

Leviticus

Introduction to the Sacrificial Regulations

1:1 Then the LORD called to Moses and spoke to him¹ from the Meeting Tent.²

1:2 “Speak to the Israelites and tell them, ‘When³

¹ tn Heb “And he (the LORD) called (וַיְבִרֵךְ, *vayyiqra'*) to Moses and the LORD spoke (וַיְדַבֵּר, *vayedaber*) to him from the tent of meeting.” The MT assumes “LORD” in the first clause but places it in the second clause (after “spoke”). This is somewhat awkward, especially in terms of English style; most English versions reverse this and place “Lord” in the first clause (right after “called”). The Syriac version does the same.

² sn The best explanation for the MT of Lev 1:1 arises from its function as a transition from Exod 40 to Lev 1. The first clause, “And he (the LORD) called to Moses,” links v. 1 back to Exod 40:35, “But Moses was not able to enter into the tent of meeting because the cloud had settled on it and the glory of the Lord had filled the tabernacle” (cf. J. Milgrom, *Leviticus* [AB], 1:134). Exod 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, the Lord “called” to him “from” the tent of meeting.

² sn The second clause of v. 1, “and the LORD spoke to him from the tent of meeting, saying,” introduces the following discourse. This is a standard introductory formula (see, e.g., Exod 20:1; 25:1; 31:1; etc.). The combination of the first and second clauses is, therefore, “bulky” because of the way they happen to be juxtaposed in this transitional verse (J. E. Hartley, *Leviticus* [WBC], 8). The first clause of v. 1 connects the book back to the end of the Book of Exodus while the second looks forward the ritual legislation that follows in Lev 1:2ff. There are two “Tents of Meeting”: the one that stood outside the camp (see, e.g., Exod 33:7) and the one that stood in the midst of the camp (Exod 40:2; Num 2:2ff) and served as the Lord’s residence until the construction of the temple in the days of Solomon (Exod 27:21; 29:4; 1 Kgs 8:4; 2 Chr 5:5, etc.; cf. 2 Sam 7:6). Exod 40:35 uses both “tabernacle” and “tent of meeting” to refer to the same tent: “Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle.” It is clear that “tent of meeting” in Lev 1:1 refers to the “tabernacle.” The latter term refers to the tent as a “residence,” while the former refers to it as a divinely appointed place of “meeting” between God and man (see R. E. Averbeck, *NIDOTTE* 2:873-77 and 2:1130-34). This corresponds to the change in terms in Exod 40:35, where “tent of meeting” is used when referring to Moses’ inability to enter the tent, but “tabernacle” when referring to the Lord taking up residence there in the form of the glory cloud. The quotation introduced here extends from Lev 1:2 through 3:17, and encompasses the burnt, grain, and peace offering regulations. Compare the notes on Lev 4:1; 5:14; and 6:1 [5:20 HT] below.

³ tn “When” here translates the MT’s בַּיִם (*ki*, “if, when”), which regularly introduces main clauses in legislative contexts (see, e.g., Lev 2:1, 4; 4:2, etc.) in contrast to וְנִזְמָן (*im*, “if”), which usually introduces subordinate sections (see, e.g., Lev 1:3, 10, 14; 2:5, 7, 14; 4:3, 13, etc.; cf. בַּיִם in Exod 21:2 and 7 as opposed to וְנִזְמָן in vv. 3, 4, 5, 8, 9, 10, and 11).

sn Lev 1:1-2 serves as a heading for Lev 1-3 (i.e., the basic regulations regarding the presentation of the burnt, grain, and peace offerings) and, at the same time, leads directly into the section on “burnt offerings” in Lev 1:3. In turn, Lev 1:3-17 divides into three subsections, all introduced by וְנִזְמָן (“if” (Lev 1:3-9, 10-13, and 14-17, respectively). Similar patterns are discernible throughout Lev 1:2-6:7 [5:26 HT].

someone⁴ among you presents an offering⁵ to the LORD,⁶ you⁷ must present your offering from the domesticated animals, either from the herd or from the flock.⁸

Burnt Offering Regulations: Animal from the Herd

1:3 “If his offering is a burnt offering⁹ from the herd he must present it as a flawless male; he must present it at the entrance¹⁰ of the Meeting

⁴ tn Heb “a man, human being” (אָדָם, *‘adam*), which in this case refers to any person among “mankind,” male or female, since women could also bring such offerings (see, e.g., Lev 12:6-8; 15:29-30; cf. HALOT 14 s.v. I אָדָם); cf. NIV “any of you.”

⁵ tn The verb “presents” is cognate to the noun “offering” in v. 2 and throughout the book of Leviticus (both from the root בְּרַךְ [*qrb*]). One could translate the verb “offers,” but this becomes awkward and, in fact, inaccurate in some passages. For example, in Lev 9:9 this verb is used for the presenting or giving of the blood to Aaron so that he could offer it to the Lord. The blood is certainly not being “offered” as an offering to Aaron there.

⁶ tn The whole clause reads more literally, “A human being (אָדָם, *‘adam*), if he brings from among you an offering to the LORD.”

⁷ tn The shift to the second person plural verb here corresponds to the previous second person plural pronoun “among you.” It is distinct from the regular pattern of third person singular verbs throughout the rest of Lev 1-3. This too labels Lev 1:1-2 as an introduction to all of Lev 1-3, not just the burnt offering regulations in Lev 1 (J. Milgrom, *Leviticus* [AB], 1:146; cf. note 3 above).

⁸ tn Heb “from the domesticated animal, from the herd, and from the flock.” It is clear from the subsequent division between animals from the “herd” (בָּקָר, *bagar*, in Lev 1:3-9) and the “flock” (אֶשְׂנָה, *teshnah*; see Lev 1:10-13) that the term for “domesticated animal” (בָּהֲרָה, *bəherah*) is a general term meant to introduce the category of pastoral quadrupeds. The stronger disjunctive accent over בָּהֲרָה in the MT as well as the lack of a vav (ו) between it and בָּקָר also suggest בָּהֲרָה is an overall category that includes both “herd” and “flock” quadrupeds.

⁹ tn The bird category (Lev 1:14-17) is not included in this introduction because bird offerings were, by and large, concessions to the poor (cf., e.g., Lev 5:7-10; 12:8; 14:21-32) and, therefore, not considered to be one of the primary categories of animal offerings.

⁹ tn The burnt offering (תְּלִבָּה, *olah*) was basically a “a gift of a soothing aroma to the LORD” (vv. 9, 13, 17). It could serve as a votive or freewill offering (e.g., Lev 22:18-20), an accompaniment of prayer and supplication (e.g., 1 Sam 7:9-10), part of the regular daily, weekly, monthly, and festival cultic pattern (e.g., Num 28-29), or to make atonement either alone (e.g., Lev 1:4; 16:24) or in combination with the grain offering (e.g., Lev 14:20) or sin offering (e.g., Lev 5:7; 9:7). See R. E. Averbeck, *NIDOTTE* 4:996-1022.

¹⁰ tn Heb “door” (so KJV, ASV); NASB “doorway” (likewise throughout the book of Leviticus). The translation “door” or “doorway” may suggest a framed door in a casing to the modern reader, but here the term refers to the entrance to a tent.

