must not behave  as they do in the land of Egypt where you once lived; and you must  not behave as they do in the land of Canaan, where I am taking  you. You must not walk in their statutes. [[528]](#footnote-528) You must follow my ordinances and keep my statutes; by them, you must lead your life.  I am Yahweh your God. [[529]](#footnote-529) You must keep my statutes and my ordinances. Whoever complies with them will find life in them. I  am Yahweh. |
| **ו**אִ֥ישׁ אִישׁ֙ אֶל־כׇּל־שְׁאֵ֣ר בְּשָׂר֔וֹ לֹ֥א תִקְרְב֖וּ לְגַלּ֣וֹת עֶרְוָ֑ה אֲנִ֖י יְהֹוָֽה׃ {ס} | [[530]](#footnote-530) “None of you may approach a woman who is closely related to him, to have sex with her. I am Yahweh. |
| **ז**עֶרְוַ֥ת אָבִ֛יךָ וְעֶרְוַ֥ת אִמְּךָ֖ לֹ֣א תְגַלֵּ֑ה אִמְּךָ֣ הִ֔וא לֹ֥א תְגַלֶּ֖ה עֶרְוָתָֽהּ׃ {ס} | [[531]](#footnote-531) “You must not uncover the nakedness of your father or mother; she is your mother – you must not have sex with her. |
| **ח**עֶרְוַ֥ת אֵֽשֶׁת־אָבִ֖יךָ לֹ֣א תְגַלֵּ֑ה עֶרְוַ֥ת אָבִ֖יךָ הִֽוא׃ {ס} | [[532]](#footnote-532) “You must not have sex with your father’s wife; it is your father’s sexual prerogative. |
| **ט**עֶרְוַ֨ת אֲחֽוֹתְךָ֤ בַת־אָבִ֙יךָ֙ א֣וֹ בַת־אִמֶּ֔ךָ מוֹלֶ֣דֶת בַּ֔יִת א֖וֹ מוֹלֶ֣דֶת ח֑וּץ לֹ֥א תְגַלֶּ֖ה עֶרְוָתָֽן׃ {ס} | [[533]](#footnote-533) “You must not have sex with your sister, your father’s or mother’s daughter; whether born at home or abroad, you must have sex with her. |
| **י**עֶרְוַ֤ת בַּת־בִּנְךָ֙ א֣וֹ בַֽת־בִּתְּךָ֔ לֹ֥א תְגַלֶּ֖ה עֶרְוָתָ֑ן כִּ֥י עֶרְוָתְךָ֖ הֵֽנָּה׃ {ס} | [[534]](#footnote-534) “You must not have sex with the daughter of your son or daughter; for their sexual privacy is your own. |
| **יא**עֶרְוַ֨ת בַּת־אֵ֤שֶׁת אָבִ֙יךָ֙ מוֹלֶ֣דֶת אָבִ֔יךָ אֲחוֹתְךָ֖ הִ֑וא לֹ֥א תְגַלֶּ֖ה עֶרְוָתָֽהּ׃ {ס} | [[535]](#footnote-535) “You must not have sex with your father’s wife’s daughter, born of your father; she is your sister; you must not have sex with her. |
| **יב**עֶרְוַ֥ת אֲחוֹת־אָבִ֖יךָ לֹ֣א תְגַלֵּ֑ה שְׁאֵ֥ר אָבִ֖יךָ הִֽוא׃ {ס} | [[536]](#footnote-536) “You must not have sex with your father’s sister; she is your father’s flesh. |
| **יג**עֶרְוַ֥ת אֲחֽוֹת־אִמְּךָ֖ לֹ֣א תְגַלֵּ֑ה כִּֽי־שְׁאֵ֥ר אִמְּךָ֖ הִֽוא׃ {ס} | [[537]](#footnote-537) “You must not have sex with your mother’s sister, because she is your mother’s flesh. |
| **יד**עֶרְוַ֥ת אֲחִֽי־אָבִ֖יךָ לֹ֣א תְגַלֵּ֑ה אֶל־אִשְׁתּוֹ֙ לֹ֣א תִקְרָ֔ב דֹּדָֽתְךָ֖ הִֽוא׃ {ס} | [[538]](#footnote-538) “You must not have sex with your father’s brother; that is, you must not approach his wife; she is your aunt. |
| **טו**עֶרְוַ֥ת כַּלָּֽתְךָ֖ לֹ֣א תְגַלֵּ֑ה אֵ֤שֶׁת בִּנְךָ֙ הִ֔וא לֹ֥א תְגַלֶּ֖ה עֶרְוָתָֽהּ׃ {ס} | [[539]](#footnote-539) “You must not have sex with your daughter-in-law; she is your son’s wife; you must not have sex with her. |
| **טז**עֶרְוַ֥ת אֵֽשֶׁת־אָחִ֖יךָ לֹ֣א תְגַלֵּ֑ה עֶרְוַ֥ת אָחִ֖יךָ הִֽוא׃ {ס} | [[540]](#footnote-540) “You must not have sex with your brother’s wife; it is your brother’s sexual prerogative. |
| **יז**עֶרְוַ֥ת אִשָּׁ֛ה וּבִתָּ֖הּ לֹ֣א תְגַלֵּ֑ה אֶֽת־בַּת־בְּנָ֞הּ וְאֶת־בַּת־בִּתָּ֗הּ לֹ֤א תִקַּח֙ לְגַלּ֣וֹת עֶרְוָתָ֔הּ שַׁאֲרָ֥ה הֵ֖נָּה זִמָּ֥ה הִֽוא׃ **יח**וְאִשָּׁ֥ה אֶל־אֲחֹתָ֖הּ לֹ֣א תִקָּ֑ח לִצְרֹ֗ר לְגַלּ֧וֹת עֶרְוָתָ֛הּ עָלֶ֖יהָ בְּחַיֶּֽיהָ׃ **יט**וְאֶל־אִשָּׁ֖ה בְּנִדַּ֣ת טֻמְאָתָ֑הּ לֹ֣א תִקְרַ֔ב לְגַלּ֖וֹת עֶרְוָתָֽהּ׃ **כ**וְאֶל־אֵ֙שֶׁת֙ עֲמִֽיתְךָ֔ לֹא־תִתֵּ֥ן שְׁכׇבְתְּךָ֖ לְזָ֑רַע לְטׇמְאָה־בָֽהּ׃ | [[541]](#footnote-541) “You must not have sex with a woman and her daughter; you must not have sex with her son’s or daughter’s daughter; they are her flesh; it is incest. [[542]](#footnote-542) You must not wed a woman and her sister, to have her as a rival while her sister is still alive. [[543]](#footnote-543) You must not approach and have sex with a woman in her menstrual impurity. [[544]](#footnote-544) And you must not have sex with your neighbour’s wife; you would thereby become unclean. |
| **כא**וּמִֽזַּרְעֲךָ֥ לֹא־תִתֵּ֖ן לְהַעֲבִ֣יר לַמֹּ֑לֶךְ וְלֹ֧א תְחַלֵּ֛ל אֶת־שֵׁ֥ם אֱלֹהֶ֖יךָ אֲנִ֥י יְהֹוָֽה׃ | [[545]](#footnote-545) “You must not allow any of your children to be sacrificed to Molech, thus profaning the name of your God. I am Yahweh. |
| **כב**וְאֶ֨ת־זָכָ֔ר לֹ֥א תִשְׁכַּ֖ב מִשְׁכְּבֵ֣י אִשָּׁ֑ה תּוֹעֵבָ֖ה הִֽוא׃ **כג**וּבְכׇל־בְּהֵמָ֛ה לֹא־תִתֵּ֥ן שְׁכׇבְתְּךָ֖ לְטׇמְאָה־בָ֑הּ וְאִשָּׁ֗ה לֹֽא־תַעֲמֹ֞ד לִפְנֵ֧י בְהֵמָ֛ה לְרִבְעָ֖הּ תֶּ֥בֶל הֽוּא׃ | [[546]](#footnote-546) “You must not lie with a man as with a woman; it is an abomination. [[547]](#footnote-547) You must not lie with any animal and defile yourself with it. A woman must not offer herself to an animal, to lie with it; it is perversion. |
| **כד**אַל־תִּֽטַּמְּא֖וּ בְּכׇל־אֵ֑לֶּה כִּ֤י בְכׇל־אֵ֙לֶּה֙ נִטְמְא֣וּ הַגּוֹיִ֔ם אֲשֶׁר־אֲנִ֥י מְשַׁלֵּ֖חַ מִפְּנֵיכֶֽם׃ **כה**וַתִּטְמָ֣א הָאָ֔רֶץ וָאֶפְקֹ֥ד עֲוֺנָ֖הּ עָלֶ֑יהָ וַתָּקִ֥א הָאָ֖רֶץ אֶת־יֹשְׁבֶֽיהָ׃ | [[548]](#footnote-548) “Do not defile yourselves by any of these things, for this is how the nations I am casting out before you defiled themselves. [[549]](#footnote-549) The land was defiled; I punished it for its iniquity and the land vomited out its inhabitants. |
| **כו**וּשְׁמַרְתֶּ֣ם אַתֶּ֗ם אֶת־חֻקֹּתַי֙ וְאֶת־מִשְׁפָּטַ֔י וְלֹ֣א תַעֲשׂ֔וּ מִכֹּ֥ל הַתּוֹעֵבֹ֖ת הָאֵ֑לֶּה הָֽאֶזְרָ֔ח וְהַגֵּ֖ר הַגָּ֥ר בְּתוֹכְכֶֽם׃ **כז**כִּ֚י אֶת־כׇּל־הַתּוֹעֵבֹ֣ת הָאֵ֔ל עָשׂ֥וּ אַנְשֵֽׁי־הָאָ֖רֶץ אֲשֶׁ֣ר לִפְנֵיכֶ֑ם וַתִּטְמָ֖א הָאָֽרֶץ׃ **כח**וְלֹֽא־תָקִ֤יא הָאָ֙רֶץ֙ אֶתְכֶ֔ם בְּטַֽמַּאֲכֶ֖ם אֹתָ֑הּ כַּאֲשֶׁ֥ר קָאָ֛ה אֶת־הַגּ֖וֹי אֲשֶׁ֥ר לִפְנֵיכֶֽם׃ **כט**כִּ֚י כׇּל־אֲשֶׁ֣ר יַעֲשֶׂ֔ה מִכֹּ֥ל הַתּוֹעֵבֹ֖ת הָאֵ֑לֶּה וְנִכְרְת֛וּ הַנְּפָשׁ֥וֹת הָעֹשֹׂ֖ת מִקֶּ֥רֶב עַמָּֽם׃ **ל**וּשְׁמַרְתֶּ֣ם אֶת־מִשְׁמַרְתִּ֗י לְבִלְתִּ֨י עֲשׂ֜וֹת מֵחֻקּ֤וֹת הַתּֽוֹעֵבֹת֙ אֲשֶׁ֣ר נַעֲשׂ֣וּ לִפְנֵיכֶ֔ם וְלֹ֥א תִֽטַּמְּא֖וּ בָּהֶ֑ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ {פ} | [[550]](#footnote-550) “Therefore, you yourselves must keep my statutes and my ord­inances, and you must not do any of these abominations, neither the native nor the stranger who lives among you. [[551]](#footnote-551) For, the men of this land before you committed all these abominations and the land became unclean. [[552]](#footnote-552) If you make it unclean, will it not vomit you out, as it vomited the nation that was here before you? [[553]](#footnote-553) Yes, anyone who commits one of these abominations, whatever it may be, any person doing so shall be outlawed from among his people. [[554]](#footnote-554) Keep to my rules; do not observe the abominable customs that were in force before you came, then you will not defile yourselves by them. I am Yahweh your God.” |

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| ויקרא פרק יט | Leviticus [[555]](#footnote-555)19 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֞ר אֶל־כׇּל־עֲדַ֧ת בְּנֵי־יִשְׂרָאֵ֛ל וְאָמַרְתָּ֥ אֲלֵהֶ֖ם קְדֹשִׁ֣ים תִּהְי֑וּ כִּ֣י קָד֔וֹשׁ אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **ג**אִ֣ישׁ אִמּ֤וֹ וְאָבִיו֙ תִּירָ֔אוּ וְאֶת־שַׁבְּתֹתַ֖י תִּשְׁמֹ֑רוּ אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **ד**אַל־תִּפְנוּ֙ אֶל־הָ֣אֱלִילִ֔ם וֵֽאלֹהֵי֙ מַסֵּכָ֔ה לֹ֥א תַעֲשׂ֖וּ לָכֶ֑ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ | [[556]](#footnote-556) And Yahweh spoke to Moses; he said: [[557]](#footnote-557) “Speak to the whole community of Israelites and say to them: Be holy, for I, Yahweh your God, am holy. [[558]](#footnote-558) “Every one of you must respect his mother and father; and you must keep my Sabbaths; I am Yahweh your God. [[559]](#footnote-559) “Do not turn to the idols and do not make yourselves god from molten metal. I am Yahweh your God. |
| **ה**וְכִ֧י תִזְבְּח֛וּ זֶ֥בַח שְׁלָמִ֖ים לַיהֹוָ֑ה לִֽרְצֹנְכֶ֖ם תִּזְבָּחֻֽהוּ׃ **ו**בְּי֧וֹם זִבְחֲכֶ֛ם יֵאָכֵ֖ל וּמִֽמׇּחֳרָ֑ת וְהַנּוֹתָר֙ עַד־י֣וֹם הַשְּׁלִישִׁ֔י בָּאֵ֖שׁ יִשָּׂרֵֽף׃ **ז**וְאִ֛ם הֵאָכֹ֥ל יֵאָכֵ֖ל בַּיּ֣וֹם הַשְּׁלִישִׁ֑י פִּגּ֥וּל ה֖וּא לֹ֥א יֵרָצֶֽה׃ **ח**וְאֹֽכְלָיו֙ עֲוֺנ֣וֹ יִשָּׂ֔א כִּֽי־אֶת־קֹ֥דֶשׁ יְהֹוָ֖ה חִלֵּ֑ל וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵעַמֶּֽיהָ׃ | [[560]](#footnote-560) “If you offer a communion sacrifice to Yahweh, make yourselves acceptable and so offer it. [[561]](#footnote-561) It shall be eaten the same day or the day after; whatever remains the day after must be burnt. [[562]](#footnote-562) If eaten on the third day it is an abomination, it will not be accepted. [[563]](#footnote-563) All who eat it shall be subject to punishment, for they have profaned the holiness of Yahweh; any such person shall be cut off from his people. |
| **ט**וּֽבְקֻצְרְכֶם֙ אֶת־קְצִ֣יר אַרְצְכֶ֔ם לֹ֧א תְכַלֶּ֛ה פְּאַ֥ת שָׂדְךָ֖ לִקְצֹ֑ר וְלֶ֥קֶט קְצִֽירְךָ֖ לֹ֥א תְלַקֵּֽט׃ **י**וְכַרְמְךָ֙ לֹ֣א תְעוֹלֵ֔ל וּפֶ֥רֶט כַּרְמְךָ֖ לֹ֣א תְלַקֵּ֑ט לֶֽעָנִ֤י וְלַגֵּר֙ תַּעֲזֹ֣ב אֹתָ֔ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ | [[564]](#footnote-564) “When you harvest your land, you are not to reap to the very end of the field or gather the gleanings of the harvest. [[565]](#footnote-565) You are not to strip your vine bare or collect fruit fallen in your vineyard; you must leave them for the poor and the alien. I am Yahweh your God. |
| **יא**לֹ֖א תִּגְנֹ֑בוּ וְלֹא־תְכַחֲשׁ֥וּ וְלֹֽא־תְשַׁקְּר֖וּ אִ֥ישׁ בַּעֲמִיתֽוֹ׃ **יב**וְלֹֽא־תִשָּׁבְע֥וּ בִשְׁמִ֖י לַשָּׁ֑קֶר וְחִלַּלְתָּ֛ אֶת־שֵׁ֥ם אֱלֹהֶ֖יךָ אֲנִ֥י יְהֹוָֽה׃ **יג**לֹֽא־תַעֲשֹׁ֥ק אֶת־רֵֽעֲךָ֖ וְלֹ֣א תִגְזֹ֑ל לֹֽא־תָלִ֞ין פְּעֻלַּ֥ת שָׂכִ֛יר אִתְּךָ֖ עַד־בֹּֽקֶר׃ **יד**לֹא־תְקַלֵּ֣ל חֵרֵ֔שׁ וְלִפְנֵ֣י עִוֵּ֔ר לֹ֥א תִתֵּ֖ן מִכְשֹׁ֑ל וְיָרֵ֥אתָ מֵּאֱלֹהֶ֖יךָ אֲנִ֥י יְהֹוָֽה׃ | [[566]](#footnote-566) “You must not steal nor deal deceitfully or fraudulently with your neighbour. [[567]](#footnote-567) You must not swear falsely by my name, profaning the name of your God: I am Yahweh. [[568]](#footnote-568) You must not exploit or rob your neighbour; you must not keep back the labourer’s wage until next morning. [[569]](#footnote-569) You must not curse the dumb, nor put an obstacle in the blind man’s way, but you must fear your God: I am Yahweh. |
| **טו**לֹא־תַעֲשׂ֥וּ עָ֙וֶל֙ בַּמִּשְׁפָּ֔ט לֹא־תִשָּׂ֣א פְנֵי־דָ֔ל וְלֹ֥א תֶהְדַּ֖ר פְּנֵ֣י גָד֑וֹל בְּצֶ֖דֶק תִּשְׁפֹּ֥ט עֲמִיתֶֽךָ׃ **טז**לֹא־תֵלֵ֤ךְ רָכִיל֙ בְּעַמֶּ֔יךָ לֹ֥א תַעֲמֹ֖ד עַל־דַּ֣ם רֵעֶ֑ךָ אֲנִ֖י יְהֹוָֽה׃ **יז**לֹֽא־תִשְׂנָ֥א אֶת־אָחִ֖יךָ בִּלְבָבֶ֑ךָ הוֹכֵ֤חַ תּוֹכִ֙יחַ֙ אֶת־עֲמִיתֶ֔ךָ וְלֹא־תִשָּׂ֥א עָלָ֖יו חֵֽטְא׃ **יח**לֹֽא־תִקֹּ֤ם וְלֹֽא־תִטֹּר֙ אֶת־בְּנֵ֣י עַמֶּ֔ךָ וְאָֽהַבְתָּ֥ לְרֵעֲךָ֖ כָּמ֑וֹךָ אֲנִ֖י יְהֹוָֽה׃ | [[570]](#footnote-570) “Do not be unfair in judgement; do not favour the poor or defer to the great but judge your neigh­bour fairly. [[571]](#footnote-571) Do not slander your family nor endanger your neighbour: I am Yahweh. [[572]](#footnote-572) Do not hate your brother in your heart; you must reprove your neighbour and not take his sin upon yourself. [[573]](#footnote-573) Do not take vengeance or bear a grudge against the children of your people; you must love your neighbour as yourself: I am Yahweh. |
| **יט**אֶֽת־חֻקֹּתַי֮ תִּשְׁמֹ֒רוּ֒ בְּהֶמְתְּךָ֙ לֹא־תַרְבִּ֣יעַ כִּלְאַ֔יִם שָׂדְךָ֖ לֹא־תִזְרַ֣ע כִּלְאָ֑יִם וּבֶ֤גֶד כִּלְאַ֙יִם֙ שַֽׁעַטְנֵ֔ז לֹ֥א יַעֲלֶ֖ה עָלֶֽיךָ׃ | [[574]](#footnote-574) “You must keep my laws. You are not to mate your cattle with those of another kind; you are not to sow two kinds of grain in your field; you are not to wear a garment made from two kinds of fabric. |
| **כ**וְ֠אִ֠ישׁ כִּֽי־יִשְׁכַּ֨ב אֶת־אִשָּׁ֜ה שִׁכְבַת־זֶ֗רַע וְהִ֤וא שִׁפְחָה֙ נֶחֱרֶ֣פֶת לְאִ֔ישׁ וְהׇפְדֵּה֙ לֹ֣א נִפְדָּ֔תָה א֥וֹ חֻפְשָׁ֖הֿ לֹ֣א נִתַּן־לָ֑הּ בִּקֹּ֧רֶת תִּהְיֶ֛ה לֹ֥א יוּמְת֖וּ כִּי־לֹ֥א חֻפָּֽשָׁה׃ **כא**וְהֵבִ֤יא אֶת־אֲשָׁמוֹ֙ לַֽיהֹוָ֔ה אֶל־פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד אֵ֖יל אָשָֽׁם׃ **כב**וְכִפֶּר֩ עָלָ֨יו הַכֹּהֵ֜ן בְּאֵ֤יל הָֽאָשָׁם֙ לִפְנֵ֣י יְהֹוָ֔ה עַל־חַטָּאת֖וֹ אֲשֶׁ֣ר חָטָ֑א וְנִסְלַ֣ח ל֔וֹ מֵחַטָּאת֖וֹ אֲשֶׁ֥ר חָטָֽא׃ {פ} | [[575]](#footnote-575) “If a man lies carnally with a woman, she being another’s slave not yet purchased or given her freedom, then the man shall be obliged to compensate; but he shall not be put to death, since she was not free. [[576]](#footnote-576) He must bring a guilt offering for Yahweh to the door of the Tent of Meeting, a ram of reparation. [[577]](#footnote-577) With this ram of reparation, the priest must make atonement for the man before Yahweh for the sin committed; and the sin he has committed will be forgiven. |
| **כג**וְכִי־תָבֹ֣אוּ אֶל־הָאָ֗רֶץ וּנְטַעְתֶּם֙ כׇּל־עֵ֣ץ מַאֲכָ֔ל וַעֲרַלְתֶּ֥ם עׇרְלָת֖וֹ אֶת־פִּרְי֑וֹ שָׁלֹ֣שׁ שָׁנִ֗ים יִהְיֶ֥ה לָכֶ֛ם עֲרֵלִ֖ים לֹ֥א יֵאָכֵֽל׃ **כד**וּבַשָּׁנָה֙ הָרְבִיעִ֔ת יִהְיֶ֖ה כׇּל־פִּרְי֑וֹ קֹ֥דֶשׁ הִלּוּלִ֖ים לַיהֹוָֽה׃ **כה**וּבַשָּׁנָ֣ה הַחֲמִישִׁ֗ת תֹּֽאכְלוּ֙ אֶת־פִּרְי֔וֹ לְהוֹסִ֥יף לָכֶ֖ם תְּבוּאָת֑וֹ אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ | [[578]](#footnote-578) “When you enter this land and plant any sort of fruit tree, you are  to regard its fruits as its foreskin. For three years, it shall be a thing uncircumcised and you must not eat it. [[579]](#footnote-579) In the fourth year, all its fruit shall be holy, in a feast of praise to Yahweh. [[580]](#footnote-580) In the fifth year, you may  eat the fruit and add its produce to your harvest: I am Yahweh your God. |
| **כו**לֹ֥א תֹאכְל֖וּ עַל־הַדָּ֑ם לֹ֥א תְנַחֲשׁ֖וּ וְלֹ֥א תְעוֹנֵֽנוּ׃ **כז**לֹ֣א תַקִּ֔פוּ פְּאַ֖ת רֹאשְׁכֶ֑ם וְלֹ֣א תַשְׁחִ֔ית אֵ֖ת פְּאַ֥ת זְקָנֶֽךָ׃ **כח**וְשֶׂ֣רֶט לָנֶ֗פֶשׁ לֹ֤א תִתְּנוּ֙ בִּבְשַׂרְכֶ֔ם וּכְתֹ֣בֶת קַֽעֲקַ֔ע לֹ֥א תִתְּנ֖וּ בָּכֶ֑ם אֲנִ֖י יְהֹוָֽה׃ | [[581]](#footnote-581) “You must eat nothing with blood in it. You must not practise divination or magic. [[582]](#footnote-582) You must not round off your hair at the edges nor trim the edges of your beard. [[583]](#footnote-583) You are not to gash your bodies for the dead, and you are not to tattoo yourselves: I am Yahweh. |
| **כט**אַל־תְּחַלֵּ֥ל אֶֽת־בִּתְּךָ֖ לְהַזְנוֹתָ֑הּ וְלֹא־תִזְנֶ֣ה הָאָ֔רֶץ וּמָלְאָ֥ה הָאָ֖רֶץ זִמָּֽה׃ **ל**אֶת־שַׁבְּתֹתַ֣י תִּשְׁמֹ֔רוּ וּמִקְדָּשִׁ֖י תִּירָ֑אוּ אֲנִ֖י יְהֹוָֽה׃ **לא**אַל־תִּפְנ֤וּ אֶל־הָאֹבֹת֙ וְאֶל־הַיִּדְּעֹנִ֔ים אַל־תְּבַקְשׁ֖וּ לְטׇמְאָ֣ה בָהֶ֑ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **לב**מִפְּנֵ֤י שֵׂיבָה֙ תָּק֔וּם וְהָדַרְתָּ֖ פְּנֵ֣י זָקֵ֑ן וְיָרֵ֥אתָ מֵּאֱלֹהֶ֖יךָ אֲנִ֥י יְהֹוָֽה׃ {ס} | [[584]](#footnote-584) “Do not profane your daughter by making her a harlot; thus, the land will not be prostituted and filled with incest. [[585]](#footnote-585) You must keep my Sabbaths and fear my sanctuary: I am Yahweh. [[586]](#footnote-586) Do not have recourse to the spirits of the dead or to magicians; they will defile you: I am Yahweh your God. [[587]](#footnote-587) You are to rise up before grey hairs; you are to honour old age and fear your God: I am Yahweh. |
| **לג**וְכִֽי־יָג֧וּר אִתְּךָ֛ גֵּ֖ר בְּאַרְצְכֶ֑ם לֹ֥א תוֹנ֖וּ אֹתֽוֹ׃ **לד**כְּאֶזְרָ֣ח מִכֶּם֩ יִהְיֶ֨ה לָכֶ֜ם הַגֵּ֣ר׀ הַגָּ֣ר אִתְּכֶ֗ם וְאָהַבְתָּ֥ לוֹ֙ כָּמ֔וֹךָ כִּֽי־גֵרִ֥ים הֱיִיתֶ֖ם בְּאֶ֣רֶץ מִצְרָ֑יִם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **לה**לֹא־תַעֲשׂ֥וּ עָ֖וֶל בַּמִּשְׁפָּ֑ט בַּמִּדָּ֕ה בַּמִּשְׁקָ֖ל וּבַמְּשׂוּרָֽה׃ **לו**מֹ֧אזְנֵי צֶ֣דֶק אַבְנֵי־צֶ֗דֶק אֵ֥יפַת צֶ֛דֶק וְהִ֥ין צֶ֖דֶק יִהְיֶ֣ה לָכֶ֑ם אֲנִי֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם אֲשֶׁר־הוֹצֵ֥אתִי אֶתְכֶ֖ם מֵאֶ֥רֶץ מִצְרָֽיִם׃ **לז**וּשְׁמַרְתֶּ֤ם אֶת־כׇּל־חֻקֹּתַי֙ וְאֶת־כׇּל־מִשְׁפָּטַ֔י וַעֲשִׂיתֶ֖ם אֹתָ֑ם אֲנִ֖י יְהֹוָֽה׃ {פ} | [[588]](#footnote-588) “When an alien lives among you in your land, you must not  molest him. [[589]](#footnote-589) You must count the alien that lives among you  as a citizen among you and love him as yourself, for you were  once aliens in the land of Egypt: I am Yahweh your God. [[590]](#footnote-590) You  must not cheat in measuring length, weight or capacity. [[591]](#footnote-591) Your  scales and weights must be just, a just ephah and a just hin: I  am Yahweh who brought you out of the land of Egypt. [[592]](#footnote-592) Keep  all my statutes and my ordinances, put them into practice: I  am Yahweh.” |

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| ויקרא פרק כ | Leviticus [[593]](#footnote-593)20 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**וְאֶל־בְּנֵ֣י יִשְׂרָאֵל֮ תֹּאמַר֒ אִ֣ישׁ אִישׁ֩ מִבְּנֵ֨י יִשְׂרָאֵ֜ל וּמִן־הַגֵּ֣ר׀ הַגָּ֣ר בְּיִשְׂרָאֵ֗ל אֲשֶׁ֨ר יִתֵּ֧ן מִזַּרְע֛וֹ לַמֹּ֖לֶךְ מ֣וֹת יוּמָ֑ת עַ֥ם הָאָ֖רֶץ יִרְגְּמֻ֥הוּ בָאָֽבֶן׃ **ג**וַאֲנִ֞י אֶתֵּ֤ן אֶת־פָּנַי֙ בָּאִ֣ישׁ הַה֔וּא וְהִכְרַתִּ֥י אֹת֖וֹ מִקֶּ֣רֶב עַמּ֑וֹ כִּ֤י מִזַּרְעוֹ֙ נָתַ֣ן לַמֹּ֔לֶךְ לְמַ֗עַן טַמֵּא֙ אֶת־מִקְדָּשִׁ֔י וּלְחַלֵּ֖ל אֶת־שֵׁ֥ם קׇדְשִֽׁי׃ **ד**וְאִ֡ם הַעְלֵ֣ם יַעְלִ֩ימֽוּ֩ עַ֨ם הָאָ֜רֶץ אֶת־עֵֽינֵיהֶם֙ מִן־הָאִ֣ישׁ הַה֔וּא בְּתִתּ֥וֹ מִזַּרְע֖וֹ לַמֹּ֑לֶךְ לְבִלְתִּ֖י הָמִ֥ית אֹתֽוֹ׃ **ה**וְשַׂמְתִּ֨י אֲנִ֧י אֶת־פָּנַ֛י בָּאִ֥ישׁ הַה֖וּא וּבְמִשְׁפַּחְתּ֑וֹ וְהִכְרַתִּ֨י אֹת֜וֹ וְאֵ֣ת׀ כׇּל־הַזֹּנִ֣ים אַחֲרָ֗יו לִזְנ֛וֹת אַחֲרֵ֥י הַמֹּ֖לֶךְ מִקֶּ֥רֶב עַמָּֽם׃ | [[594]](#footnote-594) And Yahweh spoke to Moses; he said: [[595]](#footnote-595) “Moreover, say to the Israelites: “Any son of Israel or any stranger living in Israel must die if he hands over any of his seed to Molech. The people of the country must stone him with stones [[596]](#footnote-596) and I shall set my face against that man and outlaw him from his people; for in handing over his children to Molech he has defiled my sanctuary and profaned my holy name. [[597]](#footnote-597) And, if the people of the country choose to close their eyes to the man’s action in handing over his children to Molech, and they do not put him to death, [[598]](#footnote-598) I myself shall turn my face against him and against his clan. I shall outlaw them from their people, him and all those after him who prostitute themselves by following Molech. |
| **ו**וְהַנֶּ֗פֶשׁ אֲשֶׁ֨ר תִּפְנֶ֤ה אֶל־הָֽאֹבֹת֙ וְאֶל־הַיִּדְּעֹנִ֔ים לִזְנֹ֖ת אַחֲרֵיהֶ֑ם וְנָתַתִּ֤י אֶת־פָּנַי֙ בַּנֶּ֣פֶשׁ הַהִ֔וא וְהִכְרַתִּ֥י אֹת֖וֹ מִקֶּ֥רֶב עַמּֽוֹ׃ **ז**וְהִ֨תְקַדִּשְׁתֶּ֔ם וִהְיִיתֶ֖ם קְדֹשִׁ֑ים כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **ח**וּשְׁמַרְתֶּם֙ אֶת־חֻקֹּתַ֔י וַעֲשִׂיתֶ֖ם אֹתָ֑ם אֲנִ֥י יְהֹוָ֖ה מְקַדִּשְׁכֶֽם׃ **ט**כִּֽי־אִ֣ישׁ אִ֗ישׁ אֲשֶׁ֨ר יְקַלֵּ֧ל אֶת־אָבִ֛יו וְאֶת־אִמּ֖וֹ מ֣וֹת יוּמָ֑ת אָבִ֧יו וְאִמּ֛וֹ קִלֵּ֖ל דָּמָ֥יו בּֽוֹ׃ | [[599]](#footnote-599) “If a man has recourse to the spirits of the dead or to magicians, to prostitute himself by following them, I shall set my face against that man and outlaw him from his people. [[600]](#footnote-600) You must make yourselves holy; for, I am Yahweh your God. [[601]](#footnote-601) You must keep my laws and put them into practice, for it is I, Yahweh, who makes you holy. [[602]](#footnote-602) Hence: Anyone who curses father or mother must die. Since he has cursed his father or mother, his blood-guilt shall be on him. |
| **י**וְאִ֗ישׁ אֲשֶׁ֤ר יִנְאַף֙ אֶת־אֵ֣שֶׁת אִ֔ישׁ אֲשֶׁ֥ר יִנְאַ֖ף אֶת־אֵ֣שֶׁת רֵעֵ֑הוּ מֽוֹת־יוּמַ֥ת הַנֹּאֵ֖ף וְהַנֹּאָֽפֶת׃ **יא**וְאִ֗ישׁ אֲשֶׁ֤ר יִשְׁכַּב֙ אֶת־אֵ֣שֶׁת אָבִ֔יו עֶרְוַ֥ת אָבִ֖יו גִּלָּ֑ה מֽוֹת־יוּמְת֥וּ שְׁנֵיהֶ֖ם דְּמֵיהֶ֥ם בָּֽם׃ **יב**וְאִ֗ישׁ אֲשֶׁ֤ר יִשְׁכַּב֙ אֶת־כַּלָּת֔וֹ מ֥וֹת יוּמְת֖וּ שְׁנֵיהֶ֑ם תֶּ֥בֶל עָשׂ֖וּ דְּמֵיהֶ֥ם בָּֽם׃ **יג**וְאִ֗ישׁ אֲשֶׁ֨ר יִשְׁכַּ֤ב אֶת־זָכָר֙ מִשְׁכְּבֵ֣י אִשָּׁ֔ה תּוֹעֵבָ֥ה עָשׂ֖וּ שְׁנֵיהֶ֑ם מ֥וֹת יוּמָ֖תוּ דְּמֵיהֶ֥ם בָּֽם׃ **יד**וְאִ֗ישׁ אֲשֶׁ֨ר יִקַּ֧ח אֶת־אִשָּׁ֛ה וְאֶת־אִמָּ֖הּ זִמָּ֣ה הִ֑וא בָּאֵ֞שׁ יִשְׂרְפ֤וּ אֹתוֹ֙ וְאֶתְהֶ֔ן וְלֹא־תִהְיֶ֥ה זִמָּ֖ה בְּתוֹכְכֶֽם׃ **טו**וְאִ֗ישׁ אֲשֶׁ֨ר יִתֵּ֧ן שְׁכׇבְתּ֛וֹ בִּבְהֵמָ֖ה מ֣וֹת יוּמָ֑ת וְאֶת־הַבְּהֵמָ֖ה תַּהֲרֹֽגוּ׃ **טז**וְאִשָּׁ֗ה אֲשֶׁ֨ר תִּקְרַ֤ב אֶל־כׇּל־בְּהֵמָה֙ לְרִבְעָ֣הֿ אֹתָ֔הּ וְהָרַגְתָּ֥ אֶת־הָאִשָּׁ֖ה וְאֶת־הַבְּהֵמָ֑ה מ֥וֹת יוּמָ֖תוּ דְּמֵיהֶ֥ם בָּֽם׃ **יז**וְאִ֣ישׁ אֲשֶׁר־יִקַּ֣ח אֶת־אֲחֹת֡וֹ בַּת־אָבִ֣יו א֣וֹ בַת־אִ֠מּ֠וֹ וְרָאָ֨ה אֶת־עֶרְוָתָ֜הּ וְהִֽיא־תִרְאֶ֤ה אֶת־עֶרְוָתוֹ֙ חֶ֣סֶד ה֔וּא וְנִ֨כְרְת֔וּ לְעֵינֵ֖י בְּנֵ֣י עַמָּ֑ם עֶרְוַ֧ת אֲחֹת֛וֹ גִּלָּ֖ה עֲוֺנ֥וֹ יִשָּֽׂא׃ **יח**וְ֠אִ֠ישׁ אֲשֶׁר־יִשְׁכַּ֨ב אֶת־אִשָּׁ֜ה דָּוָ֗ה וְגִלָּ֤ה אֶת־עֶרְוָתָהּ֙ אֶת־מְקֹרָ֣הּ הֶֽעֱרָ֔ה וְהִ֕וא גִּלְּתָ֖ה אֶת־מְק֣וֹר דָּמֶ֑יהָ וְנִכְרְת֥וּ שְׁנֵיהֶ֖ם מִקֶּ֥רֶב עַמָּֽם׃ **יט**וְעֶרְוַ֨ת אֲח֧וֹת אִמְּךָ֛ וַאֲח֥וֹת אָבִ֖יךָ לֹ֣א תְגַלֵּ֑ה כִּ֧י אֶת־שְׁאֵר֛וֹ הֶעֱרָ֖ה עֲוֺנָ֥ם יִשָּֽׂאוּ׃ | [[603]](#footnote-603) “A man who commits adultery with a married woman, who commits adultery with his neighbour’s wife, must die, he and his accomplice. [[604]](#footnote-604) “The man who has sex with his father’s wife has infringed his father’s sexual rights; both of them must die, their blood shall be on their own heads. [[605]](#footnote-605) If a man lies with his daughter-in-law, both of them must die; it is a perversion; their blood shall be on their own heads. [[606]](#footnote-606) If a man lies with a man as with a woman, they have committed an abomination; they must die, their blood shall be on their own heads. [[607]](#footnote-607) If a man takes a woman and her mother to wife, that is incest; they shall be burnt in fire, he and they, so there is no incest among you. [[608]](#footnote-608) If a man lies with an animal, he must die and you must kill the animal. [[609]](#footnote-609) If a woman approaches any animal to lie with it, you shall kill the woman and the animal. They must die; their blood shall be on their own heads. [[610]](#footnote-610) If a man takes his father’s or mother’s daughter to wife and they have sex, it is an outrage; they shall be executed in public, for the man has had sex with his sister and he must bear the punishment of his guilt. [[611]](#footnote-611) If a man lies with a menstruating woman and exposes her nakedness, he has laid bare her flow, and she has uncovered her flow of blood: both of them must be outlawed from their people. [[612]](#footnote-612) You must not have sex with your mother’s sister or your father’s sister; a man has had sex with a close relation, and they must bear the consequences of their fault. |
| **כ**וְאִ֗ישׁ אֲשֶׁ֤ר יִשְׁכַּב֙ אֶת־דֹּ֣דָת֔וֹ עֶרְוַ֥ת דֹּד֖וֹ גִּלָּ֑ה חֶטְאָ֥ם יִשָּׂ֖אוּ עֲרִירִ֥ים יָמֻֽתוּ׃ **כא**וְאִ֗ישׁ אֲשֶׁ֥ר יִקַּ֛ח אֶת־אֵ֥שֶׁת אָחִ֖יו נִדָּ֣ה הִ֑וא עֶרְוַ֥ת אָחִ֛יו גִּלָּ֖ה עֲרִירִ֥ים יִהְיֽוּ׃ | [[613]](#footnote-613) “If a man lies with his uncle’s wife, he has infringed his uncle’s sexual rights: they must bear the punishment of their fault and die childless. [[614]](#footnote-614) If a man takes his brother’s wife, it is impurity; he has infringed his brother’s sexual rights and they shall die childless. |
| **כב**וּשְׁמַרְתֶּ֤ם אֶת־כׇּל־חֻקֹּתַי֙ וְאֶת־כׇּל־מִשְׁפָּטַ֔י וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְלֹא־תָקִ֤יא אֶתְכֶם֙ הָאָ֔רֶץ אֲשֶׁ֨ר אֲנִ֜י מֵבִ֥יא אֶתְכֶ֛ם שָׁ֖מָּה לָשֶׁ֥בֶת בָּֽהּ׃ **כג**וְלֹ֤א תֵֽלְכוּ֙ בְּחֻקֹּ֣ת הַגּ֔וֹי אֲשֶׁר־אֲנִ֥י מְשַׁלֵּ֖חַ מִפְּנֵיכֶ֑ם כִּ֤י אֶת־כׇּל־אֵ֙לֶּה֙ עָשׂ֔וּ וָאָקֻ֖ץ בָּֽם׃ **כד**וָאֹמַ֣ר לָכֶ֗ם אַתֶּם֮ תִּֽירְשׁ֣וּ אֶת־אַדְמָתָם֒ וַאֲנִ֞י אֶתְּנֶ֤נָּה לָכֶם֙ לָרֶ֣שֶׁת אֹתָ֔הּ אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ אֲנִי֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם אֲשֶׁר־הִבְדַּ֥לְתִּי אֶתְכֶ֖ם מִן־הָֽעַמִּֽים׃ | [[615]](#footnote-615) “You must therefore keep all my statutes, and all my ordinances, and put them into practice: thus, you will not be vomited out by the land where I am taking you to live. [[616]](#footnote-616) You must not follow the customs of the nation that I expel to make way for you; for they practised all these things and, for this, I have come to detest them. [[617]](#footnote-617) I have told you already: You shall take possession of their soil; and I myself will give you possession of it, and land where milk and honey flow. I, Yahweh your God, have set you apart from the peoples. |
| **כה**וְהִבְדַּלְתֶּ֞ם בֵּֽין־הַבְּהֵמָ֤ה הַטְּהֹרָה֙ לַטְּמֵאָ֔ה וּבֵין־הָע֥וֹף הַטָּמֵ֖א לַטָּהֹ֑ר וְלֹֽא־תְשַׁקְּצ֨וּ אֶת־נַפְשֹֽׁתֵיכֶ֜ם בַּבְּהֵמָ֣ה וּבָע֗וֹף וּבְכֹל֙ אֲשֶׁ֣ר תִּרְמֹ֣שׂ הָֽאֲדָמָ֔ה אֲשֶׁר־הִבְדַּ֥לְתִּי לָכֶ֖ם לְטַמֵּֽא׃ **כו**וִהְיִ֤יתֶם לִי֙ קְדֹשִׁ֔ים כִּ֥י קָד֖וֹשׁ אֲנִ֣י יְהֹוָ֑ה וָאַבְדִּ֥ל אֶתְכֶ֛ם מִן־הָֽעַמִּ֖ים לִהְי֥וֹת לִֽי׃ | [[618]](#footnote-618) “Therefore, you must distinguish the clean animal from the unclean, the unclean bird apart from the clean. Do not defile yourselves with these animals or birds, or things that creep on the ground: I have made you set them apart as unclean. [[619]](#footnote-619) “Be consecrated to me, because I, Yahweh, am holy, and I will set you apart from these peoples so that you may be mine. |
| **כז**וְאִ֣ישׁ אֽוֹ־אִשָּׁ֗ה כִּי־יִהְיֶ֨ה בָהֶ֥ם א֛וֹב א֥וֹ יִדְּעֹנִ֖י מ֣וֹת יוּמָ֑תוּ בָּאֶ֛בֶן יִרְגְּמ֥וּ אֹתָ֖ם דְּמֵיהֶ֥ם בָּֽם׃ {פ} | [[620]](#footnote-620) “Any man or woman who is a necromancer or magician must be put to death by stoning: their blood shall be on their own heads.” |

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| ויקרא פרק כא | Leviticus [[621]](#footnote-621)21 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה אֱמֹ֥ר אֶל־הַכֹּהֲנִ֖ים בְּנֵ֣י אַהֲרֹ֑ן וְאָמַרְתָּ֣ אֲלֵהֶ֔ם לְנֶ֥פֶשׁ לֹֽא־יִטַּמָּ֖א בְּעַמָּֽיו׃ **ב**כִּ֚י אִם־לִשְׁאֵר֔וֹ הַקָּרֹ֖ב אֵלָ֑יו לְאִמּ֣וֹ וּלְאָבִ֔יו וְלִבְנ֥וֹ וּלְבִתּ֖וֹ וּלְאָחִֽיו׃ **ג**וְלַאֲחֹת֤וֹ הַבְּתוּלָה֙ הַקְּרוֹבָ֣ה אֵלָ֔יו אֲשֶׁ֥ר לֹֽא־הָיְתָ֖ה לְאִ֑ישׁ לָ֖הּ יִטַּמָּֽא׃ **ד**לֹ֥א יִטַּמָּ֖א בַּ֣עַל בְּעַמָּ֑יו לְהֵ֖חַלּֽוֹ׃ **ה**לֹֽא־יִקְרְח֤וּ יקרחה קׇרְחָה֙ בְּרֹאשָׁ֔ם וּפְאַ֥ת זְקָנָ֖ם לֹ֣א יְגַלֵּ֑חוּ וּבִ֨בְשָׂרָ֔ם לֹ֥א יִשְׂרְט֖וּ שָׂרָֽטֶת׃ **ו**קְדֹשִׁ֤ים יִהְיוּ֙ לֵאלֹ֣הֵיהֶ֔ם וְלֹ֣א יְחַלְּל֔וּ שֵׁ֖ם אֱלֹהֵיהֶ֑ם כִּי֩ אֶת־אִשֵּׁ֨י יְהֹוָ֜ה לֶ֧חֶם אֱלֹהֵיהֶ֛ם הֵ֥ם מַקְרִיבִ֖ם וְהָ֥יוּ קֹֽדֶשׁ׃ **ז**אִשָּׁ֨ה זֹנָ֤ה וַחֲלָלָה֙ לֹ֣א יִקָּ֔חוּ וְאִשָּׁ֛ה גְּרוּשָׁ֥ה מֵאִישָׁ֖הּ לֹ֣א יִקָּ֑חוּ כִּֽי־קָדֹ֥שׁ ה֖וּא לֵאלֹהָֽיו׃ **ח**וְקִ֨דַּשְׁתּ֔וֹ כִּֽי־אֶת־לֶ֥חֶם אֱלֹהֶ֖יךָ ה֣וּא מַקְרִ֑יב קָדֹשׁ֙ יִֽהְיֶה־לָּ֔ךְ כִּ֣י קָד֔וֹשׁ אֲנִ֥י יְהֹוָ֖ה מְקַדִּשְׁכֶֽם׃ **ט**וּבַת֙ אִ֣ישׁ כֹּהֵ֔ן כִּ֥י תֵחֵ֖ל לִזְנ֑וֹת אֶת־אָבִ֙יהָ֙ הִ֣יא מְחַלֶּ֔לֶת בָּאֵ֖שׁ תִּשָּׂרֵֽף׃ {ס} | [[622]](#footnote-622) Yahweh spoke to Moses: “Speak to the priests, the sons of Aaron, and say to them: “No one is to defile himself for a corpse of his people, [[623]](#footnote-623) except for one of his closest relations – father, mother, son, daughter, brother. [[624]](#footnote-624) He may also defile himself for his virgin sister: if she is still a close relation, being unmarried; [[625]](#footnote-625) but for a close female relation who is married, he must not defile himself; he would profane himself. [[626]](#footnote-626) They must not wear tonsures, shave the edges of their beards, or gash their bodies. [[627]](#footnote-627) They shall be holy to their God and must not profane the name of their God; for they bring the burnt offerings to Yahweh, the food of their God; and they must be in a holy condition. [[628]](#footnote-628) They must not marry a woman profaned by prostitution, or one divorced by her husband; for the priest is consecrated to his God. [[629]](#footnote-629) You shall treat him as holy, for he offers up the food of your God; he shall be holy to you, for I, Yahweh, am holy, who sanctify you. [[630]](#footnote-630) If the daughter of a priest profanes herself by prostitution, she profanes her father and must be burnt to death. |
| **י**וְהַכֹּהֵן֩ הַגָּד֨וֹל מֵאֶחָ֜יו אֲֽשֶׁר־יוּצַ֥ק עַל־רֹאשׁ֣וֹ׀ שֶׁ֤מֶן הַמִּשְׁחָה֙ וּמִלֵּ֣א אֶת־יָד֔וֹ לִלְבֹּ֖שׁ אֶת־הַבְּגָדִ֑ים אֶת־רֹאשׁוֹ֙ לֹ֣א יִפְרָ֔ע וּבְגָדָ֖יו לֹ֥א יִפְרֹֽם׃ **יא**וְעַ֛ל כׇּל־נַפְשֹׁ֥ת מֵ֖ת לֹ֣א יָבֹ֑א לְאָבִ֥יו וּלְאִמּ֖וֹ לֹ֥א יִטַּמָּֽא׃ **יב**וּמִן־הַמִּקְדָּשׁ֙ לֹ֣א יֵצֵ֔א וְלֹ֣א יְחַלֵּ֔ל אֵ֖ת מִקְדַּ֣שׁ אֱלֹהָ֑יו כִּ֡י נֵ֠זֶר שֶׁ֣מֶן מִשְׁחַ֧ת אֱלֹהָ֛יו עָלָ֖יו אֲנִ֥י יְהֹוָֽה׃ **יג**וְה֕וּא אִשָּׁ֥ה בִבְתוּלֶ֖יהָ יִקָּֽח׃ **יד**אַלְמָנָ֤ה וּגְרוּשָׁה֙ וַחֲלָלָ֣ה זֹנָ֔ה אֶת־אֵ֖לֶּה לֹ֣א יִקָּ֑ח כִּ֛י אִם־בְּתוּלָ֥ה מֵעַמָּ֖יו יִקַּ֥ח אִשָּֽׁה׃ **טו**וְלֹֽא־יְחַלֵּ֥ל זַרְע֖וֹ בְּעַמָּ֑יו כִּ֛י אֲנִ֥י יְהֹוָ֖ה מְקַדְּשֽׁוֹ׃ {ס} | [[631]](#footnote-631) “The priest who is higher than his brother, on whose head the anoint­ing oil is poured, and who has been invested to wear the sacred robes, is not to disorder his hair or tear his clothes; [[632]](#footnote-632) he must not go near a dead man’s corpse nor defile himself even for his father or mother. [[633]](#footnote-633) He must not leave the Sanctuary and thus profane the Sanctuary of his God; for, the consecration of the anointing oil of his God is on him. I am Yahweh. [[634]](#footnote-634) He must take a wife who is a virgin. [[635]](#footnote-635) He must not take a wife who is a widow, divorced, or profaned by prostitution: only a virgin from his own family may he marry. [[636]](#footnote-636) He must not profane his children in his people; for I, Yahweh, have sanctified him.” |
| **טז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יז**דַּבֵּ֥ר אֶֽל־אַהֲרֹ֖ן לֵאמֹ֑ר אִ֣ישׁ מִֽזַּרְעֲךָ֞ לְדֹרֹתָ֗ם אֲשֶׁ֨ר יִהְיֶ֥ה בוֹ֙ מ֔וּם לֹ֣א יִקְרַ֔ב לְהַקְרִ֖יב לֶ֥חֶם אֱלֹהָֽיו׃ **יח**כִּ֥י כׇל־אִ֛ישׁ אֲשֶׁר־בּ֥וֹ מ֖וּם לֹ֣א יִקְרָ֑ב אִ֤ישׁ עִוֵּר֙ א֣וֹ פִסֵּ֔חַ א֥וֹ חָרֻ֖ם א֥וֹ שָׂרֽוּעַ׃ **יט**א֣וֹ אִ֔ישׁ אֲשֶׁר־יִהְיֶ֥ה ב֖וֹ שֶׁ֣בֶר רָ֑גֶל א֖וֹ שֶׁ֥בֶר יָֽד׃ **כ**אֽוֹ־גִבֵּ֣ן אוֹ־דַ֔ק א֖וֹ תְּבַלֻּ֣ל בְּעֵינ֑וֹ א֤וֹ גָרָב֙ א֣וֹ יַלֶּ֔פֶת א֖וֹ מְר֥וֹחַ אָֽשֶׁךְ׃ **כא**כׇּל־אִ֞ישׁ אֲשֶׁר־בּ֣וֹ מ֗וּם מִזֶּ֙רַע֙ אַהֲרֹ֣ן הַכֹּהֵ֔ן לֹ֣א יִגַּ֔שׁ לְהַקְרִ֖יב אֶת־אִשֵּׁ֣י יְהֹוָ֑ה מ֣וּם בּ֔וֹ אֵ֚ת לֶ֣חֶם אֱלֹהָ֔יו לֹ֥א יִגַּ֖שׁ לְהַקְרִֽיב׃ **כב**לֶ֣חֶם אֱלֹהָ֔יו מִקׇּדְשֵׁ֖י הַקֳּדָשִׁ֑ים וּמִן־הַקֳּדָשִׁ֖ים יֹאכֵֽל׃ **כג**אַ֣ךְ אֶל־הַפָּרֹ֜כֶת לֹ֣א יָבֹ֗א וְאֶל־הַמִּזְבֵּ֛חַ לֹ֥א יִגַּ֖שׁ כִּֽי־מ֣וּם בּ֑וֹ וְלֹ֤א יְחַלֵּל֙ אֶת־מִקְדָּשַׁ֔י כִּ֛י אֲנִ֥י יְהֹוָ֖ה מְקַדְּשָֽׁם׃ **כד**וַיְדַבֵּ֣ר מֹשֶׁ֔ה אֶֽל־אַהֲרֹ֖ן וְאֶל־בָּנָ֑יו וְאֶֽל־כׇּל־בְּנֵ֖י יִשְׂרָאֵֽל׃ {פ} | [[637]](#footnote-637) And Yahweh spoke to Moses; he said: [[638]](#footnote-638) “Speak to Aaron and say: “None of your descendants, in any generation, must come forward to offer the food of his God if he has any infirmity. [[639]](#footnote-639) No man must come near if he has an infirmity such as blindness or lameness, if he has a split nose or a limb too long, [[640]](#footnote-640) if he has a broken foot or arm, [[641]](#footnote-641) if he is a hunchback or a dwarf, if he has a disease of the eyes or of the skin, if he has a running sore, or if he is a eunuch. [[642]](#footnote-642) No descendant of Aaron the priest must come forward to offer the burnt offerings of Yahweh if he has any infirmity; if he has an infirmity, he must not come forward to offer the food of his God. [[643]](#footnote-643) He may eat the food of his God, things most holy and things holy; [[644]](#footnote-644) but he must not go near the veil or approach the altar, because he has an infirmity, and must not profane my holy things; for it is I, Yahweh, who have sanctified them.” [[645]](#footnote-645) Thus, Moses spoke to Aaron, to his sons, and to all the Israelites. |