Tent for its⁴ acceptance before the LORD. 1:4 He must lay his hand on the head of the burnt offering, and it will be accepted for him to make atonement² on his behalf. 1:5 Then the one presenting the offering³ must slaughter the bull⁴ before the LORD, and the sons of Aaron, the priests, must present the blood and splash⁵ the blood against the sides of the altar which is at the entrance of the Meeting Tent. 1:6 Next, the one presenting the offering⁶ must skin the burnt offering and cut it into parts, 1:7 and the sons of Aaron, the priest,⁷ must put fire on the altar and arrange wood on the fire. 1:8 Then the sons of Aaron, the priests, must arrange the parts with the head and the suet⁸ on the wood that is in the

⁴ tn The NIV correctly has “it” in the text, referring to the acceptance of the animal (cf., e.g., RSV, NEB, NLT), but “he” in the margin, referring to the acceptance of the offerer (cf. ASV, NASB, JB). The reference to a “flawless male” in the first half of this verse suggests that the issue here is the acceptability of the animal to make atonement *on behalf* of the offerer (Lev 1:4; cf. NRSV “for acceptance in your behalf”).

² tn “To make atonement” is the standard translation of the Hebrew term בְּעֵד, (*kipper*); cf. however TEV “as a sacrifice to take away his sins” (CEV similar). The English word derives from a combination of “at” plus Middle English “one[ment],” referring primarily to reconciliation or reparation that is made in order to accomplish reconciliation. The primary meaning of the Hebrew verb, however, is “to wipe [something off (or on)]” (see esp. the goal of the sin offering, Lev 4, “to purge” the tabernacle from impurities), but in some cases it refers metaphorically to “wiping away” anything that might stand in the way of good relations by bringing a gift (see, e.g., Gen 32:20 [21 HT], “to appeaser to pacify” as an illustration of this). The translation “make atonement” has been retained here because, ultimately, the goal of either purging or appeasing was to maintain a proper relationship between the LORD (who dwelt in the tabernacle) and Israelites in whose midst the tabernacle was pitched (see R. E. Averbeck, *NIDOTTE* 2:689-710 for a full discussion of the Hebrew word meaning “to make atonement” and its theological significance).

³ tn Heb “Then he”; the referent (the offerer) has been specified in the translation for clarity. The LXX has “they” rather than “he,” suggesting that the priests, not the offerer, were to slaughter the bull (cf. the notes on vv. 6a and 9a).

⁴ tn Heb “the son of the herd”; cf. KJV “bullock”; NASB, NIV “young bull.”

⁵ tn “Splash” (cf. NAB) or “dash” (cf. NRSV) is better than “sprinkle,” which is the common English translation of this verb (צָרַק, *zaraq*; see, e.g., KJV, NASB, NIV, NLT). “Sprinkle” is not strong enough (contrast נִזְחַם [*nazah*], which does indeed mean “to sprinkle” or “to splatter”; cf. Lev 4:6).

⁶ tn Heb “Then he”; the referent (the offerer) has been specified in the translation for clarity. The LXX and Smr have “they” rather than “he” in both halves of this verse, suggesting that the priests, not the offerer, were to skin and cut the carcass of the bull into pieces (cf. the notes on vv. 5a and 9a).

⁷ tc A few medieval Hebrew mss, Smr, LXX, Syriac, and Tg. Onq. have plural “priests” here (cf. 1:5, 8) rather than the MT singular “priest” (cf. NAB). The singular “priest” would mean (1) Aaron, the (high) priest, or (2) the officiating priest, as in Lev 1:9 (cf. 6:10 [3 HT], etc.). “The sons of Aaron” is probably a textual corruption due to conflation with Lev 1:5, 8 (cf. the remarks in J. E. Hartley, *Leviticus* [WBC], 13).

⁸ tc A few Hebrew mss, Smr, LXX, Syriac, and Tg. Onq. have the conjunction “and” before “the head,” which would suggest the rendering “and the head and the suet” rather than the rendering of the MT here, “with the head and the suet.”

sn “Suet” is the specific term used for the hard, fatty tissues found around the kidneys of sheep and cattle. A number of modern English versions have simplified this to “fat” (e.g., NIV, NCV, TEV, CEV, NLT).

fire on the altar.⁹ 1:9 Finally, the one presenting the offering¹⁰ must wash its entrails and its legs in water and the priest must offer all of it up in smoke on the altar¹¹ – it is¹² a burnt offering, a gift¹³ of a soothing aroma to the LORD.

Animal from the Flock

1:10 “If his offering is from the flock for a burnt offering¹⁴ – from the sheep or the goats – he must present a flawless male, 1:11 and must slaughter it on the north side of the altar before the LORD, and the sons of Aaron, the priests, will splash its blood against the altar’s sides. 1:12 Next, the one presenting the offering¹⁵ must cut it into parts, with its head and its suet, and the priest must arrange them on the wood which is in the fire, on the altar. 1:13 Then the one presenting the offering must wash the entrails and the legs in water, and the priest must present all of it and offer it up in smoke on the altar – it is a burnt offering, a gift of a soothing aroma to the LORD.

⁹ tn Heb “on the wood, which is on the fire, which is on the altar.” Cf. NIV “on the burning wood”; NLT “on the wood fire.”

¹⁰ tn Heb “Finally, he”; the referent (the offerer) has been specified in the translation for clarity. Once again, the MT assigns the preparation of the offering (here the entrails and legs) to the offerer because it did not bring him into direct contact with the altar, but reserves the actual placing of the sacrifice on the altar for the officiating priest (cf. the notes on vv. 5a and 6a).

¹¹ tn Heb “toward the altar,” but the so-called locative **ל** (*hey*) attached to the word for “altar” can indicate the place where something is or happens (GKC 250 §90.d and GKC 373-74 §118.g; cf. also J. Milgrom, *Leviticus* [AB], 1:161). This is a standard way of expressing “on/at the altar” with the verb “to offer up in smoke” (Hiphil of צָבַק [*qatar*

¹² tc A few Hebrew mss and possibly the Leningrad B19a ms itself (the basis of the BHS Hebrew text of the MT), under an apparent erasure, plus Smr, LXX, Syriac, and Tg. Ps.-J. suggest that Hebrew לֹא (*lu*), translated as “it is” should be added here as in vv. 13 and 17. Whether or not the text should be changed, the meaning is the same as in vv. 13 and 17, so it has been included in the translation here.

¹³ sn The standard English translation of “gift” (תְּשֵׁהָ, *isheh*) is “an offering [made] by fire” (cf. KJV, ASV). It is based on a supposed etymological relationship to the Hebrew word for “fire” (אֵשׁ, *esh*) and is still maintained in many versions (e.g., NIV, RSV, NRSV, NLT; B. A. Levine, *Leviticus* [JPSTC], 7-8). For various reasons, including the fact that some offerings referred to by this term are not burned on the altar (see, e.g., Lev 24:9), it is probably better to understand the term to mean “gift” (J. E. Hartley, *Leviticus* [WBC], 22) or “food gift” (“food offering” in NEB and TEV; J. Milgrom, *Leviticus* [AB], 1:161-62). See R. E. Averbeck, *NIDOTTE* 1:540-49 for a complete discussion.

¹⁴ tn Heb “And if from the flock is his offering, from the sheep or from the goats, for a burnt offering.” Here “flock” specifies the broad category, with “sheep or goats” giving specific examples.

¹⁵ tn Heb “Then he”; the referent (the offerer) has been specified in the translation for clarity (so also in v. 13).