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| ויקרא פרק כב | Leviticus [[646]](#footnote-646)22 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֨ר אֶֽל־אַהֲרֹ֜ן וְאֶל־בָּנָ֗יו וְיִנָּֽזְרוּ֙ מִקׇּדְשֵׁ֣י בְנֵֽי־יִשְׂרָאֵ֔ל וְלֹ֥א יְחַלְּל֖וּ אֶת־שֵׁ֣ם קׇדְשִׁ֑י אֲשֶׁ֨ר הֵ֧ם מַקְדִּשִׁ֛ים לִ֖י אֲנִ֥י יְהֹוָֽה׃ **ג**אֱמֹ֣ר אֲלֵהֶ֗ם לְדֹרֹ֨תֵיכֶ֜ם כׇּל־אִ֣ישׁ׀ אֲשֶׁר־יִקְרַ֣ב מִכׇּל־זַרְעֲכֶ֗ם אֶל־הַקֳּדָשִׁים֙ אֲשֶׁ֨ר יַקְדִּ֤ישׁוּ בְנֵֽי־יִשְׂרָאֵל֙ לַֽיהֹוָ֔ה וְטֻמְאָת֖וֹ עָלָ֑יו וְנִכְרְתָ֞ה הַנֶּ֧פֶשׁ הַהִ֛וא מִלְּפָנַ֖י אֲנִ֥י יְהֹוָֽה׃ | [[647]](#footnote-647) And Yahweh spoke to Moses; he said: [[648]](#footnote-648) “Speak to Aaron and to his sons: let them be consecrated through the holy offerings of the Israelites, and not profane my holy name; for my sake, they are to sanctify it: I am Yahweh. [[649]](#footnote-649) Tell them this: “Any one of your descendants, in any generation, who in a state of uncleanness approaches the holy offerings consecrated to Yahweh by the Israelites, shall be outlawed from my presence. I am Yahweh. |
| **ד**אִ֣ישׁ אִ֞ישׁ מִזֶּ֣רַע אַהֲרֹ֗ן וְה֤וּא צָר֙וּעַ֙ א֣וֹ זָ֔ב בַּקֳּדָשִׁים֙ לֹ֣א יֹאכַ֔ל עַ֖ד אֲשֶׁ֣ר יִטְהָ֑ר וְהַנֹּגֵ֙עַ֙ בְּכׇל־טְמֵא־נֶ֔פֶשׁ א֣וֹ אִ֔ישׁ אֲשֶׁר־תֵּצֵ֥א מִמֶּ֖נּוּ שִׁכְבַת־זָֽרַע׃ **ה**אוֹ־אִישׁ֙ אֲשֶׁ֣ר יִגַּ֔ע בְּכׇל־שֶׁ֖רֶץ אֲשֶׁ֣ר יִטְמָא־ל֑וֹ א֤וֹ בְאָדָם֙ אֲשֶׁ֣ר יִטְמָא־ל֔וֹ לְכֹ֖ל טֻמְאָתֽוֹ׃ **ו**נֶ֚פֶשׁ אֲשֶׁ֣ר תִּגַּע־בּ֔וֹ וְטָמְאָ֖ה עַד־הָעָ֑רֶב וְלֹ֤א יֹאכַל֙ מִן־הַקֳּדָשִׁ֔ים כִּ֛י אִם־רָחַ֥ץ בְּשָׂר֖וֹ בַּמָּֽיִם׃ **ז**וּבָ֥א הַשֶּׁ֖מֶשׁ וְטָהֵ֑ר וְאַחַר֙ יֹאכַ֣ל מִן־הַקֳּדָשִׁ֔ים כִּ֥י לַחְמ֖וֹ הֽוּא׃ | [[650]](#footnote-650) “No one of Aaron’s seed who has leprosy or suffers a discharge must eat holy things until he is clean. Anyone who touches something made unclean by a corpse, or has a seminal discharge, [[651]](#footnote-651) or is made unclean by touching either some creeping thing or some man who has communicated to him his own uncleanness of whatever kind, [[652]](#footnote-652) in short, anyone who has had any such contact shall be unclean until evening and must not eat holy things until he has washed his body. [[653]](#footnote-653) At sunset, he will be clean and may then eat holy things, for they are his food. |
| **ח**נְבֵלָ֧ה וּטְרֵפָ֛ה לֹ֥א יֹאכַ֖ל לְטׇמְאָה־בָ֑הּ אֲנִ֖י יְהֹוָֽה׃ **ט**וְשָׁמְר֣וּ אֶת־מִשְׁמַרְתִּ֗י וְלֹֽא־יִשְׂא֤וּ עָלָיו֙ חֵ֔טְא וּמֵ֥תוּ ב֖וֹ כִּ֣י יְחַלְּלֻ֑הוּ אֲנִ֥י יְהֹוָ֖ה מְקַדְּשָֽׁם׃ **י**וְכׇל־זָ֖ר לֹא־יֹ֣אכַל קֹ֑דֶשׁ תּוֹשַׁ֥ב כֹּהֵ֛ן וְשָׂכִ֖יר לֹא־יֹ֥אכַל קֹֽדֶשׁ׃ **יא**וְכֹהֵ֗ן כִּֽי־יִקְנֶ֥ה נֶ֙פֶשׁ֙ קִנְיַ֣ן כַּסְפּ֔וֹ ה֖וּא יֹ֣אכַל בּ֑וֹ וִילִ֣יד בֵּית֔וֹ הֵ֖ם יֹאכְל֥וּ בְלַחְמֽוֹ׃ | [[654]](#footnote-654) “He must not eat a carcass or an animal savaged by wild beasts; he would defile himself from it. I am Yahweh. [[655]](#footnote-655) Let them keep my rules and not burden themselves with sin; if they profane them, they shall die: I, Yahweh, sanctify them. [[656]](#footnote-656) No layperson may eat holy things: no bound or hired servant of a priest. [[657]](#footnote-657) But if a priest has bought a slave, he may eat them; and those born in his house may eat his own food. |
| **יב**וּבַ֨ת־כֹּהֵ֔ן כִּ֥י תִהְיֶ֖ה לְאִ֣ישׁ זָ֑ר הִ֕וא בִּתְרוּמַ֥ת הַקֳּדָשִׁ֖ים לֹ֥א תֹאכֵֽל׃ **יג**וּבַת־כֹּהֵן֩ כִּ֨י תִהְיֶ֜ה אַלְמָנָ֣ה וּגְרוּשָׁ֗ה וְזֶ֘רַע֮ אֵ֣ין לָהּ֒ וְשָׁבָ֞ה אֶל־בֵּ֤ית אָבִ֙יהָ֙ כִּנְעוּרֶ֔יהָ מִלֶּ֥חֶם אָבִ֖יהָ תֹּאכֵ֑ל וְכׇל־זָ֖ר לֹא־יֹ֥אכַל בּֽוֹ׃ **יד**וְאִ֕ישׁ כִּֽי־יֹאכַ֥ל קֹ֖דֶשׁ בִּשְׁגָגָ֑ה וְיָסַ֤ף חֲמִֽשִׁיתוֹ֙ עָלָ֔יו וְנָתַ֥ן לַכֹּהֵ֖ן אֶת־הַקֹּֽדֶשׁ׃ **טו**וְלֹ֣א יְחַלְּל֔וּ אֶת־קׇדְשֵׁ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל אֵ֥ת אֲשֶׁר־יָרִ֖ימוּ לַיהֹוָֽה׃ **טז**וְהִשִּׂ֤יאוּ אוֹתָם֙ עֲוֺ֣ן אַשְׁמָ֔ה בְּאׇכְלָ֖ם אֶת־קׇדְשֵׁיהֶ֑ם כִּ֛י אֲנִ֥י יְהֹוָ֖ה מְקַדְּשָֽׁם׃ {פ} | [[658]](#footnote-658) “If a priest’s daughter marries a layman, she must not eat the holy portion set aside; [[659]](#footnote-659) but if she is widowed or divorced and, being childless, has had to return to her father’s house as when she was young, she may eat her father’s food. No layperson may eat of it; [[660]](#footnote-660) if someone does eat a holy thing by inadvertence, he shall restore it to the priest with one-fifth added. [[661]](#footnote-661) They must not profane the holy offerings that the Israelites have set aside for Yahweh. [[662]](#footnote-662) To eat these would lay on them a fault demanding a sacrifice of reparation; for it is I, Yahweh, who have sanctified these offerings.” |
| **יז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יח**דַּבֵּ֨ר אֶֽל־אַהֲרֹ֜ן וְאֶל־בָּנָ֗יו וְאֶל֙ כׇּל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אִ֣ישׁ אִישׁ֩ מִבֵּ֨ית יִשְׂרָאֵ֜ל וּמִן־הַגֵּ֣ר בְּיִשְׂרָאֵ֗ל אֲשֶׁ֨ר יַקְרִ֤יב קׇרְבָּנוֹ֙ לְכׇל־נִדְרֵיהֶם֙ וּלְכׇל־נִדְבוֹתָ֔ם אֲשֶׁר־יַקְרִ֥יבוּ לַיהֹוָ֖ה לְעֹלָֽה׃ **יט**לִֽרְצֹנְכֶ֑ם תָּמִ֣ים זָכָ֔ר בַּבָּקָ֕ר בַּכְּשָׂבִ֖ים וּבָֽעִזִּֽים׃ **כ**כֹּ֛ל אֲשֶׁר־בּ֥וֹ מ֖וּם לֹ֣א תַקְרִ֑יבוּ כִּי־לֹ֥א לְרָצ֖וֹן יִהְיֶ֥ה לָכֶֽם׃ | [[663]](#footnote-663) Yahweh spoke to Moses; he said: [[664]](#footnote-664) “Tell this to Aaron, to his sons, and to all the Israelites: “Any member of the House of Israel or any foreigner in Israel who brings an offering either in payment of a vow or as a voluntary gift, and makes a burnt offering with it for Yahweh, [[665]](#footnote-665) must, if he is to be acceptable, offer a male without blemish, ox, sheep or goat. [[666]](#footnote-666) You must not offer one that has a flaw, for it would not make you acceptable. |
| **כא**וְאִ֗ישׁ כִּֽי־יַקְרִ֤יב זֶֽבַח־שְׁלָמִים֙ לַיהֹוָ֔ה לְפַלֵּא־נֶ֙דֶר֙ א֣וֹ לִנְדָבָ֔ה בַּבָּקָ֖ר א֣וֹ בַצֹּ֑אן תָּמִ֤ים יִֽהְיֶה֙ לְרָצ֔וֹן כׇּל־מ֖וּם לֹ֥א יִהְיֶה־בּֽוֹ׃ **כב**עַוֶּ֩רֶת֩ א֨וֹ שָׁב֜וּר אוֹ־חָר֣וּץ אֽוֹ־יַבֶּ֗לֶת א֤וֹ גָרָב֙ א֣וֹ יַלֶּ֔פֶת לֹא־תַקְרִ֥יבוּ אֵ֖לֶּה לַיהֹוָ֑ה וְאִשֶּׁ֗ה לֹא־תִתְּנ֥וּ מֵהֶ֛ם עַל־הַמִּזְבֵּ֖חַ לַיהֹוָֽה׃ **כג**וְשׁ֥וֹר וָשֶׂ֖ה שָׂר֣וּעַ וְקָל֑וּט נְדָבָה֙ תַּעֲשֶׂ֣ה אֹת֔וֹ וּלְנֵ֖דֶר לֹ֥א יֵרָצֶֽה׃ **כד**וּמָע֤וּךְ וְכָתוּת֙ וְנָת֣וּק וְכָר֔וּת לֹ֥א תַקְרִ֖יבוּ לַֽיהֹוָ֑ה וּֽבְאַרְצְכֶ֖ם לֹ֥א תַעֲשֽׂוּ׃ **כה**וּמִיַּ֣ד בֶּן־נֵכָ֗ר לֹ֥א תַקְרִ֛יבוּ אֶת־לֶ֥חֶם אֱלֹהֵיכֶ֖ם מִכׇּל־אֵ֑לֶּה כִּ֣י מׇשְׁחָתָ֤ם בָּהֶם֙ מ֣וּם בָּ֔ם לֹ֥א יֵרָצ֖וּ לָכֶֽם׃ {ס} | [[667]](#footnote-667) “Whoever offers to Yahweh a communion sacrifice, to fulfil a vow or as a votive offering from herd or flock, it must be perfect to be accepted; it must have no defect. [[668]](#footnote-668) You must not offer to Yahweh any­thing blind, lame, mutilated, ulcerous, or with a running sore, or put any part of it on the altar as a burnt offering for Yahweh. [[669]](#footnote-669) As a votive offering, you may offer a bull or a lamb with a limb too long or short; but it will not be accepted for a vow. [[670]](#footnote-670) You shall not offer to Yahweh anything with its testicles bruised, crushed, torn, or cut; you must not do that in your land, [[671]](#footnote-671) nor shall you accept such from a stranger, to offer as food for your God. Their deformity is a blemish; they shall not be accepted.” |
| **כו**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כז**שׁ֣וֹר אוֹ־כֶ֤שֶׂב אוֹ־עֵז֙ כִּ֣י יִוָּלֵ֔ד וְהָיָ֛ה שִׁבְעַ֥ת יָמִ֖ים תַּ֣חַת אִמּ֑וֹ וּמִיּ֤וֹם הַשְּׁמִינִי֙ וָהָ֔לְאָה יֵרָצֶ֕ה לְקׇרְבַּ֥ן אִשֶּׁ֖ה לַיהֹוָֽה׃ **כח**וְשׁ֖וֹר אוֹ־שֶׂ֑ה אֹת֣וֹ וְאֶת־בְּנ֔וֹ לֹ֥א תִשְׁחֲט֖וּ בְּי֥וֹם אֶחָֽד׃ **כט**וְכִֽי־תִזְבְּח֥וּ זֶֽבַח־תּוֹדָ֖ה לַיהֹוָ֑ה לִֽרְצֹנְכֶ֖ם תִּזְבָּֽחוּ׃ **ל**בַּיּ֤וֹם הַהוּא֙ יֵאָכֵ֔ל לֹֽא־תוֹתִ֥ירוּ מִמֶּ֖נּוּ עַד־בֹּ֑קֶר אֲנִ֖י יְהֹוָֽה׃ | [[672]](#footnote-672) And Yahweh spoke to Moses; he said: [[673]](#footnote-673) “A calf, lamb or kid shall stay with its mother seven days after birth. From the eighth day, it will be acceptable as a burnt offering to Yahweh. [[674]](#footnote-674) However, no animal, whether cow or ewe, shall be killed on the same day as its young. [[675]](#footnote-675) When you sacrifice a thanksgiving offering to Yahweh, you shall sacrifice it so that it may be acceptable in your behalf. [[676]](#footnote-676) It must be eaten the same day, with nothing left until the morning. I am Yahweh. |
| **לא**וּשְׁמַרְתֶּם֙ מִצְוֺתַ֔י וַעֲשִׂיתֶ֖ם אֹתָ֑ם אֲנִ֖י יְהֹוָֽה׃ **לב**וְלֹ֤א תְחַלְּלוּ֙ אֶת־שֵׁ֣ם קׇדְשִׁ֔י וְנִ֨קְדַּשְׁתִּ֔י בְּת֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל אֲנִ֥י יְהֹוָ֖ה מְקַדִּשְׁכֶֽם׃ **לג**הַמּוֹצִ֤יא אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים אֲנִ֖י יְהֹוָֽה׃ {פ} | [[677]](#footnote-677) “You must keep my commands and observe them. I am Yahweh. [[678]](#footnote-678) You must not profane my holy name – so that I may be honoured as holy among the Israelites, I, Yahweh, who makes you holy, [[679]](#footnote-679) I who brought you out of the land of Egypt to be your God, I am Yahweh.” |

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| ויקרא פרק כג | Leviticus [[680]](#footnote-680)23 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם מוֹעֲדֵ֣י יְהֹוָ֔ה אֲשֶׁר־תִּקְרְא֥וּ אֹתָ֖ם מִקְרָאֵ֣י קֹ֑דֶשׁ אֵ֥לֶּה הֵ֖ם מוֹעֲדָֽי׃ **ג**שֵׁ֣שֶׁת יָמִים֮ תֵּעָשֶׂ֣ה מְלָאכָה֒ וּבַיּ֣וֹם הַשְּׁבִיעִ֗י שַׁבַּ֤ת שַׁבָּתוֹן֙ מִקְרָא־קֹ֔דֶשׁ כׇּל־מְלָאכָ֖ה לֹ֣א תַעֲשׂ֑וּ שַׁבָּ֥ת הִוא֙ לַֽיהֹוָ֔ה בְּכֹ֖ל מוֹשְׁבֹֽתֵיכֶֽם׃ {פ} | [[681]](#footnote-681) Yahweh spoke to Moses; he said: [[682]](#footnote-682) “Speak to the Israelites and say to them: (The solemn festivals of Yahweh to which you summon them are sacred assemblies.) “These are my solemn festivals. [[683]](#footnote-683) You may work for six days, but the seventh must be a day of complete rest, a day for the sacred assembly on which you do no work at all. Wherever you live, this is a Sabbath for Yahweh. |
| **ד**אֵ֚לֶּה מוֹעֲדֵ֣י יְהֹוָ֔ה מִקְרָאֵ֖י קֹ֑דֶשׁ אֲשֶׁר־תִּקְרְא֥וּ אֹתָ֖ם בְּמוֹעֲדָֽם׃ **ה**בַּחֹ֣דֶשׁ הָרִאשׁ֗וֹן בְּאַרְבָּעָ֥ה עָשָׂ֛ר לַחֹ֖דֶשׁ בֵּ֣ין הָעַרְבָּ֑יִם פֶּ֖סַח לַיהֹוָֽה׃ **ו**וּבַחֲמִשָּׁ֨ה עָשָׂ֥ר יוֹם֙ לַחֹ֣דֶשׁ הַזֶּ֔ה חַ֥ג הַמַּצּ֖וֹת לַיהֹוָ֑ה שִׁבְעַ֥ת יָמִ֖ים מַצּ֥וֹת תֹּאכֵֽלוּ׃ **ז**בַּיּוֹם֙ הָֽרִאשׁ֔וֹן מִקְרָא־קֹ֖דֶשׁ יִהְיֶ֣ה לָכֶ֑ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ **ח**וְהִקְרַבְתֶּ֥ם אִשֶּׁ֛ה לַיהֹוָ֖ה שִׁבְעַ֣ת יָמִ֑ים בַּיּ֤וֹם הַשְּׁבִיעִי֙ מִקְרָא־קֹ֔דֶשׁ כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ {פ} | [[684]](#footnote-684) “These are Yahweh’s solemn festivals, the sacred assemblies which you are to proclaim on the appointed day. [[685]](#footnote-685) The fourteenth day of the first month, between the two evenings, is the Passover of Yahweh; [[686]](#footnote-686) and the fifteenth day of the same month is the feast of Unleavened Bread for Yahweh. For seven days, you shall eat bread without leaven. [[687]](#footnote-687) On the first day, you are to hold a sacred assembly; you must do no heavy work. [[688]](#footnote-688) For seven days, you shall offer a burnt offering to Yahweh. The seventh day is to be a day of sacred assembly; you must do no work.” |
| **ט**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **י**דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם כִּֽי־תָבֹ֣אוּ אֶל־הָאָ֗רֶץ אֲשֶׁ֤ר אֲנִי֙ נֹתֵ֣ן לָכֶ֔ם וּקְצַרְתֶּ֖ם אֶת־קְצִירָ֑הּ וַהֲבֵאתֶ֥ם אֶת־עֹ֛מֶר רֵאשִׁ֥ית קְצִירְכֶ֖ם אֶל־הַכֹּהֵֽן׃ **יא**וְהֵנִ֧יף אֶת־הָעֹ֛מֶר לִפְנֵ֥י יְהֹוָ֖ה לִֽרְצֹנְכֶ֑ם מִֽמׇּחֳרַת֙ הַשַּׁבָּ֔ת יְנִיפֶ֖נּוּ הַכֹּהֵֽן׃ **יב**וַעֲשִׂיתֶ֕ם בְּי֥וֹם הֲנִֽיפְכֶ֖ם אֶת־הָעֹ֑מֶר כֶּ֣בֶשׂ תָּמִ֧ים בֶּן־שְׁנָת֛וֹ לְעֹלָ֖ה לַיהֹוָֽה׃ **יג**וּמִנְחָתוֹ֩ שְׁנֵ֨י עֶשְׂרֹנִ֜ים סֹ֣לֶת בְּלוּלָ֥ה בַשֶּׁ֛מֶן אִשֶּׁ֥ה לַיהֹוָ֖ה רֵ֣יחַ נִיחֹ֑חַ וְנִסְכֹּ֥ה יַ֖יִן רְבִיעִ֥ת הַהִֽין׃ **יד**וְלֶ֩חֶם֩ וְקָלִ֨י וְכַרְמֶ֜ל לֹ֣א תֹֽאכְל֗וּ עַד־עֶ֙צֶם֙ הַיּ֣וֹם הַזֶּ֔ה עַ֚ד הֲבִ֣יאֲכֶ֔ם אֶת־קׇרְבַּ֖ן אֱלֹהֵיכֶ֑ם חֻקַּ֤ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם בְּכֹ֖ל מֹשְׁבֹֽתֵיכֶֽם׃ {ס} | [[689]](#footnote-689) Yahweh spoke to Moses: [[690]](#footnote-690) “Speak to the Israelites and say to them: “When you enter the land that I give you, and reap its harvest, you must bring the first sheaf of your harvest to the priest, [[691]](#footnote-691) and he is to wave it before Yahweh, so that you may be acceptable. The priest shall make this offering on the day after the Sabbath [[692]](#footnote-692) and on the same day as you make this offering you are to offer Yahweh the burnt offering of a flawless lamb one year old. [[693]](#footnote-693) The oblation for that day shall be two-tenths of wheaten flour mixed with oil, a burnt offering whose fra­grance will appease Yahweh. The libation is to be one quarter of a hin of wine. [[694]](#footnote-694) You are to eat no bread, roasted corn or baked bread, before this day, before making the offering to your God. This is a perpetual law for all your descendants, wherever you live. |
| **טו**וּסְפַרְתֶּ֤ם לָכֶם֙ מִמׇּחֳרַ֣ת הַשַּׁבָּ֔ת מִיּוֹם֙ הֲבִ֣יאֲכֶ֔ם אֶת־עֹ֖מֶר הַתְּנוּפָ֑ה שֶׁ֥בַע שַׁבָּת֖וֹת תְּמִימֹ֥ת תִּהְיֶֽינָה׃ **טז**עַ֣ד מִֽמׇּחֳרַ֤ת הַשַּׁבָּת֙ הַשְּׁבִיעִ֔ת תִּסְפְּר֖וּ חֲמִשִּׁ֣ים י֑וֹם וְהִקְרַבְתֶּ֛ם מִנְחָ֥ה חֲדָשָׁ֖ה לַיהֹוָֽה׃ **יז**מִמּוֹשְׁבֹ֨תֵיכֶ֜ם תָּבִ֣יאּוּ׀ לֶ֣חֶם תְּנוּפָ֗ה שְׁ֚תַּיִם שְׁנֵ֣י עֶשְׂרֹנִ֔ים סֹ֣לֶת תִּהְיֶ֔ינָה חָמֵ֖ץ תֵּאָפֶ֑ינָה בִּכּוּרִ֖ים לַֽיהֹוָֽה׃ **יח**וְהִקְרַבְתֶּ֣ם עַל־הַלֶּ֗חֶם שִׁבְעַ֨ת כְּבָשִׂ֤ים תְּמִימִם֙ בְּנֵ֣י שָׁנָ֔ה וּפַ֧ר בֶּן־בָּקָ֛ר אֶחָ֖ד וְאֵילִ֣ם שְׁנָ֑יִם יִהְי֤וּ עֹלָה֙ לַֽיהֹוָ֔ה וּמִנְחָתָם֙ וְנִסְכֵּיהֶ֔ם אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהֹוָֽה׃ **יט**וַעֲשִׂיתֶ֛ם שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּ֑את וּשְׁנֵ֧י כְבָשִׂ֛ים בְּנֵ֥י שָׁנָ֖ה לְזֶ֥בַח שְׁלָמִֽים׃ **כ**וְהֵנִ֣יף הַכֹּהֵ֣ן׀  אֹתָ֡ם עַל֩ לֶ֨חֶם הַבִּכֻּרִ֤ים תְּנוּפָה֙ לִפְנֵ֣י יְהֹוָ֔ה עַל־שְׁנֵ֖י כְּבָשִׂ֑ים קֹ֛דֶשׁ יִהְי֥וּ לַיהֹוָ֖ה לַכֹּהֵֽן׃ **כא**וּקְרָאתֶ֞ם בְּעֶ֣צֶם׀ הַיּ֣וֹם הַזֶּ֗ה מִֽקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֣א תַעֲשׂ֑וּ חֻקַּ֥ת עוֹלָ֛ם בְּכׇל־מוֹשְׁבֹ֥תֵיכֶ֖ם לְדֹרֹֽתֵיכֶֽם׃ **כב**וּֽבְקֻצְרְכֶ֞ם אֶת־קְצִ֣יר אַרְצְכֶ֗ם לֹֽא־תְכַלֶּ֞ה פְּאַ֤ת שָֽׂדְךָ֙ בְּקֻצְרֶ֔ךָ וְלֶ֥קֶט קְצִירְךָ֖ לֹ֣א תְלַקֵּ֑ט לֶֽעָנִ֤י וְלַגֵּר֙ תַּעֲזֹ֣ב אֹתָ֔ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ {פ} | [[695]](#footnote-695) “From the day after the Sabbath, the day on which you bring the sheaf of offering, you are to count seven full weeks. [[696]](#footnote-696) You are to count fifty days, to the day after the seventh Sabbath, then you are to offer Yahweh a new oblation. [[697]](#footnote-697) You must bring bread from your houses as an elevation offering: two loaves, made with two-tenths of an ephah of wheaten flour baked with leaven; these are first fruits for Yahweh. [[698]](#footnote-698) With the bread, you must offer seven flawless lambs one year old, a young bull and two rams, as a burnt offering to Yahweh, together with an oblation and a libation: a burnt offering of pleasing fragrance to Yahweh. [[699]](#footnote-699) You are also to offer one male goat as a sacrifice for sin, and two lambs one year old as a communion sacrifice. [[700]](#footnote-700) The priest shall wave them before Yahweh, with the bread of the first fruits. These, and the two lambs, are holy things to Yahweh and for the priests. [[701]](#footnote-701) This same day you are to hold an assembly; this shall be a sacred assembly for you; you will do no heavy work. This is a perpetual law for your descendants, wherever you live. [[702]](#footnote-702) When you gather the harvest in your country, you are not to harvest to the very end of your field, and you are not to gather the gleanings of the harvest. You are to leave them for the poor and the stranger. I am Yahweh your God.” |
| **כג**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כד**דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר בַּחֹ֨דֶשׁ הַשְּׁבִיעִ֜י בְּאֶחָ֣ד לַחֹ֗דֶשׁ יִהְיֶ֤ה לָכֶם֙ שַׁבָּת֔וֹן זִכְר֥וֹן תְּרוּעָ֖ה מִקְרָא־קֹֽדֶשׁ׃ **כה**כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֣א תַעֲשׂ֑וּ וְהִקְרַבְתֶּ֥ם אִשֶּׁ֖ה לַיהֹוָֽה׃ {ס} | [[703]](#footnote-703) And Yahweh spoke to Moses, saying: [[704]](#footnote-704) “Speak to the Israelites and say to them: “In the seventh month, the first day of the month shall be a day of rest for you, a sacred assembly proclaimed with trumpet call. [[705]](#footnote-705) You must not do any heavy work but you must offer a burnt offering to Yahweh.” |
| **כו**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כז**אַ֡ךְ בֶּעָשׂ֣וֹר לַחֹ֩דֶשׁ֩ הַשְּׁבִיעִ֨י הַזֶּ֜ה י֧וֹם הַכִּפֻּרִ֣ים ה֗וּא מִֽקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם וְעִנִּיתֶ֖ם אֶת־נַפְשֹׁתֵיכֶ֑ם וְהִקְרַבְתֶּ֥ם אִשֶּׁ֖ה לַיהֹוָֽה׃ **כח**וְכׇל־מְלָאכָה֙ לֹ֣א תַעֲשׂ֔וּ בְּעֶ֖צֶם הַיּ֣וֹם הַזֶּ֑ה כִּ֣י י֤וֹם כִּפֻּרִים֙ ה֔וּא לְכַפֵּ֣ר עֲלֵיכֶ֔ם לִפְנֵ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **כט**כִּ֤י כׇל־הַנֶּ֙פֶשׁ֙ אֲשֶׁ֣ר לֹֽא־תְעֻנֶּ֔ה בְּעֶ֖צֶם הַיּ֣וֹם הַזֶּ֑ה וְנִכְרְתָ֖ה מֵֽעַמֶּֽיהָ׃ **ל**וְכׇל־הַנֶּ֗פֶשׁ אֲשֶׁ֤ר תַּעֲשֶׂה֙ כׇּל־מְלָאכָ֔ה בְּעֶ֖צֶם הַיּ֣וֹם הַזֶּ֑ה וְהַֽאֲבַדְתִּ֛י אֶת־הַנֶּ֥פֶשׁ הַהִ֖וא מִקֶּ֥רֶב עַמָּֽהּ׃ **לא**כׇּל־מְלָאכָ֖ה לֹ֣א תַעֲשׂ֑וּ חֻקַּ֤ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם בְּכֹ֖ל מֹשְׁבֹֽתֵיכֶֽם׃ **לב**שַׁבַּ֨ת שַׁבָּת֥וֹן הוּא֙ לָכֶ֔ם וְעִנִּיתֶ֖ם אֶת־נַפְשֹׁתֵיכֶ֑ם בְּתִשְׁעָ֤ה לַחֹ֙דֶשׁ֙ בָּעֶ֔רֶב מֵעֶ֣רֶב עַד־עֶ֔רֶב תִּשְׁבְּת֖וּ שַׁבַּתְּכֶֽם׃ {פ} | [[706]](#footnote-706) And Yahweh spoke to Moses, saying: [[707]](#footnote-707) “However, the tenth day of this seventh month shall be the Day of Atonement. You are to hold a sacred assembly. You must humble yourselves, and you must offer a burnt offering to Yahweh. [[708]](#footnote-708) And you are not to do any sort of work on that particular day, for it is the Day of Atonement, to perform the rite of atonement on your behalf before Yahweh your God. [[709]](#footnote-709) Indeed, anyone who does not behave with humility on that particular day shall be outlawed from his people; [[710]](#footnote-710) and anyone who does any sort of work on that day I will remove from his people. [[711]](#footnote-711) You shall do no sort of work: this is a perpetual law for your descendants wherever you live. [[712]](#footnote-712) This is to be a Sabbath day of solemn rest for you. You must humble yourselves; on the evening of the ninth day of the month, from this to the following evening, you must keep your Sabbath.” |
| **לג**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **לד**דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר בַּחֲמִשָּׁ֨ה עָשָׂ֜ר י֗וֹם לַחֹ֤דֶשׁ הַשְּׁבִיעִי֙ הַזֶּ֔ה חַ֧ג הַסֻּכּ֛וֹת שִׁבְעַ֥ת יָמִ֖ים לַיהֹוָֽה׃ **לה**בַּיּ֥וֹם הָרִאשׁ֖וֹן מִקְרָא־קֹ֑דֶשׁ כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ **לו**שִׁבְעַ֣ת יָמִ֔ים תַּקְרִ֥יבוּ אִשֶּׁ֖ה לַיהֹוָ֑ה בַּיּ֣וֹם הַשְּׁמִינִ֡י מִקְרָא־קֹ֩דֶשׁ֩ יִהְיֶ֨ה לָכֶ֜ם וְהִקְרַבְתֶּ֨ם אִשֶּׁ֤ה לַֽיהֹוָה֙ עֲצֶ֣רֶת הִ֔וא כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ | [[713]](#footnote-713) Yahweh spoke to Moses; he said: [[714]](#footnote-714) “Speak to the Israelites and say to them: “The fifteenth day of this seventh month shall be the Feast of Booths for Yahweh, lasting seven days. [[715]](#footnote-715) On the first day shall be a sacred assembly; you must do no heavy work. [[716]](#footnote-716) For seven days, you must offer a burnt offering to Yahweh; on the eighth day, you are to hold a sacred assembly, you must make a burnt offering to Yahweh. It is a day of solemn meeting; you must do no heavy work. |
| **לז**אֵ֚לֶּה מוֹעֲדֵ֣י יְהֹוָ֔ה אֲשֶׁר־תִּקְרְא֥וּ אֹתָ֖ם מִקְרָאֵ֣י קֹ֑דֶשׁ לְהַקְרִ֨יב אִשֶּׁ֜ה לַיהֹוָ֗ה עֹלָ֧ה וּמִנְחָ֛ה זֶ֥בַח וּנְסָכִ֖ים דְּבַר־י֥וֹם בְּיוֹמֽוֹ׃ **לח**מִלְּבַ֖ד שַׁבְּתֹ֣ת יְהֹוָ֑ה וּמִלְּבַ֣ד מַתְּנֽוֹתֵיכֶ֗ם וּמִלְּבַ֤ד כׇּל־נִדְרֵיכֶם֙ וּמִלְּבַד֙ כׇּל־נִדְבֹ֣תֵיכֶ֔ם אֲשֶׁ֥ר תִּתְּנ֖וּ לַיהֹוָֽה׃ **לט**אַ֡ךְ בַּחֲמִשָּׁה֩ עָשָׂ֨ר י֜וֹם לַחֹ֣דֶשׁ הַשְּׁבִיעִ֗י בְּאׇסְפְּכֶם֙ אֶת־תְּבוּאַ֣ת הָאָ֔רֶץ תָּחֹ֥גּוּ אֶת־חַג־יְהֹוָ֖ה שִׁבְעַ֣ת יָמִ֑ים בַּיּ֤וֹם הָֽרִאשׁוֹן֙ שַׁבָּת֔וֹן וּבַיּ֥וֹם הַשְּׁמִינִ֖י שַׁבָּתֽוֹן׃ **מ**וּלְקַחְתֶּ֨ם לָכֶ֜ם בַּיּ֣וֹם הָרִאשׁ֗וֹן פְּרִ֨י עֵ֤ץ הָדָר֙ כַּפֹּ֣ת תְּמָרִ֔ים וַעֲנַ֥ף עֵץ־עָבֹ֖ת וְעַרְבֵי־נָ֑חַל וּשְׂמַחְתֶּ֗ם לִפְנֵ֛י יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם שִׁבְעַ֥ת יָמִֽים׃ **מא**וְחַגֹּתֶ֤ם אֹתוֹ֙ חַ֣ג לַֽיהֹוָ֔ה שִׁבְעַ֥ת יָמִ֖ים בַּשָּׁנָ֑ה חֻקַּ֤ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם בַּחֹ֥דֶשׁ הַשְּׁבִיעִ֖י תָּחֹ֥גּוּ אֹתֽוֹ׃ **מב**בַּסֻּכֹּ֥ת תֵּשְׁב֖וּ שִׁבְעַ֣ת יָמִ֑ים כׇּל־הָֽאֶזְרָח֙ בְּיִשְׂרָאֵ֔ל יֵשְׁב֖וּ בַּסֻּכֹּֽת׃ **מג**לְמַ֘עַן֮ יֵדְע֣וּ דֹרֹֽתֵיכֶם֒ כִּ֣י בַסֻּכּ֗וֹת הוֹשַׁ֙בְתִּי֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל בְּהוֹצִיאִ֥י אוֹתָ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ **מד**וַיְדַבֵּ֣ר מֹשֶׁ֔ה אֶֽת־מֹעֲדֵ֖י יְהֹוָ֑ה אֶל־בְּנֵ֖י יִשְׂרָאֵֽל׃ {פ} | [[717]](#footnote-717) These are the solemn festivals of Yahweh, which you are to proclaim to the children of Israel as sacred assemblies, for the purpose of making burnt offerings, oblations, sacrifices and libations to Yahweh, each on its proper day, [[718]](#footnote-718) besides the Sabbaths of Yahweh and the presents, and the votive and voluntary gifts that you make to Yahweh. [[719]](#footnote-719) But on the fifteenth day of the seventh month, when you have harvested the produce of the land, you are to celebrate the feast of Yahweh for seven days. On the first and eighth days, there shall be complete rest. [[720]](#footnote-720) On the first day you shall take choice fruits, palm branches, boughs of leafy trees and flowering shrubs from the riverbank, and for seven days, you shall rejoice in the presence of Yahweh your God. [[721]](#footnote-721) You are to celebrate a feast for Yahweh in this way for seven days every year. This is a perpetual law for your descendants. You are to keep this feast in the seventh month. [[722]](#footnote-722) For seven days you are to live in shelters: all natives of Israel must live in shelters, [[723]](#footnote-723) so that your generations may know that I made the Israelites live in shelters when I brought them out of the land of Egypt. I am Yahweh your God.” [[724]](#footnote-724) Moses described the solemn festivals of Yahweh to the Israelites. |

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| ויקרא פרק כד | Leviticus [[725]](#footnote-725)24 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**צַ֞ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֗ל וְיִקְח֨וּ אֵלֶ֜יךָ שֶׁ֣מֶן זַ֥יִת זָ֛ךְ כָּתִ֖ית לַמָּא֑וֹר לְהַעֲלֹ֥ת נֵ֖ר תָּמִֽיד׃ **ג**מִחוּץ֩ לְפָרֹ֨כֶת הָעֵדֻ֜ת בְּאֹ֣הֶל מוֹעֵ֗ד יַעֲרֹךְ֩ אֹת֨וֹ אַהֲרֹ֜ן מֵעֶ֧רֶב עַד־בֹּ֛קֶר לִפְנֵ֥י יְהֹוָ֖ה תָּמִ֑יד חֻקַּ֥ת עוֹלָ֖ם לְדֹרֹֽתֵיכֶֽם׃ **ד**עַ֚ל הַמְּנֹרָ֣ה הַטְּהֹרָ֔ה יַעֲרֹ֖ךְ אֶת־הַנֵּר֑וֹת לִפְנֵ֥י יְהֹוָ֖ה תָּמִֽיד׃ {פ} | [[726]](#footnote-726) Yahweh spoke to Moses: [[727]](#footnote-727) “Tell the Israelites to bring you pure olive oil for the lamp and keep a flame burning there continually. [[728]](#footnote-728) Outside the veil of Testimony, in the Tent of Meeting, Aaron is to see to this flame; it shall burn there before Yahweh from evening to morning continually. This is a perpetual law for your descendants: [[729]](#footnote-729) he is to set up the lamps on the pure lampstand before Yahweh, continually. |
| **ה**וְלָקַחְתָּ֣ סֹ֔לֶת וְאָפִיתָ֣ אֹתָ֔הּ שְׁתֵּ֥ים עֶשְׂרֵ֖ה חַלּ֑וֹת שְׁנֵי֙ עֶשְׂרֹנִ֔ים יִהְיֶ֖ה הַֽחַלָּ֥ה הָאֶחָֽת׃ **ו**וְשַׂמְתָּ֥ אוֹתָ֛ם שְׁתַּ֥יִם מַֽעֲרָכ֖וֹת שֵׁ֣שׁ הַֽמַּעֲרָ֑כֶת עַ֛ל הַשֻּׁלְחָ֥ן הַטָּהֹ֖ר לִפְנֵ֥י יְהֹוָֽה׃ **ז**וְנָתַתָּ֥ עַל־הַֽמַּעֲרֶ֖כֶת לְבֹנָ֣ה זַכָּ֑ה וְהָיְתָ֤ה לַלֶּ֙חֶם֙ לְאַזְכָּרָ֔ה אִשֶּׁ֖ה לַֽיהֹוָֽה׃ **ח**בְּי֨וֹם הַשַּׁבָּ֜ת בְּי֣וֹם הַשַּׁבָּ֗ת יַֽעַרְכֶ֛נּוּ לִפְנֵ֥י יְהֹוָ֖ה תָּמִ֑יד מֵאֵ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל בְּרִ֥ית עוֹלָֽם׃ **ט**וְהָֽיְתָה֙ לְאַהֲרֹ֣ן וּלְבָנָ֔יו וַאֲכָלֻ֖הוּ בְּמָק֣וֹם קָדֹ֑שׁ כִּ֡י קֹ֩דֶשׁ֩ קׇֽדָשִׁ֨ים ה֥וּא ל֛וֹ מֵאִשֵּׁ֥י יְהֹוָ֖ה חׇק־עוֹלָֽם׃ {ס} | [[730]](#footnote-730) “You are to take wheaten flour and with it bake twelve cobs, each of two-tenths of an ephah. [[731]](#footnote-731) Then you must set them in two rows of six on the pure table that stands before Yahweh. [[732]](#footnote-732) On each row, you shall place pure frankincense. This will be the food offered as a memorial, a burnt offering for Yahweh. [[733]](#footnote-733) Continually, every Sabbath they shall be set before Yahweh. The Israelites are to provide them by unending covenant. [[734]](#footnote-734) They will belong to Aaron and his sons, who shall eat them in a holy place, for they are most holy portions for him of Yahweh’s burnt offerings – a perpetual due.” |
| **י**וַיֵּצֵא֙ בֶּן־אִשָּׁ֣ה יִשְׂרְאֵלִ֔ית וְהוּא֙ בֶּן־אִ֣ישׁ מִצְרִ֔י בְּת֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל וַיִּנָּצוּ֙ בַּֽמַּחֲנֶ֔ה בֶּ֚ן הַיִּשְׂרְאֵלִ֔ית וְאִ֖ישׁ הַיִּשְׂרְאֵלִֽי׃ **יא**וַ֠יִּקֹּ֠ב בֶּן־הָֽאִשָּׁ֨ה הַיִּשְׂרְאֵלִ֤ית אֶת־הַשֵּׁם֙ וַיְקַלֵּ֔ל וַיָּבִ֥יאוּ אֹת֖וֹ אֶל־מֹשֶׁ֑ה וְשֵׁ֥ם אִמּ֛וֹ שְׁלֹמִ֥ית בַּת־דִּבְרִ֖י לְמַטֵּה־דָֽן׃ **יב**וַיַּנִּיחֻ֖הוּ בַּמִּשְׁמָ֑ר לִפְרֹ֥שׁ לָהֶ֖ם עַל־פִּ֥י יְהֹוָֽה׃ {פ} | [[735]](#footnote-735) A man, the son of an Israelite woman, whose father was Egyptian, came out of the house and in the camp among the Israelites began fight­ing with an Israelite. [[736]](#footnote-736) Now this son of the Israelite woman blasphemed the Name in a curse, so they brought him to Moses (his mother’s name was Shelomith daughter of Dibri, of the tribe of Dan). [[737]](#footnote-737) They put him in custody until the will of Yahweh be made clear to them. |
| **יג**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יד**הוֹצֵ֣א אֶת־הַֽמְקַלֵּ֗ל אֶל־מִחוּץ֙ לַֽמַּחֲנֶ֔ה וְסָמְכ֧וּ כׇֽל־הַשֹּׁמְעִ֛ים אֶת־יְדֵיהֶ֖ם עַל־רֹאשׁ֑וֹ וְרָגְמ֥וּ אֹת֖וֹ כׇּל־הָעֵדָֽה׃ **טו**וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל תְּדַבֵּ֣ר לֵאמֹ֑ר אִ֥ישׁ אִ֛ישׁ כִּֽי־יְקַלֵּ֥ל אֱלֹהָ֖יו וְנָשָׂ֥א חֶטְאֽוֹ׃ **טז**וְנֹקֵ֤ב שֵׁם־יְהֹוָה֙ מ֣וֹת יוּמָ֔ת רָג֥וֹם יִרְגְּמוּ־ב֖וֹ כׇּל־הָעֵדָ֑ה כַּגֵּר֙ כָּֽאֶזְרָ֔ח בְּנׇקְבוֹ־שֵׁ֖ם יוּמָֽת׃ | [[738]](#footnote-738) Yahweh spoke to Moses; he said: [[739]](#footnote-739) “Take the man who pronounced the curse outside the camp. Let all who have heard him lay their hands on his head, and let the whole community stone him. [[740]](#footnote-740) Then say to the Israelites: “Any man who curses his God shall bear the burden of his fault. [[741]](#footnote-741) The one who blasphemes the name of Yahweh must die; the whole community must stone him. Stranger or native, if he blasphemes the Name, he dies. |
| **יז**וְאִ֕ישׁ כִּ֥י יַכֶּ֖ה כׇּל־נֶ֣פֶשׁ אָדָ֑ם מ֖וֹת יוּמָֽת׃ **יח**וּמַכֵּ֥ה נֶֽפֶשׁ־בְּהֵמָ֖ה יְשַׁלְּמֶ֑נָּה נֶ֖פֶשׁ תַּ֥חַת נָֽפֶשׁ׃ | [[742]](#footnote-742) “If a man strikes down any person, he must die. [[743]](#footnote-743) If a man strikes an animal down, he must make restitution for it: a life for a life. |
| **יט**וְאִ֕ישׁ כִּֽי־יִתֵּ֥ן מ֖וּם בַּעֲמִית֑וֹ כַּאֲשֶׁ֣ר עָשָׂ֔ה כֵּ֖ן יֵעָ֥שֶׂה לּֽוֹ׃ **כ**שֶׁ֚בֶר תַּ֣חַת שֶׁ֔בֶר עַ֚יִן תַּ֣חַת עַ֔יִן שֵׁ֖ן תַּ֣חַת שֵׁ֑ן כַּאֲשֶׁ֨ר יִתֵּ֥ן מוּם֙ בָּֽאָדָ֔ם כֵּ֖ן יִנָּ֥תֶן בּֽוֹ׃ **כא**וּמַכֵּ֥ה בְהֵמָ֖ה יְשַׁלְּמֶ֑נָּה וּמַכֵּ֥ה אָדָ֖ם יוּמָֽת׃ **כב**מִשְׁפַּ֤ט אֶחָד֙ יִהְיֶ֣ה לָכֶ֔ם כַּגֵּ֥ר כָּאֶזְרָ֖ח יִהְיֶ֑ה כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ | [[744]](#footnote-744) “If a man injures his neighbour, what he has done must be done to him: [[745]](#footnote-745) broken limb for broken limb, eye for eye, and tooth for tooth. As the injury inflicted, so shall be the injury suffered. [[746]](#footnote-746) The one who kills an animal must make restitution for it, and the one who kills a man must die. [[747]](#footnote-747) You shall have one law for the alien and for the citizen: for I am Yahweh your God.” |
| **כג**וַיְדַבֵּ֣ר מֹשֶׁה֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒ וַיּוֹצִ֣יאוּ אֶת־הַֽמְקַלֵּ֗ל אֶל־מִחוּץ֙ לַֽמַּחֲנֶ֔ה וַיִּרְגְּמ֥וּ אֹת֖וֹ אָ֑בֶן וּבְנֵֽי־יִשְׂרָאֵ֣ל עָשׂ֔וּ כַּֽאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[748]](#footnote-748) When Moses had said this to the Israelites, they took the man who had pronounced the curse out of the camp and stoned him. In this way, the Israelites carried out the order of Yahweh to Moses. |

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| ויקרא פרק כה | Leviticus [[749]](#footnote-749)25 |
| אוַיְדַבֵּ֤ר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה בְּהַ֥ר סִינַ֖י לֵאמֹֽר׃ בדַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם כִּ֤י תָבֹ֙אוּ֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֥ר אֲנִ֖י נֹתֵ֣ן לָכֶ֑ם וְשָׁבְתָ֣ה הָאָ֔רֶץ שַׁבָּ֖ת לַיהֹוָֽה׃ גשֵׁ֤שׁ שָׁנִים֙ תִּזְרַ֣ע שָׂדֶ֔ךָ וְשֵׁ֥שׁ שָׁנִ֖ים תִּזְמֹ֣ר כַּרְמֶ֑ךָ וְאָסַפְתָּ֖ אֶת־תְּבוּאָתָֽהּ׃ דוּבַשָּׁנָ֣ה הַשְּׁבִיעִ֗ת שַׁבַּ֤ת שַׁבָּתוֹן֙ יִהְיֶ֣ה לָאָ֔רֶץ שַׁבָּ֖ת לַיהֹוָ֑ה שָֽׂדְךָ֙ לֹ֣א תִזְרָ֔ע וְכַרְמְךָ֖ לֹ֥א תִזְמֹֽר׃ האֵ֣ת סְפִ֤יחַ קְצִֽירְךָ֙ לֹ֣א תִקְצ֔וֹר וְאֶת־עִנְּבֵ֥י נְזִירֶ֖ךָ לֹ֣א תִבְצֹ֑ר שְׁנַ֥ת שַׁבָּת֖וֹן יִהְיֶ֥ה לָאָֽרֶץ׃ ווְ֠הָיְתָ֠ה שַׁבַּ֨ת הָאָ֤רֶץ לָכֶם֙ לְאׇכְלָ֔ה לְךָ֖ וּלְעַבְדְּךָ֣ וְלַאֲמָתֶ֑ךָ וְלִשְׂכִֽירְךָ֙ וּלְתוֹשָׁ֣בְךָ֔ הַגָּרִ֖ים עִמָּֽךְ׃ זוְלִ֨בְהֶמְתְּךָ֔ וְלַֽחַיָּ֖ה אֲשֶׁ֣ר בְּאַרְצֶ֑ךָ תִּהְיֶ֥ה כׇל־תְּבוּאָתָ֖הּ לֶאֱכֹֽל׃ {ס} | [[750]](#footnote-750) Yahweh spoke to Moses on Mount Sinai, saying: [[751]](#footnote-751) “Speak to the Israelites and say to them: “When you enter the land that I am giving you, the land is to keep a Sabbath’s rest for Yahweh. [[752]](#footnote-752) For six years, you shall sow your field, for six years, you shall prune your vine and gather its produce; [[753]](#footnote-753) but in the seventh year, the land is to have a Sabbath of complete rest, a Sabbath for Yahweh. You must not sow your field or prune your vine, [[754]](#footnote-754) nor reap any grain that has grown of its own accord, nor gather grapes from your untrimmed vine. It is to be a year of rest for the land. [[755]](#footnote-755) The Sabbath of the land will itself feed you and your servants, men and women, your hired labourer, your guest, and all who live with you. [[756]](#footnote-756) For your cattle too, and the animals on your land, all its produce will serve for you to eat. |
| חוְסָפַרְתָּ֣ לְךָ֗ שֶׁ֚בַע שַׁבְּתֹ֣ת שָׁנִ֔ים שֶׁ֥בַע שָׁנִ֖ים שֶׁ֣בַע פְּעָמִ֑ים וְהָי֣וּ לְךָ֗ יְמֵי֙ שֶׁ֚בַע שַׁבְּתֹ֣ת הַשָּׁנִ֔ים תֵּ֥שַׁע וְאַרְבָּעִ֖ים שָׁנָֽה׃ טוְהַֽעֲבַרְתָּ֞ שׁוֹפַ֤ר תְּרוּעָה֙ בַּחֹ֣דֶשׁ הַשְּׁבִעִ֔י בֶּעָשׂ֖וֹר לַחֹ֑דֶשׁ בְּיוֹם֙ הַכִּפֻּרִ֔ים תַּעֲבִ֥ירוּ שׁוֹפָ֖ר בְּכׇל־אַרְצְכֶֽם׃ יוְקִדַּשְׁתֶּ֗ם אֵ֣ת שְׁנַ֤ת הַחֲמִשִּׁים֙ שָׁנָ֔ה וּקְרָאתֶ֥ם דְּר֛וֹר בָּאָ֖רֶץ לְכׇל־יֹשְׁבֶ֑יהָ יוֹבֵ֥ל הִוא֙ תִּהְיֶ֣ה לָכֶ֔ם וְשַׁבְתֶּ֗ם אִ֚ישׁ אֶל־אֲחֻזָּת֔וֹ וְאִ֥ישׁ אֶל־מִשְׁפַּחְתּ֖וֹ תָּשֻֽׁבוּ׃ יאיוֹבֵ֣ל הִ֗וא שְׁנַ֛ת הַחֲמִשִּׁ֥ים שָׁנָ֖ה תִּהְיֶ֣ה לָכֶ֑ם לֹ֣א תִזְרָ֔עוּ וְלֹ֤א תִקְצְרוּ֙ אֶת־סְפִיחֶ֔יהָ וְלֹ֥א תִבְצְר֖וּ אֶת־נְזִרֶֽיהָ׃ יבכִּ֚י יוֹבֵ֣ל הִ֔וא קֹ֖דֶשׁ תִּהְיֶ֣ה לָכֶ֑ם מִ֨ן־הַשָּׂדֶ֔ה תֹּאכְל֖וּ אֶת־תְּבוּאָתָֽהּ׃ | [[757]](#footnote-757) “You are to count seven weeks of years – seven times seven years, that is to say a period of seven weeks of years, forty-nine years; [[758]](#footnote-758) and on the tenth day of the seventh month you shall sound the trumpet loudly; on the Day of Atonement you shall sound the trumpet loudly throughout all your land. [[759]](#footnote-759) And you shall declare this fiftieth year sacred and proclaim the liberation throughout the land of all the inhabitants of the land. This is to be a jubilee for you; each of you will return to his ancestral home, each to his own clan. [[760]](#footnote-760) This fiftieth year is to be a jubilee year for you; you will not sow, you will not harvest the grain that has come up on its own, you will not gather grapes from the untrimmed vine. [[761]](#footnote-761) The jubilee is to be a holy thing to you; you will eat what comes from the fields. |