From the Birds

1:14 “If his offering to the LORD is a burnt offering from the birds,¹ he must present his offering from the turtledoves or from the young pigeons.² **1:15** The priest must present it at the altar, pinch off³ its head and offer the head⁴ up in smoke on the altar, and its blood must be drained out against the side of the altar. **1:16** Then the priest⁵ must remove its entrails by cutting off its tail feathers,⁶ and throw them⁷ to the east side of the altar into the place of fatty ashes, **1:17** and tear it open by its wings without dividing it into two parts.⁸ Finally, the priest must offer it up in smoke on the altar on the wood which is in the fire – it is a burnt offering, a gift of a soothing aroma to the LORD.

Grain Offering Regulations: Offering of Raw Flour

2:1 “When a person presents a grain offering⁹ to the LORD, his offering must consist of choice wheat flour,¹⁰ and he must pour olive oil

¹ tn Heb “from the [category] ‘bird.’”

² tn Heb “from the sons of the pigeon,” referring either to “young pigeons” (cf. KJV, NASB, NIV, NLT) or “various species of pigeon” (contrast J. Milgrom, *Leviticus* [AB], 1:168, with J. E. Hartley, *Leviticus* [WBC], 14).

³ tn The action here 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 to sever the head from the main body. Cf. NASB, NRSV “wring off its head”; NAB “snap its head loose”; NLT “twist off its head.”

⁴ tn Many English versions have “it” here, referring to the head of the bird, which the priest immediately tossed on the altar fire. However, “it” could be misunderstood to refer to the bird’s body, so “head” is repeated in the present translation for clarity. As the following lines show, certain things needed to be done to the body of the bird before it could be placed on the altar.

⁵ tn Heb “Then he”; the referent (apparently still the priest) has been specified in the translation for clarity.

⁶ tn This translation (“remove its entrails by [cutting off] its tail feathers”) is based on the discussion in J. Milgrom, *Leviticus* (AB), 1:169–71, although he translates, “remove its crissum by its feathers.” Others possibilities include “its crop with its contents” (Tg. Onq., cf. NIV, NRSV; J. E. Hartley, *Leviticus* [WBC], 23) or “its crop with its feathers” (LXX, NASB, RSV; “crop” refers to the enlarged part of a bird’s gullet that serves a pouch for the preliminary maceration of food).

⁷ tn The pronoun “them” here is feminine singular in Hebrew and refers collectively to the entrails and tail wing which have been removed.

⁸ tn Heb “he shall not divide it.” Several Hebrew mss, Smr, LXX, and Syriac have a vav on the negative, yielding the translation, “but he shall not divide it into two parts.” Cf. NIV “not severing it completely” (NRSV similar).

⁹ sn The “grain offering” (*מִנְחָה* [*minkhah*]; here קָרְבָּן מִנְחָה [*qorban minkhah*], “an offering of a grain offering”) generally accompanied a burnt or peace offering to supplement the meat with bread (the libation provided the drink; cf. Num 15:1–10), thus completing the food “gift” to the LORD. It made atonement (see the note on Lev 1:4) along with the burnt offering (e.g., Lev 14:20) or alone as a sin offering for the poor (Lev 5:11–13).

¹⁰ tn The Hebrew term for “choice wheat flour” (*תְּלִבָּה*, *selet*) is often translated “fine flour” (cf. KJV, NAB, NIV, NCV), but it refers specifically to wheat as opposed to barley (B. A. Levine, *Leviticus* [JPSTC], 10). Moreover, the translation “flour” might be problematic, since the Hebrew term may designate the “grits” rather than the more finely ground “flour” (see J. Milgrom, *Leviticus* [AB], 1:179 as opposed to Levine, 10, and J.

on it and put frankincense¹¹ on it. **2:2** Then he must bring it to the sons of Aaron, the priests, and the priest¹² must scoop out from there a handful of its choice wheat flour and some of its olive oil in addition to all of its frankincense, and the priest must offer its memorial portion¹³ up in smoke on the altar – it is¹⁴ a gift of a soothing aroma to the LORD. **2:3** The remainder of the grain offering belongs to Aaron and to his sons¹⁵ – it is¹⁶ most holy¹⁷ from the gifts of the LORD.

Processed Grain Offerings

2:4 “When you present an offering of grain baked in an oven, it must be made of¹⁸ choice wheat flour baked into unleavened loaves¹⁹ mixed with olive oil or²⁰ unleavened wafers smeared²¹ with olive oil. **2:5** If your offering is a grain offering made on the griddle, it must be choice wheat flour mixed with olive oil, unleavened. **2:6** Crumble it in pieces²² and pour olive

E. Hartley, *Leviticus* [WBC], 30).

¹¹ sn This is not just any “incense” (*קָרְבָּן, q̄’oret*; R. E. Averbeck, *NIDOTTE* 3:913–16), but specifically “frankincense” (*לְבָנָה, l̄’vonaḥ*; R. E. Averbeck, *NIDOTTE* 2:756–57).

¹² tn Heb “and he”; the referent has been specified in the translation for clarity. The syntax is strange here and might suggest that it was the offerer who scooped out a handful of the grain offering for the memorial portion (G. J. Wenham, *Leviticus* [NICOT], 66), but based on v. 9 below it should be understood that it was the priest who performed this act (see, e.g., NRSV “After taking from it a handful of the choice flour and oil...the priest shall...”; see also J. Milgrom, *Leviticus* [AB], 1:177, 181 and J. E. Hartley, *Leviticus* [WBC], 30).

¹³ sn The “memorial portion” (*תְּרוּמָה*, *’azkharah*) was the part of the grain offering that was burnt on the altar (see the previous clause), as opposed to the remainder, which was normally consumed by the priests (v. 3; see the full regulations in Lev 6:14–23(7–16)). It was probably intended to call to mind (i.e., memorialize) before the LORD the reason for the presentation of the particular offering (see the remarks in R. E. Averbeck, *NIDOTTE* 1:335–39).

¹⁴ tn The words “it is” have been supplied. See the notes on Lev 1:9 and 2:3. There is no text critical problem here, but the syntax suggests the same translation.

¹⁵ tn Heb “...is to Aaron and to his sons.” The preposition “to” (ל, *lamed*) indicates ownership. Cf. NAB, NASB, NIV and other English versions.

¹⁶ tn The words “it is” (*אַתָּה, hu’*) are not in the MT, but are supplied for the sake of translation into English. The Syriac also for translational reasons adds it between “most holy” and “from the gifts” (cf. 1:13, 17).

¹⁷ tn Heb “holy of holies”; KJV, NASB “a thing most holy.”

¹⁸ tn The insertion of the words “it must be made of” is justified by the context and the expressed words “it shall be made of” in vv. 7 and 8 below.

¹⁹ sn These “loaves” were either “ring-shaped” (HALOT 317 s.v. *לֹבֶן*) or “perforated” (BDB 319 s.v. *לֹבֶן*; cf. J. Milgrom, *Leviticus* [AB], 1:184).

²⁰ tn Heb “and.” Here the conjunction vav (ו) has an alternative sense (“or”).

²¹ tn The Hebrew word *מְשֻׁחָה* (*m̄shukhah*) translated here as “smeared” is often translated “anointed” in other contexts. Cf. TEV “brushed with olive oil” (CEV similar).

²² tn There is no vav (ו, “and”) in the MT at the beginning of v. 6 and the verb is pointed as an infinite absolute. The present translation has rendered it as an imperative (see GKC 346 §113.bb) and, therefore, the same for the following vav consecutive perfect verb (cf. NIV “Crumble it and pour oil on it”; cf. also NRSV, NEB, NLT, and J. Milgrom, *Leviticus* [AB], 1:185, but note the objections to this rendering in J. E. Hartley, *Leviticus* [WBC], 26). The LXX seems to suggest adding a

oil on it – it is a grain offering. **2:7** If your offering is a grain offering made in a pan,¹ it must be made of choice wheat flour deep fried in olive oil.²

2:8 “You must bring the grain offering that must be made from these to the LORD. Present it to the priest,³ and he will bring it to the altar. **2:9** Then the priest must take up⁴ from the grain offering its memorial portion and offer it up in smoke on the altar – it is⁵ a gift of a soothing aroma to the LORD. **2:10** The remainder of the grain offering belongs to Aaron and to his sons – it is⁶ most holy from the gifts of the LORD.

Additional Grain Offering Regulations

2:11 “No grain offering which you present to the LORD can be made with yeast,⁷ for you must not offer up in smoke any yeast or honey as a gift to the LORD.⁸ **2:12** You can present them

vav (“and”) and pointing the verb as a consecutive perfect, which yields “and you shall break it in pieces” (cf. the BHS textual note; Hartley, 26, prefers the LXX rendering).

1 tn Heb “a grain offering of a pan”; cf. KJV “fryingpan”; NAB “pot”; CEV “pan with a lid on it.”

2 sn Lev 7:9 makes it clear that one cooked “on” a griddle but “in” a pan. This suggests that the oil in the pan served for deep fat frying, hence the translation “deep fried in olive oil” (see, e.g., J. Milgrom, *Leviticus* [AB], 1:185); cf. also NAB.

3 tc There are several person, gender, and voice verb problems in this verse. First, the MT has “And you shall bring the grain offering,” but the LXX and Qumran have “he” rather than “you” (J. Milgrom, *Leviticus* [AB], 1:185). Second, the MT has “which shall be made” (i.e., the 3rd person masculine Niphal passive verb which, in fact, does not agree with its feminine subject, מִנְחָה, *minkhah*, “grain offering”), while the LXX has “which he shall make” (3rd person Qal), thus agreeing with the LXX 3rd person verb at the beginning of the verse (see above). Third, the MT has a 3rd person vav consecutive verb “and he shall present it to the priest,” which agrees with the LXX but is not internally consistent with the 2nd person verb at the beginning of the verse in the MT. The BHS editors conjecture that the latter might be repointed to an imperative verb yielding “present it to the priest.” This would require no change of consonants and corresponds to the person of the first verb in the MT. This solution has been tentatively accepted here (cf. also J. E. Hartley, *Leviticus* [WBC], 26–27), even though it neither resolves the gender problem of the second verb nor fits the general grammatical pattern of the chapter in the MT.

4 tn The Hebrew verb הַרֵּם (*herim*, “to take up”; cf. NAB “lift”) is commonly used for setting aside portions of an offering (see, e.g., Lev 4:8–10 and R. E. Averbeck, *NIDOTTE* 4:335–36). A number of English versions employ the more normal English idiom “take out” here (e.g., NIV, NCV); cf. NRSV “remove.”

5 tn The words “it is” (וְהִי, *hu*) both here and in vv. 10 and 16 are not in the MT, but are assumed (cf. vv. 2b and 3b and the notes there).

6 tn See the note on “it is” in v. 9b.

7 tn Heb “Every grain offering which you offer to the LORD must not be made leavened.” The noun “leaven” is traditional in English versions (cf. KJV, ASV, NASB, NRSV), but “yeast” is more commonly used today.

8 tc A few Hebrew mss, Smr, LXX, and Tg. Ps.-J. have the verb “present” rather than “offer up in smoke,” but the MT is clearly correct. One could indeed present leavened and honey sweetened offerings as first fruit offerings, which were not burned on the altar (see v. 12 and the note there), but they could not be offered up in fire on the altar. Cf. the TEV’s ambiguous “you must never use yeast or honey in food offered to the Lord.”

tn Heb “for all leaven and all honey you must not offer up in smoke from it a gift to the LORD.”

to the LORD as an offering of first fruit,⁹ but they must not go up to the altar for a soothing aroma. **2:13** Moreover, you must season every one of your grain offerings with salt; you must not allow the salt of the covenant of your God to be missing from your grain offering¹⁰ – on every one of your grain offerings you must present salt.

2:14 “If you present a grain offering of first ripe grain to the LORD, you must present your grain offering of first ripe grain as soft kernels roasted in fire – crushed bits of fresh grain.¹¹ **2:15** And you must put olive oil on it and set frankincense on it – it is a grain offering. **2:16** Then the priest must offer its memorial portion up in smoke – some of its crushed bits, some of its olive oil, in addition to all of its frankincense – it is¹² a gift to the LORD.

Peace Offering Regulations: Animal from the Herd

3:1 “Now if his offering is a peace offering sacrifice,¹³ if he presents an offering from the

⁹ **sn** The “first fruit” referred to here was given to the priests as a prebend for their service to the LORD, not offered on the altar (Num 18:12).

^{10 tn} Heb “from upon your grain offering.”

^{11 tn} The translation of this whole section of the clause is difficult. Theoretically, it could describe one, two, or three different ways of preparing first ripe grain offerings (J. E. Hartley, *Leviticus* [WBC], 27). The translation here takes it as a description of only one kind of prepared grain. This is suggested by the fact that v. 16 uses only one term “crushed bits” (שֶׁרֶץ, *geres*) to refer back to the grain as it is prepared in v. 14 (a more technical translation is “groats”; see J. Milgrom, *Leviticus* [AB], 1:178, 194). Cf. NAB “fresh grits of new ears of grain”; NRSV “coarse new grain from fresh ears.”

^{12 tn} See the note on “it is” in 2:9b.

^{13 sn} The *peace offering sacrifice* primarily enacted and practiced communion between God and man (and between the people of God). This was illustrated by the fact that the fat parts of the animal were consumed on the altar of the LORD but the meat was consumed by the worshipers in a meal before God. This is the only kind of offering in which common worshipers partook of the meat of the animal. When there was a series of offerings that included a peace offering (see, e.g., Lev 9:8–21, sin offerings, burnt offerings, and afterward the peace offerings in vv. 18–21), the peace offering was always offered last because it expressed the fact that all was well between God and his worshiper(s). There were various kinds of peace offerings, depending on the worship intended on the specific occasion. The “thank offering” expressed thanksgiving (e.g., Lev 7:11–15; 22:29–30), the “votive offering” fulfilled a vow (e.g., Lev 7:16–18; 22:21–25), and the “freewill offering” was offered as an expression of devotion and praise to God (e.g., Lev 7:16–18; 22:21–25). The so-called “ordination offering” was also a kind of peace offering that was used to consecrate the priests at their ordination (e.g., Exod 29:19–34; Lev 7:37; 8:22–32). See R. E. Averbeck, *NIDOTTE* 1:1066–73 and 4:135–43.