| יגבִּשְׁנַ֥ת הַיּוֹבֵ֖ל הַזֹּ֑את תָּשֻׁ֕בוּ אִ֖ישׁ אֶל־אֲחֻזָּתֽוֹ׃ ידוְכִֽי־תִמְכְּר֤וּ מִמְכָּר֙ לַעֲמִיתֶ֔ךָ א֥וֹ קָנֹ֖ה מִיַּ֣ד עֲמִיתֶ֑ךָ אַל־תּוֹנ֖וּ אִ֥ישׁ אֶת־אָחִֽיו׃ טובְּמִסְפַּ֤ר שָׁנִים֙ אַחַ֣ר הַיּוֹבֵ֔ל תִּקְנֶ֖ה מֵאֵ֣ת עֲמִיתֶ֑ךָ בְּמִסְפַּ֥ר שְׁנֵֽי־תְבוּאֹ֖ת יִמְכׇּר־לָֽךְ׃ טזלְפִ֣י׀ רֹ֣ב הַשָּׁנִ֗ים תַּרְבֶּה֙ מִקְנָת֔וֹ וּלְפִי֙ מְעֹ֣ט הַשָּׁנִ֔ים תַּמְעִ֖יט מִקְנָת֑וֹ כִּ֚י מִסְפַּ֣ר תְּבוּאֹ֔ת ה֥וּא מֹכֵ֖ר לָֽךְ׃ יזוְלֹ֤א תוֹנוּ֙ אִ֣ישׁ אֶת־עֲמִית֔וֹ וְיָרֵ֖אתָ מֵֽאֱלֹהֶ֑יךָ כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ | [[762]](#footnote-762) “In this year of jubilee, each must return to his home. [[763]](#footnote-763) If you buy or sell anything to or from your neighbour, let no one wrong his brother. [[764]](#footnote-764) If you buy from your neighbour, you must consider the number of years since the jubilee: according to the number of crop years, he will fix the price. [[765]](#footnote-765) If the years are more, you shall increase the price, if the years are less, you shall reduce the price: for, what he is selling you is a certain number of harvests. [[766]](#footnote-766) Let none of you wrong his neighbour; but fear your God; I am Yahweh your God. |
| יחוַעֲשִׂיתֶם֙ אֶת־חֻקֹּתַ֔י וְאֶת־מִשְׁפָּטַ֥י תִּשְׁמְר֖וּ וַעֲשִׂיתֶ֣ם אֹתָ֑ם וִֽישַׁבְתֶּ֥ם עַל־הָאָ֖רֶץ לָבֶֽטַח׃ יטוְנָתְנָ֤ה הָאָ֙רֶץ֙ פִּרְיָ֔הּ וַאֲכַלְתֶּ֖ם לָשֹׂ֑בַע וִֽישַׁבְתֶּ֥ם לָבֶ֖טַח עָלֶֽיהָ׃ כוְכִ֣י תֹאמְר֔וּ מַה־נֹּאכַ֖ל בַּשָּׁנָ֣ה הַשְּׁבִיעִ֑ת הֵ֚ן לֹ֣א נִזְרָ֔ע וְלֹ֥א נֶאֱסֹ֖ף אֶת־תְּבוּאָתֵֽנוּ׃ כאוְצִוִּ֤יתִי אֶת־בִּרְכָתִי֙ לָכֶ֔ם בַּשָּׁנָ֖ה הַשִּׁשִּׁ֑ית וְעָשָׂת֙ אֶת־הַתְּבוּאָ֔ה לִשְׁלֹ֖שׁ הַשָּׁנִֽים׃ כבוּזְרַעְתֶּ֗ם אֵ֚ת הַשָּׁנָ֣ה הַשְּׁמִינִ֔ת וַאֲכַלְתֶּ֖ם מִן־הַתְּבוּאָ֣ה יָשָׁ֑ן עַ֣ד׀ הַשָּׁנָ֣ה הַתְּשִׁיעִ֗ת עַד־בּוֹא֙ תְּב֣וּאָתָ֔הּ תֹּאכְל֖וּ יָשָֽׁן׃ כגוְהָאָ֗רֶץ לֹ֤א תִמָּכֵר֙ לִצְמִתֻ֔ת כִּי־לִ֖י הָאָ֑רֶץ כִּֽי־גֵרִ֧ים וְתוֹשָׁבִ֛ים אַתֶּ֖ם עִמָּדִֽי׃ כדוּבְכֹ֖ל אֶ֣רֶץ אֲחֻזַּתְכֶ֑ם גְּאֻלָּ֖ה תִּתְּנ֥וּ לָאָֽרֶץ׃ {ס} | [[767]](#footnote-767) “You must put my laws and customs into practice; you must be sure to keep them; and so you shall be secure in your possession of the land. [[768]](#footnote-768) The land will give its fruit; you will eat your fill and live in security in the land. [[769]](#footnote-769) In case you should ask: what shall we eat in this seventh year if we do not sow or harvest the produce? [[770]](#footnote-770) I have ordered my blessing to be on you every sixth year, which will therefore provide you for three years. [[771]](#footnote-771) You will have the old produce to eat while you are sowing in the eighth year and even as late as the ninth year; you will eat the old produce, while waiting for the harvest of that year. [[772]](#footnote-772) Land must not be sold in perpetuity, for the land belongs to me, and to me you are only strangers and guests. [[773]](#footnote-773) You will allow a right of redemption on all your landed property. |
| כהכִּֽי־יָמ֣וּךְ אָחִ֔יךָ וּמָכַ֖ר מֵאֲחֻזָּת֑וֹ וּבָ֤א גֹֽאֲלוֹ֙ הַקָּרֹ֣ב אֵלָ֔יו וְגָאַ֕ל אֵ֖ת מִמְכַּ֥ר אָחִֽיו׃ כווְאִ֕ישׁ כִּ֛י לֹ֥א יִֽהְיֶה־לּ֖וֹ גֹּאֵ֑ל וְהִשִּׂ֣יגָה יָד֔וֹ וּמָצָ֖א כְּדֵ֥י גְאֻלָּתֽוֹ׃ כזוְחִשַּׁב֙ אֶת־שְׁנֵ֣י מִמְכָּר֔וֹ וְהֵשִׁיב֙ אֶת־הָ֣עֹדֵ֔ף לָאִ֖ישׁ אֲשֶׁ֣ר מָֽכַר־ל֑וֹ וְשָׁ֖ב לַאֲחֻזָּתֽוֹ׃ כחוְאִ֨ם לֹֽא־מָצְאָ֜ה יָד֗וֹ דֵּי֮ הָשִׁ֣יב לוֹ֒ וְהָיָ֣ה מִמְכָּר֗וֹ בְּיַד֙ הַקֹּנֶ֣ה אֹת֔וֹ עַ֖ד שְׁנַ֣ת הַיּוֹבֵ֑ל וְיָצָא֙ בַּיֹּבֵ֔ל וְשָׁ֖ב לַאֲחֻזָּתֽוֹ׃ {ס} | [[774]](#footnote-774) “If your brother falls on evil days and sells his patrimony, his next of kin shall redeem what his brother has sold. [[775]](#footnote-775) If a man has no one to redeem it but has found the means to redeem it, [[776]](#footnote-776) he is to compute the value of years for which it was sold, refund the difference to the purchaser, and return to his property. [[777]](#footnote-777) If he cannot find the sum to recover it, what was sold shall remain with the purchaser until the jubilee year. In the jubilee, he must release it and return the property. |
| כטוְאִ֗ישׁ כִּֽי־יִמְכֹּ֤ר בֵּית־מוֹשַׁב֙ עִ֣יר חוֹמָ֔ה וְהָיְתָה֙ גְּאֻלָּת֔וֹ עַד־תֹּ֖ם שְׁנַ֣ת מִמְכָּר֑וֹ יָמִ֖ים תִּהְיֶ֥ה גְאֻלָּתֽוֹ׃ לוְאִ֣ם לֹֽא־יִגָּאֵ֗ל עַד־מְלֹ֣את לוֹ֮ שָׁנָ֣ה תְמִימָה֒ וְ֠קָ֠ם הַבַּ֨יִת אֲשֶׁר־בָּעִ֜יר אֲשֶׁר־ל֣וֹ לא חֹמָ֗ה לַצְּמִיתֻ֛ת לַקֹּנֶ֥ה אֹת֖וֹ לְדֹרֹתָ֑יו לֹ֥א יֵצֵ֖א בַּיֹּבֵֽל׃ לאוּבָתֵּ֣י הַחֲצֵרִ֗ים אֲשֶׁ֨ר אֵין־לָהֶ֤ם חֹמָה֙ סָבִ֔יב עַל־שְׂדֵ֥ה הָאָ֖רֶץ יֵחָשֵׁ֑ב גְּאֻלָּה֙ תִּהְיֶה־לּ֔וֹ וּבַיֹּבֵ֖ל יֵצֵֽא׃ לבוְעָרֵי֙ הַלְוִיִּ֔ם בָּתֵּ֖י עָרֵ֣י אֲחֻזָּתָ֑ם גְּאֻלַּ֥ת עוֹלָ֖ם תִּהְיֶ֥ה לַלְוִיִּֽם׃ לגוַאֲשֶׁ֤ר יִגְאַל֙ מִן־הַלְוִיִּ֔ם וְיָצָ֧א מִמְכַּר־בַּ֛יִת וְעִ֥יר אֲחֻזָּת֖וֹ בַּיֹּבֵ֑ל כִּ֣י בָתֵּ֞י עָרֵ֣י הַלְוִיִּ֗ם הִ֚וא אֲחֻזָּתָ֔ם בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ לדוּֽשְׂדֵ֛ה מִגְרַ֥שׁ עָרֵיהֶ֖ם לֹ֣א יִמָּכֵ֑ר כִּֽי־אֲחֻזַּ֥ת עוֹלָ֛ם ה֖וּא לָהֶֽם׃ {ס} | [[778]](#footnote-778) “If a man sells a dwelling house in a walled town, he may redeem it until a full year after the sale. The right of redemption shall be one year; [[779]](#footnote-779) if it is not redeemed by the end of the year, the town house shall pass in perpetuity to the purchaser and his descendants; he need not release it at the jubilee. [[780]](#footnote-780) But houses in villages without walls shall be classed as open country; they may be redeemed and shall be released at the jubilee. [[781]](#footnote-781) As for the towns of the Levites, the Levites shall forever have a right of redemption of the houses in their towns. [[782]](#footnote-782) Such property as may be redeemed from the Levites – houses sold in a town of theirs – shall be released at the jubilee; because the houses in the towns of the Levites are their possession among the people of Israel, [[783]](#footnote-783) and the open land around these towns may not be sold as it is their property forever. |
| להוְכִֽי־יָמ֣וּךְ אָחִ֔יךָ וּמָ֥טָה יָד֖וֹ עִמָּ֑ךְ וְהֶֽחֱזַ֣קְתָּ בּ֔וֹ גֵּ֧ר וְתוֹשָׁ֛ב וָחַ֖י עִמָּֽךְ׃ לואַל־תִּקַּ֤ח מֵֽאִתּוֹ֙ נֶ֣שֶׁךְ וְתַרְבִּ֔ית וְיָרֵ֖אתָ מֵֽאֱלֹהֶ֑יךָ וְחֵ֥י אָחִ֖יךָ עִמָּֽךְ׃ לזאֶ֨ת־כַּסְפְּךָ֔ לֹֽא־תִתֵּ֥ן ל֖וֹ בְּנֶ֑שֶׁךְ וּבְמַרְבִּ֖ית לֹא־תִתֵּ֥ן אׇכְלֶֽךָ׃ לחאֲנִ֗י יְהֹוָה֙ אֱלֹ֣הֵיכֶ֔ם אֲשֶׁר־הוֹצֵ֥אתִי אֶתְכֶ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם לָתֵ֤ת לָכֶם֙ אֶת־אֶ֣רֶץ כְּנַ֔עַן לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִֽים׃ {ס} | [[784]](#footnote-784) “If your brother falls on evil days and is unable to support himself, you must support him as you would a stranger or a guest, and he shall live with you. [[785]](#footnote-785) Do not make him work for you, and do not take interest or profit from him; fear your God and let you brother live with you. [[786]](#footnote-786) You are not to lend him money at interest or give him food for profit. [[787]](#footnote-787) I am Yahweh your God who brought you out of the land of Egypt to give you the land of Canaan and to be your God. |
| לטוְכִֽי־יָמ֥וּךְ אָחִ֛יךָ עִמָּ֖ךְ וְנִמְכַּר־לָ֑ךְ לֹא־תַעֲבֹ֥ד בּ֖וֹ עֲבֹ֥דַת עָֽבֶד׃ מכְּשָׂכִ֥יר כְּתוֹשָׁ֖ב יִהְיֶ֣ה עִמָּ֑ךְ עַד־שְׁנַ֥ת הַיֹּבֵ֖ל יַעֲבֹ֥ד עִמָּֽךְ׃ מאוְיָצָא֙ מֵֽעִמָּ֔ךְ ה֖וּא וּבָנָ֣יו עִמּ֑וֹ וְשָׁב֙ אֶל־מִשְׁפַּחְתּ֔וֹ וְאֶל־אֲחֻזַּ֥ת אֲבֹתָ֖יו יָשֽׁוּב׃ מבכִּֽי־עֲבָדַ֣י הֵ֔ם אֲשֶׁר־הוֹצֵ֥אתִי אֹתָ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם לֹ֥א יִמָּכְר֖וּ מִמְכֶּ֥רֶת עָֽבֶד׃ מגלֹא־תִרְדֶּ֥ה ב֖וֹ בְּפָ֑רֶךְ וְיָרֵ֖אתָ מֵאֱלֹהֶֽיךָ׃ מדוְעַבְדְּךָ֥ וַאֲמָתְךָ֖ אֲשֶׁ֣ר יִהְיוּ־לָ֑ךְ מֵאֵ֣ת הַגּוֹיִ֗ם אֲשֶׁר֙ סְבִיבֹ֣תֵיכֶ֔ם מֵהֶ֥ם תִּקְנ֖וּ עֶ֥בֶד וְאָמָֽה׃ מהוְ֠גַ֠ם מִבְּנֵ֨י הַתּוֹשָׁבִ֜ים הַגָּרִ֤ים עִמָּכֶם֙ מֵהֶ֣ם תִּקְנ֔וּ וּמִמִּשְׁפַּחְתָּם֙ אֲשֶׁ֣ר עִמָּכֶ֔ם אֲשֶׁ֥ר הוֹלִ֖ידוּ בְּאַרְצְכֶ֑ם וְהָי֥וּ לָכֶ֖ם לַֽאֲחֻזָּֽה׃ מווְהִתְנַחַלְתֶּ֨ם אֹתָ֜ם לִבְנֵיכֶ֤ם אַחֲרֵיכֶם֙ לָרֶ֣שֶׁת אֲחֻזָּ֔ה לְעֹלָ֖ם בָּהֶ֣ם תַּעֲבֹ֑דוּ וּבְאַ֨חֵיכֶ֤ם בְּנֵֽי־יִשְׂרָאֵל֙ אִ֣ישׁ בְּאָחִ֔יו לֹא־תִרְדֶּ֥ה ב֖וֹ בְּפָֽרֶךְ׃ {ס} | [[788]](#footnote-788) “If your brother falls on evil days when he is with you and sells himself to you, you must not impose a slave’s work on him; [[789]](#footnote-789) he shall be like a hired man or a guest and shall work with you until the jubilee year. [[790]](#footnote-790) Then he shall leave you, with his children, and return to his clan and regain the possession of his ancestors. [[791]](#footnote-791) For, they are my servants, whom I have brought out of Egypt, and they shall not be sold like slaves. [[792]](#footnote-792) You must not be a hard master to him, but you must fear your God. [[793]](#footnote-793) The slaves you have, men and women, shall come from the nations round you; from these you may buy slaves, men and women. [[794]](#footnote-794) You may also buy them from the children of the aliens living among you, and from their families living with you born on your soil. They may be your property [[795]](#footnote-795) and you may leave them as an inheritance to your sons after you, to hold as property. These you may have for slaves; but to your brothers, the Israelites, you must not be hard masters. |
| מזוְכִ֣י תַשִּׂ֗יג יַ֣ד גֵּ֤ר וְתוֹשָׁב֙ עִמָּ֔ךְ וּמָ֥ךְ אָחִ֖יךָ עִמּ֑וֹ וְנִמְכַּ֗ר לְגֵ֤ר תּוֹשָׁב֙ עִמָּ֔ךְ א֥וֹ לְעֵ֖קֶר מִשְׁפַּ֥חַת גֵּֽר׃ מחאַחֲרֵ֣י נִמְכַּ֔ר גְּאֻלָּ֖ה תִּהְיֶה־לּ֑וֹ אֶחָ֥ד מֵאֶחָ֖יו יִגְאָלֶֽנּוּ׃ מטאוֹ־דֹד֞וֹ א֤וֹ בֶן־דֹּדוֹ֙ יִגְאָלֶ֔נּוּ אֽוֹ־מִשְּׁאֵ֧ר בְּשָׂר֛וֹ מִמִּשְׁפַּחְתּ֖וֹ יִגְאָלֶ֑נּוּ אֽוֹ־הִשִּׂ֥יגָה יָד֖וֹ וְנִגְאָֽל׃ נוְחִשַּׁב֙ עִם־קֹנֵ֔הוּ מִשְּׁנַת֙ הִמָּ֣כְרוֹ ל֔וֹ עַ֖ד שְׁנַ֣ת הַיֹּבֵ֑ל וְהָיָ֞ה כֶּ֤סֶף מִמְכָּרוֹ֙ בְּמִסְפַּ֣ר שָׁנִ֔ים כִּימֵ֥י שָׂכִ֖יר יִהְיֶ֥ה עִמּֽוֹ׃ נאאִם־ע֥וֹד רַבּ֖וֹת בַּשָּׁנִ֑ים לְפִיהֶן֙ יָשִׁ֣יב גְּאֻלָּת֔וֹ מִכֶּ֖סֶף מִקְנָתֽוֹ׃ נבוְאִם־מְעַ֞ט נִשְׁאַ֧ר בַּשָּׁנִ֛ים עַד־שְׁנַ֥ת הַיֹּבֵ֖ל וְחִשַּׁב־ל֑וֹ כְּפִ֣י שָׁנָ֔יו יָשִׁ֖יב אֶת־גְּאֻלָּתֽוֹ׃ נגכִּשְׂכִ֥יר שָׁנָ֛ה בְּשָׁנָ֖ה יִהְיֶ֣ה עִמּ֑וֹ לֹֽא־יִרְדֶּ֥נּֽוּ בְּפֶ֖רֶךְ לְעֵינֶֽיךָ׃ נדוְאִם־לֹ֥א יִגָּאֵ֖ל בְּאֵ֑לֶּה וְיָצָא֙ בִּשְׁנַ֣ת הַיֹּבֵ֔ל ה֖וּא וּבָנָ֥יו עִמּֽוֹ׃ נהכִּֽי־לִ֤י בְנֵֽי־יִשְׂרָאֵל֙ עֲבָדִ֔ים עֲבָדַ֣י הֵ֔ם אֲשֶׁר־הוֹצֵ֥אתִי אוֹתָ֖ם מֵאֶ֣רֶץ מִצְרָ֑יִם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ | [[796]](#footnote-796) “If a stranger or settler among you prospers, and your brother falls on evil days and sells himself to this stranger or settler among you or to one of his family, [[797]](#footnote-797) he may be redeemed after the sale: one of his brothers may redeem him. [[798]](#footnote-798) His uncle, his cousin, or a member of his family may redeem him; if he prospers, he may redeem himself. [[799]](#footnote-799) By agreement with his purchaser, he must count the years between the year of sale and the jubilee year; his sale price will be proportionate to the number of years, his time being valued as that of an employee. [[800]](#footnote-800) If many years remain, in proportion to their number he must refund part of his sale price for his redemption. [[801]](#footnote-801) If only a few years remain before the jubilee year, he must calculate in proportion to their number what shall be paid for his redemption, [[802]](#footnote-802) the calculation being made as if he were hired by the year; he shall not be treated harshly. [[803]](#footnote-803) If he has not been redeemed in any of these ways, he shall go free in the jubilee year, he and his children. [[804]](#footnote-804) For to me, these Israelites are my servants whom I have brought out of the land of Egypt. I am Yahweh your God.” |

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| ויקרא פרק כו | Leviticus [[805]](#footnote-805)26 |
| **א**לֹֽא־תַעֲשׂ֨וּ לָכֶ֜ם אֱלִילִ֗ם וּפֶ֤סֶל וּמַצֵּבָה֙ לֹֽא־תָקִ֣ימוּ לָכֶ֔ם וְאֶ֣בֶן מַשְׂכִּ֗ית לֹ֤א תִתְּנוּ֙ בְּאַרְצְכֶ֔ם לְהִֽשְׁתַּחֲוֺ֖ת עָלֶ֑יהָ כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **ב**אֶת־שַׁבְּתֹתַ֣י תִּשְׁמֹ֔רוּ וּמִקְדָּשִׁ֖י תִּירָ֑אוּ אֲנִ֖י יְהֹוָֽה׃ {פ} | [[806]](#footnote-806) “You must make no idols; you must set up neither carved image or standing stone, set up no sculptured stone in your land, to prostrate yourselves in front of it; for it is I, Yahweh, who am your God. [[807]](#footnote-807) You must keep my Sabbaths and reverence my sanctuary. I am Yahweh. |
| **ג**אִם־בְּחֻקֹּתַ֖י תֵּלֵ֑כוּ וְאֶת־מִצְוֺתַ֣י תִּשְׁמְר֔וּ וַעֲשִׂיתֶ֖ם אֹתָֽם׃ **ד**וְנָתַתִּ֥י גִשְׁמֵיכֶ֖ם בְּעִתָּ֑ם וְנָתְנָ֤ה הָאָ֙רֶץ֙ יְבוּלָ֔הּ וְעֵ֥ץ הַשָּׂדֶ֖ה יִתֵּ֥ן פִּרְיֽוֹ׃ **ה**וְהִשִּׂ֨יג לָכֶ֥ם דַּ֙יִשׁ֙ אֶת־בָּצִ֔יר וּבָצִ֖יר יַשִּׂ֣יג אֶת־זָ֑רַע וַאֲכַלְתֶּ֤ם לַחְמְכֶם֙ לָשֹׂ֔בַע וִֽישַׁבְתֶּ֥ם לָבֶ֖טַח בְּאַרְצְכֶֽם׃ | [[808]](#footnote-808) “If you live by my laws and keep my commandments and put them into practice, [[809]](#footnote-809) I will give you the rain you need at the right time; the earth shall give its produce and trees of the countryside their fruits; [[810]](#footnote-810) you shall thresh until vintage time and gather grapes until sowing time. You shall eat your fill of bread and live secure in your land. |
| **ו**וְנָתַתִּ֤י שָׁלוֹם֙ בָּאָ֔רֶץ וּשְׁכַבְתֶּ֖ם וְאֵ֣ין מַחֲרִ֑יד וְהִשְׁבַּתִּ֞י חַיָּ֤ה רָעָה֙ מִן־הָאָ֔רֶץ וְחֶ֖רֶב לֹא־תַעֲבֹ֥ר בְּאַרְצְכֶֽם׃ **ז**וּרְדַפְתֶּ֖ם אֶת־אֹיְבֵיכֶ֑ם וְנָפְל֥וּ לִפְנֵיכֶ֖ם לֶחָֽרֶב׃ **ח**וְרָדְפ֨וּ מִכֶּ֤ם חֲמִשָּׁה֙ מֵאָ֔ה וּמֵאָ֥ה מִכֶּ֖ם רְבָבָ֣ה יִרְדֹּ֑פוּ וְנָפְל֧וּ אֹיְבֵיכֶ֛ם לִפְנֵיכֶ֖ם לֶחָֽרֶב׃ | [[811]](#footnote-811) “I will give peace to the land, and you shall sleep with none to frighten you; I will rid the land of beasts of prey. No sword shall pass through your land. [[812]](#footnote-812) You shall pursue your enemies and they shall fall before your sword, [[813]](#footnote-813) five of you pursuing a hundred of them, one hundred pursuing ten thousand; and your enemies shall fall before your sword. |
| **ט**וּפָנִ֣יתִי אֲלֵיכֶ֔ם וְהִפְרֵיתִ֣י אֶתְכֶ֔ם וְהִרְבֵּיתִ֖י אֶתְכֶ֑ם וַהֲקִימֹתִ֥י אֶת־בְּרִיתִ֖י אִתְּכֶֽם׃ **י**וַאֲכַלְתֶּ֥ם יָשָׁ֖ן נוֹשָׁ֑ן וְיָשָׁ֕ן מִפְּנֵ֥י חָדָ֖שׁ תּוֹצִֽיאוּ׃ **יא**וְנָתַתִּ֥י מִשְׁכָּנִ֖י בְּתוֹכְכֶ֑ם וְלֹֽא־תִגְעַ֥ל נַפְשִׁ֖י אֶתְכֶֽם׃ **יב**וְהִתְהַלַּכְתִּי֙ בְּת֣וֹכְכֶ֔ם וְהָיִ֥יתִי לָכֶ֖ם לֵֽאלֹהִ֑ים וְאַתֶּ֖ם תִּהְיוּ־לִ֥י לְעָֽם׃ **יג**אֲנִ֞י יְהֹוָ֣ה אֱלֹֽהֵיכֶ֗ם אֲשֶׁ֨ר הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם מִֽהְיֹ֥ת לָהֶ֖ם עֲבָדִ֑ים וָאֶשְׁבֹּר֙ מֹטֹ֣ת עֻלְּכֶ֔ם וָאוֹלֵ֥ךְ אֶתְכֶ֖ם קֽוֹמְמִיּֽוּת׃ {פ} | [[814]](#footnote-814) “I will turn towards you, I will make you be fruitful and multiply, and I will uphold my Covenant with you. [[815]](#footnote-815) You shall eat your fill of last year’s harvest, and still throw out the old to make room for the new. [[816]](#footnote-816) I will set up my dwelling among you, and I will not cast you off. [[817]](#footnote-817) I will live in your midst; I will be your God and you shall be my people. [[818]](#footnote-818) It is I, Yahweh your God, who has brought you out of the land of Egypt, from being their slaves. I have broken the yoke that bound you and have made you walk with head held high. |
| **יד**וְאִם־לֹ֥א תִשְׁמְע֖וּ לִ֑י וְלֹ֣א תַעֲשׂ֔וּ אֵ֥ת כׇּל־הַמִּצְוֺ֖ת הָאֵֽלֶּה׃ **טו**וְאִם־בְּחֻקֹּתַ֣י תִּמְאָ֔סוּ וְאִ֥ם אֶת־מִשְׁפָּטַ֖י תִּגְעַ֣ל נַפְשְׁכֶ֑ם לְבִלְתִּ֤י עֲשׂוֹת֙ אֶת־כׇּל־מִצְוֺתַ֔י לְהַפְרְכֶ֖ם אֶת־בְּרִיתִֽי׃ **טז**אַף־אֲנִ֞י אֶֽעֱשֶׂה־זֹּ֣את לָכֶ֗ם וְהִפְקַדְתִּ֨י עֲלֵיכֶ֤ם בֶּֽהָלָה֙ אֶת־הַשַּׁחֶ֣פֶת וְאֶת־הַקַּדַּ֔חַת מְכַלּ֥וֹת עֵינַ֖יִם וּמְדִיבֹ֣ת נָ֑פֶשׁ וּזְרַעְתֶּ֤ם לָרִיק֙ זַרְעֲכֶ֔ם וַאֲכָלֻ֖הוּ אֹיְבֵיכֶֽם׃ **יז**וְנָתַתִּ֤י פָנַי֙ בָּכֶ֔ם וְנִגַּפְתֶּ֖ם לִפְנֵ֣י אֹיְבֵיכֶ֑ם וְרָד֤וּ בָכֶם֙ שֹֽׂנְאֵיכֶ֔ם וְנַסְתֶּ֖ם וְאֵין־רֹדֵ֥ף אֶתְכֶֽם׃ | [[819]](#footnote-819) “But if you do not listen to me and do not keep all these command­ments, [[820]](#footnote-820) if you refuse my laws and abhor my customs, and break my Covenant by not keeping all my commandments, [[821]](#footnote-821) then I, for my part, will deal in like manner with you. I will inflict terror on you, consumption and fever that waste the eyes away and exhaust the breath of life. You shall sow your seed in vain: your enemies shall eat it. [[822]](#footnote-822) I will set my face against you and you shall be defeated by your enemies. Your foes shall rule over you, and you shall take flight when there is no one pursuing you. |
| **יח**וְאִ֨ם־עַד־אֵ֔לֶּה לֹ֥א תִשְׁמְע֖וּ לִ֑י וְיָסַפְתִּי֙ לְיַסְּרָ֣ה אֶתְכֶ֔ם שֶׁ֖בַע עַל־חַטֹּאתֵיכֶֽם׃ **יט**וְשָׁבַרְתִּ֖י אֶת־גְּא֣וֹן עֻזְּכֶ֑ם וְנָתַתִּ֤י אֶת־שְׁמֵיכֶם֙ כַּבַּרְזֶ֔ל וְאֶֽת־אַרְצְכֶ֖ם כַּנְּחֻשָֽׁה׃ **כ**וְתַ֥ם לָרִ֖יק כֹּחֲכֶ֑ם וְלֹֽא־תִתֵּ֤ן אַרְצְכֶם֙ אֶת־יְבוּלָ֔הּ וְעֵ֣ץ הָאָ֔רֶץ לֹ֥א יִתֵּ֖ן פִּרְיֽוֹ׃ **כא**וְאִם־תֵּֽלְכ֤וּ עִמִּי֙ קֶ֔רִי וְלֹ֥א תֹאב֖וּ לִשְׁמֹ֣עַֽ לִ֑י וְיָסַפְתִּ֤י עֲלֵיכֶם֙ מַכָּ֔ה שֶׁ֖בַע כְּחַטֹּאתֵיכֶֽם׃ **כב**וְהִשְׁלַחְתִּ֨י בָכֶ֜ם אֶת־חַיַּ֤ת הַשָּׂדֶה֙ וְשִׁכְּלָ֣ה אֶתְכֶ֔ם וְהִכְרִ֙יתָה֙ אֶת־בְּהֶמְתְּכֶ֔ם וְהִמְעִ֖יטָה אֶתְכֶ֑ם וְנָשַׁ֖מּוּ דַּרְכֵיכֶֽם׃ | [[823]](#footnote-823) “And if, in spite of all these things, you do not listen to me, I will still punish you sevenfold for your sins, [[824]](#footnote-824) I will break your proud strength. I will give you a sky of iron, an earth of bronze. [[825]](#footnote-825) You shall wear out your strength in vain; your land shall not yield its produce any longer, and the trees of the land shall not yield their fruit. [[826]](#footnote-826) If you set yourselves against me and will not listen to me, I will heap these inflictions on you in sevenfold punishment for your sins. [[827]](#footnote-827) I will let wild beasts loose against you to bereave you of your children, destroy your cattle, and reduce you in number until your roads are deserted. |
| **כג**וְאִ֨ם־בְּאֵ֔לֶּה לֹ֥א תִוָּסְר֖וּ לִ֑י וַהֲלַכְתֶּ֥ם עִמִּ֖י קֶֽרִי׃ **כד**וְהָלַכְתִּ֧י אַף־אֲנִ֛י עִמָּכֶ֖ם בְּקֶ֑רִי וְהִכֵּיתִ֤י אֶתְכֶם֙ גַּם־אָ֔נִי שֶׁ֖בַע עַל־חַטֹּאתֵיכֶֽם׃ **כה**וְהֵבֵאתִ֨י עֲלֵיכֶ֜ם חֶ֗רֶב נֹקֶ֙מֶת֙ נְקַם־בְּרִ֔ית וְנֶאֱסַפְתֶּ֖ם אֶל־עָרֵיכֶ֑ם וְשִׁלַּ֤חְתִּי דֶ֙בֶר֙ בְּת֣וֹכְכֶ֔ם וְנִתַּתֶּ֖ם בְּיַד־אוֹיֵֽב׃ **כו**בְּשִׁבְרִ֣י לָכֶם֮ מַטֵּה־לֶ֒חֶם֒ וְ֠אָפ֠וּ עֶ֣שֶׂר נָשִׁ֤ים לַחְמְכֶם֙ בְּתַנּ֣וּר אֶחָ֔ד וְהֵשִׁ֥יבוּ לַחְמְכֶ֖ם בַּמִּשְׁקָ֑ל וַאֲכַלְתֶּ֖ם וְלֹ֥א תִשְׂבָּֽעוּ׃ {ס} | [[828]](#footnote-828) “And if that does not reform you, and you still set yourselves against me, [[829]](#footnote-829) and I will set myself against you and I will strike you with sevenfold punishment for your sins. [[830]](#footnote-830) I will bring a sword against you, to avenge the Covenant. You may huddle inside your towns: I will send pestilence among you, and you shall fall into the enemy’s hands. [[831]](#footnote-831) When I take away the bread that supports you, ten women will bake your bread in one oven; they shall dole this bread out by weight, and you shall eat but not be satisfied. |
| **כז**וְאִ֨ם־בְּזֹ֔את לֹ֥א תִשְׁמְע֖וּ לִ֑י וַהֲלַכְתֶּ֥ם עִמִּ֖י בְּקֶֽרִי׃ **כח**וְהָלַכְתִּ֥י עִמָּכֶ֖ם בַּחֲמַת־קֶ֑רִי וְיִסַּרְתִּ֤י אֶתְכֶם֙ אַף־אָ֔נִי שֶׁ֖בַע עַל־חַטֹּאתֵיכֶֽם׃ **כט**וַאֲכַלְתֶּ֖ם בְּשַׂ֣ר בְּנֵיכֶ֑ם וּבְשַׂ֥ר בְּנֹתֵיכֶ֖ם תֹּאכֵֽלוּ׃ **ל**וְהִשְׁמַדְתִּ֞י אֶת־בָּמֹֽתֵיכֶ֗ם וְהִכְרַתִּי֙ אֶת־חַמָּ֣נֵיכֶ֔ם וְנָֽתַתִּי֙ אֶת־פִּגְרֵיכֶ֔ם עַל־פִּגְרֵ֖י גִּלּוּלֵיכֶ֑ם וְגָעֲלָ֥ה נַפְשִׁ֖י אֶתְכֶֽם׃ **לא**וְנָתַתִּ֤י אֶת־עָֽרֵיכֶם֙ חׇרְבָּ֔ה וַהֲשִׁמּוֹתִ֖י אֶת־מִקְדְּשֵׁיכֶ֑ם וְלֹ֣א אָרִ֔יחַ בְּרֵ֖יחַ נִיחֹֽחֲכֶֽם׃ **לב**וַהֲשִׁמֹּתִ֥י אֲנִ֖י אֶת־הָאָ֑רֶץ וְשָֽׁמְמ֤וּ עָלֶ֙יהָ֙ אֹֽיְבֵיכֶ֔ם הַיֹּשְׁבִ֖ים בָּֽהּ׃ **לג**וְאֶתְכֶם֙ אֱזָרֶ֣ה בַגּוֹיִ֔ם וַהֲרִיקֹתִ֥י אַחֲרֵיכֶ֖ם חָ֑רֶב וְהָיְתָ֤ה אַרְצְכֶם֙ שְׁמָמָ֔ה וְעָרֵיכֶ֖ם יִהְי֥וּ חׇרְבָּֽה׃ | [[832]](#footnote-832) “If, in spite of this, you do not listen to me but set yourselves against me, [[833]](#footnote-833) I will set myself against you in fury and punish you sevenfold for your sins. [[834]](#footnote-834) You shall eat the flesh of your own sons, and you shall eat the flesh of your own daughters. [[835]](#footnote-835) I will destroy your high places and smash your altars of incense; I will pile your corpses on the corpses of your idols, and I will cast you off. [[836]](#footnote-836) I will reduce your cities to ruins; I will lay waste your sanctuaries; I will no longer breathe the fragrance that would appease me. [[837]](#footnote-837) I – yes, I – will make such a desolation of the land that your enemies who come to live there will be appalled by it; [[838]](#footnote-838) and I will scatter you among the nations. I will draw the sword against you to make your land a waste and your towns a ruin. |
| **לד**אָז֩ תִּרְצֶ֨ה הָאָ֜רֶץ אֶת־שַׁבְּתֹתֶ֗יהָ כֹּ֚ל יְמֵ֣י הׇשַּׁמָּ֔הֿ וְאַתֶּ֖ם בְּאֶ֣רֶץ אֹיְבֵיכֶ֑ם אָ֚ז תִּשְׁבַּ֣ת הָאָ֔רֶץ וְהִרְצָ֖ת אֶת־שַׁבְּתֹתֶֽיהָ׃ **לה**כׇּל־יְמֵ֥י הׇשַּׁמָּ֖הֿ תִּשְׁבֹּ֑ת אֵ֣ת אֲשֶׁ֧ר לֹֽא־שָׁבְתָ֛ה בְּשַׁבְּתֹתֵיכֶ֖ם בְּשִׁבְתְּכֶ֥ם עָלֶֽיהָ׃ **לו**וְהַנִּשְׁאָרִ֣ים בָּכֶ֔ם וְהֵבֵ֤אתִי מֹ֙רֶךְ֙ בִּלְבָבָ֔ם בְּאַרְצֹ֖ת אֹיְבֵיהֶ֑ם וְרָדַ֣ף אֹתָ֗ם ק֚וֹל עָלֶ֣ה נִדָּ֔ף וְנָס֧וּ מְנֻֽסַת־חֶ֛רֶב וְנָפְל֖וּ וְאֵ֥ין רֹדֵֽף׃ **לז**וְכָשְׁל֧וּ אִישׁ־בְּאָחִ֛יו כְּמִפְּנֵי־חֶ֖רֶב וְרֹדֵ֣ף אָ֑יִן וְלֹא־תִֽהְיֶ֤ה לָכֶם֙ תְּקוּמָ֔ה לִפְנֵ֖י אֹֽיְבֵיכֶֽם׃ **לח**וַאֲבַדְתֶּ֖ם בַּגּוֹיִ֑ם וְאָכְלָ֣ה אֶתְכֶ֔ם אֶ֖רֶץ אֹיְבֵיכֶֽם׃ **לט**וְהַנִּשְׁאָרִ֣ים בָּכֶ֗ם יִמַּ֙קּוּ֙ בַּֽעֲוֺנָ֔ם בְּאַרְצֹ֖ת אֹיְבֵיכֶ֑ם וְאַ֛ף בַּעֲוֺנֹ֥ת אֲבֹתָ֖ם אִתָּ֥ם יִמָּֽקּוּ׃ **מ**וְהִתְוַדּ֤וּ אֶת־עֲוֺנָם֙ וְאֶת־עֲוֺ֣ן אֲבֹתָ֔ם בְּמַעֲלָ֖ם אֲשֶׁ֣ר מָֽעֲלוּ־בִ֑י וְאַ֕ף אֲשֶׁר־הָֽלְכ֥וּ עִמִּ֖י בְּקֶֽרִי׃ | [[839]](#footnote-839) “Then the land will enjoy its Sabbaths, lying desolate, while you are in the land of your enemies; and the land will rest and enjoy its Sabbaths; [[840]](#footnote-840) as it lies desolate it will rest, as it did not on your Sabbaths when you lived in it. [[841]](#footnote-841) I will strike fear into the hearts of those who are left; in the land of their enemies, the sound of a falling leaf shall send them fleeing as men flee from the sword, and they shall fall though no one pursues. [[842]](#footnote-842) They shall stumble over each other as if the sword were upon them even when no one pursues. You shall be powerless to stand before your enemies; [[843]](#footnote-843) you shall perish among the nations; the land of your enemies shall devour you. [[844]](#footnote-844) For their sins, those who survive shall perish in the lands of their enemies; they shall perish too for the sins of their fathers. [[845]](#footnote-845) Then they shall confess their sins and the sins of their fathers by which they betrayed me – worse, by which they stood against me. |
| **מא**אַף־אֲנִ֗י אֵלֵ֤ךְ עִמָּם֙ בְּקֶ֔רִי וְהֵבֵאתִ֣י אֹתָ֔ם בְּאֶ֖רֶץ אֹיְבֵיהֶ֑ם אוֹ־אָ֣ז יִכָּנַ֗ע לְבָבָם֙ הֶֽעָרֵ֔ל וְאָ֖ז יִרְצ֥וּ אֶת־עֲוֺנָֽם׃ **מב**וְזָכַרְתִּ֖י אֶת־בְּרִיתִ֣י יַעֲק֑וֹב וְאַף֩ אֶת־בְּרִיתִ֨י יִצְחָ֜ק וְאַ֨ף אֶת־בְּרִיתִ֧י אַבְרָהָ֛ם אֶזְכֹּ֖ר וְהָאָ֥רֶץ אֶזְכֹּֽר׃ **מג**וְהָאָ֩רֶץ֩ תֵּעָזֵ֨ב מֵהֶ֜ם וְתִ֣רֶץ אֶת־שַׁבְּתֹתֶ֗יהָ בׇּהְשַׁמָּהֿ֙ מֵהֶ֔ם וְהֵ֖ם יִרְצ֣וּ אֶת־עֲוֺנָ֑ם יַ֣עַן וּבְיַ֔עַן בְּמִשְׁפָּטַ֣י מָאָ֔סוּ וְאֶת־חֻקֹּתַ֖י גָּעֲלָ֥ה נַפְשָֽׁם׃ **מד**וְאַף־גַּם־זֹ֠את בִּֽהְיוֹתָ֞ם בְּאֶ֣רֶץ אֹֽיְבֵיהֶ֗ם לֹֽא־מְאַסְתִּ֤ים וְלֹֽא־גְעַלְתִּים֙ לְכַלֹּתָ֔ם לְהָפֵ֥ר בְּרִיתִ֖י אִתָּ֑ם כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיהֶֽם׃ **מה**וְזָכַרְתִּ֥י לָהֶ֖ם בְּרִ֣ית רִאשֹׁנִ֑ים אֲשֶׁ֣ר הוֹצֵֽאתִי־אֹתָם֩ מֵאֶ֨רֶץ מִצְרַ֜יִם לְעֵינֵ֣י הַגּוֹיִ֗ם לִהְי֥וֹת לָהֶ֛ם לֵאלֹהִ֖ים אֲנִ֥י יְהֹוָֽה׃ **מו**אֵ֠לֶּה הַֽחֻקִּ֣ים וְהַמִּשְׁפָּטִים֮ וְהַתּוֹרֹת֒ אֲשֶׁר֙ נָתַ֣ן יְהֹוָ֔ה בֵּינ֕וֹ וּבֵ֖ין בְּנֵ֣י יִשְׂרָאֵ֑ל בְּהַ֥ר סִינַ֖י בְּיַד־מֹשֶֽׁה׃ {פ} | [[846]](#footnote-846) “I will also walk against them and take them to the land of their enemies. If their uncircumcised hearts are humble and they make up for their guilt, [[847]](#footnote-847) I shall remember my Covenant with Jacob, my Covenant with Isaac and my Covenant with Abraham; and I shall remember the land. [[848]](#footnote-848) Abandoned by them, the land will keep its Sabbaths, as it lies desolate without them. But they must atone for their sin, for they have spurned my customs and abhorred my laws. [[849]](#footnote-849) Yet, for all that, when they are in the land of their enemies, I will not so spurn them or abhor them as to destroy them altogether and break my Covenant with them, for I am Yahweh their God. [[850]](#footnote-850) For their sake I will remember the Covenant I made with their fathers that I brought out of the land of Egypt in the sight of the nations to be their God; I am Yahweh.” [[851]](#footnote-851) Such were the decrees, customs, and laws that Yahweh made between himself and the Israelites on Mount Sinai by the hand of Moses. |

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| ויקרא פרק כז | Leviticus [[852]](#footnote-852)27 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם אִ֕ישׁ כִּ֥י יַפְלִ֖א נֶ֑דֶר בְּעֶרְכְּךָ֥ נְפָשֹׁ֖ת לַֽיהֹוָֽה׃ **ג**וְהָיָ֤ה עֶרְכְּךָ֙ הַזָּכָ֔ר מִבֶּן֙ עֶשְׂרִ֣ים שָׁנָ֔ה וְעַ֖ד בֶּן־שִׁשִּׁ֣ים שָׁנָ֑ה וְהָיָ֣ה עֶרְכְּךָ֗ חֲמִשִּׁ֛ים שֶׁ֥קֶל כֶּ֖סֶף בְּשֶׁ֥קֶל הַקֹּֽדֶשׁ׃ **ד**וְאִם־נְקֵבָ֖ה הִ֑וא וְהָיָ֥ה עֶרְכְּךָ֖ שְׁלֹשִׁ֥ים שָֽׁקֶל׃ **ה**וְאִ֨ם מִבֶּן־חָמֵ֜שׁ שָׁנִ֗ים וְעַד֙ בֶּן־עֶשְׂרִ֣ים שָׁנָ֔ה וְהָיָ֧ה עֶרְכְּךָ֛ הַזָּכָ֖ר עֶשְׂרִ֣ים שְׁקָלִ֑ים וְלַנְּקֵבָ֖ה עֲשֶׂ֥רֶת שְׁקָלִֽים׃ **ו**וְאִ֣ם מִבֶּן־חֹ֗דֶשׁ וְעַד֙ בֶּן־חָמֵ֣שׁ שָׁנִ֔ים וְהָיָ֤ה עֶרְכְּךָ֙ הַזָּכָ֔ר חֲמִשָּׁ֥ה שְׁקָלִ֖ים כָּ֑סֶף וְלַנְּקֵבָ֣ה עֶרְכְּךָ֔ שְׁלֹ֥שֶׁת שְׁקָלִ֖ים כָּֽסֶף׃ **ז**וְ֠אִ֠ם מִבֶּן־שִׁשִּׁ֨ים שָׁנָ֤ה וָמַ֙עְלָה֙ אִם־זָכָ֔ר וְהָיָ֣ה עֶרְכְּךָ֔ חֲמִשָּׁ֥ה עָשָׂ֖ר שָׁ֑קֶל וְלַנְּקֵבָ֖ה עֲשָׂרָ֥ה שְׁקָלִֽים׃ **ח**וְאִם־מָ֥ךְ הוּא֙ מֵֽעֶרְכֶּ֔ךָ וְהֶֽעֱמִידוֹ֙ לִפְנֵ֣י הַכֹּהֵ֔ן וְהֶעֱרִ֥יךְ אֹת֖וֹ הַכֹּהֵ֑ן עַל־פִּ֗י אֲשֶׁ֤ר תַּשִּׂיג֙ יַ֣ד הַנֹּדֵ֔ר יַעֲרִיכֶ֖נּוּ הַכֹּהֵֽן׃ {ס} | [[853]](#footnote-853) And Yahweh spoke to Moses, saying: [[854]](#footnote-854) “Speak to the Israelites and say to them: “When anyone vows the equivalent value of a human being to Yahweh and wishes to discharge the vow: [[855]](#footnote-855) For a man between twenty years of age and sixty years of age, the equivalent value shall be fifty shekels of silver – according to the sanctuary shekel; [[856]](#footnote-856) for a woman, the equivalent value shall be thirty shekels. [[857]](#footnote-857) “For a boy between five years of age and twenty years of age, the equivalent value shall be twenty shekels, and for a girl, ten shekels. [[858]](#footnote-858) “For a boy between one month old and five years of age, the equivalent value shall be five shekels of silver, and for a girl, three shekels of silver. [[859]](#footnote-859) “For a man sixty years of age and over, the equivalent value shall be fifteen shekels, and for a woman, ten shekels. [[860]](#footnote-860) If the person who made the vow cannot meet this valuation, he must present the person concerned to the priest, and the priest shall set a value proportionate to the resources of the person who made the vow. |
| **ט**וְאִ֨ם־בְּהֵמָ֔ה אֲשֶׁ֨ר יַקְרִ֧יבוּ מִמֶּ֛נָּה קׇרְבָּ֖ן לַֽיהֹוָ֑ה כֹּל֩ אֲשֶׁ֨ר יִתֵּ֥ן מִמֶּ֛נּוּ לַיהֹוָ֖ה יִֽהְיֶה־קֹּֽדֶשׁ׃ **י**לֹ֣א יַחֲלִיפֶ֗נּוּ וְלֹֽא־יָמִ֥יר אֹת֛וֹ ט֥וֹב בְּרָ֖ע אוֹ־רַ֣ע בְּט֑וֹב וְאִם־הָמֵ֨ר יָמִ֤יר בְּהֵמָה֙ בִּבְהֵמָ֔ה וְהָֽיָה־ה֥וּא וּתְמוּרָת֖וֹ יִֽהְיֶה־קֹּֽדֶשׁ׃ **יא**וְאִם֙ כׇּל־בְּהֵמָ֣ה טְמֵאָ֔ה אֲ֠שֶׁ֠ר לֹא־יַקְרִ֧יבוּ מִמֶּ֛נָּה קׇרְבָּ֖ן לַֽיהֹוָ֑ה וְהֶֽעֱמִ֥יד אֶת־הַבְּהֵמָ֖ה לִפְנֵ֥י הַכֹּהֵֽן׃ **יב**וְהֶעֱרִ֤יךְ הַכֹּהֵן֙ אֹתָ֔הּ בֵּ֥ין ט֖וֹב וּבֵ֣ין רָ֑ע כְּעֶרְכְּךָ֥ הַכֹּהֵ֖ן כֵּ֥ן יִהְיֶֽה׃ **יג**וְאִם־גָּאֹ֖ל יִגְאָלֶ֑נָּה וְיָסַ֥ף חֲמִישִׁת֖וֹ עַל־עֶרְכֶּֽךָ׃ | [[861]](#footnote-861) “For an animal suitable for offering to Yahweh, any such animal given to Yahweh shall be a holy thing. [[862]](#footnote-862) It cannot be exchanged or replaced, a good one instead of a bad one, or a bad one instead of a good one. If one animal is substituted for another, both the original animal and its substitute shall be holy. [[863]](#footnote-863) For an unclean animal, not suitable for offering to Yahweh, whatever it may be it must be presented to the priest [[864]](#footnote-864) and he shall set the equivalent value for it, judging it good or bad. You must abide by his valuation; [[865]](#footnote-865) but if the person wishes to redeem it, he must add one-fifth to the valuation. |
| **יד**וְאִ֗ישׁ כִּֽי־יַקְדִּ֨שׁ אֶת־בֵּית֥וֹ קֹ֙דֶשׁ֙ לַֽיהֹוָ֔ה וְהֶעֱרִיכוֹ֙ הַכֹּהֵ֔ן בֵּ֥ין ט֖וֹב וּבֵ֣ין רָ֑ע כַּאֲשֶׁ֨ר יַעֲרִ֥יךְ אֹת֛וֹ הַכֹּהֵ֖ן כֵּ֥ן יָקֽוּם׃ **טו**וְאִ֨ם־הַמַּקְדִּ֔ישׁ יִגְאַ֖ל אֶת־בֵּית֑וֹ וְ֠יָסַ֠ף חֲמִישִׁ֧ית כֶּֽסֶף־עֶרְכְּךָ֛ עָלָ֖יו וְהָ֥יָה לֽוֹ׃ | [[866]](#footnote-866) “If a man consecrates his house to Yahweh, the priest shall value it, judging whether it is good or bad. The priest’s valuation shall stand, [[867]](#footnote-867) but if the man who has vowed his house wished to redeem it, he must add one-fifth to the valuation, and it shall revert to him. |
| **טז**וְאִ֣ם׀ מִשְּׂדֵ֣ה אֲחֻזָּת֗וֹ יַקְדִּ֥ישׁ אִישׁ֙ לַֽיהֹוָ֔ה וְהָיָ֥ה עֶרְכְּךָ֖ לְפִ֣י זַרְע֑וֹ זֶ֚רַע חֹ֣מֶר שְׂעֹרִ֔ים בַּחֲמִשִּׁ֖ים שֶׁ֥קֶל כָּֽסֶף׃ **יז**אִם־מִשְּׁנַ֥ת הַיֹּבֵ֖ל יַקְדִּ֣ישׁ שָׂדֵ֑הוּ כְּעֶרְכְּךָ֖ יָקֽוּם׃ **יח**וְאִם־אַחַ֣ר הַיֹּבֵל֮ יַקְדִּ֣ישׁ שָׂדֵ֒הוּ֒ וְחִשַּׁב־ל֨וֹ הַכֹּהֵ֜ן אֶת־הַכֶּ֗סֶף עַל־פִּ֤י הַשָּׁנִים֙ הַנּ֣וֹתָרֹ֔ת עַ֖ד שְׁנַ֣ת הַיֹּבֵ֑ל וְנִגְרַ֖ע מֵֽעֶרְכֶּֽךָ׃ | [[868]](#footnote-868) “If a man consecrates one of his inherited fields to Yahweh, its assess­ment shall be in accordance with its yield, at the rate of fifty silver shekels per homer of barley. [[869]](#footnote-869) If he consecrates the field during the jubilee year, this valuation must stand. [[870]](#footnote-870) But if he consecrates it after the jubilee, the priest shall calculate the price based on the number of years until the next jubilee and the valuation shall be reduced. |
| **יט**וְאִם־גָּאֹ֤ל יִגְאַל֙ אֶת־הַשָּׂדֶ֔ה הַמַּקְדִּ֖ישׁ אֹת֑וֹ וְ֠יָסַ֠ף חֲמִשִׁ֧ית כֶּֽסֶף־עֶרְכְּךָ֛ עָלָ֖יו וְקָ֥ם לֽוֹ׃ **כ**וְאִם־לֹ֤א יִגְאַל֙ אֶת־הַשָּׂדֶ֔ה וְאִם־מָכַ֥ר אֶת־הַשָּׂדֶ֖ה לְאִ֣ישׁ אַחֵ֑ר לֹ֥א יִגָּאֵ֖ל עֽוֹד׃ **כא**וְהָיָ֨ה הַשָּׂדֶ֜ה בְּצֵאת֣וֹ בַיֹּבֵ֗ל קֹ֛דֶשׁ לַֽיהֹוָ֖ה כִּשְׂדֵ֣ה הַחֵ֑רֶם לַכֹּהֵ֖ן תִּהְיֶ֥ה אֲחֻזָּתֽוֹ׃ | [[871]](#footnote-871) “If he wishes to redeem the field, he shall add one-fifth to the valuation, and the field shall revert to him. [[872]](#footnote-872) If he does not redeem it but sells it to another, the right of redemption ceases; [[873]](#footnote-873) when the buyer releases it at the jubilee, it becomes a thing holy to Yahweh, the same as a field laid under the ban: the man’s property passes to the priest. |
| **כב**וְאִם֙ אֶת־שְׂדֵ֣ה מִקְנָת֔וֹ אֲשֶׁ֕ר לֹ֖א מִשְּׂדֵ֣ה אֲחֻזָּת֑וֹ יַקְדִּ֖ישׁ לַֽיהֹוָֽה׃ **כג**וְחִשַּׁב־ל֣וֹ הַכֹּהֵ֗ן אֵ֚ת מִכְסַ֣ת הָֽעֶרְכְּךָ֔ עַ֖ד שְׁנַ֣ת הַיֹּבֵ֑ל וְנָתַ֤ן אֶת־הָעֶרְכְּךָ֙ בַּיּ֣וֹם הַה֔וּא קֹ֖דֶשׁ לַיהֹוָֽה׃ **כד**בִּשְׁנַ֤ת הַיּוֹבֵל֙ יָשׁ֣וּב הַשָּׂדֶ֔ה לַאֲשֶׁ֥ר קָנָ֖הוּ מֵאִתּ֑וֹ לַאֲשֶׁר־ל֖וֹ אֲחֻזַּ֥ת הָאָֽרֶץ׃ **כה**וְכׇ֨ל־עֶרְכְּךָ֔ יִהְיֶ֖ה בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ עֶשְׂרִ֥ים גֵּרָ֖ה יִהְיֶ֥ה הַשָּֽׁקֶל׃ | [[874]](#footnote-874) “If he consecrates to Yahweh a field which he has bought, but which is not part of his inheritance, [[875]](#footnote-875) the priest shall assess the valuation from the number of years to the jubilee year; and the man shall pay this sum the same day, as for a thing consecrated to Yahweh. [[876]](#footnote-876) In the jubilee year, the field shall return to the seller, to the man to whose inheritance the land belongs. [[877]](#footnote-877) All valuations shall be by sanctuary shekels, at the rate of twenty gerahs to the shekel. |
| **כו**אַךְ־בְּכ֞וֹר אֲשֶׁר־יְבֻכַּ֤ר לַֽיהֹוָה֙ בִּבְהֵמָ֔ה לֹֽא־יַקְדִּ֥ישׁ אִ֖ישׁ אֹת֑וֹ אִם־שׁ֣וֹר אִם־שֶׂ֔ה לַֽיהֹוָ֖ה הֽוּא׃ **כז**וְאִ֨ם בַּבְּהֵמָ֤ה הַטְּמֵאָה֙ וּפָדָ֣ה בְעֶרְכֶּ֔ךָ וְיָסַ֥ף חֲמִשִׁת֖וֹ עָלָ֑יו וְאִם־לֹ֥א יִגָּאֵ֖ל וְנִמְכַּ֥ר בְּעֶרְכֶּֽךָ׃ | [[878]](#footnote-878) “But no one may consecrate the firstborn of his cattle, for it is Yahweh’s: whether ox or sheep, it is Yahweh’s. [[879]](#footnote-879) But if it is an unclean animal, it may be redeemed at the valuation price with one-fifth added; if it is not redeemed, it shall be sold at the valuation price. |
| **כח**אַךְ־כׇּל־חֵ֡רֶם אֲשֶׁ֣ר יַחֲרִם֩ אִ֨ישׁ לַֽיהֹוָ֜ה מִכׇּל־אֲשֶׁר־ל֗וֹ מֵאָדָ֤ם וּבְהֵמָה֙ וּמִשְּׂדֵ֣ה אֲחֻזָּת֔וֹ לֹ֥א יִמָּכֵ֖ר וְלֹ֣א יִגָּאֵ֑ל כׇּל־חֵ֕רֶם קֹֽדֶשׁ־קׇדָשִׁ֥ים ה֖וּא לַיהֹוָֽה׃ **כט**כׇּל־חֵ֗רֶם אֲשֶׁ֧ר יׇחֳרַ֛ם מִן־הָאָדָ֖ם לֹ֣א יִפָּדֶ֑ה מ֖וֹת יוּמָֽת׃ | [[880]](#footnote-880) “Nothing that a man lays under the ban for Yahweh may be redeemed; nothing he has, whether man, beasts or fields of his inheritance. What is laid under the ban is always a most holy thing and is Yahweh’s. [[881]](#footnote-881) A human being laid under the ban cannot be redeemed; he shall be put to death. |
| **ל**וְכׇל־מַעְשַׂ֨ר הָאָ֜רֶץ מִזֶּ֤רַע הָאָ֙רֶץ֙ מִפְּרִ֣י הָעֵ֔ץ לַיהֹוָ֖ה ה֑וּא קֹ֖דֶשׁ לַֽיהֹוָֽה׃ **לא**וְאִם־גָּאֹ֥ל יִגְאַ֛ל אִ֖ישׁ מִמַּֽעַשְׂר֑וֹ חֲמִשִׁית֖וֹ יֹסֵ֥ף עָלָֽיו׃ | [[882]](#footnote-882) “All tithes of the land, from the grain of the land or from the fruit trees, belong to Yahweh; they are holy to Yahweh. [[883]](#footnote-883) If a man wishes to redeem part of his tithe, he must add one-fifth to its value. |
| **לב**וְכׇל־מַעְשַׂ֤ר בָּקָר֙ וָצֹ֔אן כֹּ֥ל אֲשֶׁר־יַעֲבֹ֖ר תַּ֣חַת הַשָּׁ֑בֶט הָֽעֲשִׂירִ֕י יִֽהְיֶה־קֹּ֖דֶשׁ לַֽיהֹוָֽה׃ **לג**לֹ֧א יְבַקֵּ֛ר בֵּֽין־ט֥וֹב לָרַ֖ע וְלֹ֣א יְמִירֶ֑נּוּ וְאִם־הָמֵ֣ר יְמִירֶ֔נּוּ וְהָֽיָה־ה֧וּא וּתְמוּרָת֛וֹ יִֽהְיֶה־קֹּ֖דֶשׁ לֹ֥א יִגָּאֵֽל׃ | [[884]](#footnote-884) “All tithes of flock or herd, the tenth animal of all that pass under the herdsman’s staff, shall be consecrated to Yahweh; [[885]](#footnote-885) there must be no picking out of good or bad, no change. If a change takes place, both the animal and its substitute shall be consecrated and cannot be redeemed.” |
| **לד**אֵ֣לֶּה הַמִּצְוֺ֗ת אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֶת־מֹשֶׁ֖ה אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל בְּהַ֖ר סִינָֽי׃  {ש} | [[886]](#footnote-886) These are the commandments which Yahweh commanded Moses to tell the Israelites at Mount Sinai. |

1. **Leviticus 1**  [↑](#footnote-ref-1)
2. The *MT* assumes ‘*Yahweh*’ in the 1st clause but places it in the 2nd clause (after ‘*spoke*’); this seems awkward: the *Peshitta* places ‘*Lord*’ in the 1st clause (right after ‘*called*’). The best explanation for this arises from the verse’s function as a transition from Ex 40 to Lv 1; the 1st clause, ‘*and he called to Moses*’, links back to Ex 40:35, “*Moses could not enter the Tent of Meeting because the cloud settled on it and the glory of Yahweh filled the Dwelling*.” Ex 40:36–38 is a parenthetical explanation of the ongoing function of the cloud in leading the people through the wilderness.; since Moses could not enter the Tent of Meeting, Yahweh ‘*called*’ to him ‘*from the Tent of Meeting*’. Note that the א in וַיִּקְרָ֖א is presented here as a ‘small letter’, just as it appears in almost all *Hebrew MSS*. [↑](#footnote-ref-2)
3. The shift to the 2pl verb in the last clause corresponds to the previous 2pl pronoun in ‘*any one of you*’; it is distinct from the regular pattern of 3s verbs throughout the rest of Chs 1–3. [↑](#footnote-ref-3)
4. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. Other common translations are ‘burnt offering’ and ‘whole offering’ – the animal was burnt completely. [↑](#footnote-ref-4)
5. ‘*Atonement*’ was the sacrifice by which someone who had offended Yahweh by breaking the Covenant might be restored to favour. [↑](#footnote-ref-5)
6. Ezekiel (44:11) entrusts the slaughtering to the Levites. The priest’s role began when the blood contacted the altar. This was a general law in all sacrifices: only the priest approached the altar (see Nb 18:7). The blood was regarded as the seat of life (Gn 9:4, Dt 12:16, 23, Ps 30:9) and was thus held to be peculiarly sacred to God. [↑](#footnote-ref-6)
7. The *LXX* (*μελιοῦσιν*) and the *Samaritan Pentateuch* have ‘*they shall skin*’ rather than ‘*he shall skin*’, suggesting that the priests not the one who made the offering were to skin and cut the carcass of the bull into pieces. [↑](#footnote-ref-7)
8. ‘*The priests descended from Aaron*’ follows the *Peshitta*; the *MT* uses ‘*the sons of Aaron, the priests*’ (as also in v. 8). [↑](#footnote-ref-8)
9. A few *Hebrew* *MSS*, the *Samaritan Pentateuch,* *LXX* (*καὶ τὴν κεφαλὴν*), *Peshitta* & *Tg* have the conjunction ‘*and*’ before ‘*the head*’, which would suggest the rendering ‘*and the head and the fat*’ rather than the rendering of the *MT* here, ‘*with the head and the fat*’. [↑](#footnote-ref-9)
10. The offering was not regarded as material food offered to God and shared with him (see #Dt 18:1) but was assimilated to the smoke of the burnt offering or of incense, ascending as a ‘pleasing smell’ (see #Ex 29:18). [↑](#footnote-ref-10)
11. Literally translated, this verse opens, “*And if from the flock is his offering, from the sheep or from the goats, for a burnt offering*.” [↑](#footnote-ref-11)
12. ‘*The priests descended from Aaron*’ follows the *Peshitta*; the *MT* uses ‘*the sons of Aaron, the priests*’. [↑](#footnote-ref-12)
13. See #6 on whether the one who made the offering or the priest(s) should quarter the carcass. [↑](#footnote-ref-13)
14. The literal translation of ‘*burn*’ is ‘*turn it into smoke*’. [↑](#footnote-ref-14)
15. This paragraph details the offering to be made by poor people, who cannot afford a sacrifice from the herd or flock. [↑](#footnote-ref-15)
16. The action implied by the verb ‘*wring*’ seems to involve a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin to sever the head from the main body. [↑](#footnote-ref-16)
17. The meaning of the Hebrew, here translated as ‘*the crop with the feathers’*, following the *LXX* (*τὸν πρόλοβον σὺν τοῖς πτεροῖς*) & *NJB*, is uncertain; the *NRSV* & *NIV*, following the *Tg*, have, ‘*its* *crop* *with* *its* *contents*’. [↑](#footnote-ref-17)
18. The word ‘*but*’ before ‘*without*’ follows the *NJB*, several *Hebrew* *MSS*, the *LXX* (*καὶ οὐ διελεῖ*), *Samaritan Pentateuch* and *Peshitta*, reading a *vav* on the negative verb; the *MT* (& *NRSV*) lacks the conjunction. [↑](#footnote-ref-18)
19. **Leviticus 2** [↑](#footnote-ref-19)
20. The ‘*oblation*’ (מִנְחָה֙ – the *NJB* uses ‘*cereal offering*’) was an offering of agricultural produce, hence originating as the rite of a settled population, probably going back to the early days of the settlement of Canaan. As Abel’s offering was from the flock, so Cain’s was a typical grain offering from ‘the fruit of the ground’ (Gn 4:3–5); both types were expressions of gratitude and praise. [↑](#footnote-ref-20)
21. The ‘*memorial*’ (אַזְכָרָת) was the part of the grain offering that was burnt on the altar, as opposed to the remainder, which was normally consumed by the priests (v. 3; see the full regulations in 6:14–23). [↑](#footnote-ref-21)
22. A distinction was drawn between ‘*holy*’ and ‘*most holy*’ offerings; the latter sanctified everything they touched (Ex 29:37). [↑](#footnote-ref-22)
23. The Hebrew word translated here as ‘*spread*’ (the root is משׁח) is often translated ‘*anointed*’ in other contexts. [↑](#footnote-ref-23)
24. In place of ‘*be unleavened*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*contain no leavening*’. [↑](#footnote-ref-24)
25. There is no *vav* at the start of this verse and the verb ‘*break*’ is pointed as an infinite absolute; here, we render it and the following as imperatives. The *LXX* suggests adding a *vav* and pointing is as a consecutive perfect: ‘*and you shall break it in pieces*’ (*καὶ διαθρύψεις αὐτὰ κλάσματα*). [↑](#footnote-ref-25)
26. Lv 7:9 makes it clear that one cooked ‘on’ a griddle but ‘in’ a pan, which suggests that the oil in the pan served for deep fat frying. [↑](#footnote-ref-26)
27. There are several person, gender, and voice verb problems in this verse: **1** the *MT* has ‘*you shall bring*’ but the *LXX* (*προσοίσει*) and the *Qumran MSS* have ‘*he shall bring*’; **2** the *MT* has ‘*which shall be made*’ (3pm Niphal passive verb which does not agree with its feminine subject, מִּנְחָ֗ה), while the *LXX* has ‘*which he shall make*’ (*ποιῇ* – 3p Qal), thus agreeing with its 3p verb at the beginning of the verse; **3** the *MT* has a 3p *vav* consecutive verb ‘*and he shall present it to the priest*’, which agrees with the *LXX* but is not internally consistent with the 2p verb at the beginning of the verse in the *MT*. Some conjecture that the latter might be re-pointed to an imperative verb yielding ‘*present it to the priest*’; this would require no change of consonants and corresponds to the person of the 1st verb in the *MT*. This solution has been tentatively accepted here, even though it neither resolves the gender problem of the 2nd verb nor fits the general grammatical pattern of the chapter in the *MT*. [↑](#footnote-ref-27)
28. The verb רֵ֥יחַ (‘*take*’) is commonly used for setting aside portions of an offering (see, e.g., 4:8–10). [↑](#footnote-ref-28)
29. Before ‘*a most holy*’, the *NRSV* & *NETB* insert ‘*it is*’; here, we follow the *MT* & *NJB*. [↑](#footnote-ref-29)
30. The addition of leaven changed the natural character of the gift offered to God and, to a certain degree, profaned it. The prohibition may perhaps also be a reaction against Canaanite religious practices (see Amos 4:5). Honey was forbidden because, like leaven (see Ex 12:15), it was associated with foods that ferment. [↑](#footnote-ref-30)
31. The ‘*first fruit*’ referred to here was given to the priests as a stipend for their service to Yahweh, not offered on the altar (Nb 18:12). [↑](#footnote-ref-31)
32. Salt was believed to have a purifying effect (2K 2:20, Ezk 16:4, and see Mt 5:13). [↑](#footnote-ref-32)
33. Under ‘*oblations*’, vv. 12–16 classify the ancient practice of offering the first fruits (see #Dt 26:1). [↑](#footnote-ref-33)
34. Throughout this chapter, the *NRSV* uses ‘*frankincense*’ in place of ‘*incense*’, here following the *NJB*. [↑](#footnote-ref-34)
35. In place of ‘*coarse grain*’, here following the *NRSV*, the *NJB* has ‘*bread*’ and *NETB* has ‘*crushed bits*’. [↑](#footnote-ref-35)
36. **Leviticius 3** [↑](#footnote-ref-36)
37. The sacrifice known as the ‘*communion sacrifice*’ (זֶ֥בַח שְׁלָמִ֖ים: here following the *NJB* – the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*peace offering sacrifice*’), in which the victim was shared between God and the one who made the offering, is attested in Canaan, but the Israelite sacrifice differed from it by the antique ritual of the blood (see #1:5). [↑](#footnote-ref-37)
38. See #1:5 on the priest’s role in the sacrifice. [↑](#footnote-ref-38)
39. The fat layer that covers the entrails as a whole is different from the fat that surrounds the various organs. [↑](#footnote-ref-39)
40. In place of ‘*protruding lobe*’, here following *NETB*, the *NJB* has ‘*fatty mass*’ and the *NRSV* has ‘*appendage*’; literally translated, this verse ends, “*…* *and the protruding lobe on the liver on the kidneys he shall remove it*.” [↑](#footnote-ref-40)
41. The literal translation of ‘*burn*’ (as *NJB*) is ‘*turn to smoke*’ (as *NRSV*). [↑](#footnote-ref-41)
42. Literally translated, this verse ends, “*…* *a flawless male or female he shall present it*.” [↑](#footnote-ref-42)
43. In place of ‘*presents a sheep as his offering*’, here following the *NRSV* & *NETB*, the *NJB* has simply ‘*offers a sheep*’. [↑](#footnote-ref-43)
44. See #1:5 on the priest’s role in the sacrifice. [↑](#footnote-ref-44)
45. See #3 on the two types of ‘*fat*’ here mentioned. [↑](#footnote-ref-45)
46. Refer to #4 on the translation of this verse. [↑](#footnote-ref-46)
47. The *LXX* replaces the word ‘*food*’ with ‘*pleasing smell*’ (*ὀσμὴ εὐωδίας* – see v. 16 #1:9), to safeguard God’s spiritual nature (see Dt 14, Ps 50:13). [↑](#footnote-ref-47)
48. The *NRSV* replaces the 3ms pronouns in this verse with 2ps, as also in v. 6; here, we follow the *MT*, *NJB* & *NETB*. [↑](#footnote-ref-48)
49. See #1:5 on the priest’s role in the sacrifice. [↑](#footnote-ref-49)
50. See #3 on the two types of ‘*fat*’ here mentioned. [↑](#footnote-ref-50)
51. Refer to #4 on the translation of this verse. [↑](#footnote-ref-51)
52. Fat, like blood, was held to be God’s portion of the sacrifices (7:22–27, Ex 23:18). [↑](#footnote-ref-52)
53. Literally translated, this verse, here following the *NJB*, ends, “*all fat and all blood you must not eat*.” [↑](#footnote-ref-53)
54. **Leviticus 4** [↑](#footnote-ref-54)
55. The quotation introduced here extends from Lv 4:2 through 5:13 and encompasses all the sin offering regulations. [↑](#footnote-ref-55)
56. The sacrifice is efficacious only for one who sins *unintentionally*, i.e., who inadvertently offends God’s holiness. The translation ‘*inadvertently*’ follows the *LXX* (*ἀκουσίως*) & *NJB*; the *MT* has ‘*in going astray*’ (בִשְׁגָגָה֙), *Tg Onqelos* has ‘*by neglect*’ and the *NRSV* has ‘*unintentionally*’. The sacrifice must be accompanied by confession (5:5). [↑](#footnote-ref-56)
57. The ‘*anointed priest*’ (i.e. the High Priest) was God’s representative before the nation, and he was also the representative of the nation before God; hence, any fault of his involved the whole nation in guilt. [↑](#footnote-ref-57)
58. In place of ‘*entrance*’, here following the *NJB* & *NRSV*, *NETB* has ‘*doorway*’. [↑](#footnote-ref-58)
59. The literal translation of ‘*some of the blood*’ is ‘*from the blood*’, and similarly throughout this chapter. [↑](#footnote-ref-59)
60. The Hebrew verb הִזָּ֨ה does indeed mean ‘*sprinkle*’ (or ‘*splatter*’); contrast ‘*splash*’ (זָֽרְק֨וּ) in 1:5. [↑](#footnote-ref-60)
61. The altar of (fragrant) incense was inside the tabernacle (Ex 30:1–10). [↑](#footnote-ref-61)
62. After ‘*covers*’, the *MT* has here the preposition ‘*on*’ (עַל), as awkward in Hebrew as it is in English], but the *Samaritan Pentateuch*, *LXX*, *Peshitta*, and *Tg* read אֶת#, which is what would be expected (cf. 3:3, 9, 14). It may have been mistakenly inserted here under the influence of ‘*on the entrails*’ at the end of the verse. [↑](#footnote-ref-62)
63. In place of ‘*protruding lobe*’, here following *NETB*, the *NJB* has ‘*fatty mass*’ and the *NRSV* has ‘*appendage*’ (cf. #3:4). [↑](#footnote-ref-63)
64. The *NJB* has ‘*make these smoke*’ in place of ‘*turn them into smoke*’, here following the *NRSV*. [↑](#footnote-ref-64)
65. All of v. 11 is a so-called *casus pendens* (also known as an extra-position or a nominative absolute), which means that it anticipates the next verse, being the full description of ‘*the whole of the bull*’ at its start (actually after the 1st verb of the verse). [↑](#footnote-ref-65)
66. Since the sacrifice was offered to restore the Covenant, the person or persons on whose behalf it was offered could not participate in eating the victim, since he was not at peace with God. What therefore was not offered on the altar was burnt in its entirety outside the sanctuary. [↑](#footnote-ref-66)
67. The literal translation of ‘*inadvertently*’ is ‘*in going astray*’ (see #2). [↑](#footnote-ref-67)
68. After ‘*committed*’, the *MT* adds ‘*on it*’ (עָלֶ֑יהָ), which probably refers back to one of the ‘*commandments*’ of v. 13. [↑](#footnote-ref-68)
69. The same rite is used for the High Priest because he is the representative of the community. [↑](#footnote-ref-69)
70. *NETB* has ‘*High Priest*’ in place of ‘*anointed priest*’, here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-70)
71. The *MT* reads literally, “*and the priest shall dip his finger from the blood and sprinkle seven times*,” which is awkward; compare v. 6, which has literally, “*and the priest shall dip his finger in the blood and sprinkle from the blood seven times*.” The *MT* appears to be corrupt by haplography (i.e., assuming v. 6 to be the correct form, in v. 17 the scribe skipped from ‘*his finger*’ to ‘*from the blood*’) and metathesis (i.e., this also resulted in a text where ‘*from the blood*’ stands before ‘*sprinkle*’ rather than after it. [↑](#footnote-ref-71)
72. The first ‘*altar*’ here mentioned is that of incense (see v. 7). [↑](#footnote-ref-72)
73. For the full rendition of fat regulations, see vv. 8–9. [↑](#footnote-ref-73)
74. In place of ‘*so the priest will make atonement on their behalf, and*’, here following the *NRSV*, the *NJB* has ‘*and when the priest has performed the rite of atonement over the people*’. [↑](#footnote-ref-74)
75. Literally translated, this verse opens, “*And he shall bring out the bull to from outside to the camp*.” [↑](#footnote-ref-75)
76. This section begins with the relative pronoun אֲשֶׁ֥ר, which usually means ‘who’ or ‘which’, but here means ‘*whenever*’. [↑](#footnote-ref-76)
77. Vv. 4:22b–23a is difficult; the translation offered here (following the *NJB*) suggests that there are two possible legal situations envisioned, separated by אֽוֹ (‘*or*’) at the beginning of v. 23. 4:22b refers to any case in which the leader readily admits his guilt, whereas v. 23a refers to cases where the leader is convicted of his guilt by legal action. [↑](#footnote-ref-77)
78. The *LXX* has a plural form for ‘*slaughter*’ (*σφάξουσιν*) and also for the same verb later in the verse (*σφάζουσιν*). [↑](#footnote-ref-78)
79. No layman has the sanctity of the High Priest (Ezk 44:3, 45:7–12) and the blood of their victim is not allowed inside the holy Tent. [↑](#footnote-ref-79)
80. In place of ‘*he shall burn*’, here following the *MT*, the *NJB* & *NRSV*, *NETB* has ‘*the priest will burn*’. [↑](#footnote-ref-80)
81. The literal translation of ‘*ordinary people*’ (here following the *NRSV* – the *NJB* lacks ‘*ordinary*’) is ‘*people of the land*’. [↑](#footnote-ref-81)
82. Vv. 27b–28a is essentially the same as 4:22b–23a (see the footnotes there). [↑](#footnote-ref-82)
83. The *LXX* has a plural form for ‘*kill*’ (*σφάξουσιν*); cf. v. 24. [↑](#footnote-ref-83)
84. See #1:5 on the priest’s role in the sacrifice. [↑](#footnote-ref-84)
85. The focus of sin offering ‘*atonement*’ was purging impurities from the Tabernacle (see #1:4). [↑](#footnote-ref-85)
86. The *NRSV* replaces the 3ms pronouns in this verse with 2ps, as also in v. 33; here, we follow the *MT*, *NJB* & *NETB*. [↑](#footnote-ref-86)
87. The *NJB* has a plural form (‘*burnt offerings*’) at the end of this verse; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-87)
88. See #1:5 on the priest’s role in the sacrifice. [↑](#footnote-ref-88)
89. The focus of sin offering ‘*atonement*’ was purging impurities from the Tabernacle (see #1:4). [↑](#footnote-ref-89)
90. **Leviticus 5** [↑](#footnote-ref-90)
91. After summoning the witness, the judge pronounced a conditional curse on him should he lie or prove evasive. [↑](#footnote-ref-91)
92. ‘*If he*’ follows the *Samaritan Pentateuch* and a few *Hebrew* *MSS* (כּי); the *MT* has ‘*who*’ (אֲשֶׁ֣ר). [↑](#footnote-ref-92)
93. For laws concerning uncleanness, see Chs 11–15 & Nb 19:11–13. [↑](#footnote-ref-93)
94. The literal translation of ‘*swear unthinkingly*’ (here following the *NJB*) is ‘*speak thoughtlessly*’ (as *NETB*). [↑](#footnote-ref-94)
95. The ‘*confession*’ of sin was a solemn, public act, which must precede the rite, for sacrifice is not a magical means of atonement. What all the transgressions in 5:1–4 have in common is that the time is past for handling the original situation properly (i.e., testifying in court, following purity regulations, or fulfilling an oath), so now the person has become guilty and needs to follow corrective sacrificial procedures. [↑](#footnote-ref-95)
96. In this context the word for ‘*guilt*’ (אֲשָׁמ) refers to the ‘*penalty*’ for incurring guilt, the so-called consequential *asam*. [↑](#footnote-ref-96)
97. The words ‘*for his sin*’ have been left out in v. 7, and ‘*to Yahweh*’ has been moved so that it follows the mention of the birds. [↑](#footnote-ref-97)
98. The action implied by ‘*wring its neck*’ seems to involve both a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin, but in this case not severing the head from the main body. [↑](#footnote-ref-98)
99. The literal translation of ‘*the rest of the blood*’ is ‘*the remainder in the blood*’; the preposition ‘*in*’ (בּ) here means ‘*some among*’ a collection. [↑](#footnote-ref-99)
100. The term ‘*ritual*’ (מִּשְׁפָּ֑ט!) here refers to the set of regulations for burnt offering birds in 1:14–17. [↑](#footnote-ref-100)
101. The literal translation of ‘*he cannot afford*’ is ‘*his hand cannot reach to*’ (as also in v. 7). A ‘*tenth of an ephah*’ was one day’s ration for a person. [↑](#footnote-ref-101)
102. The ‘*memorial*’ (אַזְכָּֽרָתָהּ֙^) was the part of the grain offering that was burnt on the altar (2:2), as opposed to the remainder, which was normally consumed by the priests (2:3; see the full regulations in 6:7–16); it was probably intended to call to mind before Yahweh the reason for the presentation of the particular offering. [↑](#footnote-ref-102)
103. The phrase, “*in any of those cases*,” refers to the cases provided for in 4:22 & 27. [↑](#footnote-ref-103)
104. The quotation introduced here extends from v. 14 through v. 19, encompassing the first main section of guilt offering regulations. [↑](#footnote-ref-104)
105. ‘*Yahweh’s sacred rights*’, literally ‘*holy things*’, are offerings freely made or laid down by the law. When the rights of God or fellow citizen (see #4:1) had sustained damage that could be assessed in terms of money, a fine was added to the sacrifice (see vv. 16 & 24). ‘*Reparation mone*y’ and ‘*sin money*’, mentioned in 2K 12:17, seem to refer to payments accompanying these sacrifices, which implies that these were already being made before the Exile (see also, perhaps, Ho 4:8). The ‘*sanctuary shekel*’ was heavier than the one in common use (see #Ex 30:15). [↑](#footnote-ref-105)
106. The literal translation of ‘*subtracted*’ (here following the *NJB*) is ‘*sinned*’. [↑](#footnote-ref-106)
107. The case of unwitting disobedience is similar to cases requiring a sin offering (4:27–35, compare 7:7). [↑](#footnote-ref-107)
108. In place of ‘*guilt offering*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*sacrifice of reparation*’ (throughout this section). [↑](#footnote-ref-108)
109. An alternative translation reads, “*This is a sacrifice of reparation, which he ought to offer to Yahweh as such*.” [↑](#footnote-ref-109)
110. Vv. 20-26 are included as 6:1-7 in the *NRSV*; the numbering scheme used here follows that of the *MT* and *NJB*. The law expounded herein, concerning cases involving damage against another person (compare Ex 22:7–15), is supplemented by the legislation in Nb 5:5–10. [↑](#footnote-ref-110)
111. In place of ‘*neighbour*’, here following the *NJB*, *NRSV* & *NIV*, *NETB* has ‘*fellow citizen*’. [↑](#footnote-ref-111)
112. Literally translated, this verse ends, “*on one from all which the man shall do to sin in them*.” [↑](#footnote-ref-112)
113. The literal translation of ‘*the deposit confided to him*’ (here following the *NJB*) is ‘*that had been held in trust with him*’. [↑](#footnote-ref-113)
114. The ‘*principal*’ (literally ‘*its head*’) refers to the full amount, the original item or amount obtained illegally [↑](#footnote-ref-114)
115. In place of ‘*it shall be valued … guilt offering*’, here following the *NJB*, the *NRSV* has simply ‘*or its equivalent for a guilt offering*’. [↑](#footnote-ref-115)
116. Literally translated, this verse ends, “*on one from all which he does to become guilty in it*.” [↑](#footnote-ref-116)
117. **Leviticus 6** [↑](#footnote-ref-117)
118. In most English translations, the verse numbers of this chapter are increased by 7 (see #5:20); here, we follow the scheme of the *MT* & *NJB*. [↑](#footnote-ref-118)
119. Note that the מ in מֽוֹקְדָ֨ה is here presented as a ‘small letter’, as it appears in almost all *Hebrew MSS*. [↑](#footnote-ref-119)
120. For Priestly dress, see Ex 28:40–43. [↑](#footnote-ref-120)
121. The word ‘*ritually*’, not present in the *MT*, has been supplied to clarify that the cleanness of the place involved is ritual or ceremonial in nature. [↑](#footnote-ref-121)
122. The words ‘*on it*’ here seem to refer to the ‘*brazier*’ of v. 2. [↑](#footnote-ref-122)
123. This verse repeats the important aspects of v. 5, for emphasis. [↑](#footnote-ref-123)
124. The *NRSV* & *NETB* have ‘*grain offering*’ in place of ‘*oblation*’, here following the *NJB*. [↑](#footnote-ref-124)
125. The *NRSV* opens with ‘*they*’ in place of ‘*he*’, here following the *MT* & *NJB*; the pronoun refers to the officiating priest. [↑](#footnote-ref-125)
126. The *NJB* has ‘*precincts*’ in place of ‘*court*’, here following the *NRSV*. [↑](#footnote-ref-126)
127. In place of ‘*gifts*’, here following *NETB*, the *NJB* has ‘*burnt offering*’. [↑](#footnote-ref-127)
128. Since the priests eat their portion in the holy place in a state of ritual purity (v. 16), holiness can be transferred to anyone who touches them. [↑](#footnote-ref-128)
129. Vv. 19–23, missing from the *LXX*, deal with the ceremony of investiture (see 8:6, 9:4), and interrupt the more general ritual instruction. [↑](#footnote-ref-129)
130. In place of ‘*regular*’, here following the *NRSV*, the *NJB* has ‘*perpetual*’ and *NETB* has ‘*continual*’. [↑](#footnote-ref-130)
131. The term rendered here ‘*well soaked*’ (מֻרְבֶּ֣כֶת) occurs only here, 7:12, and 1Ch 23:29, and is sometimes translated ‘*well-mixed*’ (as *NIV*). [↑](#footnote-ref-131)
132. In place of ‘*the priest among his sons, anointed in his place*’, here following the *NJB*, *NETB* has ‘*the High Priest who succeeds him from among his sons*’. [↑](#footnote-ref-132)
133. The priest could not both make and receive the offering: the idea is rather that of a debt to God than of participation in the divine life as in communion sacrifices (3:1ff, 7:10ff, and see also 7:28–34). [↑](#footnote-ref-133)
134. Note the separate introduction for the regulation regarding the sin offering, as also for the inaugural oblation (v. 12). [↑](#footnote-ref-134)
135. The literal translation of ‘*most holy*’ (קֹ֥דֶשׁ קָֽדָשִׁ֖ים) is ‘*holy of holies*’. [↑](#footnote-ref-135)
136. In place of ‘*in the court*’, here following the *NRSV*, the *NJB* has ‘*within the precincts*’. [↑](#footnote-ref-136)
137. Vv. 20–21 reflect the ancient view of holiness as something transferable by contact (v. 18). Holiness can be scoured off a bronze vessel; but a clay vessel, because it is absorbent, must be destroyed. [↑](#footnote-ref-137)
138. In place of ‘*a clay vessel*’, here following *NETB*, the *NJB* has ‘*an earthenware vessel*’. [↑](#footnote-ref-138)
139. A private individual’s sacrifice for sin could not be eaten by himself, since his guilt has not yet been expiated (#4:12); the priests, however, could eat it. The rule is the same for the sacrifice of reparation (7:6, 8–10). [↑](#footnote-ref-139)
140. The *NJB* ends this verse, here following the *NRSV* & *NETB*, with, “*these must be thrown on the fire*.” [↑](#footnote-ref-140)
141. **Leviticus 7** [↑](#footnote-ref-141)
142. In place of ‘*guilt offering*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*sacrifice for reparation*’. [↑](#footnote-ref-142)
143. The *MT* has simply ‘*he*’ in place of ‘*the priest*’, here following the *NJB* (the *NRSV* has ‘*they*’). [↑](#footnote-ref-143)
144. Here, the pronoun ‘*he*’ refers to the person making the offering. [↑](#footnote-ref-144)
145. In place of ‘*protruding lobe*’, here following *NETB*, the *NJB* has ‘*fatty mass*’ and the *NRSV* has ‘*appendage*’. [↑](#footnote-ref-145)
146. See #1:9 on the nature of the ‘*burnt offering*’. [↑](#footnote-ref-146)
147. The literal translation of ‘*most holy*’ (קֹ֥דֶשׁ קָֽדָשִׁ֖ים) is ‘*holy of holies*’. [↑](#footnote-ref-147)
148. Literally translated, the 1st sentence reads, “*like the sin offering like the guilt offering, one law to them*.” [↑](#footnote-ref-148)
149. The *NJB* reads, “*The skin of the victim presented by a man to the priest to offer as a burnt offering shall revert to the priest*.” Here, we follow *NETB*. [↑](#footnote-ref-149)
150. Before the 2nd occurrence of ‘*every*’, the *MT* includes the particle ‘*and*’; here, we follow the *NJB*, with an implied ‘*or*’ (explicit in *NETB*). [↑](#footnote-ref-150)
151. The literal translation of ‘*without distinction*’ is ‘*a man like his brother*’. [↑](#footnote-ref-151)
152. The communion sacrifice might be offered ‘*in praise*’ (vv. 12–15), or in fulfilment of a vow or as a voluntary offering (vv. 16–17). It is difficult to determine the exact relationship between the three kinds. (See Dt 12:6, 17, Jr 17:26, 33:11, Am 4:5). The pronoun ‘*he*’ (following the *MT*) refers to the one making the offering; the *LXX* (*προσοίσουσιν*) and *Samaritan Pentateuch* have ‘*they shall offer*’. [↑](#footnote-ref-152)
153. The communion sacrifice may be accompanied by a grain offering for a thanksgiving. [↑](#footnote-ref-153)
154. In place of ‘*thanksgiving sacrifice*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*communion sacrifice with praise*’. [↑](#footnote-ref-154)