herd, he must present before the LORD a flawless male or a female.¹ 3:2 He must lay his hand on the head of his offering and slaughter it at the entrance of the Meeting Tent, and the sons of Aaron, the priests, must splash the blood against the altar's sides.² 3:3 Then the one presenting the offering³ must present a gift to the LORD from the peace offering sacrifice: He must remove the fat that covers the entrails and all the fat that surrounds the entrails,⁴ 3:4 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys).⁵ 3:5 Then the sons of Aaron must offer it up in smoke on the altar atop the burnt offering that is on the wood in the fire as a gift of a soothing aroma to the LORD.⁶

Animal from the Flock

3:6 “If his offering for a peace offering sacrifice to the LORD is from the flock, he must present a flawless male or female.⁷ 3:7 If he presents a sheep as his offering, he must present it before the LORD. 3:8 He must lay his hand on the head of his offering and slaughter it before the Meeting Tent, and the sons of Aaron must splash⁸ its blood against the altar's sides. 3:9 Then he must present a gift to the LORD from the peace offering sacrifice: He must remove all the fatty tail up to the end of the spine, the fat covering the entrails, and all the fat on the entrails,⁹ 3:10 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys).¹⁰ 3:11 Then the priest must offer it up in smoke on the altar as a food gift to the LORD.¹¹

3:12 “If his offering is a goat he must present it before the LORD, 3:13 lay his hand on its head, and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood

against the altar's sides. 3:14 Then he must present from it his offering as a gift to the LORD: the fat which covers the entrails and all the fat on the entrails,¹² 3:15 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys).¹³ 3:16 Then the priest must offer them up in smoke on the altar as a food gift for a soothing aroma – all the fat belongs to the LORD. 3:17 This is¹⁴ a perpetual statute throughout your generations¹⁵ in all the places where you live: You must never eat any fat or any blood.”¹⁶

Sin Offering Regulations

4:1 Then the LORD spoke to Moses:¹⁷ 4:2 “Tell the Israelites, ‘When a person sins by straying unintentionally¹⁸ from any of the LORD's commandments which must not be violated, and violates any¹⁹ one of them²⁰ –

¹² tn See the note on this phrase in 3:3.

¹³ tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.”

¹⁴ tn The words “This is” are not in the Hebrew text, but are supplied due to requirements of English style.

¹⁵ tn Heb “for your generations”; NAB “for your descendants”; NLT “for you and all your descendants.”

¹⁶ tn Heb “all fat and all blood you must not eat.”

¹⁷ tn The quotation introduced here extends from Lev 4:2 through 5:13, and encompasses all the sin offering regulations. Compare the notes on Lev 1:1 above, and 5:14 and 6:1 [5:20 HT] below.

¹⁸ tn Heb “And a person, when he sins in straying.” The English translation of “by straying” (*בַשְׁגָגָה* [*bishgagah*] literally, “in going astray; in making an error”) varies greatly, but almost all suggest that this term refers to sins that were committed by mistake or done not knowing that the particular act was sinful (J. Milgrom, *Leviticus* [AB], 1:228-29). See, e.g., LXX “involuntarily”; Tg. Onq. “by neglect”; KJV “through ignorance”; ASV, RSV, NPS “unwittingly”; NASB, NIV, NRSV, NLT “unintentionally”; NAB, NEB “inadvertently”; NCV “by accident.” However, we know from Num 15:27-31 that committing a sin “by straying” is the opposite of committing a sin “defiantly” (i.e., *בְרִזְבָּן* [*b'rezv'anah*] “with a raised hand,” v. 30). In the latter case the person, as it were, raises his fist in presumptuous defiance against the LORD. Thus, he “blasphemes” the LORD and has “despised” his word, for which he should be “cut off from among his people” (Num 15:30-31). One could not bring an offering for such a sin. The expression here in Lev 4:2 combines “by straying” with the preposition “from” which fits naturally with “straying” (i.e., “straying from” the LORD's commandments). For sins committed “by straying” from the commandments (Lev 4 throughout) or other types of transgressions (Lev 5:1-6) there was indeed forgiveness available through the sin offering. See R. E. Averbach, *NIDOTTE* 2:94-95.

¹⁹ tn This is an emphatic use of the preposition *בְן* (*min*; see R. J. Williams, *Hebrew Syntax*, 56-57, §325).

²⁰ tn The “when” clause (*כִּי*, *ki*) breaks off here before its resolution, thus creating an open-ended introduction to the following subsections, which are introduced by “if” (*כִּי* [*'im*] vv. 3, 13, 27, 32). Also, the last part of the verse reads literally, “which must not be done and does from one from them.”

¹ tn Heb “if a male if a female, perfect he shall present it before the LORD.” The “or” in the present translation (and most other English versions) is not present in the Hebrew text here, but see v. 6 below.

² tn See the remarks on Lev 1:3-5 above for some of the details of translation here.

³ tn Heb “Then he”; the referent (the person presenting the offering) has been specified in the translation for clarity (cf. the note on Lev 1:5).

⁴ tn Heb “and all the fat on the entrails.” The fat layer that covers the entrails as a whole (i.e., “that covers the entrails”) is different from the fat that surrounds and adheres to the various organs (“on the entrails,” i.e., surrounding them; J. Milgrom, *Leviticus* [AB], 1:205-7).

⁵ tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.” Cf. NRSV “the appendage of the liver”; NIV “the covering of the liver” (KJV “the caul above the liver”).

⁶ tn Or “on the fire – [it is] a gift of a soothing aroma to the LORD” (see Lev 1:13b, 17b, and the note on 1:9b).

⁷ tn Heb “a male or female without defect he shall present it”; cf. NLT “must have no physical defects.”

⁸ tn See the note on this term at 1:5.

⁹ tn See the note on this phrase in 3:3.

¹⁰ tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.”

¹¹ tn Heb “food, a gift to the LORD.”

For the Priest

4:3 “If the high priest¹ sins so that the people are guilty,² on account of the sin he has committed he must present a flawless young bull to the LORD³ for a sin offering.⁴ **4:4** He must bring the bull to the entrance of the Meeting Tent before the LORD, lay his hand on the head of the bull, and slaughter the bull before the LORD. **4:5** Then that high priest must take some of the blood⁵ of the bull and bring it to the Meeting Tent. **4:6** The priest must dip his finger in the blood and sprinkle⁶ some of it⁷ seven times before the LORD toward⁸ the front of the veil-canopy⁹ of the sanctuary. **4:7** The priest must put some of the blood on the horns of the altar of fragrant incense that is before the LORD in the Meeting Tent, and all the rest of the bull’s blood he must pour out at the base of the altar of burnt offering that is at the entrance of the Meeting Tent.

4:8 “Then he must take up all the fat from the sin offering bull:¹⁰ the fat covering the entrails¹¹ and all the fat surrounding the entrails,¹²

¹ tn Heb “the anointed priest” (so ASV, NAB, NASB, NIV, NRSV). This refers to the high priest (cf. TEV, CEV, NLT).

² tn Heb “to the guilt of the people”; NRSV “thus bringing guilt on the people.”

³ tn Heb “and he shall offer on his sin which he sinned, a bull, a son of the herd, flawless.”

⁴ sn The word for “sin offering” (sometimes translated “purification offering”) is the same as the word for “sin” earlier in the verse. One can tell which rendering is intended only by the context. The primary purpose of the “sin offering” (*תְּחִזָּה, khattat*) was to “purge” (*קַפֵּר, kipper*, “to make atonement,” see 4:20, 26, 31, 35, and the notes on Lev 1:4 and esp. Lev 16:20, 33) the sanctuary or its furniture in order to cleanse it from any impurities and/or (re)consecrate it for holy purposes (see, e.g., Lev 8:15; 16:19). By making this atonement the impurities of the person or community were cleansed and the people became clean. See R. E. Averbeck, *NIDOTTE* 2:93–103.

⁵ tn Heb “from the blood of the bull” (and similarly throughout this chapter).

⁶ tn The Hebrew verb נִזְחַזֵּה (*v’chizzah*, Hiphil of נִזְחַזֵּה, *nazah*) does indeed mean “sprinkle” or “splatter.” Contrast the different Hebrew verb meaning “splash” in Lev 1:5 (*צַרְקַת, zaraq*).

⁷ tn Heb “of the blood.” The relative pronoun (“it”) has been used in the translation here for stylistic reasons.

⁸ tn The particle here translated “toward” usually serves as a direct object indicator or a preposition meaning “with.” With the verb of motion it probably means “toward,” “in the direction of” (J. Milgrom, *Leviticus* [AB], 1:234; J. E. Hartley, *Leviticus* [WBC], 60); cf. NAB, CEV.

⁹ tn The Hebrew term פָּרָהֶת (*parokhet*) is usually translated “veil” (e.g., ASV, NAB, NASB) or “curtain” (e.g., NIV, 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 (see R. E. Averbeck, *NIDOTTE* 3:687–89).

¹⁰ tn Heb “all the fat of the bull of the sin offering he shall take up from it.”

¹¹ tn The MT has here the preposition על (*al*, “on, upon” [i.e., “which covers on the entrails,” as awkward in Hebrew as it is in English]), but Smr, LXX, Syriac, and Targums read עַל (*et*), which is what would be expected (i.e., “which covers the entrails”; cf. Lev 3:3, 9, 14). It may have been mistakenly inserted here under the influence of “on (*לְ*) the entrails” at the end of the verse.

¹² tn Heb “and all the fat on the entrails.” The fat layer that covers the entrails as a whole (i.e., “that covers the entrails”) is different from the fat that surrounds and adheres to the various organs (“on the entrails,” i.e., surrounding them; J.

4:9 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys)¹³ **4:10** – just as it is taken from the ox of the peace offering sacrifice¹⁴ – and the priest must offer them up in smoke on the altar of burnt offering. **4:11** But the hide of the bull, all its flesh along with its head and its legs, its entrails, and its dung – **4:12** all the rest of the bull¹⁵ – he must bring outside the camp¹⁶ to a ceremonially clean place,¹⁷ to the fatty ash pile,¹⁸ and he must burn¹⁹ it on a wood fire; it must be burned on the fatty ash pile.

For the Whole Congregation

4:13 “If the whole congregation of Israel strays unintentionally²⁰ and the matter is not noticed by²¹ the assembly, and they violate one of the LORD’s commandments, which must not be violated,²² so they become guilty, **4:14** the assembly must present a young bull for a sin offering when the sin they have committed²³ becomes known. They must bring it before the Meeting Tent, **4:15** the elders of the congregation must lay their hands on the head of the bull before the LORD, and someone must slaughter²⁴ the bull before the LORD. **4:16** Then the high

Milgrom, *Leviticus* [AB], 1:205–7.

¹³ tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.”

¹⁴ tn Heb “taken up from”; KJV, ASV “taken off from”; NAB, NASB, NIV, NRSV “removed.” See the notes on Lev 3:3–4 above (cf. also 3:9–10, 14–15).

¹⁵ tn All of v. 11 is a so-called *casus pendens* (also known as an extraposition or a nominative absolute), which means that it anticipates the next verse, being the full description of “all (the rest of) the bull” (lit. “all the bull”) at the beginning of v. 12 (actually after the first verb of the verse; see the next note below).

¹⁶ tn Heb “And he (the offerer) shall bring out all the bull to from outside to the camp to a clean place.”

¹⁷ tn Heb “a clean place,” but referring to a place that is ceremonially clean. This has been specified in the translation for clarity.

¹⁸ tn Heb “the pouring out [place] of fatty ash.”

¹⁹ tn Heb “burn with fire.” This expression is somewhat redundant in English, so the translation collocates “fire” with “wood,” thus “a wood fire.”

²⁰ tn Heb “strays”; KJV “sin through ignorance.” The verb “strays” here is the verbal form of the noun in the expression “by straying” (see the note on Lev 4:2 above).

²¹ tn Heb “is concealed from the eyes of”; NASB, NRSV, NLT “escapes the notice of.”

²² tn Heb “and they do one from all the commandments of the LORD which must not be done” (cf. v. 2).

²³ tn Heb “and the sin which they committed on it becomes known”; KJV “which they have sinned against it.” The Hebrew *בְּעִירָה* (*aleha*, “on it”) probably refers back to “one of the commandments” in v. 13 (J. Milgrom, *Leviticus* [AB], 1:243).

²⁴ tn Heb “and he shall slaughter.” The singular verb seems to refer to an individual who represents the whole congregation, perhaps one of the elders referred to at the beginning of the verse, or the officiating priest (cf. v. 21). The LXX and Syriac make the verb plural, referring to “the elders of the congregation.”

priest¹ must bring some of the blood of the bull to the Meeting Tent, 4:17 and that priest must dip his finger in the blood² and sprinkle³ some of the blood seven times⁴ before the LORD toward⁵ the front of the veil-canopy.⁶ 4:18 He must put some of the blood on the horns of the altar⁷ which is before the LORD in the Meeting Tent, and all the rest of the blood he must pour out at the base of the altar of burnt offering that is at the entrance of the Meeting Tent.

4:19 “Then the priest⁸ must take all its fat⁹ and offer the fat¹⁰ up in smoke on the altar. 4:20 He must do with the rest of the bull just as he did with the bull of the sin offering; this is what he must do with it.¹¹ So the priest will make atonement¹² on their behalf and they will be forgiven.¹³ 4:21 He¹⁴ must bring the rest of the bull outside the camp¹⁵ and burn it just as he burned the first bull – it is the sin offering of the assembly.

For the Leader

4:22 “Whenever¹⁶ a leader, by straying unintentionally,¹⁷ sins and violates one of the

¹ tn Heb “the anointed priest” (so ASV, NAB, NASB, NIV, NRSV). This refers to the high priest (cf. TEV).

² tn The words “in the blood” are not repeated in the Hebrew text at this point, but must be supplied in the English translation for clarity.

³ tn The Hebrew verb נָזַח (*v'hizzah*, Hiphil of נָזָה, *nazah*) does indeed mean “sprinkle” or “splatter.” Contrast the different Hebrew verb translated “splash” in Lev 1:5 (*צְרֹזֶה*, *zarag*).

⁴ tc The MT reads literally, “and the priest shall dip his finger from the blood and sprinkle seven times.” This 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,” thus missing “in the blood”) and metathesis (i.e., this also resulted in a text where “from the blood” stands before “sprinkle” rather than after it; J. E. Hartley, *Leviticus* [WBC], 47).

⁵ tn See the note on v. 6 above.

⁶ tn See the note on v. 6 above.

⁷ sn See v. 7, where this altar is identified as the altar of fragrant incense.

⁸ tn Heb “Then he”; the referent has been specified in the translation for clarity. Based on the parallel statement in 4:10 and 4:31, it is the priest who performs this action rather than the person who brought the offering.