155. The term rendered ‘*gift*’ is תְּרוּמָ֖ה, which generally refers to that set aside from the offerings to Yahweh as stipends for the officiating priests. [↑](#footnote-ref-155)
156. The pronoun ‘*his*’ here refers to the one making the offering. [↑](#footnote-ref-156)
157. For the distinction between ‘*votive*’ and ‘*freewill offerings*’ see #22:23. [↑](#footnote-ref-157)
158. For this verse, here following the *NJB*, the *NRSV* reads, “*but what is left of the flesh of the sacrifice shall be burned up on the third day*.” [↑](#footnote-ref-158)
159. Alternative readings for ‘*defiled*’ (as *NJB*) are ‘*an abomination*’ (*NRSV*), ‘*spoiled*’ (*NETB*), ‘*desecrated*’ & ‘*forbidden*’. [↑](#footnote-ref-159)
160. Before the last occurrence of ‘*flesh*’, the *NRSV* adds ‘*other*’ and *NETB* adds ‘*clean*’; here, we follow the *MT* & *NJB*. [↑](#footnote-ref-160)
161. For a desert nomad to be outlawed from his people was tantamount to a death sentence. [↑](#footnote-ref-161)
162. For the categories of unclean animals see Ch. 11. [↑](#footnote-ref-162)
163. Here, the opening *vav* particle (literally ‘*and*’) has been translated as ‘*then*’ (following *NETB*) to indicate the implied sequence of events. See #6:1 on the breakdown of this section of the book. [↑](#footnote-ref-163)
164. The *NRSV* has ‘*people of Israel*’ in place of ‘*Israelites*’, here following the *NJB*; the literal translation is ‘*sons of Israel*’ (בְּנֵ֥י יִשְׂרָאֵ֖ל). [↑](#footnote-ref-164)
165. The *NJB* lacks the phrase ‘*a natural death*’, here following the *NJB*. [↑](#footnote-ref-165)
166. See #20 on the severity of this punishment. [↑](#footnote-ref-166)
167. On this prohibition, see #1:5. [↑](#footnote-ref-167)
168. The *NJB* opens this verse, here following *NETB*, with ‘*wherever you live*’. [↑](#footnote-ref-168)
169. Here, the opening *vav* particle (literally ‘*and*’) has been translated as ‘*then*’ (following *NETB*) to indicate the implied sequence of events. See #6:1 on the breakdown of this section of the book. [↑](#footnote-ref-169)
170. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*peace offering sacrifice*’ (and so throughout this section). [↑](#footnote-ref-170)
171. Many *Hebrew* *MSS* and some versions (notably the *LXX*) limit the offerings in the last part of this verse to the fat portions, specifically, the fat and the lobe of the liver; the verse is somewhat awkward in the *MT* but nevertheless correct. [↑](#footnote-ref-171)
172. The literal translation of ‘*burn the fat*’ is ‘*turn the fat into smoke*’. [↑](#footnote-ref-172)
173. The *KJV* translates the term תְרוּמָ֖ה (‘*contribution*’) as ‘*heave offering*’, derived from the idea of ‘to raise’, ‘to lift’ found in the verbal root; ‘*contribution*’ (as *NETB*) is a better English rendering because it refers to something taken out from (i.e. ‘lifted up from’) the offering as a special contribution to the specific priest who presided over the offering procedures in any particular instance. [↑](#footnote-ref-173)
174. For this verse, here following the *NRSV*, the *NJB* reads, “*This right thigh shall be the portion of the son of Aaron who offers the blood and fat of the communion sacrifice*.” [↑](#footnote-ref-174)
175. In place of ‘*law*’, here following the *NJB*, the *NRSV* has ‘*due*’. [↑](#footnote-ref-175)
176. This allusion to the first investiture sacrifice introduces its full description in Chs. 8–10. The pronoun ‘*he*’ here refers to Moses. The grammar here is relatively unusual: first, the verb ‘*presented*’ appears to be in the perfect rather than the infinitive, the latter being normal in such temporal expressions; second, the active verb form appears to be used as a passive plural (‘they were presented’); however, if it is translated active and singular then Moses would be the subject: “on the day he (Moses) presented them (Aaron and his sons).” [↑](#footnote-ref-176)
177. The literal translation of ‘*for all their descendants*’ is ‘*for your generations*’. [↑](#footnote-ref-177)
178. In the *MT*, only ‘*oblation*’ lacks a connecting *vav*; however, many *Hebrew* *MSS*, the *Samaritan Pentateuch*, *LXX* (*καὶ θυσίας*), *Peshitta*, and some *Tg* have the *vav* on ‘*oblation*’ as well. [↑](#footnote-ref-178)
179. The *NJB* makes this verse a separate sentence, replacing the opening ‘*which*’ with ‘*this is what*’; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-179)
180. **Leviticus 8** [↑](#footnote-ref-180)
181. The ritual of High Priestly investiture appears here as an account of the investiture of Aaron and his sons. It comprises the robing and anointing (vv. 7–13), sacrifice for sin for the consecration of the altar (vv. 14–17), the burnt offering (vv. 18–21), and the investiture sacrifice (vv. 22–35). [↑](#footnote-ref-181)
182. In place of ‘*vestments*’, here following the *NJB* & *NRSV*, *NETB* has ‘*garments*’. [↑](#footnote-ref-182)
183. See #1.1 on not actually entering the Tent of Meeting. [↑](#footnote-ref-183)
184. The *NJB* opens with ‘*Moses followed the orders of Yahweh*’; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-184)
185. The *NJB* has ‘*them*’ in place of ‘*the congregation*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-185)
186. The priestly regalia are described in Ex 28. [↑](#footnote-ref-186)
187. The ‘*sash*’ fastened the tunic around the waist (Ex 28:4, 39, 29:9, 39:29). The ‘*robe*’ was a long shirt-like over-garment that reached down below the knees; its hem had embroidery of pomegranates and golden bells around the bottom (Ex 28:4, 31–35, 29:5, 39:22–26). The ‘*woven band of the ephod*’ served as a sort of belt around Aaron’s body that would hold the ephodclosely to him rather than allowing it to hang loosely across his front (Ex 28:8, 27; 29:5, 39:5, 20). [↑](#footnote-ref-187)
188. The ‘*Urim*’and‘*Thummim*’ were two small objects used in the casting of lots to discern the will of God: see Ex 28:30, Nb 27:21, Dt 33:8, 1S 14:41 (*LXX*) & 28:6, Ezr 2:63 & Ne 7:65; it appears that, by casting them, one could obtain a yes or no answer, or no answer at all (1S 28:6). [↑](#footnote-ref-188)
189. The ‘*golden plate*’ was attached as a *‘sacred diadem’* to the front of the turban by means of a blue cord and had written on it “Holy to Yahweh” (Ex 28:36–37, 39:30–31). [↑](#footnote-ref-189)
190. On the anointing of the tabernacle and furnishings, see Ex 30:26–30, 40:9–15. [↑](#footnote-ref-190)
191. The *NJB* lacks ‘*some of it on*’, here following the *NRSV*. [↑](#footnote-ref-191)
192. The *NJB* ends this verse, here following the *NRSV*, with ‘*consecrating him by unction*’. [↑](#footnote-ref-192)
193. The *MT* has ‘*girdle*’ in the singular form but the context is clearly plural (as also the word in the *Samaritan Pentateuch*). [↑](#footnote-ref-193)
194. See 4:3–12 for the sin offering of the priests. [↑](#footnote-ref-194)
195. Contrary to some English translations (*NJB*, *NASB*, *NIV*), Aaron (not Moses) most likely slaughtered the bull, possibly with the help of his sons, although the verb is singular, not plural; Moses then performed the ritual procedures that involved direct contact with the altar. [↑](#footnote-ref-195)
196. Again, Aaron probably performed the slaughter and collected the fat parts (v. 16a) but Moses presented it all on the altar (v. 16b; cf. #15). [↑](#footnote-ref-196)
197. See 4:11–12, 21, 6:23. [↑](#footnote-ref-197)
198. In place of ‘*the head of the ram*’, here following the *MT* & *NRSV*, the *NJB* has ‘*its head*’. [↑](#footnote-ref-198)
199. Aaron probably did the slaughtering (see #15). [↑](#footnote-ref-199)
200. Aaron probably cut the ram up into parts but Moses presented them on the altar (see #15). [↑](#footnote-ref-200)
201. Again, Aaron probably did the washing but Moses presented the portions on the altar (see #15). [↑](#footnote-ref-201)
202. For the ‘*sacrifice of investiture*’, see 7:37. [↑](#footnote-ref-202)
203. The term for ‘*big toe*’ is the same as that for ‘*thumb*’; it refers to the larger appendage on either the hand or the foot. [↑](#footnote-ref-203)
204. The *NJB* lacks ‘*all*’, here following the *NRSV*. [↑](#footnote-ref-204)
205. In place of ‘*protruding lobe*’, here following *NETB*, the *NJB* has ‘*fatty mass*’ and the *NRSV* has ‘*appendage*’. [↑](#footnote-ref-205)
206. On the ‘*wafer*’, see #2:4. [↑](#footnote-ref-206)
207. The ‘*palms*’ refer to the up-turned hands, positioned in such a way that the articles of the offering could be placed on them. [↑](#footnote-ref-207)
208. ‘*Investiture*’ literally translates as ‘*filling of hands*’ (see v. 33 and #Ex 28:41). [↑](#footnote-ref-208)
209. The opening conjunction (literally, ‘*and*’) has here been translated as ‘*finally*’, following *NETB* (the *NJB* has ‘*then*’ and the *NRSV* omits it). [↑](#footnote-ref-209)
210. The *NJB* omits the phrase ‘*some of’*, here following the *NRSV* & *NETB*. [↑](#footnote-ref-210)
211. Several major ancient versions have the passive form of the verb ‘*ordered*’ (cf. 8:35, 10:13); in that case we would translate, ‘*as I was ordered*’. [↑](#footnote-ref-211)
212. Literally translated, this verse reads, “*But the remainder in the flesh and in the bread you shall burn with fire*.” [↑](#footnote-ref-212)
213. The literal translation of the last part of this verse is, “*because seven days he shall fill your hands*” (see #28). [↑](#footnote-ref-213)
214. Literally translated, this verse opens, “*Just as he has done*…” [↑](#footnote-ref-214)
215. This was not a promise of immortality: the penalty for infringing any of these ritual laws was death (see 10:1ff). [↑](#footnote-ref-215)
216. The literal translation of ‘*through Moses*’ is ‘*by the hand of Moses*’. [↑](#footnote-ref-216)
217. **Leviticus 9** [↑](#footnote-ref-217)
218. This ‘*eighth day*’ is the one after the seven days of ordination referred to in 8:33–35. [↑](#footnote-ref-218)
219. In place of ‘*flawless*’, here following *NETB*, the *NJB* & *NRSV* have ‘*without blemish*’. [↑](#footnote-ref-219)
220. The literal translation of ‘*yearlings*’ (as *NRSV*) is ‘*sons of a year*’; the *NJB* has ‘*both one year old*’. [↑](#footnote-ref-220)
221. The verb ‘*appear*’ is either a prophetic perfect (‘*will appear to you*’), as here, the *MT* & *NJB*, or a *futurum instans* participle (‘*is going to appear to you*’, as in the *LXX* (*ὀφθήσεται*) and several other versions; in either case, the point is that Moses was anticipating that Yahweh would indeed appear to them on this day (cf. vv. 6, 22–24). [↑](#footnote-ref-221)
222. The literal translation of ‘*in front of*’ is ‘*to the faces of*’. [↑](#footnote-ref-222)
223. In place of ‘*the glory of Yahweh*’, here following the *MT* (& *NRSV*, *NETB*, &c), the *NJB* has ‘*his glory*’. [↑](#footnote-ref-223)
224. In place of the 1st occurrence of ‘*the people*’, here following the *MT* & *NRSV*, the NJB, following the *LXX* (*οἴκου σου*) has ‘*your family*’. [↑](#footnote-ref-224)
225. Aaron offered a sin offering (4:1–12) and a burnt offering (1:3–13) to make atonement for himself. [↑](#footnote-ref-225)
226. In place of the 2nd occurrence of ‘*the blood*’, here following the *MT*, *NRSV* & *NETB*, the *NJB* has ‘*it*’. [↑](#footnote-ref-226)
227. The *NJB* has ‘*fatty mass*’ in place of ‘*protruding lobe*’, here following *NETB*, and the *NRSV* has *‘appendage*’. [↑](#footnote-ref-227)
228. See 4:5–12 and the notes there regarding the sin offering for priest(s) and cf. #8:14–15. [↑](#footnote-ref-228)
229. Some texts have ‘*Aaron slaughtered*’ and ‘*his sons*’ (the *NJB* has the latter); here, we follow the *NRSV*. [↑](#footnote-ref-229)
230. Literally translated, this verse opens, “*and the burnt offering they handed to him to its parts and the head*.” [↑](#footnote-ref-230)
231. The literal translation of ‘*burned them*’ is ‘*turned them into smoke*’. [↑](#footnote-ref-231)
232. In place of ‘*like*’, the *NJB* has ‘*as with*’; here, we follow the *NRSV*. [↑](#footnote-ref-232)
233. The *NJB* has ‘*brought forward*’ in place of ‘*presented*’, here following the *NRSV*. [↑](#footnote-ref-233)
234. The latter part of the verse refers to morning and evening offerings that comprised the daily regulation for the (Ex 40:29). [↑](#footnote-ref-234)
235. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*peace offering*’. [↑](#footnote-ref-235)
236. The *NRSV* reads: “*– the broad tail, the fat that covers the entrails, the two kidneys and the fat on them, and the appendage of the liver*.” [↑](#footnote-ref-236)
237. ‘*They*’ refers to Aaron’s sons, cf. v. 18; the *LXX*, *Samaritan Pentateuch* & *Peshitta* – have ‘*he*’, referring to Aaron alone as in the 2nd half of the verse. [↑](#footnote-ref-237)
238. In place of ‘*made the gesture of offering*’, here following the *NJB*, the *NRSV* has ‘*raised as an elevation offering*’. [↑](#footnote-ref-238)
239. After the offerings, Aaron ‘*came down*’ from the steps leading up to the great altar. [↑](#footnote-ref-239)
240. In place of ‘*Moses and Aaron entered*’, here following the *MT* & *NRSV*, the *NJB* has ‘*and entered … with Moses*’. [↑](#footnote-ref-240)
241. The *NJB* has ‘*a flame*’ in place of ‘*fire*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-241)
242. **Leviticus 10** [↑](#footnote-ref-242)
243. Although used elsewhere as a variation from the common use of *vav* in Hebrew, in this instance ‘*then*’ is intended to show that the Nadab and Abihu catastrophe took place on the inauguration day described in Ch. 9. The incident here happened shortly after Yahweh’s fire that consumed the offerings at the end of Ch. 9. Thus, the ‘sin offering’ male goat referred to in 10:16–19 is the very one referred to in 9:15. [↑](#footnote-ref-243)
244. The sin was incurred perhaps because Nadab and Abihu were not priests, or because the fire was presented at an unauthorised time. [↑](#footnote-ref-244)
245. The couplet is found nowhere else in the Bible. Those who are ‘*close to Yahweh*’ (the priests) have a share in his ‘*holiness*’ (see 19:2); his ‘*glory*’ (see #Ex. 24:16) is shown, by means of a punitive fire, to all the people. [↑](#footnote-ref-245)
246. The *NJB* omits ‘*before*’, here following the *WEBBE*. [↑](#footnote-ref-246)
247. The *NJB* omits ‘*forward*’ (as also in v. 4), here following the *NRSV*; *NETB* has ‘*near*’ (on both occasions). [↑](#footnote-ref-247)
248. These acts are the mourning ritual; but the priests must remain apart from the secular world and are subject to special rules (see also Ch. 21). [↑](#footnote-ref-248)
249. The *NJB* & *NETB* have ‘*lest you die*’ in place of ‘*or you will die*’, here following the *NRSV*. [↑](#footnote-ref-249)
250. The *NJB* omits the opening conjunction and adds ‘*he said*’ at the end of this verse. [↑](#footnote-ref-250)
251. See Ezk 44:21. The grammar here suggests that the last portion of this verse functions as both a conclusion to v. 9 and an introduction to vv. 10–11; it is a pivot clause, as it were: thus, it was a ‘*perpetual law*’ to not drink alcohol when ministering in the Tabernacle, but it was also a ‘*perpetual law*’ to distinguish between holy/clean and profane/unclean (v. 10) as well as to teach the children Israel all such statutes (v. 11). [↑](#footnote-ref-251)
252. The two pairs of categories in this verse refer to: **1** the status of a person, place, thing, or time: ‘*holy*’ (קֹדֶשׁ) versus ‘*profane*’ (חֹל); as opposed to **2** the condition of a person, place, or thing: ‘*unclean*’ (טָמֵ֖א) versus ‘*clean*’ (טָהֽוֹר). Someone or something could gain holy *status* by being consecrated, and to treat someone or something that was holy as if it were common would be to profane that person or thing. Similarly, on another level, someone or something could be in a clean *condition*, but one could defile that person or thing and thereby make it unclean. To purify that unclean person or thing would be to make it clean once again. [↑](#footnote-ref-252)
253. See Chs 11–15. [↑](#footnote-ref-253)
254. In place of ‘*most holy*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*a most holy thing*’. [↑](#footnote-ref-254)
255. Cf. 2:3 and 6:7–11 for these regulations. [↑](#footnote-ref-255)
256. Cf. 7:14, 28–34 for these regulations. [↑](#footnote-ref-256)
257. In place of ‘*to raise for an elevation offering before Yahweh*’, here following the *NRSV*, the *NJB* has (relocated) ‘*after they have been presented before Yahweh by the gesture of offering*’. [↑](#footnote-ref-257)
258. The anecdote of vv. 16–21 takes no account of the rules laid down in 4:13ff and 6:17–23; the excuse offered by Aaron and the assent given by Moses are difficult to understand. In place of ‘*and found that they had burnt it*’, the *WEBBE* has ‘*and behold, it was burnt*’. [↑](#footnote-ref-258)
259. The translation, ‘*bear the iniquity*’, appears to mean that the priests would bear the sin of the people by eating the sin offering; but such a notion is found nowhere else. A more likely interpretation is reflected as: “he gave it to you for bearing the iniquity of the congregation.” [↑](#footnote-ref-259)
260. The term here rendered ‘*inside*’ refers to the bringing of the blood inside the holy place for application to the altar of incense rather than to the altar of burnt offering in the courtyard of the Tabernacle (cf. 4:7, 16–18 & 6:23). [↑](#footnote-ref-260)
261. The last clause of this verse translates the idiom, “*would it have seemed good in the eyes of Yahweh*.” [↑](#footnote-ref-261)
262. As in the previous verse, ‘*he was satisfied*’ translates the idiom, ‘*it was good in his eyes*’. [↑](#footnote-ref-262)
263. **Leviticus 11** [↑](#footnote-ref-263)
264. The ‘law of purity’ (Chs 11–16) complements the ‘law of holiness’ (Chs. 17–26), as the negative and positive aspects of the same divine demand. [↑](#footnote-ref-264)
265. The literal translation of ‘*the animals*’ is ‘*the animal*’, but as a collective plural, and so throughout this chapter. [↑](#footnote-ref-265)
266. The classifications given here are empirical. They are based on practical characteristics rather than ultimate distinction, sheep or cattle being kept in mind as the prototype of what is a clean animal. The identification of some of the animals mentioned is uncertain. [↑](#footnote-ref-266)
267. In place of ‘*chews the cud*’, here following the *NRSV* & *MT* (literally, ‘*brings up the cud*’), the *NJB* has ‘*is a ruminant*’. [↑](#footnote-ref-267)
268. Strictly speaking, the animals mentioned in vv. 5–6 do not chew the cud but only appear to. The ‘*rock badger*’ (as *NRSV* & *NETB*) refers to a small animal generally understood to be *Hyrax syriacus*; the *NJB* has ‘*hyrax*’, the *KJV* & *NIV* have ‘*coney*’, the *NKJV* has ‘*rock hyrax*’, and the *NASB* (1995 update) has ‘*shaphan*’; in a footnote, the *WEBBE* offers ‘*rock badger*’ as an alternative. [↑](#footnote-ref-268)
269. The ‘*hare*’ is classed with the ruminants because the movements of its jaw suggest chewing the cud. [↑](#footnote-ref-269)
270. The pig came to be regarded as the animal that was particularly unclean (1M 1:47). [↑](#footnote-ref-270)
271. The regulations against touching the carcasses of dead unclean animals are treated in more detail in 11:24–28 (cf. also vv. 29–40). [↑](#footnote-ref-271)
272. The literal translation of ‘*anything that has fins and scales*’ is ‘*all that have fin and scale*’. [↑](#footnote-ref-272)
273. In place of ‘*that does not have both fins and scales*’, here following *NETB*, the *NJB* reads ‘*has not fins or scales*’. [↑](#footnote-ref-273)
274. For this verse, here following the *NJB*, *NETB* reads, “*Since they are detestable to you, you must not eat their meat and their carcass you must detest*.” [↑](#footnote-ref-274)
275. In place of ‘*fins or scales*’, here following the *NJB*, the *NRSV* has ‘*both fins and scales*’. [↑](#footnote-ref-275)
276. The *NJB* includes the latter part of this verse as v. 14, wherein vv. 14 & 15 are numbered 15 & 16; here, we follow the *MT*. The identification of several of the birds in vv. 13–19 is uncertain. The *NRSV* reads: *“… the eagle, the vulture, the osprey …”* [↑](#footnote-ref-276)
277. The *NRSV* reads: *“…the buzzard, the kite of any kind*.” [↑](#footnote-ref-277)
278. The *NRSV* reads: “*… the ostrich, the nighthawk, the sea gull.*” [↑](#footnote-ref-278)
279. The *NJB* includes this verse as part of the previous one, therein numbered 16; here, we follow the *MT*. [↑](#footnote-ref-279)
280. The *NRSV* reads: “*… the little owl, the cormorant, the great owl.*” [↑](#footnote-ref-280)
281. The *NRSV* reads: “*… the water hen, the desert owl, the carrion vulture.*” [↑](#footnote-ref-281)
282. The ‘*hoopoe*’ (*Upupa epops*) is a bird with a fan-like crest and striped plumage. [↑](#footnote-ref-282)
283. There are certain insects that use only four feet for walking, but the intention is probably to distinguish between birds and insect. The locust is not impure (see v. 21). [↑](#footnote-ref-283)
284. The word ‘*jointed*’ is from the *NRSV*; it is not present in the *NJB*; the literal translation of the phrase is ‘*which to it are lower legs from above to its feet*’, following the *Qere* (ל֤וֹ – ‘*to it*’) rather than the *Kethib* (לא – ‘*not*’). [↑](#footnote-ref-284)
285. Alternative translations of ‘*in their several kinds*’ (as *NJB*) are ‘*according to its kind*’ (*NRSV*) and ‘*of any kind*’ (*NETB*). [↑](#footnote-ref-285)
286. A more literal translation of ‘*insect*’ (as *NJB* & *NRSV*) is ‘*swarming thing*’ (as *NETB*). [↑](#footnote-ref-286)
287. Literally translated, this verse open ‘to these’. [↑](#footnote-ref-287)
288. An unclean animal, when dead, transmits uncleanness at the touch but it may be safely handled when alive. Further (vv. 32–38), the contagion of uncleanness, like that of its opposite, holiness (6:27–28), affects object, vessels, *et cetera*. [↑](#footnote-ref-288)
289. This and the following verses develop more fully the categories of uncleanness set forth in principle in vv. 24–25. [↑](#footnote-ref-289)
290. This verse refers to all animals without hoofs, not just those that walk on the flat of their feet. [↑](#footnote-ref-290)
291. For the last sentence, here following the *NRSV* & *NETB*, the *NJB* reads, “*You are to hold them unclean*.” [↑](#footnote-ref-291)
292. *NETB* has ‘*rat*’ in place of ‘*weasel*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-292)
293. For this verse, here following the *NJB* & *NRSV*, *NETB* reads, “*the Mediterranean gecko, the spotted lizard, the wall gecko, the skink, and the chameleon*.” [↑](#footnote-ref-293)
294. The *NJB* opens this verse, “*Of all the small beasts, these are the creatures*…” [↑](#footnote-ref-294)
295. The literal translation of ‘*it shall be immersed in water*’ is ‘*in water it shall be brought*’. [↑](#footnote-ref-295)
296. Literally translated, ‘*whatever it contains*’ reads ‘*all that is in its midst*’. [↑](#footnote-ref-296)
297. The 2nd half of the verse assumes that the unclean carcass has fallen into the food or drink (cf. v. 33 and also vv. 35–38). [↑](#footnote-ref-297)
298. The *NJB* has simply ‘*destroyed*’ in place of ‘*broken in pieces*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-298)
299. Water is in itself life-giving and purifying. [↑](#footnote-ref-299)
300. Literally translated, this verse opens, “*And if there falls from their carcass on any seed of sowing which shall be sown*.” [↑](#footnote-ref-300)
301. In place of ‘*if the seed has been wet*’, here following the *NJB*, the *NRSV* has ‘*if water has been put on the seed*’. [↑](#footnote-ref-301)
302. This word for ‘*animal*’ refers to land animal quadrupeds, not just any beast that dwells on the land (cf. 11:2). [↑](#footnote-ref-302)
303. The *NJB* has ‘*the dead*’ in place of ‘*its carcass*’, here following the *NRSV*. [↑](#footnote-ref-303)
304. In place of ‘*every*’, here following *NETB*, the *NJB* has ‘*any*’; the *NRSV* converts the sentence to use plural forms. [↑](#footnote-ref-304)
305. This is the middle verse of the Pentateuch; the Masoretes affirm the exact middle to be the ו in the word גָּח֜וֹן (‘*belly*’), which is written as an enlarged letter in virtually all *Hebrew MSS* (as here). [↑](#footnote-ref-305)
306. The literal translation of ‘*crawling beasts*’ is ‘*swarming things that swarm*’. [↑](#footnote-ref-306)
307. The basis for these laws is not irrational taboo but the Covenant relationship, which sets Israel apart for the service of God (Ex 19:3–6). As a holy and consecrated people (Ex 22:31), Israelites must avoid all impurity in order that the holy God may tabernacle in their midst (15:31, 18:1–5, 20:22–26, 26:11–12). [↑](#footnote-ref-307)
308. The literal translation of ‘*to be your God*’ is ‘*to be to you for a God*’. [↑](#footnote-ref-308)
309. The term translated ‘*law*’ (תּוֹרַ֤ת) introduces here a summary or colophon for all of Ch. 11; similar summaries are found in 7:37–38, 13:59, 14:54–57 & 15:32–33. [↑](#footnote-ref-309)
310. The *NJB* makes this verse a separate sentence, opening with, “*Its purpose is to separate*.” [↑](#footnote-ref-310)
311. **Leviticus 12** [↑](#footnote-ref-311)
312. Childbirth, like menstruation or seminal discharge (Ch. 15), is regarded as a loss of vitality; this loss must be made good by ritual means: union with God, the source of life, is thus re-established. [↑](#footnote-ref-312)
313. This law does not imply that sex is evil – a view completely foreign to Israel’s thoughts; rather, the woman becomes unclean because of her bodily discharge (v. 7). [↑](#footnote-ref-313)
314. The rendering, ‘*the flesh of his foreskin*’, is literal; based on 15:2–3, one could argue that the Hebrew word for ‘*flesh*’ here (בְּשַׂ֥ר\*) is euphemistic for the male genital member and therefore translate ‘*the foreskin of his member*’. [↑](#footnote-ref-314)
315. The 7 days after the birth of a son were days of *blood* *impurity* for the woman as if she was on her menstrual period; the next 33 days were either ‘days of purification’, ‘days of purifying’ or ‘days of purity’, depending on how one understands the abstract noun טָֽהֳרָ֑ה (‘*purification*’ or ‘*purity*’) in this context. During this time, the woman could not touch anything holy or enter the Sanctuary but she was no longer contagious and could engage in normal everyday life. [↑](#footnote-ref-315)
316. The doubling of the time after the birth of a female child is puzzling and various explanations have been proposed: **1** a male child *must* be circumcised on the 8th day, so the impurity of the mother could not last beyond the first 7 days. **2** It would be natural to expect that the increased severity of the blood flow after childbirth would call for a longer period of impurity than the normal 7 days of the menstrual period impurity (compare 15:19 with 15:25-30). **3** This suggests that the 14 day impurity period for the female child would have been more appropriate, and the impurity period for the birth of a male child had to be shortened. **4** The fact that the offerings were the same for either a male or a female infant (vv. 6–8) suggests that the other differences in the regulations are not due to the notion that a male child had greater intrinsic value than a female child. [↑](#footnote-ref-316)
317. The sin offering is prescribed for inadvertent sin (4:27–35). [↑](#footnote-ref-317)
318. The opening pronoun here refers to the priest mentioned in v. 6, as the *NJB* makes explicit. [↑](#footnote-ref-318)
319. An alternative reading for the last clause is ‘*she will become pure*’. [↑](#footnote-ref-319)
320. **Leviticus 13** [↑](#footnote-ref-320)
321. The word traditionally translated as ‘*leprosy*’ includes various skin diseases (vv. 1–44) and even signs of decay in clothing (vv. 47–59) or on walls (14:33–53); here, following the *NRSV*, we translate the term as ‘*a leprous disease*’; the *NJB* uses ‘*a contagious skin disease*’). [↑](#footnote-ref-321)
322. Most modern English versions render שְׂאֵ֤ת as ‘*swelling*’ (from the verb ‘*to lift up*’), which has been retained here; some argue that עָמֹק֙ (‘*deeper*’) in v. 3 means that this sore was lower than the surrounding skin, in which case ‘*swelling*’ would be an inappropriate translation of שְׂאֵ֤ת here. Thus, one could translate here, for example, ‘*discoloration*’, ‘*spot*’ or ‘*blemish*’; however, a swelling often extends deeply below the surface of the skin, and it is certainly a common symptom of skin diseases. The etymology and meaning of the term translated ‘*scab*’ is unknown; it could also mean ‘*rash*’, ‘*flaking skin*’, or an ‘*eruption*’ of some sort. [↑](#footnote-ref-322)
323. The pronoun ‘*it*’ here refers to the infection, not the person who has the infection (cf. the object of ‘*examine*’ at the beginning of the verse). [↑](#footnote-ref-323)
324. Literally translated, this verse ends, “… *and the priest will shut up the infection seven days*.” [↑](#footnote-ref-324)
325. Although there is no expressed ‘*and*’ at the beginning of the clause ‘*has not spread*’, there is in the corresponding clause of v. 6 so it should be assumed here as well. [↑](#footnote-ref-325)
326. The ‘*seventh day*’ here refers to the end of the 2nd period of 7 days mentioned at the end of v. 5. [↑](#footnote-ref-326)
327. The literal translation of ‘*if the scab spreads*’ is ‘*if spreading the scab spreads*’. [↑](#footnote-ref-327)
328. This verse follows the *NJB*; a more literal reading, following the *NRSV* is, “*The priest shall make an examination, and if the eruption has spread in the skin, the priest shall pronounce him unclean; it is a leprous disease*.” [↑](#footnote-ref-328)
329. Vv. 9–17 are concerned not with the question of distinguishing real from apparent disease, but leprous diseases from others. This book seems to regard only the ulcerous form as contagious. [↑](#footnote-ref-329)
330. In place of ‘*raw flesh in the swelling*’, following the *MT* (literally, ‘*rawness of living flesh in the swelling*’) and *NRSV*, the *NJB* has ‘*an ulcer forming*’. [↑](#footnote-ref-330)
331. The text here follows the *MT*; the *LXX* has the opposite sense for the last sentence, “*and will isolate him” (καὶ ἀφοριεῖ αὐτόν).* [↑](#footnote-ref-331)
332. When the symptoms spread over the surface, it is a sign of recovery: the white scabs will drop off. [↑](#footnote-ref-332)
333. The literal translation of ‘*declare the sick person clean*’ is ‘*declare the infection clean*’. [↑](#footnote-ref-333)
334. The *NJB* has ‘*an ulcer*’ in place of ‘*raw flesh*’ (see #10). [↑](#footnote-ref-334)
335. Literally translated, this verse opens, “*And the priest shall see the living flesh*.” [↑](#footnote-ref-335)