⁹ tn Heb “take up all its fat from it”; NASB “shall remove all its fat from it.”

¹⁰ sn See the full discussion of the fat regulations in Lev 4:8-9 above.

¹¹ tn Heb “it”; the referent (the fat) has been specified in the translation for clarity. Only the fat is meant here, since the “rest” of the bull is mentioned in v. 21.

¹² sn Cf. Lev 4:11-12 above for the disposition of “the [rest of] the bull.”

¹³ tn Heb “there shall be forgiveness to them” or “it shall be forgiven to them.”

¹⁴ sn See the note on the word “slaughter” in v. 15.

¹⁵ tn Heb “And he shall bring out the bull to from outside to the camp.”

¹⁶ tn This section begins with the relative pronoun אשר (*asher*) which usually means “who” or “which,” but here means “wherever.”

¹⁷ tn See the Lev 4:2 note on “straying.”

commandments of the LORD his God which must not be violated,¹⁸ and he pleads guilty, 4:23 or his sin that he committed¹⁹ is made known to him,²⁰ he must bring a flawless male goat as his offering.²¹ 4:24 He must lay his hand on the head of the male goat and slaughter²² it in the place where the burnt offering is slaughtered before the LORD – it is a sin offering. 4:25 Then the priest must take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and he must pour out the rest of its blood at the base of the altar of burnt offering. 4:26 Then the priest²³ must offer all of its fat up in smoke on the altar like the fat of the peace offering sacrifice. So the priest will make atonement²⁴ on his behalf for²⁵ his sin and he will be forgiven.²⁶

For the Common Person

4:27 “If an ordinary individual²⁷ sins by straying unintentionally²⁸ when he violates one of the LORD’s commandments which must not be violated,²⁹ and he pleads guilty 4:28 or his sin

¹⁸ tn Heb “and does one from all the commandments of the LORD his God which must not be done”; cf. NRSV “ought not to be done”; NIV “does what is forbidden in any of the commands.”

¹⁹ tn Heb “or his sin which he sinned in it is made known to him”; NAB “if he learns of the sin he committed.”

²⁰ tn Lev 4:22b-23a is difficult. The present translation suggests that there are two possible legal situations envisioned, separated by the Hebrew וְ (‘o, “or”) at the beginning of v. 23. Lev 4:22b refers to any case in which the leader readily admits his guilt (i.e., “pleads guilty”), whereas v. 23a refers to cases where the leader is convicted of his guilt by legal action (“his sin...is made known to him”). See R. E. Averbeck, *NIDOTTE* 2:95-96; Lev 4:27-28; and esp. the notes on Lev 5:1 below.

²¹ tn Heb “a he-goat of goats, a male without defect”; cf. NLT “with no physical defects.”

²² tn The LXX has a plural form here and also for the same verb later in the verse. See the note on Lev 1:5a.

²³ tn Heb “Then he”; the referent has been specified in the translation for clarity. Based on the parallel statements in 4:10 and 4:31, it is the priest who performs this action rather than the person who brought the offering.

²⁴ sn The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

²⁵ tn Heb “from.” In this phrase the preposition מִן (*min*) may be referring to the reason or cause (“on account of, because of”); GKC 383 §119.z. As J. E. Hartley (*Leviticus* [WBC], 47) points out, “from” may refer to the removal of the sin, but is an awkward expression. Hartley also suggests that the phrasing might be “an elliptical expression for...to cleanse...from...,” as in 16:30. “he will make expiation for...to cleanse...from...,” as in 16:30. “he will make expiation for...to cleanse...from...,” as in 16:30.

²⁶ tn Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

²⁷ tn Heb “an individual from the people of the land”; cf. NASB “anyone of the common people” (KJV, ASV both similar); NAB “a private person.”

²⁸ tn Heb “If one person sins by straying, from the people of the land.” See Lev 4:2 for a note on “straying.”

²⁹ tn Heb “by doing it, one from the commandments of the Lord which must not be done.”

that he committed⁴ is made known to him,² he must bring a flawless female goat³ as his offering for the sin⁴ that he committed. **4:29** He must lay his hand on the head of the sin offering and slaughter⁵ the sin offering in the place where the burnt offering is slaughtered. **4:30** Then the priest must take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he must pour out all the rest of its blood at the base of the altar. **4:31** Then he must remove all of its fat (just as fat was removed from the peace offering sacrifice) and the priest must offer it up in smoke on the altar for a soothing aroma to the LORD. So the priest will make atonement⁶ on his behalf and he will be forgiven.⁷

4:32 “But if he brings a sheep as his offering, for a sin offering, he must bring a flawless female. **4:33** He must lay his hand on the head of the sin offering and slaughter it for a sin offering in the place where the burnt offering is slaughtered. **4:34** Then the priest must take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and he must pour out all the rest of its blood at the base of the altar. **4:35** Then the one who brought the offering⁸ must remove all its fat (just as the fat of the sheep is removed from the peace offering sacrifice) and the priest must offer them up in smoke on the altar on top of the other gifts of the LORD. So the priest will make atonement⁹ on his behalf for his sin which he has committed and he will be forgiven.¹⁰

¹ **tn** Heb “or his sin which he sinned is made known to him”; cf. NCV “when that person learns about his sin.”

² **tn** Lev 4:27b-28a is essentially the same as 4:22b-23a (see the notes there).

³ **tn** Heb “a she-goat of goats, a female without defect”; NAB “an unblemished she-goat.”

⁴ **tn** Heb “on his sin.”

⁵ **tc** The LXX has a plural form here (see v. 24 above and the note on Lev 1:5a).

⁶ **sn** The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

⁷ **tn** Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

⁸ **tn** Heb “Then he”; the referent has been specified in the translation for clarity. Here “he” refers to the offerer rather than the priest (contrast the clauses before and after).

⁹ **sn** The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

¹⁰ **tn** Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

Additional Sin Offering Regulations

5:1 “When a person sins¹¹ in that he hears a public curse against one who fails to testify¹² and he is a witness (he either saw or knew what had happened¹³) and he does not make it known,¹⁴ then he will bear his punishment for iniquity.¹⁵ **5:2** Or when there is¹⁶ a person who touches anything ceremonially¹⁷ unclean, whether the carcass of an unclean wild animal, or the carcass of an unclean domesticated animal, or the carcass of an unclean creeping thing, even if he did not realize it,¹⁸ but he himself has become unclean and is guilty;¹⁹ **5:3** or when he touches human uncleanness with regard to any-

¹¹ **tn** Heb “And a person when he sins.” Most English versions translate this as the protasis of a conditional clause: “if a person sins” (NASB, NIV).

¹² **sn** The same expression occurs in Lev 4:2 where it introduces sins done “by straying unintentionally from any of the commandments of the LORD which must not be done” (see the notes there). Lev 5:1-13 is an additional section of sin offering regulations directed at violations other than those referred to by this expression in Lev 4:2 (see esp. 5:1-6), and expanding on the offering regulations for the common person in Lev 4:27-35 with concessions to the poor common person (5:7-13).

¹³ **tn** The words “against one who fails to testify” are not in the Hebrew text, but have been supplied to make sense of the remark about the “curse” (“imprecation” or “oath”; cf. ASV “adjudication”; NIV “public charge”) for the modern reader. For the interpretation of this verse reflected in the present translation see J. Milgrom, *Leviticus* (AB), 1:292-97.