336. The literal translation of ‘*again turns white*’ is ‘*returns and is turned/changed to white*’; the verb ‘*returns*’ (שׁ֛וּב) often functions adverbially when combined with a 2nd verb (as here) and, in such cases, is usually rendered ‘*again*’. Another suggestion is that here שׁ֛וּב means ‘*to recede*’ (cf., e.g., 2K 20:9), so one could translate ‘*the raw flesh recedes and turns white*’; this would mean that the new white skin has grown over the raw flesh. [↑](#footnote-ref-336)
337. The literal translation of ‘*sick person*’ is ‘*infection*’ (cf. #13). [↑](#footnote-ref-337)
338. Alternative translations for ‘*boil*’ are ‘*ulcer*’ and ‘*abscess*’. Before ‘*on one’s skin*’ (literally ‘*in its skin*’), the *MT* adds ‘*in it*’, though the *LXX*, *Peshitta*, *Vg* and some medieval *Hebrew* *MSS* omit this; the *Samaritan Pentateuch* omits ‘*in its skin*’. [↑](#footnote-ref-338)
339. Some (as *NETB*) translate ‘*he must show himself to the priest*’; there is no way from the grammar to be sure which is intended. [↑](#footnote-ref-339)
340. The literal translation of ‘*the priest shall examine it*’ is ‘*and the priest shall see*’; the pronoun is unexpressed, but it should be assumed. [↑](#footnote-ref-340)
341. In place of ‘*isolate*’, here following the *NJB*, the *NRSV* has ‘*confine*’ and *NETB* has ‘*quarantine*’. [↑](#footnote-ref-341)
342. Here, following the *NJB*, *NRSV* & *NETB*, we omit the opening conjunction (‘*and*’). [↑](#footnote-ref-342)
343. Literally translated, this verse opens, “*And if under it the bright spot stands, it has not spread…*” [↑](#footnote-ref-343)
344. Literally translated, this verse opens, “*Or a body, if there is in its skin a burn of fire…*” [↑](#footnote-ref-344)
345. The literal translation of ‘*deeper than the skin*’ is ‘*its appearance is deep from the skin*’. [↑](#footnote-ref-345)
346. The *NJB* opens this verse (somewhat conjecturally) with, “*If, on the other hand…*” [↑](#footnote-ref-346)
347. The literal translation of ‘*has spread*’ is ‘*is indeed spreading*’. [↑](#footnote-ref-347)
348. On the translation here, refer to #23. [↑](#footnote-ref-348)
349. Vv. 29–37 deal with an itching disease, possibly ringworm. In place of ‘*in the beard*’, here following the *MT*, *NRSV* & *NETB*, the *NJB* has ‘*chin*’. [↑](#footnote-ref-349)
350. The Hebrew word rendered ‘*eczema*’ (as *NJB* – the *NRSV* has ‘*an itch*’) is נֶ֣תֶק; it is related to a verb meaning ‘*to tear (out/apart)*’ and may derive from the scratching and/or the tearing out of the hair or the scales of the skin in response to the itching sensation caused by the disease. [↑](#footnote-ref-350)
351. The *NJB* repeats ‘*yellow*’ in place of ‘*black*’, here following the *MT* (cf. vv. 29 & 32). [↑](#footnote-ref-351)
352. Literally translated, this verse ends, “*and the appearance of the scall is not deep from the skin*.” [↑](#footnote-ref-352)
353. In place of ‘*him*’, here following the *NJB*, the *MT* has ‘*the eczema*’ (the *NRSV* has ‘*the person with the itch*’). Note that the גּ in וְהִ֨תְגַּלָּ֔ח is written as an enlarged letter in almost all *Hebrew MSS* (as here). [↑](#footnote-ref-353)
354. The *NJB* ends this verse, here following the *NRSV*, with, “*after washing his clothes he will be clean*.” [↑](#footnote-ref-354)
355. In place of ‘*his purification*’, here following the *MT*, *NJB* & *NETB*, the *NJB* has ‘*he was pronounced clean*’. [↑](#footnote-ref-355)
356. Literally translated, this verse ends, “*the priest shall not search for yellow hair*.” [↑](#footnote-ref-356)
357. A more literal translation of the opening clauses is, “*But if in his eyes the infection has stood*.” [↑](#footnote-ref-357)
358. The *NJB* has ‘*shiny*’ in place of ‘*bright*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-358)
359. In place of ‘*the sick person*’ (here following the *NJB*), the *MT* has the pronoun ‘*he*’, but the regulations apply to a man or woman (v. 38a). [↑](#footnote-ref-359)
360. Falling hair, unless accompanied by other symptoms (vv. 42–43), is not necessarily a sign of leprosy. Literally translated, this verse opens, “*And a man, when his head is rubbed bare, he is bald-headed*;” the translation offered here (following *NETB*), referring to the back of the head (i.e., the area from the top of the head sloping backwards), is based on the contrast between this condition and that of the following verse. [↑](#footnote-ref-360)
361. Literally translated, this verse opens, “*And if from the front edge of his face, his head is rubbed bare*;” (see #40). [↑](#footnote-ref-361)
362. The *MT* has ‘*bald*’ before ‘*forehead*’ (twice); here, we follow the *NJB* (which also omits the adjective before both instances of ‘*forehead*’) [↑](#footnote-ref-362)
363. In place of ‘*examine it*’, the *MT* has ‘*examine him*’, which some take to refer to the person as a whole, while others take it as a reference to the ‘infection’ (נֶ֖גַע) of v. 42; the *Samaritan Pentateuch* has ‘*her*’, which would probably refer to the ‘disease’ (צָרַ֤עַת\*) of v. 42. The general pattern in this chapter suggests that ‘it’, either the infection or the disease, is the object of the examination (cf. v. 3). [↑](#footnote-ref-363)
364. There is no causal expression in the Hebrew text connecting the two clauses of the last sentence, but the logical relationship between them seems to be causal. [↑](#footnote-ref-364)
365. If truly a leper, the individual must appear like a mourner (10:6) and must go into isolation (Job 2:7–8). [↑](#footnote-ref-365)
366. The literal translation of the opening clause is, “*All the days that the infection is in him*.” [↑](#footnote-ref-366)
367. In place of ‘*has the mark of a leprous disease in it*’, here following the *MT*, the *NJB* has ‘*is infected with contagious mould*’. [↑](#footnote-ref-367)
368. The *NJB* omits ‘*in warp or woof of*’; the ‘*warp*’ (vertical) and ‘*woof*’ (horizontal) thread may be two different sets of thread not yet woven together, or they may refer to two different kinds of thread already woven, in which case one might have the disease in it while the other does not. [↑](#footnote-ref-368)
369. In place of ‘*warp or woof of any article of leatherwork*’, the *NJB* has simply ‘*leather or leatherwork*’ (see #48). [↑](#footnote-ref-369)
370. Literally translated, this verse reads, “*And the priest shall see the infection and he shall shut up the infection seven days*.” [↑](#footnote-ref-370)
371. The *NJB* has ‘*the fabric*’ in place of ‘*or in the warp or in the woof*’, here following *NETB* (see #48). [↑](#footnote-ref-371)
372. The *NJB* omits ‘spreading’, here following the *NRSV*; *NETB* has ‘*malignant*’ in place of ‘*spreading leprous*’. [↑](#footnote-ref-372)
373. In place of ‘*in the warp or the woof*’, here following the *MT*, *NRSV* & *NETB*, the *NJB* has ‘*fabric, covering*’ (see #48). [↑](#footnote-ref-373)
374. The *NJB* opens with ‘*he*’ in place of ‘*the priest*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-374)
375. For this verse, here following the *NRSV* (which more closely matches the *MT*), the *NJB* reads, “*After the cleansing, he must examine the infection and if he finds that there is no change in its appearance, even though it has not spread, the article is unclean; you must burn it in fire; it is infected*.” [↑](#footnote-ref-375)
376. In place of ‘*tear it from*’, here following the *MT*, the *NJB* has ‘*cut it out of*’ and the *NRSV* has ‘*tear the spot out of*’. [↑](#footnote-ref-376)
377. The *NJB* has ‘*the infection is active*’ in place of ‘*it is spreading*’, here following the *NRSV*. [↑](#footnote-ref-377)
378. The *NJB* has ‘*fabric or covering*’ in place of ‘*warp or woof*’, here following the *MT*, *NRSV* & *NETB* (see #48). [↑](#footnote-ref-378)
379. In place of ‘*to decide whether it is*’, here following the *NRSV*, the *NJB* has ‘*when it is a question of declaring them*’. The term here translated ‘*law*’ (תּוֹרַ֨ת) introduces a summary or colophon for all of Lev 13; similar summaries are found in 7:37–38, 11:46–47, 14:54–57 and 15:32–33. [↑](#footnote-ref-379)
380. **Leviticus 14** [↑](#footnote-ref-380)
381. This chapter combines two purification rites: vv. 2–9, an archaic rite somewhat like that of the red heifer (see #Nb 19:1) and presupposing that the illness is caused by a demon, which can be driven away by these means (see the goat for Azazel, 16:10); and 10–32, a rite more in keeping with the rest of the Book, except for the anointing with oil (vv. 15–18), which has no parallel. [↑](#footnote-ref-381)
382. The alternative rendering of the verse ending, ‘*it must be reported to the priest*’, may be better in light of the fact that the priest had to go outside the camp. Since he or she had been declared ‘unclean’ by a priest (13:3) and was, therefore, required to remain outside the camp, the formerly diseased person could not re-enter the camp until he or she had been declared ‘clean’ by a priest (cf. 13:6). Many, however, prefer our rendering: it is the most natural meaning of the verb (i.e. ‘to be taken’ from בּוֹא ‘to come’ in the Hophal stem, which means ‘to be taken/brought’ in all other occurrences in Leviticus other than 13:2, 9, and 14:2; see only 6:30, 10:18, 11:32 and 16:27), it suits the context well in 13:2, and the rendering ‘to be taken’ is supported by 13:7b. [↑](#footnote-ref-382)
383. An alternative rendering for ‘*has healed*’ (as *NRSV*) is ‘*has been healed*’ (as *NETB*). [↑](#footnote-ref-383)
384. ‘*Hyssop*’ (probably one or several sub-species of *marjoram thymus*), a spice and herb plant that grows out of walls in Palestine (see 1K 5:13) was particularly leafy and therefore especially useful for sprinkling the purifying liquid (cf. vv. 5–7). The ceremony of vv. 4–8 has archaic elements that elude explanation: it has been proposed, for example, that the ‘*cedar wood*’ was a stick to which the hyssop was bound with the ‘*crimson yarn*’ to make a sort of sprinkling instrument; in the light of the burning of these three materials as part of the preparation of the ashes of the red heifer in Nb 19:5–6, however, this seems unlikely. [↑](#footnote-ref-384)
385. The literal translation of ‘fresh’ is ‘living’; the expression ‘living water’ (cf. 14:50, 15:13, Nb 19:17) refers to water that flows, including such sources as artesian wells (Gn 26:19, Sg 4:15), springs (Jr 2:13, as opposed to cisterns, cf. 17:13), and flowing streams (Zc 14:8): in other words, this is water that has not stood stagnant as, for example, in a sealed off cistern. [↑](#footnote-ref-385)
386. Although the *MT* has no ו (‘*and*’) at the beginning of this verse, a few medieval *Hebrew* *MSS* and the *Samaritan Pentateuch* have one and the *LXX* (*καὶ*), *Peshitta*, and *Vg* (*alium*) translate as if it is there; the *NJB* & *NETB* open the verse with ‘*then*’ but here we follow the *NRSV*. [↑](#footnote-ref-386)
387. Perhaps the freeing of the living bird symbolises the carrying away of the leper’s uncleanness. [↑](#footnote-ref-387)
388. On the ritual washing of garments, see 16:23–24, Ex 19:10. [↑](#footnote-ref-388)
389. The literal translation of ‘*on the seventh day*’ (*NETB* has ‘*when the seventh day comes*’) is ‘*and it shall be on the seventh day*’. [↑](#footnote-ref-389)
390. The amount of flour required was 3/10 of an *ephah* (about 13.5 litres); the *log* was a liquid measure (1/12 of a *hin*) of approximately 550 ml. [↑](#footnote-ref-390)
391. The *MT* here is awkward to translate; it reads literally, “*and the priest who pronounces clean shall cause to stand the man who is cleansing himself and them*” (i.e., the offerings listed in v. 10). [↑](#footnote-ref-391)
392. In this case, the guilt offering, like the sin offering (v. 19, 5:1–6), is prescribed for an inadvertent offence. [↑](#footnote-ref-392)
393. Since the priest himself presents this offering, it would seem that the offering is already in his hands and he would, therefore, be the one who slaughtered the lamb in this instance rather than the one making the offering; the *Samaritan Pentateuch* and *LXX* (*σφάζουσιν*) make the 2nd occurrence of the verb ‘*slaughter*’ plural rather than singular, which suggests that it is to be taken as an impersonal passive [↑](#footnote-ref-393)
394. The term for ‘*big toe*’ (בֹּ֥הֶן) is the same as that for ‘*thumb*’; it refers to the larger appendage on either the hand or the foot. [↑](#footnote-ref-394)
395. Literally translated, this verse reads, “*And the priest shall pour … on the left hand of the priest*.” As the Rabbis observe, the repetition of ‘*priest*’ as the expressed subject of both verbs in this verse may suggest that two priests were involved in this ritual, but the seemingly unnecessary repetition of ‘*priest*’ in several verses throughout the chapter argues against this (see esp. vv. 3, 14, 18, 20, 24 & 26); moreover, in this case, ‘*priest*’ may be repeated to avoid confusing the priest’s hand with that of the one being cleansed (cf. v. 14). [↑](#footnote-ref-395)
396. The *NJB* opens this verse ‘*he must dip*’; here, we follow the *NRSV*. [↑](#footnote-ref-396)
397. In place of ‘*the priest*’, here following the *MT* & *NRSV*, the *NJB* has ‘*he*’. [↑](#footnote-ref-397)
398. The *NJB* has ‘*have made*’ in place of ‘*make*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-398)
399. The *LXX* adds ‘*the priest*’ (*ὁ ἱερεὺς*) as the subject of the verb ‘*slaughter*’, but the one making the offering is normally the one who does the actually slaughtering of the sacrificial animal. [↑](#footnote-ref-399)
400. For the last sentence, here following the *NRSV*, the *NJB* reads, “*When the priest has made atonement for him in this way, the man will be clean*.” [↑](#footnote-ref-400)
401. The literal translation of ‘*cannot afford so much*’ (here following the *NRSV*) is ‘*his hand does not reach*’. On the ‘*ephah*’ and ‘*log*’, see #10. [↑](#footnote-ref-401)
402. Literally translated, ‘*young pigeons*’ is ‘*sons of the pigeons*’. The versions struggle with whether or not ‘*one*’ should or should not have the definite article in its two occurrences in this verse; the *MT* has the 1st without and the 2nd with the article. [↑](#footnote-ref-402)
403. The literal translation of ‘*at the door*’ is ‘*to the door*’. [↑](#footnote-ref-403)
404. Before ‘*present*’, the *MT* repeats ‘*the priest shall*’; here, we follow the *LXX* (*ἐπιθήσει*), *NJB* & *NETB*. [↑](#footnote-ref-404)
405. The term for ‘*big toe*’ (בֹּ֤הֶן) is the same as that for ‘*thumb*’; it refers to the larger appendage on either the hand or the foot. [↑](#footnote-ref-405)
406. On the repetition of ‘*priest*’ in this verse see #15. [↑](#footnote-ref-406)
407. The *NJB* omits ‘*right*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-407)
408. See #25 on the term for ‘*thumb*’ and ‘*big toe*’. [↑](#footnote-ref-408)
409. The literal translation of ‘*put on*’ is ‘*give to*’. [↑](#footnote-ref-409)
410. Before ‘*turtledoves*’ the *NJB* adds ‘*two*’; here, we follow the *NRSV*. [↑](#footnote-ref-410)
411. After ‘*oblation*’, the *NJB* adds ‘*if he can afford them*’. [↑](#footnote-ref-411)
412. Literally translated, this verse ends, “*whose hand does not reach in his purification*.” [↑](#footnote-ref-412)
413. This section (vv. 33–53) deals with the law pertaining to contaminated houses. [↑](#footnote-ref-413)
414. The literal translation of ‘*strike a house with*’, here following the *NJB*, is ‘*give to a house*’; the *NRSV* has ‘*put in a house*’. [↑](#footnote-ref-414)
415. In place of ‘*something like a leprous disease*’, here following the *NJB* (substituting ‘*leprous*’ for ‘*contagious*’), the *NRSV* has ‘*some sort of disease*’. [↑](#footnote-ref-415)
416. In the phrase, ‘*And the priest shall command and they shall clear the house*’, the 2nd verb (‘*and they shall clear*’) states the thrust of the priest’s command, which suggests the translation ‘*that they clear*’. [↑](#footnote-ref-416)
417. These coloured depressions were left by the mildew staining and rotting the walls. [↑](#footnote-ref-417)
418. In place of ‘*out of the house*’, here following the *MT* & *NJB*, the *NRSV* has simply ‘*outside*’. [↑](#footnote-ref-418)
419. The *NJB* has ‘*over the walls*’ in place of ‘*in the walls*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-419)
420. See #36 on the verbs, ‘*pull out*’ and ‘*throw*’. [↑](#footnote-ref-420)
421. In place of ‘*then he is to have … house scraped*’, here following the *MT*, the *Samaritan Pentateuch*, *LXX*, *Peshitta* & *Tg* have ‘*the house is to be scraped*’. [↑](#footnote-ref-421)
422. The *NJB* has ‘*new*’ and ‘*the old*’, respectively, in place of ‘*other*’ and ‘*those*’, here following the *NRSV*. [↑](#footnote-ref-422)
423. The *NJB* omits ‘*in the house*’, here following the *MT*, *LXX* (*ἐν τῇ οἰκίᾳ*) & *NRSV*. [↑](#footnote-ref-423)
424. The *NJB* omits the 1st occurrence of ‘*in the house*’, here following the *MT* & *NRSV* (cf. #43). [↑](#footnote-ref-424)
425. ‘*He must have the house pulled down*’ follows the *Samaritan Pentateuch*, *LXX* (*καθελοῦσιν τὴν οἰκίαν*), *Peshitta* & *Tg*, which have the plural form of the verb – suggesting the passive translation; *NETB*, following the *MT*, has the singular (active) verb: ‘*he must pull down the house*’. [↑](#footnote-ref-425)
426. The pronoun ‘*he*’ here refers to the priest (see v. 38). [↑](#footnote-ref-426)
427. An alternative reading for ‘*sleeps*’, here following the *NJB* & *NRSV*, is ‘*lies down*’ (as *NETB*). [↑](#footnote-ref-427)
428. Literally translated, this verse opens, “*And if the priest entering* [infinitive absolute] *enters* [finite verb];” the infinitive absolute is used to highlight contrast rather than emphasis. [↑](#footnote-ref-428)
429. The impurity of the house is assimilated to that of someone freeing himself from sin. [↑](#footnote-ref-429)
430. The literal translation of ‘*fresh water*’ is ‘*living water*’; see #5. [↑](#footnote-ref-430)
431. The rite is the same as the archaic one for people suffering from skin diseases (vv. 4–7), but no sin offering is here required. [↑](#footnote-ref-431)
432. In place of ‘*cleansed*’, here following the *NRSV*, the *NJB* has ‘*made the sin offering for*’. [↑](#footnote-ref-432)
433. The literal translation of ‘*out of the town*’ is ‘*to from outside to the town*’. [↑](#footnote-ref-433)
434. For this verse, here following the *NRSV*, the *NJB* reads, “*Such is the law for all cases of skin disease and eczema*.” [↑](#footnote-ref-434)
435. In place of ‘*of the garment and of the house*’, here following the *MT*, the *NJB* has ‘*in clothes and houses*’. [↑](#footnote-ref-435)
436. The *NJB* has ‘*scabs*’ in place of ‘*eruptions*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-436)
437. This verse is a colophon that closes the section on the various forms of ‘leprous’ disease. [↑](#footnote-ref-437)
438. **Leviticus 15** [↑](#footnote-ref-438)
439. The kinds of impurity dealt with in this chapter include not only contagious venereal disease but also normal seminal discharge and menstruation. Everything connected with conception and birth is sacred and mysterious (see #12:1). [↑](#footnote-ref-439)
440. The literal translation of ‘*any man*’ (אִ֣ישׁ אִ֗ישׁ) is ‘*man man*’; the duplication is distributive (cf. 17:3, 22:19 &c). [↑](#footnote-ref-440)
441. The *LXX* opens this verse with, “*This is the law of his uncleanness*…” (*καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ*); here, we follow the *MT*. After ‘*blocks his discharge*’, the *LXX* (*πᾶσαι αἱ ἡμέραι ῥύσεως σώματος αὐτοῦ, ᾗ συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως*) and *Samaritan Pentateuch* add ‘*all the days of the flow of his body, by which his body is affected by the flow*’. [↑](#footnote-ref-441)
442. Unclean persons contaminate anything or anyone they touch (11:24–38). [↑](#footnote-ref-442)
443. In place of ‘*bathe in water*’, here following the *NRSV*, the *NJB* has ‘*wash himself*’ (as also in v. 6). [↑](#footnote-ref-443)
444. The *NRSV* opens with ‘*all*’ in place of ‘*anyone*’, here following the *NJB*, and *NETB* opens with ‘*the one*’. [↑](#footnote-ref-444)
445. In this instance, ‘*body*’ (literally, ‘*flesh*’) probably refers to any part of the body, not the sexual member specifically. [↑](#footnote-ref-445)
446. Literally translated, this verse opens, “*And if the man with a discharge spits in the clean one*.” [↑](#footnote-ref-446)
447. The Hebrew term for ‘*saddle*’ is a cognate noun from the verb ‘*ride*’ later in this verse; it refers to anything on which one may ride without the feet touching the ground including, for example, a saddle, a blanket, or a seat on a chariot. [↑](#footnote-ref-447)
448. The literal translation of ‘*that was under*’ is ‘*which shall be under*’; the verb is perhaps a future perfect (‘*which shall have been*’). [↑](#footnote-ref-448)
449. Literally translated, this verse opens, “*And all who the man with the discharge touches in him and his hands he has not rinsed in water*.” [↑](#footnote-ref-449)
450. At the end of this verse, the *NRSV* adds ‘*in water*’; here, we follow the *NJB*. [↑](#footnote-ref-450)
451. This paragraph prescribes the sacrifices to make atonement for uncleanness. On the sin offering, see 4:2. [↑](#footnote-ref-451)
452. In place of ‘*come*’, here reflecting the *MT’s* Qal form of the verb *בוא*, the *LXX* (*οἴσει* – followed generally by the *Peshitta* & *Tg*) reflects the Hiphil form of the same verb (‘bring’) as in v. 29 below; in v. 29, however, there is no additional clause ‘*and give them to the priest*’, so the Hiphil is necessary in that context while it is not necessary here. [↑](#footnote-ref-452)
453. Literally translated, the 1st sentence reads, “*and the priest shall make them one a sin offering and the one a burnt offering*.” [↑](#footnote-ref-453)
454. Vv. 16–18 do not suggest that these secretions are evil or that sex is taboo. On holy occasions, such as worship (Ex 19:15) or the conduct of holy war (1S 21:4–6), sexual abstinence was required. [↑](#footnote-ref-454)
455. In place of ‘*semen*’ (literally, ‘*seed*’), here following the *NRSV*, the *NJB* repeats ‘*seminal discharge*’ from v. 16. [↑](#footnote-ref-455)
456. The *NJB* omits the clause ‘*and has a seminal discharge*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-456)
457. The literal translation of ‘*body*’ is ‘*flesh*’; the term here refers euphemistically to the female sexual area (cf. #7). [↑](#footnote-ref-457)
458. In place of the two occurrences of ‘*everything*’, here following the *NRSV*, the *NJB* has, respectively, ‘*any bed*’ and ‘*any seat*’ (cf. v. 26). [↑](#footnote-ref-458)
459. The *NJB* has ‘*wash himself*’ in place of ‘*bathe in water*’, here following the *MT*, *NRSV* & *NETB* (as also in v. 22). [↑](#footnote-ref-459)
460. In place of ‘*any furniture*’, here following *NETB*, the *NJB* has ‘*any seat*’ and the *NRSV* has ‘*anything*’. [↑](#footnote-ref-460)
461. The translation and meaning of this verse is a subject of much debate in the commentaries; it is difficult to determine what the pronoun ה֗וּא refers to, whether it means ‘*he*’ referring to the one who does the touching, ‘*it*’ for the furniture or the seat in v. 22, ‘*she*’ referring to the woman herself (as in the Samaritan Pentateuch, which has היא rather than ה֗וּא), or perhaps anything that was lying on the furniture or the bed of vv. 21–22; the latter view is taken here. [↑](#footnote-ref-461)
462. A more literal opening of this verse is, “*And if a man indeed lies with her and her menstrual impurity is on him*.” [↑](#footnote-ref-462)
463. The *NJB* has ‘*several*’ in place of ‘*many*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-463)
464. In place of ‘*anything*’, here following the *NRSV*, the *NJB* has ‘*any seat*’. [↑](#footnote-ref-464)
465. The *NJB* has ‘*wash himself*’ in place of ‘*bathe in water*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-465)
466. Although this verse is parallel to v. 13 above, it begins with וְאִֽם (‘*and if*’) rather than וְכִֽי (‘*and when*’) there. [↑](#footnote-ref-466)
467. The literal translation of ‘*young pigeons*’ is ‘*from the sons of the pigeon*’, referring either to young pigeons or various species of pigeon. [↑](#footnote-ref-467)
468. Literally translated, this verse opens, “*And the priest shall make the one a sin offering and the one a burnt offering*.” [↑](#footnote-ref-468)
469. The *NJB* opens this verse with “*Thus you must warn the Israelites against a state of uncleanness*,” a conjectural translation reading הזהרתּם (‘*you will warn*’) for הזּרתּם (‘*you will separate*’); here, we follow the *NRSV*. The people of Israel must be holy, for Yahweh, whose tabernacle is in their midst, is holy (compare 19:2). [↑](#footnote-ref-469)
470. The literal translation of ‘*with a seminal discharge*’ is ‘*and who a lying of seed goes out from him*’. [↑](#footnote-ref-470)
471. For this verse, here following the *NJB*, the *NRSV* reads, “*for her who is in the infirmity of her period, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean*.” [↑](#footnote-ref-471)
472. **Leviticus 16** [↑](#footnote-ref-472)
473. The literal translation of ‘*approached the presence*’ is ‘*in their drawing near to the faces*’; the rendering here (following *NETB*) relies on the use of this expression for the very ‘presence’ of God in Ex 33:14–15 and in the Lv 9:24 –10:2 passage, where the Nadab and Abihu catastrophe referred to here is narrated. The *NJB* ends this verse with, “…*through offering unlawful fire before Yahweh*.” [↑](#footnote-ref-473)
474. The ‘*veil*’ (פָּרֹ֑כֶת) stretched not only in front of but also over the top of the Ark, which stood behind and under it inside the most holy place. [↑](#footnote-ref-474)
475. The literal translation of ‘*a young bull*’ is ‘*a bull, a son of the herd*’. [↑](#footnote-ref-475)
476. The ‘*tunic*’ was a shirt-like garment worn next to the skin and put on first (cf. Ex 28:4, 39–40, 29:5, 8, 39:27); it covered the upper body only; the ‘*sash*’ fastened it around the waist (Ex 28:4, 29:9, 39:29). The ‘*turban*’ consisted of wound-up linen (cf. Ex 28:4, 37, 39; 29:6, 39:31, Lv 16:4). [↑](#footnote-ref-476)
477. The literal translation of ‘*male goats*’ (the *NJB* lacks ‘*male*’) is ‘*he-goats of goats*’. [↑](#footnote-ref-477)
478. In place of ‘*household*’, here following *NETB*, the *NJB* has ‘*family*’ and the *NRSV* has ‘*house*’. [↑](#footnote-ref-478)
479. The ‘*two he-goats*’ are referred to as ‘*two he-goats of goats*’ in v. 5. [↑](#footnote-ref-479)
480. ‘*Azazel*’ (עֲזָאזֵֽל), as the *Peshitta* seems rightly to have understood, was the name of a demon, whom the ancient Hebrews and Canaanites believed to live in the desert, the barren region where God did not exert his life-giving activity (see v. 22 and its footnote, and #17:1). [↑](#footnote-ref-480)
481. In place of ‘*whose lot fell for Yahweh*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*whose lot was marked “For Yahweh”*’. [↑](#footnote-ref-481)
482. The *LXX* has ‘*he shall stand it*’ (*στήσει*) in place of ‘*shall be set alive*’ (cf. v. 7). [↑](#footnote-ref-482)
483. At the end of this verse, the *MT* repeats ‘*for himself*’. [↑](#footnote-ref-483)
484. The literal translation of ‘*two handfuls*’ is ‘*the fullness of the hollow of his two hands*’. [↑](#footnote-ref-484)
485. The cloud of incense is to cover the mercy seat in order to protect the priest from beholding God (Ex 33:20). [↑](#footnote-ref-485)
486. Presumably, in this case the blood was sprinkled seven times *on the ground* in front of the ark on which the mercy-seat was mounted. [↑](#footnote-ref-486)
487. In place of the pronoun ‘*it*’ and the end of this verse (here following the *NJB*), the *MT* repeats ‘*the mercy-seat*’. [↑](#footnote-ref-487)
488. The High Priest is to make atonement for the Tabernacle and altar (Ex 29:35–37) because of the people’s sins and uncleanness. [↑](#footnote-ref-488)
489. The *NJB* has ‘*congregation*’ in place of ‘*assembly*’, here following the *NRSV*. [↑](#footnote-ref-489)
490. Before ‘*the horns*’, the *NRSV* adds ‘*each of*’ and *NETB* adds ‘*all around*’. [↑](#footnote-ref-490)
491. ‘*Setting it apart*’ literally translates as ‘*sanctifying it*’ (see #17:1). [↑](#footnote-ref-491)
492. In this case, the Sanctuary, *etc*., are direct objects of the verb ‘*to atone*’ (cf. v. 33a below); in this case, therefore, the basic meaning of the verb (i.e., ‘to purge’ or ‘wipe clean’) comes to the forefront. When the prepositions על or בעד occur with the verb כַּפֵּ֣ר, the purging is almost always being done ‘for’ or ‘on behalf of’ priests or people. [↑](#footnote-ref-492)
493. The *NRSV* ends this verse: “*… by means of someone designated for the task …”* The meaning of the Hebrew is uncertain. [↑](#footnote-ref-493)
494. The scapegoat was not sacrificed to Azazel but carried away the people’s guilt to the demon’s desolate haunts. The handing over of the animal and the rite of atonement were performed ‘before Yahweh’ (v. 10) by the priest (v. 21); in this way, an ancient popular custom was taken over, and purged of demonolatry. [↑](#footnote-ref-494)
495. In place of ‘*enter*’, here following the *MT*, *NRSV* & *NETB*, the *NJB* has ‘*return to*’. [↑](#footnote-ref-495)
496. The *NJB* lacks ‘*in water*’, here following the *MT* & *NRSV*. After ‘*for himself*’, the *LXX* adds the expected ‘*and for his household*’ (*καὶ περὶ τοῦ οἴκου αὐτοῦ* – cf. vv. 6, 11 & 17). [↑](#footnote-ref-496)
497. The literal translation of ‘*burn*’ is ‘*turn into smoke*’. [↑](#footnote-ref-497)
498. The *NJB* lacks ‘*in water*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-498)
499. The literal translation of ‘*shall be taken out of the camp*’ is ‘*he shall bring into from outside to the camp*’. [↑](#footnote-ref-499)
500. The *NJB* lacks ‘*bathe*’ and ‘*in water*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-500)
501. Literally translated, this verse opens, “*And it shall be for you a perpetual statute*,” where the initial pronoun is feminine; v. 34 begins with the same clause except for the missing demonstrative pronoun. The *LXX* has ‘*this*’ (*ἔσται*) in both places and it suits the sense of the passage, although both the verb and the pronoun are sometimes missing in this clause elsewhere in the book (see, e.g., 3:17). [↑](#footnote-ref-501)
502. The phrase ‘*of all your sins*’ could go with the previous clause as the verse is rendered by *NETB*, or it could go with the following clause, as here and in the *NJB* & *NRSV*. [↑](#footnote-ref-502)
503. The *NRSV* ends the 1st sentence: “*… and you shall deny yourselves.*” On the last sentence, see #29. [↑](#footnote-ref-503)
504. The literal translation of the 1st sentence is, “*And the priest whom he shall anointed him and whom he shall fill his hand to act as priest under his father is to make atonement*.” In Hebrew, imperfect active verbs are often used as passives. [↑](#footnote-ref-504)
505. In place of ‘*Sacred Sanctuary*’, here following the *NJB*, the *NRSV* has just ‘*sanctuary*’ and *NETB* has ‘*Most Holy Place*’; although this is the only place this expression occurs in the OT, it clearly refers to the innermost shrine behind the veil, where the Ark of the Covenant was located. [↑](#footnote-ref-505)
506. The *MT* of v. 16:34b reads literally ‘*and he did just as Yahweh had commanded Moses*’; this has been retained here (following *NETB*) in spite of the fact that it suggests that Aaron immediately performed the rituals outlined in this chapter (note that Aaron was the one to whom Moses was to speak the regulations in this chapter – v. 2). The problem is that the chapter presents these procedures as regulations for ‘*the tenth day of the seventh month*’ (v. 29) and calls for their fulfilment at that time, not during the current (first) month (Ex 40:2; note also that they left Sinai in the second month, long before the next seventh month, Nb 10:11). The *LXX* translates, ‘*once in the year it shall be done as the Lord commanded Moses*’ (*ἅπαξ τοῦ ἐνιαυτοῦ ποιηθήσεται, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ*), attaching ‘*once in the year*’ (*ἅπαξ τοῦ ἐνιαυτοῦ*) to this clause rather than the former one, and rendering the verb as passive, ‘*it shall be done*’ (*ποιηθήσεται*, cf. *NRSV*). We have already observed the passive use of active verbs in this context (see #32). The *NJB* & *NRSV* translate, ‘*Moses did as Yahweh commanded him*’, ignoring the fact that the name Moses in the Hebrew text has the direct object indicator. Passive verbs, however, regularly take subjects with direct object indicators (see, e.g., v. 27). The *NIV* renders it ‘*and it was done, as the Lord commanded Moses*’, following the *LXX* passive translation. The *NASB* translates ‘*and just as the Lord had commanded Moses, so he did*’, transposing the introductory verb to the end of the sentence and supplying ‘*so*’ in order to make it fit the context. [↑](#footnote-ref-506)
507. **Leviticus 17** [↑](#footnote-ref-507)
508. Because holiness is thought of in relation to worship, it is connected with the idea of ritual purity: the ‘law of holiness’ is also a ‘law of purity’. However, the God of Israel makes moral demands and, under this influence, the primitive notion of holiness undergoes a transformation: avoidance of what was ritually impure becomes abstention from sin; ritual purity develops into purity of conscience (see Isaiah’s inaugural vision, #Is 6:3). [↑](#footnote-ref-508)
509. The *NRSV* has ‘*people of Israel*’ in place of ‘*Israelites*’ (בְּנֵ֣י יִשְׂרָאֵ֔ל – literally, ‘*sons of Israel*’), here following the *NJB*. [↑](#footnote-ref-509)
510. After ‘Israel’, the *LXX* adds ‘*or the sojourners who sojourn in your midst*’ (*ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν* – cf. Lev 16:29, etc., and note 17:8, 10, & 13 below). [↑](#footnote-ref-510)
511. The reason given in v. 7 is that sacrifices in the open fields had been offered to satyrs, or goat-demons (Is 34:14, Dt 32:17, 2Ch 11:15). [↑](#footnote-ref-511)
512. The literal translation of ‘*in the open country*’ is ‘*on the faces of the field*’. [↑](#footnote-ref-512)
513. After ‘*altar*’, the *LXX* adds ‘*all around*’ (*κύκλῳ*), which is normal for this overall construction (see 1:5; 3:8, etc.). [↑](#footnote-ref-513)
514. The Hebrew word for ‘*satyrs*’ means ‘*goat*’; here it indicates beings of animal form who were though to haunt deserts and ruins (Is 13:21, 34:14). Azazel was thought to be one of them (see #16:8). Here and in 2Ch 11:15, the word is used contemptuously of false gods. [↑](#footnote-ref-514)
515. The *LXX* (*ὑμῖν*), *Peshitta* & *Vg* (*vos*) have ‘*you*’ (plural) rather than ‘*them*’ after ‘*among*’, as does the *NJB*. [↑](#footnote-ref-515)
516. The exact meaning of the penalty here specified is uncertain: it could mean **1** that he will be executed, whether by God or by man, **2** that he will be excommunicated from sanctuary worship and/or community benefits, or **3** that his line will be terminated by God (i.e., extirpation). [↑](#footnote-ref-516)
517. The literal translation of ‘*if any man*’ (וְאִ֨ישׁ אִ֜ישׁ) is ‘*and man man*’; the repetition of the word ‘*man*’ is distributive. [↑](#footnote-ref-517)
518. An alternative translation of ‘*for your lives*’ is ‘*by means of the life that is in it*’ but see Dt 19:21. [↑](#footnote-ref-518)
519. The literal translation of ‘*no person among shall eat blood*’ is ‘*any person from you shall not eat blood*’. [↑](#footnote-ref-519)
520. After ‘*Israelites*’, a few medieval *Hebrew* *MSS*, the *Samaritan Pentateuch*, and *Tg* add ‘*from the house of Israel*’ as in vv. 3, 8 & 10. [↑](#footnote-ref-520)
521. Literally translated, this verse opens, “*for the life of all flesh, its blood in its life it is*;” the *LXX*, *Peshitta*, and *Vg* leave out ‘*in its life*’, which would naturally yield ‘*for the life of all flesh, its blood it is*’. The translation above is perhaps oversimplified but the meaning is the same in any case. [↑](#footnote-ref-521)
522. Translated literally, this verse opens ‘*and any soul*’. [↑](#footnote-ref-522)
523. The rendering ‘bear the punishment for his iniquity’ reflects the use of the word ‘iniquity’ to refer to the punishment for iniquity; this is sometimes referred to as the consequential use of the term (cf. 5:17, 7:18, 10:17 etc.). [↑](#footnote-ref-523)
524. **Leviticus 18** [↑](#footnote-ref-524)
525. This chapter is, to some degree, a literary unit and more akin to Deuteronomy than to the rest of the ‘Law of Holiness’. [↑](#footnote-ref-525)
526. The affirmation, “I am Yahweh your God,” or its abridged form, “I am Yahweh,” recurs like a refrain throughout this and the following chapter, giving a direction to the entire law of holiness. Yahweh is the God of Israel, whom he has brought out of Egypt (19:36, 22:33); he is a holy God (19:2, 20:26, 21:8), who makes his people holy (20:8, 21:8, 15, 22:9, 32 and see 20:7). [↑](#footnote-ref-526)
527. Literally translated, this verse (here following the *NJB*) opens, “*As the deed of the land of Egypt, which you were dwelling in it, you must not do*.” [↑](#footnote-ref-527)
528. The Hebrew term translated ‘*ordinances*’ (מִשְׁפָּטַ֧י) refers to the set of regulations about to be set forth in the following chapters (cf. 19:37, 20:22, 25:18, 26:46). Note especially the thematic and formulaic relationships between the introduction in vv. 1–5 and the parenthesis in 20:22–26, both of which refer explicitly to the corrupt nations and the need to separate from them by keeping Yahweh’s regulations. [↑](#footnote-ref-528)
529. As a holy people, set apart for special relation to Yahweh, Israel must not imitate the practices of other peoples (vv. 24–29, see #11:44–45). [↑](#footnote-ref-529)
530. The literal translation of the phrase ‘*closely related to him*’ is ‘*of the flesh of his body*’. [↑](#footnote-ref-530)
531. The *NRSV*, more literally following the *MT*, opens with, “*You shall not uncover the nakedness of your father, which is the nakedness of your mother*.” [↑](#footnote-ref-531)
532. The laws in the Pentateuch sometimes assume the possibility that a man may have more than one wife (cf., e.g., Dt 21:15–17). [↑](#footnote-ref-532)
533. The literal translation of ‘*born at home or abroad*’ is ‘*born of house or born of outside*’. [↑](#footnote-ref-533)
534. To have sexual relations with one’s granddaughter would be like openly exposing one’s own shameful nakedness. [↑](#footnote-ref-534)
535. A half sister, the daughter of the man’s father by another wife (see #8) is to be considered a true sister. [↑](#footnote-ref-535)
536. A few medieval *Hebrew MSS*, the *LXX* (*γὰρ*), *Peshitta*, *Vg* (*quia*) & *NJB* read ‘*because*’ or ‘*for*’ before ‘*she is*’, as in v. 13; here, we follow the *MT*. [↑](#footnote-ref-536)
537. In place of ‘*flesh*’, here following the *NRSV*, the *NJB* has ‘*own flesh and blood*’ (as also in v. 12). [↑](#footnote-ref-537)
538. As in v 12, some *MSS* & the versions (& *NJB*) have ‘*because*’ or ‘*for*’ before ‘*she is*’. [↑](#footnote-ref-538)
539. Throughout this section, the *NJB* has ‘*intercourse*’ in place of ‘*sex*’. [↑](#footnote-ref-539)
540. The levirate marriage was an exception to this rule (see Gn 38:8). [↑](#footnote-ref-540)
541. In place of ‘*they are her flesh*’, here following the *MT* & *NETB*, the *NJB* & *NRSV*, following the *LXX* (*οἰκεῖαι γάρ σού εἰσιν*) have ‘*for they are your flesh*’. [↑](#footnote-ref-541)
542. The *NJB* has ‘*to have intercourse with her*’ in place of ‘*to have her as a rival*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-542)
543. The Literal translation of ‘*her menstrual impurity*’ is ‘*the menstruation of her impurity*’ [↑](#footnote-ref-543)
544. Here, adultery is condemned as an instance of ritual impurity. [↑](#footnote-ref-544)
545. ‘*Sacrificed*’ literally translates as ‘*passed*’. In Canaanite ritual, children were sacrificed by being ‘made to pass’ through fire (i.e. by burning); the practice was condemned by the Law (20:2–5, Dt 12:31, 18:10). [↑](#footnote-ref-545)
546. The term translated ‘*abomination*’ (תּֽוֹעֵבָ֖ה) is used again in reference to homosexuality in 20:13; cf. also its use for unclean food (Dt 14:3), idol worship (Is 41:24), and remarriage of a former wife who has been married in between (Dt 24:4). [↑](#footnote-ref-546)
547. The term תֶּ֥בֶל (‘*perversion*’) derives from the verb ‘*to mix*’ or ‘*to confuse*’ and here refers to illegitimate mixtures of species or violation of the natural order of things. [↑](#footnote-ref-547)
548. The literal translation of ‘*I am casting out before you*’ (here following the *NRSV* – the *NJB* has ‘*I have expelled before you*’) is ‘*I am sending away from your faces*’. [↑](#footnote-ref-548)
549. In place of ‘*I punished it for its iniquity*’, here following the *NRSV*, the *NJB* has ‘*took the penalty for it*’. [↑](#footnote-ref-549)
550. Although the laws of Leviticus are placed in the ancient setting of Mount Sinai, this passage clearly presupposes a time after the occupation of Canaan. The emphatic pronoun ‘*yourselves*’, here following the *MT* & *NETB*, is omitted by the *Samaritan Pentateuch*, *LXX*, *Peshitta*, *Vg*, *NJB*. [↑](#footnote-ref-550)
551. The *NRSV* places this entire verse in parentheses. [↑](#footnote-ref-551)
552. In place of ‘*nation*’, here following the *MT*, *NJB* & *NRSV*, the *LXX* (*ἔθνεσιν*), *Peshitta* & *Tg* have the plural, ‘*nations*’ (as does *NETB*). [↑](#footnote-ref-552)
553. See #7:20 on the implication of being ‘*outlawed from among his people*’. [↑](#footnote-ref-553)
554. The literal translation of ‘*do not observe the abominable customs*’ is ‘*to not do from the statutes of the detestable acts*’. [↑](#footnote-ref-554)
555. **Leviticus 19** [↑](#footnote-ref-555)
556. On this frequent opening formula, see #4:1. [↑](#footnote-ref-556)
557. This verse is the keynote of the chapter and of the whole Holiness Code (Chs. 17–26). The people of Israel have been separated for a special covenant relationship with the God who liberated them from Egypt (v. 36). [↑](#footnote-ref-557)
558. Literally translated, this verse opens, “*A man his mother and his father you (pl) shall fear*;” the *LXX* (*πατέρα αὐτοῦ καὶ μητέρα αὐτοῦ*), *Peshitta*, *Vg*, and some *Tg* *MSS* reverse the order (‘*his father and his mother*’), as does the *NJB*. The term ‘*fear’* is subject to misunderstanding by the modern reader, so the term ‘*respect’* has been used in the translation (following the *NJB* & *NETB* – the *NRSV* has ‘*revere’*). [↑](#footnote-ref-558)
559. The word ‘*idols*’ (אֱלִילִ֔ם) literally translates as ‘*nothings*’ (see 26:1 & Is 2:8). [↑](#footnote-ref-559)
560. For the closing clause, here following the *NJB*, the *NRSV* has ‘*offer it in such a way that it is acceptable in your behalf*’ and *NETB* has ‘*you must sacrifice it so that it is accepted for you*’. [↑](#footnote-ref-560)
561. The literal translation of the first instance of ‘*the day after*’ is ‘*from the following day*’. [↑](#footnote-ref-561)
562. The literal translation of ‘*if eaten*’ is ‘*and if being eaten (infinitive absolute) it is eaten (finite verb)*’. [↑](#footnote-ref-562)
563. Regarding ‘*profaned’*, see #10:10; on the ‘*cut off*’ penalty see #7:20. [↑](#footnote-ref-563)
564. The literal translation of ‘*you are not to reap to the very end of the field*’ is ‘*you shall not complete the corner of your field to harvest*’. [↑](#footnote-ref-564)
565. The literal translation of ‘*you are not to strip your vine bare*’ is ‘*and you shall not deal severely with your vineyard*’. [↑](#footnote-ref-565)
566. Vv. 11–18 regulate social behaviour and are summed up in the commandment to love one’s neighbour. [↑](#footnote-ref-566)
567. The literal translation of ‘*swear falsely*’ is ‘*swear to the falsehood*’. [↑](#footnote-ref-567)
568. In place of ‘*keep back*’, here following the *NJB*, the *NRSV* has ‘*keep for yourself*’ and *NETB* has ‘*hold back*’. [↑](#footnote-ref-568)
569. The ‘*dumb*’ man cannot curse back; the Hebrew word also means ‘*deaf*’. [↑](#footnote-ref-569)
570. In place of ‘*Do not be unfair judgement*’, the *NJB* has ‘*you must not be unjust in administering justice*’. [↑](#footnote-ref-570)
571. The meaning of רָכִיל֙, here translated as ‘*slander’*, is uncertain. To ‘*jeopardise your neighbour’s life*’ would be by a baseless capital charge. [↑](#footnote-ref-571)
572. Previous ethical injunctions come to a climax in the law of vv. 17–18, the source of the ‘second’ commandment quoted in the NT (Mk 12:31). [↑](#footnote-ref-572)
573. Jesus quotes part of this verse in Mt 19:19, 22:39. [↑](#footnote-ref-573)
574. This verse is a prohibition against magic, with its incongruous compounds. On the term כִּלְאַ֨יִם֙ (‘*two kinds of fabric*’), cf. Dt 22:11, where the term refers to a mixture of linen and wool woven together in a garment. [↑](#footnote-ref-574)
575. The reason for this legal clemency is that the slave-woman is regarded as another man’s property, i.e. his concubine (Ex 21:7–11). [↑](#footnote-ref-575)
576. On the guilt offering, see #5:15. [↑](#footnote-ref-576)
577. The literal translation of ‘*the sin he has committed*’ is ‘*the sin he has sinned*’. [↑](#footnote-ref-577)
578. Circumcision originally celebrated man’s achievement of maturity (see #Gn 17:10), and an uncircumcised man was unclean. The fruit of a young tree was, by analogy, ‘uncircumcised’, and therefore unclean until consecrated to God; the *WEBBE* has ‘*forbidden*’. [↑](#footnote-ref-578)
579. An alternative reading for the end of this verse is, “*it shall be set aside for jubilation to Yahweh*.” [↑](#footnote-ref-579)
580. In place of ‘*add its produce to your harvest*’, here following *NETB*; the *NJB* has ‘*gather the produce for yourselves*’ [↑](#footnote-ref-580)
581. The literal translation of the first sentence is ‘*you must not eat on the blood*’; in place of ‘*on the blood*’, the *LXX* has ‘*on the mountains*’ (*ἐπὶ τῶν ὀρέων*), suggesting that this is a prohibition against illegitimate places and occasions of worship, not the eating of blood. In place of ‘*divination or magic*’, here following the *NJB*, the *NRSV* has ‘*augury or witchcraft*’. [↑](#footnote-ref-581)
582. Vv. 27–28 forbid mourning customs thought to be tainted with paganism (see also 21:5 & Dt 14:1). Their practice is widely attested, however (Job 1:20, Is 3:24, Jr 16:6, 41:5, 47:5, 48:37, Am 8:10), and the mention of these same customs in Ezk 7:18 shows that they persisted in use, possibly because they were considered to have a penitential and hence religious significance (see Is 22:12). [↑](#footnote-ref-582)
583. The literal translation of the term נֶ֗פֶשׁ is ‘*soul’*, ‘*person’,* or ‘*life’*; however, it can sometimes (as here) refer to a ‘dead (person)’, cf. 21:1,5, 22:5). [↑](#footnote-ref-583)
584. The literal translation of ‘*making her a harlot’* is ‘*making her practice harlotry*’. [↑](#footnote-ref-584)
585. In place if ‘*fear’*, here following *NETB*, the *NJB* & *NRSV* have ‘*reverence’*. [↑](#footnote-ref-585)
586. The prohibition here concerns those who would seek special knowledge through the spirits of the dead; cf. 20:6. [↑](#footnote-ref-586)
587. In place of ‘*grey hairs*’, here following the *MT* (& *NJB*), the *NRSV* has ‘*the aged*’; the *LXX* has ‘*the face of a grey one*’ (*προσώπου πολιοῦ*). [↑](#footnote-ref-587)
588. A more literal (though clumsy) translation of ‘*when an alien lives among you*’ is ‘*when a sojourner sojourns*’. [↑](#footnote-ref-588)
589. In place of ‘*a citizen among you*’, here following the *NRSV*, the *NJB* has ‘*one of your own countrymen*’. [↑](#footnote-ref-589)
590. ‘*Capacity’* here refers to measures of liquid volume. [↑](#footnote-ref-590)
591. An ‘*ephah’* is a dry measure of about 4 gallons, or perhaps one third of a bushel, and a ‘*hin’* is a liquid measure of about 3.6 litres. [↑](#footnote-ref-591)
592. The literal translation of the first part of this verse is, “*you shall keep all my statutes and all my regulations and you shall do them*;” this appears to be a kind of verbal hendiadys, where the 1st verb is a modifier of the action of the 2nd verb (cf. 22:31 &c). [↑](#footnote-ref-592)
593. **Leviticus 20** [↑](#footnote-ref-593)
594. This chapter forms a fresh section dealing with penalties and repeats ordinances already recorded. The severity of punishment is based on the conviction that Israel is to be a holy people, separated from others by its manner of life and worship (vv. 7–8, 22–26). [↑](#footnote-ref-594)
595. The literal translation of ‘*any stranger living*’ is ‘*from the sojourner who sojourns*’. For ‘*seed*’, the *NJB* has ‘*children*’ and the *WEBBE* has ‘*offspring*’. [↑](#footnote-ref-595)
596. Literally translated, ‘*set my face*’ is ‘*give my faces*’. [↑](#footnote-ref-596)
597. The literal translation of ‘*his children*’ is ‘*some of his seed*’. [↑](#footnote-ref-597)
598. Literally translated, this verse ends, “… *who commit harlotry after Molech*.” [↑](#footnote-ref-598)
599. On the ‘*spirits of the dead*’, see #19:31. [↑](#footnote-ref-599)
600. The *NRSV* opens this verse, here following the *NJB*, with, “*Consecrate yourselves therefore, and be holy*.” [↑](#footnote-ref-600)
601. The opening of this verse (literally, “*and you shall keep my statutes and you shall do them*”) appears to be a kind of verbal hendiadys, where the 1st verb is a modifier of the action of the 2nd. [↑](#footnote-ref-601)
602. The rendering, ‘*blood-guilt*’, refers to the fact that the shedding of blood brings guilt on those who shed it illegitimately (even the blood of animals shed illegitimately, 17:4; cf. the background of Gn 4:10–11); if the community performs a legitimate execution, however, the blood-guilt rests on the person who has been legitimately executed [↑](#footnote-ref-602)
603. The *NRSV* and *NJB* omit the first sentence, a Hebrew dittography of the opening clause of the following sentence. [↑](#footnote-ref-603)
604. *NETB* has ‘*blood-guilt*’ in place of ‘*blood*’, here following the *NJB* & *NRSV* (see #9). [↑](#footnote-ref-604)
605. On the term תֶּ֥בֶל (‘*perversion*’), see #18:23. [↑](#footnote-ref-605)
606. In place of ‘*committed an abomination*’, here following the *NRSV*, the *NJB* has ‘*done a hateful thing together*’. [↑](#footnote-ref-606)
607. The literal translation of ‘*they shall be burnt in fire, he and they*’ (as *NJB*) is ‘*in fire they shall burn him and them*’. [↑](#footnote-ref-607)
608. The *NJB* has ‘*the animal must be killed*’ in place of ‘*you must kill the animal*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-608)
609. The literal translation of ‘*to lie with it*’ is ‘*to copulate it*’. [↑](#footnote-ref-609)
610. This is the only case for which punishment is to be in public. [↑](#footnote-ref-610)
611. In place of ‘*her flow of blood*’, here following the *NRSV*, the *NJB* has ‘*the source of her blood*’. [↑](#footnote-ref-611)
612. The literal translation of ‘*a close relation*’ is ‘*his own flesh*’. [↑](#footnote-ref-612)
613. In place of ‘*uncle’s wife*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has simply ‘*aunt*’. [↑](#footnote-ref-613)
614. After ‘*takes*’, the *NJB* adds ‘*to wife*’. [↑](#footnote-ref-614)
615. Vv. 22–26 use similar phraseology as in the points mentioned in 18:24–30. [↑](#footnote-ref-615)
616. In place of ‘*nation*’, here following the *MT* & *NRSV*, the *NJB*, following the *Samaritan Pentateuch*, *LXX* (*ἐθνῶν*), *Peshitta*, *Vg* and all other major versions has ‘*nations*’. [↑](#footnote-ref-616)
617. Before ‘*the peoples*’, the *LXX* here adds ‘*all*’ (*πάντων*), as also in the same phrase in v. 26. [↑](#footnote-ref-617)
618. The verb here translated as ‘*distinguish*’ is the same as that translated ‘*set apart*’ in vv. 24 & 26. [↑](#footnote-ref-618)
619. The *NRSV* has ‘*separate you from*’ in place of ‘*set you apart from*’, here following the *NJB*. [↑](#footnote-ref-619)
620. This verse is a later addition. [↑](#footnote-ref-620)
621. **Leviticus 21** [↑](#footnote-ref-621)
622. Contact with the dead (the term נֶ֥פֶשׁ, normally meaning ‘*soul*’ or ‘*life*’ can sometimes refer to a corpse) produces uncleanness (Nb 6:9, 19:11–13, 31:19, 24, and see Hg 2:13). The same rule is given for priests in Ezk 44:25–27; it is more severe for the High Priest, here at v. 11. [↑](#footnote-ref-622)
623. The literal translation of ‘*one of his closest relatives*’ is ‘*his flesh, the one near to him*’. [↑](#footnote-ref-623)
624. Marriage, by which woman becomes the ‘flesh’ of her husband (Gn 2:23) loosens ties of blood. [↑](#footnote-ref-624)
625. The *NRSV* opens this verse with, “*but he shall not defile himself as a husband among his people*…” The meaning is disputed: the text is probably corrupt. At the beginning of the verse, for ‘*ba-al*’ (‘husband’) the *Jerusalem* text reads ‘*libe-ulat ba-al*’ (‘for a woman with a husband’), contrasting with the previous verse. [↑](#footnote-ref-625)
626. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-626)
627. The ‘*food of their God*’ faintly echoes the ancient notion of sacrifice as the offering of food for the deity; here, the language is merely traditional. [↑](#footnote-ref-627)
628. Widows are not excluded, as in Ezk 44:22, which makes exception for the widow of a priest only and is the same as for the High Priest (v. 14). [↑](#footnote-ref-628)
629. The 1st three previous 2p references in this verse are all singular, but the last is plural. [↑](#footnote-ref-629)
630. The literal translation of ‘*burned to death*’ is ‘*burnt with fire*’. [↑](#footnote-ref-630)
631. The High Priest’s head had been anointed and must not be unkempt; his clothes were special priestly garments, so he must not tear them. [↑](#footnote-ref-631)
632. Although the *MT* has ‘*men’s*’ (plural) after ‘*dead*’, the *LXX* and *Peshitta* have the singular (‘*man’s*’), corresponding to the singular adjectival participle ’*dead*’ (cf. also Nb 6:6). [↑](#footnote-ref-632)
633. The *NJB* has ‘*holy place*’ in place of the 1st instance of ‘*Sanctuary*’, here following the *NRSV*. [↑](#footnote-ref-633)
634. Literally translated, this verse reads, “*And he, a wife in her virginity he shall take*.” [↑](#footnote-ref-634)
635. By marrying outside his tribe, the High Priest would profane the sanctuary and transmit profane blood to his descendants. [↑](#footnote-ref-635)
636. In place of ‘*people*’, here following the *LXX* (*λαῷ*), *Samaritan Pentateuch*, *Peshitta* & *Tg*, the *MT* has ‘*peoples*’. [↑](#footnote-ref-636)
637. Just as the sacrificial offering must be unblemished (22:17–25), so the priest who offers it must be without bodily defect; unnatural deformity or disfigurement is frowned upon, for human beings are God’s creation, made in the divine image (Gn 5:1–3). [↑](#footnote-ref-637)
638. In place of ‘*infirmity*’, here following the *NJB*, the *NRSV* has ‘*blemish*’ and *NETB* has ‘*physical flaw*’. [↑](#footnote-ref-638)
639. The term חָרֻ֖ם (‘*split nose*’) seems, lexically, to refer to any facial defect. [↑](#footnote-ref-639)
640. The *NJB* has ‘*injured*’ in place of ‘*broken*’, here following the *NRSV*. [↑](#footnote-ref-640)
641. The literal translation of ‘*if he is a eunuch*’ (following the *NJB*) is ‘*if he has crushed testicles*’ (as *NRSV*). [↑](#footnote-ref-641)
642. An alternative reading of ‘*must come forward*’ is ‘*shall approach*’. [↑](#footnote-ref-642)
643. In place of ‘*things*’, here following the *NJB*, the *NRSV* has ‘*of the*’ (twice). [↑](#footnote-ref-643)
644. The *NRSV* has ‘*curtain*’ in place of ‘*veil*’, here following the *NJB*. [↑](#footnote-ref-644)
645. The *NJB* opens this verse with ‘*Moses told this*’; here, we follow the *NRSV*. [↑](#footnote-ref-645)
646. **Leviticus 22** [↑](#footnote-ref-646)
647. This section deals with regulations for the eating of priestly stipends. [↑](#footnote-ref-647)
648. God’s acceptance sanctifies the offerings, which, in turn, sanctify those who eat them, who must be in a state of ritual purity. [↑](#footnote-ref-648)
649. Regarding the ‘*outlawed*’ penalty, see #7:20. [↑](#footnote-ref-649)
650. The literal translation of ‘*no one*’ (אִ֣ישׁ אִ֞ישׁ) is ‘*man man*’; the duplication is a way of saying ‘*any man*’ (cf. 15:2; 17:3, &c.) but, with a negative command, it means ‘*no man*’. [↑](#footnote-ref-650)
651. The literal translation of ‘*is made unclean by*’ is ‘*which there shall be uncleanness to him*’. [↑](#footnote-ref-651)
652. The words ‘*in short*’, here following the *NJB*, are not in the *MT* (or *NRSV* or *NETB*). [↑](#footnote-ref-652)
653. In place of ‘*at sunset*’, here following the *NJB*, the *NRSV* has ‘*when the sun sets*’ and *NETB* has ‘*after the sun goes down*’. [↑](#footnote-ref-653)
654. The term ‘*carcass*’ refers to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice. [↑](#footnote-ref-654)
655. The *NRSV* reads: “*They shall keep my charge, so that they may not incur guilt and die in the sanctuary for having profaned it:*” [↑](#footnote-ref-655)
656. The laity, that is, as distinguished from members of the priest’s family, which, according to ancient notions, also included his slaves. [↑](#footnote-ref-656)
657. The *NJB* finishes this verse, here following the *NRSV*, with, “*like anyone born in the house, for they eat his own food*.” [↑](#footnote-ref-657)
658. The term here translated ‘*layman*’ literally means ‘*stranger*’, but in this context it means anyone other than the Aaronic priests. [↑](#footnote-ref-658)
659. The literal translation of ‘*and, being childless … she was young*’ is ‘*and seed there is not to her and she returns to the house of her father as her youth*’. [↑](#footnote-ref-659)
660. When a person trespassed on something sacred to Yahweh, there was reparation made for the trespass involving restitution of that which was violated plus one fifth of its value as a fine; it is possible that the restoration of the offering and the additional one fifth of its value was all in payment of money. See the regulations for the ‘guilt offering’ in 5:16, 5:24 and the notes there. [↑](#footnote-ref-660)
661. The opening pronoun (‘*they*’) could refer either to the people (cf. v. 14a; the *NRSV* has ‘*no one*’) or to the priests (cf. v. 14b; the *NIV* has ‘*the priests*’) but the latter seems more likely: the priests were responsible to see that the portions of the offerings that were to be consumed by the priests as stipends not become accessible to the people; mistakes in this matter would bring guilt on the people, requiring punishment (v. 16). [↑](#footnote-ref-661)
662. The word here translated as ‘*guilt*’ (עֲו֣‍ֹן – others have ‘*iniquity of guilt*’) can designate either acts of iniquity or the punishment for such acts. [↑](#footnote-ref-662)
663. Vv. 17–33 deal with regulations for offering votive and freewill offerings [↑](#footnote-ref-663)
664. According to the Law of Holiness, holocausts as well as communion sacrifices might be offered either in fulfilment of a vow or as voluntary offerings (see #7:11). After ‘*foreigner*’, some medieval *Hebrew* *MSS*, the *Samaritan Pentateuch*, *LXX* (*προσκειμένων*), *Peshitta*, *Vg* (*habitant*) & *NJB* add ‘*resident*’ (cf., e.g. 20:2). [↑](#footnote-ref-664)
665. After ‘*acceptable*’, the *NRSV* adds ‘*in your behalf*’; here, we follow the *NJB*. [↑](#footnote-ref-665)
666. Note that the term here for ‘*flaw*’ is used for physical flaws of people in 21:17–24. [↑](#footnote-ref-666)
667. The meaning of the expression לְפַלֵּא־נֶ֨דֶר֙, rendered here ‘*as a voluntary offering*’ is much debated; some take it as an expression for fulfilling a vow or, alternatively, to make a vow. [↑](#footnote-ref-667)
668. In place of ‘*or with a running sore*’, here following *NETB*, the *NJB* has ‘*suffering from skin disease or sore*’ and the *NRSV* has ‘*or having a discharge or an itch or scabs*’; another reading is perhaps ‘*or with a wart*’. [↑](#footnote-ref-668)
669. In place of ‘*with a limb too long or short*’, here following the *NRSV*, the *NJB* has ‘*that is underdeveloped or deformed*’. [↑](#footnote-ref-669)
670. The *NJB* has ‘*removed*’ in place of ‘*torn*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-670)
671. Before ‘*a stranger*’, the *NJB*, more literally following the *MT*, adds ‘*the hands of*’; here, we follow the *NRSV*. [↑](#footnote-ref-671)
672. This additional introductory verse *may* indicate that vv. 26–33 comprise a later addition. [↑](#footnote-ref-672)
673. The literal translation of ‘*with its mother*’ is ‘*under its mother*’. [↑](#footnote-ref-673)
674. The literal translation of ‘*on the same day*’ is ‘*in one day*’. [↑](#footnote-ref-674)
675. For this verse, here following the *NRSV*, the *NJB* reads, “*If you offer Yahweh a sacrifice with praise, do it in the acceptable manner*.” [↑](#footnote-ref-675)
676. Here, the literal translation of ‘*the same day*’ is ‘*on that day*’ (cf. #28). [↑](#footnote-ref-676)
677. In place of ‘*observe them*’, here following the *NRSV*, the *NJB* has ‘*put them into practice*’. [↑](#footnote-ref-677)
678. For this verse, here following the *NJB*, the *NRSV* reads, “*You shall not profane my holy name, that I may be sanctified among the people of Israel: I am the Lord; I sanctify you*.” [↑](#footnote-ref-678)
679. The literal translation of ‘*to be your God*’ is ‘*to be to you for God*’. [↑](#footnote-ref-679)
680. **Leviticus 23** [↑](#footnote-ref-680)
681. The moral (Chs 18–20) and ritual (Chs 21–22) prerequisites for sacrifice are followed here by a description of the liturgical cycle. On the various feasts, see #Ex 12:1 & #Ex 23:14. [↑](#footnote-ref-681)
682. There shall be a proclamation by trumpets (Nb 10:10) to announce the appointed festivals. [↑](#footnote-ref-682)
683. The phrase translated ‘*complete rest*’ is a superlative expression, emphasising the full and all-inclusive rest of the Sabbath and some festivals. [↑](#footnote-ref-683)
684. The calendar of sacred festivals is paralleled in Ex 23:14–17, 34:18–24 and Dt 16:1–17. [↑](#footnote-ref-684)
685. The two festivals (Passover and Unleavened Bread) are linked together, occurring on consecutive days, specified as in Nb 28:16–25. [↑](#footnote-ref-685)
686. The literal translation of ‘*of the same month*’ is ‘*to this month*’. [↑](#footnote-ref-686)
687. In place of ‘*heavy work*’, here following the *NJB*, the *NRSV* has ‘*work at you occupations*’; a more literal translation is ‘*work of service*’. [↑](#footnote-ref-687)
688. The phrase, ‘*you must do no work*’, here following the *NJB*, could also read, ‘*you shall not work at your occupations*’ (as *NRSV*); cf. #7. [↑](#footnote-ref-688)
689. The following section deals with the presentation of first fruits. [↑](#footnote-ref-689)
690. Between the Feast of Unleavened Bread and the Feast of Weeks, the Law of Holiness introduces and offering of the first sheaf (of the barley harvest) at the appropriate place in the agricultural cycle; this is a new formulation of the ancient offering of the first fruits (Ex 23:19, 34:26). [↑](#footnote-ref-690)
691. In place of ‘*wave it before Yahweh*’, here following the *NRSV*, the *NJB* has ‘*present it to Yahweh with the gesture of offering*’. [↑](#footnote-ref-691)
692. Literally translated, this verse ends, “… *a flawless lamb, a son of its year*.” [↑](#footnote-ref-692)
693. A pre-Exilic hin was about 3.6L, so ‘*one quarter of a hin*’ would be about one cup. [↑](#footnote-ref-693)
694. The literal translation of ‘*before this day*’ is ‘*until the bone of this day*’. [↑](#footnote-ref-694)
695. The literal translation of ‘*seven full weeks*’, here following the *NJB*, is ‘*seven Sabbaths, they shall be complete*’; the disjunctive accent under ‘*Sabbaths*’ (שַׁבָּת֖וֹת) keeps us from translating ‘*seven complete Sabbaths*’ (contrast *NRSV*, ‘*you shall count off seven weeks; they shall be complete*’). The text is somewhat awkward, which may explain why the *LXX* tradition is confused here, either adding ‘you shall count’ again at the end of the verse, or leaving out ‘they shall be’, or keeping ‘they shall be’ and adding ‘to you’. [↑](#footnote-ref-695)
696. Since the Feast of Weeks was held 50 days after the Feast of Unleavened Bread, it came to be called ‘*Pentecost*’. [↑](#footnote-ref-696)
697. The *NJB* omits ‘*of an ephah*’, here following the *MT* & *NRSV*. Note the unusual/unexpected dagesh on the א in תָּבִ֣יאּוּ. [↑](#footnote-ref-697)
698. After ‘*rams*’ the *Samaritan Pentateuch* & *LXX* (*ἀμώμους*) add ‘*without flaw*’. [↑](#footnote-ref-698)
699. The literal translation of ‘*one male goat*’ is ‘*a he goat of goats*’. [↑](#footnote-ref-699)
700. In place of ‘*wave them before Yahweh*’, here following the *NRSV* (loosely), the *NJB* has ‘*present them to Yahweh with the gesture of offering*’. [↑](#footnote-ref-700)
701. Literally translated, this verse opens, “*And you shall proclaim [an assembly] in the bone of this day; a holy assembly it shall be to you*.” [↑](#footnote-ref-701)
702. Compare 19:9–10. [↑](#footnote-ref-702)
703. The rituals of this chapter and Nb 29:1–6 retain only the New Moon of the seventh month (i.e. of the year beginning in spring), which, for a long time, was the first month (of a year that began in autumn). [↑](#footnote-ref-703)
704. Although the term for ‘*trumpet*’ does not occur here, allowing for the possibility that vocal ‘shouts’ of acclamation are envisioned, the blast of the *shophar* (made from a ram’s horn) is most likely what is intended. [↑](#footnote-ref-704)
705. The literal translation of ‘*but*’ (here following *NETB*) is ‘and’ (as *NJB* & *NRSV*). [↑](#footnote-ref-705)
706. Vv. 26–32 describe the Day of Atonement. [↑](#footnote-ref-706)
707. The literal translation of ‘*humble yourselves*’ is ‘*humble you souls*’. [↑](#footnote-ref-707)
708. The literal translation of ‘*on that particular day*’ is ‘on the bone of that day’. [↑](#footnote-ref-708)
709. The particular כִּ֤י (‘*indeed*’ – following the *NJB*, *NETB* & *NJPS*) is taken assertive; the *NRSV* reads: “*For anyone who does not practice self-denial …*” [↑](#footnote-ref-709)
710. The literal translation of ‘*his people*’ is ‘*its people*’: the pronoun is feminine to agree with ‘*person*’ (literally ‘*soul*’); cf. v. 29. [↑](#footnote-ref-710)
711. The literal translation of ‘*descendants*’ is ‘*generations*’. [↑](#footnote-ref-711)
712. In place of ‘*keep your Sabbath*’, here following the *NRSV*, the *NJB* has ‘*cease to work*’. [↑](#footnote-ref-712)
713. The remainder of the Chapter is concerned with the Festival of Booths. [↑](#footnote-ref-713)
714. The Feast of Booths (or Tabernacles) was held at the time of the autumn ingathering. [↑](#footnote-ref-714)
715. The *NRSV* has ‘*you shall not work at your occupations*’ in place of ‘*you must do no heavy work*’, here following the *NJB*. [↑](#footnote-ref-715)
716. The term עֲצֶ֣רֶת (‘*day of solemn meeting*’) derives from a root associated with restraint or closure; it could refer either to the last day as ‘closing assembly’ day of the festival (as *NIV*) or a special day of restraint expressed in a ‘solemn assembly’ (as *NRSV*). [↑](#footnote-ref-716)
717. In place of ‘*each on its proper day*’, here following the *NRSV*, the *NJB* has ‘*according to the ritual of each day*’. [↑](#footnote-ref-717)
718. The literal translation of ‘*besides*’ (מִלְּבַ֖ד) is ‘*from to separation*’; the phrase is repeated in front of each of the four items in this verse in the *MT*, but these have not been translated into English for stylistic reasons. [↑](#footnote-ref-718)
719. The passage of vv. 39–44 emphasises the joyful character of the feast, in the manner of Dt 16:13–16, linking it to the journey through the desert. [↑](#footnote-ref-719)
720. The *NRSV* reads: “*On the first day you shall take the fruit of majestic tree, branches of palm trees, boughs of leafy trees and willows of the brook; …*” The meaning of the Hebrew is uncertain. [↑](#footnote-ref-720)
721. For the 2nd sentence, here following the *NJB*, the *NRSV* reads, ‘*as a statute forever throughout your generations*’. [↑](#footnote-ref-721)
722. In place of ‘*shelters*’, here following the *NJB* & *WEBBE*, the *NRSV* has ‘*booths*’; these were probably temporary huts, perhaps made from the foliage referred to in v. 40. [↑](#footnote-ref-722)
723. The *NJB* has ‘*descendants*’ in place of ‘*generations*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-723)
724. Some take this verse to be an introduction to another set of festival regulations, perhaps something like those found in Ex 23:14–17; for others, it re-emphasises the Mosaic authority of the preceding festival regulations. [↑](#footnote-ref-724)
725. **Levitius 24** [↑](#footnote-ref-725)
726. A story in the style of 10:1–5, 16:20 & Nb 15:22–36, frames what the Law of Holiness taught on the subjects of blasphemy and retaliation. [↑](#footnote-ref-726)
727. Literally translated, this verse ends, “*to cause to ascend a lamp continually*.” [↑](#footnote-ref-727)
728. The term פָרֹ֨כֶת is usually translated ‘*veil*’ (as *NJB*) or ‘*curtain*’ (as *NRSV*), but it seems to have stretched not only in front of but also over the top of the Ark of the Covenant, which stood behind and under it inside the Most Holy place. [↑](#footnote-ref-728)
729. ‘*Pure*’ could mean either ritually pure or, perhaps, of pure gold; the same applies to the table in v. 6. The *NRSV* adds ‘*gold*’ in both instances. [↑](#footnote-ref-729)
730. Vv. 5–9 relate to the ‘Bread of the Presence’ (see Ex 25:23–30). [↑](#footnote-ref-730)
731. The literal translation of ‘*two rows of six*’ is ‘*two rows, six in the row*’. [↑](#footnote-ref-731)
732. This is not just any ‘*incense*’ (as the *NJB* has) but specifically ‘*frankincense*’ – here following the *MT* (לְבֹנָ֣ה) & *NRSV*. [↑](#footnote-ref-732)
733. The literal translation of ‘*continually, every Sabbath*’ is ‘*in the day of the Sabbath, in the day of the Sabbath*’ (the repetition is distributive); a few medieval *Hebrew* *MSS*, the *LXX*, and the *Peshitta* delete the 2nd occurrence of the expression (בְּי֣וֹם הַשַּׁבָּ֗ת). [↑](#footnote-ref-733)
734. In place of ‘*a perpetual due*’, here following the *NRSV*, the *NJB* has ‘*this is a perpetual law*’. [↑](#footnote-ref-734)
735. For ‘*an Israelite*’, the *MT* reads ‘*the Israelite man*’, but the *Samaritan Pentateuch* has no article, and the point is that there was a conflict between the man of mixed background and a man of full Israelite descent. [↑](#footnote-ref-735)
736. The verb rendered ‘*blasphemed*’ means literally ‘to bore through’, ‘to pierce’. The ‘*Name*’ is a substitute for the sacred name of Israel’s God (see #16). On cursing God, see Ex 20:7, 22:28. [↑](#footnote-ref-736)
737. The Hebrew here is awkward; a literal reading would be something like the following: “*And they placed him in custody to give a clear decision for themselves on the mouth of Yahweh;*” in any case, they were apparently waiting for a direct word from God in this matter (see vv. 13ff). [↑](#footnote-ref-737)
738. Note that the narrative of the blasphemer is interrupted here with the ‘*standard*’ introduction to each section of the Law. [↑](#footnote-ref-738)
739. The community, defiled by the curse, will be cleansed by the stoning of the guilty man; hands are imposed on him as on the sacrificial animal, which is the community’s substitute (16:21). [↑](#footnote-ref-739)
740. See #11 above and especially #Ex 22:27. [↑](#footnote-ref-740)
741. The phrase ‘*the Name*’ follows the *Samaritan* *Pentateuch*; the *MT* has ‘*a name*’ and the *LXX* reads ‘*the name of Yahweh*’ (*τὸ ὄνομα κυρίου*). [↑](#footnote-ref-741)
742. This verse refers to striking a *fatal* blow (see Ex 21:12). Vv. 17–22 reproduce the earlier injunctions of the Book of the Covenant but explicitly associate resident aliens with Israelites. [↑](#footnote-ref-742)
743. Literally translated, this verse opens, “*And one who strikes a soul of an animal*.” [↑](#footnote-ref-743)
744. The literal translation of ‘*injures*’ is ‘*gives a flaw in*’. [↑](#footnote-ref-744)
745. On the *Lex Talionis*, see #Ex 21:23. [↑](#footnote-ref-745)
746. On the opening of this verse, see #18. [↑](#footnote-ref-746)
747. For this verse, here following the *NRSV*, the *NJB* reads, “*The sentence you pass shall be the same whether it be on native or stranger; for I am Yahweh your God*.” [↑](#footnote-ref-747)
748. For this verse, here following the *NJB*, the *NRSV* reads, “*Moses spoke thus to the people of Israel; and they took the blasphemer outside the camp, and stoned him to death. The people of Israel did as the Lord had commanded Moses*.” [↑](#footnote-ref-748)
749. **Leviticus 25** [↑](#footnote-ref-749)
750. *NETB* lacks the final ‘saying’, here following the *MT*. [↑](#footnote-ref-750)
751. The literal translation of ‘*keep a Sabbath’s rest*’ is ‘*rest a Sabbath*’. [↑](#footnote-ref-751)
752. The feminine pronoun ‘*its*’ probably refers to the ‘*land*’ (feminine in Hebrew; cf. v. 2), not the ‘*field*’ or the ‘*vine*’, both of which are masculine. [↑](#footnote-ref-752)
753. The expression ‘*a Sabbath of complete rest*’ is superlative, emphasising the full and all-inclusive rest of the seventh year of the sabbatical cycle. [↑](#footnote-ref-753)
754. The word translated ‘*untrimmed*’ (נְזִירֶ֖ךָ) can also mean ‘*consecrated*’, ‘*devoted*’, or ‘*forbidden*’; the term, Nazirite, derives from the same root. [↑](#footnote-ref-754)
755. Vv. 6–7 appear to modify the law the Sabbath year (vv. 2–5) by saying that, although there shall be no reaping or storing (v. 5), the crop that grows of itself can be taken (cf. v. 12). It was difficult to enforce the law (see 26:34–35) but it was done in the Maccabaean period (1M 6:49, 53). [↑](#footnote-ref-755)
756. The words ‘*for you*’, here following *NETB*, are not in the *MT* but are implied. [↑](#footnote-ref-756)
757. An alternative translation is, “*You shall count off seven Sabbaths of years, …*” [↑](#footnote-ref-757)
758. On ‘*sounding the trumpet loudly*’, see #23:24, but unlike the language there, the Hebrew term for ‘*trumpet*’ (שׁוֹפַ֤ר) actually appears here (twice). [↑](#footnote-ref-758)
759. The characteristics of this ‘l*iberation*’ are detailed in the following verses. [↑](#footnote-ref-759)
760. In place of ‘*untrimmed*’, here following the *NJB*, the *NRSV* has ‘*un-pruned*’. [↑](#footnote-ref-760)
761. The ‘*jubilee year*’ was so named after the Hebrew word יוֹבֵ֣ל, the ram’s horn that was blown in proclamation. [↑](#footnote-ref-761)
762. In place of ‘*home*’, here following the *NJB*, the *NRSV* & NETB, following the *MT* more literally, have ‘*to your property*’. [↑](#footnote-ref-762)
763. This law ensures fair dealing in business; it also attacks the land monopolies denounced in Is 5:8 and Mi 2:2. [↑](#footnote-ref-763)
764. After ‘*crop years*’, the *NRSV* adds ‘*remaining*’ and *NETB* adds ‘*that are left*’; here, we follow the *MT*. [↑](#footnote-ref-764)
765. The *NJB* opens this verse, here following *NRSV*, with, “*The greater the number of years, the higher shall be the price demanded*.” [↑](#footnote-ref-765)
766. Literally translated, this verse opens, “*And you shall not oppress a man his fellow citizen*.” [↑](#footnote-ref-766)
767. The literal translation of ‘*you must be sure to keep them*’ (here following *NETB*) is ‘*and you shall keep and do them*’; this appears to be a kind of verbal hendiadys, where the 1st verb is a modifier of the action of the 2nd verb. [↑](#footnote-ref-767)
768. The *NJB* omits ‘*in the land*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-768)
769. The question of providing food for the sabbatical & jubilee years is here addressed. [↑](#footnote-ref-769)
770. The 3 years are the sabbatical year, the jubilee year, and the next year as well, since there would be no autumn sowing in jubilee year. [↑](#footnote-ref-770)
771. The ‘*produce*’ here is that of the sixth year (v. 21) [↑](#footnote-ref-771)
772. Vv. 23–55 attempt to combine the jubilee law with the ancient institution of the ‘*go-el*’, the ‘nearest male relative’ of v. 25 (see #Nb 35:19). [↑](#footnote-ref-772)
773. Literally translated, this verse reads, “*And in all the land of your property, right of redemption you shall give to the land*.” [↑](#footnote-ref-773)
774. In place of ‘*brother*’, here following the *MT* & *NJB*, the *NRSV* has ‘*anyone of your kin*’ (1st instance) and ‘*relative*’ (2nd occurrence). [↑](#footnote-ref-774)
775. In place of ‘*but*’, here following the *MT* (loosely), the *NJB* has ‘*he can regain his property in this way: when he*‘. [↑](#footnote-ref-775)
776. The *NJB* has ‘*the number of years that the alienation would have lasted*’ in place of ‘*the value of years for which it was sold*’. [↑](#footnote-ref-776)
777. In place of ‘*to recover it*’, here following the *NRSV*, the *NJB* has ‘*for paying the compensation*’ [↑](#footnote-ref-777)
778. The *NJB* has ‘*the expiry of the year*’ in place of the 1st instance of ‘*a full year*’. [↑](#footnote-ref-778)
779. The jubilee law applied to town property only to a limited degree. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-779)
780. The *NJB* has ‘*reckoned with fields in the country*’ in place of ‘*classed as open country*’, here following the *NRSV*. [↑](#footnote-ref-780)
781. The sacred character of the Levitical towns was thus assured: only Levites could acquire permanent rights in them. [↑](#footnote-ref-781)
782. For this verse, here following the *NRSV*, the *NJB* reads, “*If the right of redemption affects a Levite, at the jubilee he must come out of the purchased property and return to his house, to the town in which he has a title to property. For the houses in the towns of the Levites are their possessions in the midst of the Israelites*.” [↑](#footnote-ref-782)
783. The *NJB* has ‘*arable land depending on*’ in place of ‘*open land around*’, here following the *NRSV*. [↑](#footnote-ref-783)
784. After ‘*brother*’, the *NJB* adds ‘*who is living with you*’; here, we follow the *MT*. [↑](#footnote-ref-784)
785. The meaning of the terms rendered ‘*interest*’ and ‘*profit*’ is much debated; v. 37, however, suggests that the 1st refers to a percentage of money and the 2nd percentage of produce [↑](#footnote-ref-785)
786. With regard to ‘*interest*’ and ‘*profit*’ see #36 above. [↑](#footnote-ref-786)
787. Literally translated, this verse ends, “…*to be to you for a God*.” [↑](#footnote-ref-787)
788. Literally translated, this verse ends, “…*you shall not serve against him service of a slave*.” [↑](#footnote-ref-788)
789. The literal translation of ‘*ancestors*’ is ‘*fathers*’. [↑](#footnote-ref-789)
790. This law is utopian: a slave bought at the beginning of a jubilee period was more than likely to die before being emancipated and in any case was too old to work as a free man; he was, however, to be given a less exacting status than that of a slave (see vv. 45–46). [↑](#footnote-ref-790)
791. The *NJB* adds ‘*bought and*’ before ‘*sold*’. [↑](#footnote-ref-791)
792. The literal translation of ‘*you must not be a hard master to him*’ is ‘*you shall not rule in him in violence*’. [↑](#footnote-ref-792)
793. In place of ‘*slaves*’, (twice in this verse), here following the *Samaritan Pentateuch* & *NJB*, the *MT* has ‘*slave*’. [↑](#footnote-ref-793)
794. The *NJB* has ‘*strangers*’ in place of ‘*aliens*’, here following the *NRSV*. [↑](#footnote-ref-794)
795. Between Israelite and foreigner, the common slave law of antiquity was to hold; between Israelite and Israelite, beneficiaries of the divine Covenant, another law was to obtain; the NT brings all nations into one Covenant. [↑](#footnote-ref-795)
796. The *NJB* has ‘*descendants*’ in place of ‘*family*’, here following the *NRSV*. [↑](#footnote-ref-796)
797. The literal translation of ‘*he may be redeemed*’ is ‘*right of redemption shall be to him*’. [↑](#footnote-ref-797)
798. Literally translated, ‘*his cousin*’ (here following *NETB*) is ‘*his uncle’s son*’. [↑](#footnote-ref-798)
799. Before ‘*years*’, the *NJB* adds ‘*number of*’; here, we follow the *MT*. [↑](#footnote-ref-799)
800. The *NJB* adds ‘*as payment*’ before ‘*for his redemption*’. [↑](#footnote-ref-800)
801. The *NJB* has ‘*the number of years*’ in place of ‘*their number*’, here following the *NRSV*. [↑](#footnote-ref-801)
802. Literally translated, this verse ends, “… *as a hired worker year in year*.” [↑](#footnote-ref-802)
803. The literal translation of ‘*go free*’ is ‘*go out*’. [↑](#footnote-ref-803)
804. This verse gives the theological basis for the prohibition against enslaving Israelites (vv. 42–43). [↑](#footnote-ref-804)
805. **Leviticus 26** [↑](#footnote-ref-805)
806. The term translated ‘*idols*’ (אֱלִילִ֗ם) appears to be a diminutive play on words with ‘*God*’; some suggests a rendering of ‘*worthless godlings*’. [↑](#footnote-ref-806)
807. The literal translation of ‘*reverence*’ is ‘*fear*’. [↑](#footnote-ref-807)
808. Like the Deuteronomic Code (Dt 28), the Law of Holiness ends with blessings and curses. [↑](#footnote-ref-808)
809. Literally translated, this verse ends, “*the tree of the field will give its fruit*;” but as collective singulars, the nouns have been translated as plural. [↑](#footnote-ref-809)
810. The point is here that the sowing and harvesting seasons will overlap. [↑](#footnote-ref-810)
811. The literal translation of ‘*beasts of prey*’ is ‘*harmful animal*’; the collective singular has been translated as a plural. [↑](#footnote-ref-811)
812. The literal translation of ‘*before your sword*’ (as *NJB*) is ‘*to the sword*’. [↑](#footnote-ref-812)
813. In place of ‘*pursuing*’ (twice in this verse), here following the *NJB*, the *NRSV* has ‘*shall give chase to*’. [↑](#footnote-ref-813)
814. The literal translation of ‘*uphold*’ is ‘*cause to arise*’, but the term is used here for God’s intention of maintaining the covenant commitment. [↑](#footnote-ref-814)
815. Literally translated, this verse ends, “*and old from the presence of new you will bring out*.” [↑](#footnote-ref-815)
816. Vv. 11–13 reiterate the fundamental theme of the Law of Holiness: the holy God has come to dwell in the midst of a sinful people. *LXX* codices *Vaticanus* and *Alexandrinus* have ‘*my covenant*’ (*διαθήκην μου*) rather than ‘*my tabernacle*’. [↑](#footnote-ref-816)
817. Compare Ex 6:7. [↑](#footnote-ref-817)
818. The literal translation of ‘*from being their slaves*’ is ‘*from being to them slaves*’. [↑](#footnote-ref-818)
819. The literal translation of ‘*keep*’ is *‘do*’. [↑](#footnote-ref-819)
820. In place of ‘*abhor*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*disregard*’. [↑](#footnote-ref-820)
821. In place of ‘*exhaust the breath of life*’, here following the *NJB*, the *NRSV* has ‘*cause life to pine away*’ and *NETB* has ‘*drain away the vitality of life*’. [↑](#footnote-ref-821)
822. The *NJB* has simply ‘*turn*’ in place of ‘*set my face*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-822)
823. The *NJB* & *NRSV* have just ‘*this*’ in place of ‘*all these things*’, here following *NETB*; the *MT* reads ‘*if until these things*’. [↑](#footnote-ref-823)
824. The *NRSV* has ‘*copper*’ in place of ‘*bronze*’. [↑](#footnote-ref-824)
825. Literally translated, this verse ends, “the tree of the land will not give its fruit;” the collective singular has been translated as a plural. Some *LXX MSS* (*αγρον*), *Tg*, *Samaritan Pentateuch* and some medieval *Hebrew* *MSS* have ‘*the field*’ (cf. v. 4) rather than ‘*the land*’. [↑](#footnote-ref-825)
826. The literal translation of ‘*these inflictions*’ (as *NETB*) is ‘*your blow*’ or ‘*your strike*’; the *NJB* has ‘*these plagues*’. [↑](#footnote-ref-826)
827. The words ‘*of your children*’ are not in the *MT* but are implied. [↑](#footnote-ref-827)
828. ‘*Against me*’ translates אֵ֔לֶּה (‘*with me*’) but with the added preposition בְּ (cf. vv. 24 & 27). [↑](#footnote-ref-828)
829. For this verse, here following the *NJB*, the *NRSV* reads, “*then I too will continue hostile to you: I myself will strike you sevenfold for your sins*.” [↑](#footnote-ref-829)
830. The phrase, ‘*into enemy hands*’ translates the *MT’s* ‘*in hand of enemy*’, but some *Tg* have ‘*in the hands of your enemies*’. [↑](#footnote-ref-830)
831. Literally translated from Hebrew, this verse would open, “*I shall break your staff of bread*…” On this figure of speech for famine, see Ps 105:16. [↑](#footnote-ref-831)
832. The remaining text of this chapter anticipates the conquest of Judah and the exile of the people into Babylonia (in 597–587 BCE). [↑](#footnote-ref-832)
833. Literally translated, this verse opens, “*I will walk in rage of hostility with you*.” [↑](#footnote-ref-833)
834. Compare Dt 28:53–57. [↑](#footnote-ref-834)
835. Other possible renderings of ‘*altars of incense*’ are ‘*sanctuaries (of foreign deities)*’ or ‘*stelae*’ (transliterating the *LXX* – *στήλας*). [↑](#footnote-ref-835)
836. Literally translated, this verse opens, “*And I will give your cities a waste*.” [↑](#footnote-ref-836)
837. The *NRSV* omits the emphatic ‘*yes, I*’, here following the *NJB*, and *NETB* opens the verse with ‘*I myself*’. [↑](#footnote-ref-837)
838. The literal translation of ‘*draw the sword*’ is ‘*empty sword*’. [↑](#footnote-ref-838)
839. See #25:6. The *NJB* has ‘*observe*’ (twice in this verse) in place of ‘*enjoy*’, here following the *NRSV*. [↑](#footnote-ref-839)
840. The literal translation of ‘*it will rest as it did not*’ is ‘*it shall rest which it did not rest*’. [↑](#footnote-ref-840)
841. The *NJB* has ‘*is pursuing them*’ in place of ‘*pursues*’, here following the *NRSV*. [↑](#footnote-ref-841)
842. The term rendered ‘*to stand*’ is a noun, not an infinitive; it occurs only here and appears to designate someone who would take a powerful stand for them against their enemies. [↑](#footnote-ref-842)
843. In place of ‘*devour you*’, here following the *NRSV*, the *NJB* has ‘*eat you up*’ and *NETB* has ‘*consume you*’. [↑](#footnote-ref-843)
844. The *NJB* has ‘*are left*’ in place of ‘*survive*’, here following the *NRSV*. After ‘*fathers*’, the *NJB* adds ‘*added to their own*’ and *NETB* adds ‘*which are with them*’; here, we follow the *NRSV*. [↑](#footnote-ref-844)
845. Many English versions take this verse to be a conditional clause (*NRSV*: “*But if they confess their iniquity and the iniquity of their ancestors, in that they committed treachery against me and, moreover, that they continued hostile to me*”), though there is no conditional particle; the temporal translation offered here takes into account the particle אז (‘*then*’), which occurs twice in v. 41. [↑](#footnote-ref-845)
846. An ‘*uncircumcised heart*’ is one that is sealed or unresponsive to the will of Yahweh (Jr 4:4). [↑](#footnote-ref-846)
847. After ‘*Abraham*’, the *MT* repeats ‘*I shall remember*’, but the phrase has been omitted here as it is clumsy in modern English. [↑](#footnote-ref-847)
848. An alternative translation for ‘*in their absence*’ is ‘*because of them*’. [↑](#footnote-ref-848)
849. In place of ‘*for all that*’, here following the *NRSV*, the *NJB* has ‘*this is not the end*’. [↑](#footnote-ref-849)
850. For similar expressions referring back to the ancestors who refused to follow the stipulations of the Mosaic covenant see, for example, Dt 19:14, Jr 11:10, & Ps 79:8. [↑](#footnote-ref-850)
851. In place of ‘*by the hand of*’, here following the *MT*, the *NJB* has ‘*through the mediation of*’ and the *NRSV* has simply ‘*through*’. [↑](#footnote-ref-851)
852. **Leviticus 27** [↑](#footnote-ref-852)
853. Originally, a vow imposed a serious obligation, but this later became relaxed and it was ultimately conceded that it might be commuted by a money payment, except in the case of things vowed unconditionally (vv. 28–29). [↑](#footnote-ref-853)
854. The *NJB* omits ‘*equivalent*’, here following the *NRSV* (*NETB* has ‘*conversion*’); however, people themselves might be vowed (see Jg 11:30–40, 13:3ff, 1S 1:11). [↑](#footnote-ref-854)
855. The ‘*sanctuary shekel*’ was heavier than the one in common use (see #Ex 30:15). [↑](#footnote-ref-855)
856. The *NJB* omits ‘*equivalent*’, here following the *NRSV* (see #2). [↑](#footnote-ref-856)
857. The literal translations of ‘*a boy*’ and ‘*a girl*’ are, respectively, ‘*the male*’ and ‘*the female*’. [↑](#footnote-ref-857)
858. The 1st instance of ‘*shekels of silver*’ actually translates ‘*silver shekels*’; we use the rearrangement here for consistency. [↑](#footnote-ref-858)
859. Note the absence of the explicit mention of silver in this verse. [↑](#footnote-ref-859)
860. The literal translation of ‘*the person who made the vow cannot meet this valuation*’ is ‘*on the mouth which the hand of the one who vowed reaches*’. [↑](#footnote-ref-860)
861. If an animal appropriate for sacrifice is vowed, it cannot be redeemed. [↑](#footnote-ref-861)
862. In place of ‘*original animal*’ (as *NETB*), the *MT* has ‘*it*’; the referent (the original animal offered) has been specified in the translation for clarity. [↑](#footnote-ref-862)
863. The *NRSV* reads, “*If it concerns any unclean animal that may not be brought as an offering to the Lord, the animal shall be presented before the priest*.” [↑](#footnote-ref-863)
864. The *NJB* lacks ‘*equivalent*’ (see #2). [↑](#footnote-ref-864)
865. Literally translated, this verse opens, “*And if redeeming [infinitive absolute] he redeems it [finite verb].*” [↑](#footnote-ref-865)
866. The expression ‘*shall stand*’ may be a technical term for ‘*shall be legally valid*’. [↑](#footnote-ref-866)
867. Houses and land vowed to Yahweh are redeemable. [↑](#footnote-ref-867)
868. For ‘*in accordance with its yield*’, the *NRSV* reads ‘*in proportion to its seed requirements*’. A ‘*homer*’ was about 220 litres or 6 bushels. [↑](#footnote-ref-868)
869. The literal translation of ‘*during the jubilee year*’ is ‘*from the year of the jubilee*’. [↑](#footnote-ref-869)
870. Literally translated, ‘*the price*’ is ‘*the silver*’. [↑](#footnote-ref-870)
871. Literally translated, this verse opens, “*And if redeeming [infinitive absolute] he redeems [finite verb] the field, the one who consecrated it*.” [↑](#footnote-ref-871)
872. The literal translation of ‘*but*’ is ‘*and if*’; here, we follow the *NJB*, *NRSV* & *NETB*. [↑](#footnote-ref-872)
873. Booty taken in holy war was devoted and could not be appropriated for common use (Jos 6:19). [↑](#footnote-ref-873)
874. In place of ‘*inheritance*’, the *NJB* has ‘*patrimony*’, the *NRSV* has ‘*inherited landholding*’ and *NETB* has ‘*landed property*’. [↑](#footnote-ref-874)
875. The literal translation of ‘*pay*’ is ‘*give*’. [↑](#footnote-ref-875)
876. The *NRSV* ends this verse, here following the *NJB*, with, “… *whose holding the land is*.” [↑](#footnote-ref-876)
877. On the ‘*sanctuary shekel*’, see #5:15. [↑](#footnote-ref-877)
878. The firstborn of clean animals cannot be dedicated, since they already belong to Yahweh (Ex 13:2). [↑](#footnote-ref-878)
879. The literal translation of ‘*at*’ is ‘*by*’. [↑](#footnote-ref-879)
880. Literally translated, this verse opens, “*Surely, any permanently dedicated [thing] that a man shall permanently dedicate to Yahweh may not be redeemed*;” the term חרם refers to things that are devoted permanently to Yahweh. [↑](#footnote-ref-880)
881. For this verse, the *NRSV* reads, “*No human beings who have been devoted to destruction can be ransomed; they shall be put to death*.” [↑](#footnote-ref-881)
882. In place of ‘*from the grain of the land or from the fruit trees*’, the *NJB* has ‘*levied on the produce of the earth or the fruits of the trees*’ and the *NRSV* has ‘*whether the seed from the ground or the fruit from the tree*’; here, we follow *NETB*. [↑](#footnote-ref-882)
883. The literal translation of ‘*one fifth of its value*’ is ‘*its one fifth on it*’. [↑](#footnote-ref-883)
884. The phrase ‘*pass under the herdsman’s staff*’ refers to the manner of counting animals (Jr 33:13). The tithed animal was the tenth one that passed under the shepherd’s rod or staff as they were being counted. [↑](#footnote-ref-884)
885. In place of ‘*the animal*’, the *MT* has just ‘*it*’; the referent (the original animal offered) has been specified in the translation for clarity. [↑](#footnote-ref-885)
886. In place of ‘*to tell*’, most of the commentaries and English versions have ‘*for*’ (as *NJB* & *NRSV*); the preposition אֶל, however, does not usually mean ‘*for*’. In Lv, it is commonly used when Yahweh commands Moses ‘to speak to’ a person or group of persons (see, e.g., 1:2; 4:2 &c); the translation ‘*to tell*’ (here following *NETB*) reflects this pattern in the book. [↑](#footnote-ref-886)