¹⁴ **tn** The words “what had happened” are not in the Hebrew text, but are implied.

¹⁵ **tn** Heb “and hears a voice of curse, and he is a witness or he saw or he knew, if he does not declare.”

¹⁶ **tn** Heb “and he shall bear his iniquity.” The rendering “bear the punishment (for the iniquity)” reflects the use of the word “iniquity” to refer to the punishment for iniquity (cf. NRSV, NLT “subject to punishment”). It is sometimes referred to as the consequential use of the term (cf. Lev 5:17; 7:18; 10:17; etc.).

¹⁷ **tc** The insertion of the words “when there is” is a reflection of the few Hebrew mss., Smr, and LXX that have **כִּי** (*ki*, “when, if”; cf. vv. 3 and esp. 4) rather than the MT’s **שְׁנָא** (*asher*, “who”). Many English versions render this as a conditional clause (“if”).

¹⁸ **tn** The word “ceremonially” has been supplied in the translation to clarify that the uncleanness involved is ritual or ceremonial in nature.

¹⁹ **tn** Heb “and it is hidden from him,” meaning that the person who contracted the ceremonial uncleanness was not aware at the time what had happened, but later found out that he had become ceremonially unclean. This same phrase occurs again in both vv. 3 and 4.

¹⁰ **sn** Lev 5:2-3 are parallel laws of uncleanness (contracted from animals and people, respectively), and both seem to assume that the contraction of uncleanness was originally unknown to the person (vv. 2 and 3) but became known to him or her at a later time (v. 3; i.e., “has come to know” in v. 3 is to be assumed for v. 2 as well). Uncleanness itself did not make a person “guilty” unless he or she failed to handle it according to the normal purification regulations (see, e.g., “wash his clothes and bathe with water, and he will be unclean till evening,” Lev 15:5 NIV; cf. Lev 11:39-40; 15:5-12, 16-24; Num 19, etc.). The problem here in Lev 5:2-3 is that, because the person had not been aware of his or her uncleanness, he or she had incurred guilt for not carrying out these regular procedures, and it would now be too late for that. Thus, the unclean person needs to bring a sin offering to atone for the contamination caused by his or her neglect of the purity regulations.

thing by which he can become unclean,¹ even if he did not realize it, but he himself has later come to know it and is guilty; **5:4** or when a person swears an oath, speaking thoughtlessly² with his lips, whether to do evil or to do good, with regard to anything which the individual might speak thoughtlessly in an oath, even if he did not realize it, but he himself has later come to know it and is guilty with regard to one of these oaths³ – **5:5** when an individual becomes guilty with regard to one of these things⁴ he must confess how he has sinned,⁵ **5:6** and he must bring his penalty for guilt⁶ to the LORD for his sin that he has committed, a female from the flock, whether a female sheep or a female goat, for a sin offering. So the priest will make atonement⁷ on his behalf for⁸ his sin.

5:7 “If he cannot afford an animal from the flock,⁹ he must bring his penalty for guilt for his sin that he has committed,¹⁰ two turtledoves or two young pigeons,¹¹ to the LORD, one for a sin offering and one for a burnt offering. **5:8** He must bring them to the priest and present first the

one that is for a sin offering. The priest¹² must pinch¹³ its head at the nape of its neck, but must not sever the head from the body.¹⁴ **5:9** Then he must sprinkle¹⁵ some of the blood of the sin offering on the wall of the altar, and the remainder of the blood¹⁶ must be squeezed out at the base of the altar – it is a sin offering. **5:10** The second bird¹⁷ he must make a burnt offering according to the standard regulation.¹⁸ So the priest will make atonement¹⁹ on behalf of this person for²⁰ his sin which he has committed, and he will be forgiven.²¹

5:11 “If he cannot afford²² two turtledoves or two young pigeons,²³ he must bring as his offering for his sin which he has committed²⁴ a tenth of an ephah²⁵ of choice wheat flour²⁶ for a sin offering. He must not place olive oil on it and he must not put frankincense on it, because it is a sin offering. **5:12** He must bring it to the priest and the priest must scoop out from it a handful as its memorial portion²⁷ and offer it up

¹ **tn** Heb “or if he touches uncleanness of mankind to any of his uncleanness which he becomes unclean in it.”

² **tn** Heb “to speak thoughtlessly”; cf. NAB “rashly utters an oath.”

³ **tn** Heb “and is guilty to one from these,” probably referring here to any of “these” things about which one might swear a thoughtless oath (J. E. Hartley, *Leviticus* [WBC], 45), with the word “oath” supplied in the translation for clarity. Another possibility is that “to one from these” is a ditropegraphy from v. 5 (cf. the note on v. 5a), and that v. 4 ends with “and is guilty” like vv. 2 and 3 (J. Milgrom, *Leviticus* [AB], 1:300).

⁴ **tn** Heb “and it shall happen when he becomes guilty to one from these,” referring to any of “these” possible transgressions in Lev 5:1-4. *Tg. Onq.*, the original Greek translation, and the Latin Vulgate omit this clause, possibly due to homoioteleuton because of the repetition of “to one from these” from the end of v. 4 in v. 5a (cf. the note on v. 4b).

⁵ **sn** What all the transgressions in Lev 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.

⁶ **tn** Heb “which he sinned on it”; cf. ASV “confess that wherein he hath sinned”; NCV “must tell how he sinned.”

⁷ **tn** In this context the word for “guilt” (**אַשָׁם**, ‘asham) refers to the “penalty” for incurring guilt, the so-called consequential **נִגְעָן** (J. Milgrom, *Leviticus* [AB], 1:303; cf. the note on Lev 5:1).

⁸ **tn** The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

⁹ **tn** See the note on 4:26 regarding the use of **מִן** (*min*).

¹⁰ **tn** Heb “and if his hand does not reach enough of a flock animal” (see the note on v. 11 below). The term translated “animal from the flock” (**בָּשָׂר, seh**) is often translated “lamb” (e.g., KJV, NASB, NIV, NCV) or “sheep” (e.g., NRSV, TEV, NLT), but it clearly includes either a sheep or a goat here (cf. v. 6), referring to the smaller pasture animals as opposed to the larger ones (i.e., cattle; cf. 4:3). Some English versions use the more generic “animal” (e.g., NAB, CEV).

¹¹ **tn** Heb “and he shall bring his guilt which he sinned,” which is an abbreviated form of Lev 5:6, “and he shall bring his [penalty for] guilt to the LORD for his sin which he committed.” The words “for his sin” have been left out in v. 7, and “to the LORD” has been moved so that it follows the mention of the birds.

¹² **tn** See the note on Lev 1:14 above.

¹³ **sn** The action 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 (note the rest of this verse).

¹⁴ **tn** Heb “he shall not divide [it]” (see J. Milgrom, *Leviticus* [AB], 1:305).

¹⁵ **tn** The Hebrew verb **נִזְחַזֵּה** (*v’ezhizzah*, Hiphil of **נִזְחַזֵּה**, *nazah*) does indeed mean “sprinkle” or “splatter” (cf. Lev 4:6, 17). Contrast “splash” in Lev 1:5, etc. (**צַבֵּת**, *zarag*).

¹⁶ **tn** Heb “the remainder in the blood.” The Heb. preposition “in” (**בְּ**, *b*) is used here to mean “some among” a whole collection of something.

¹⁷ **tn** The word “bird” is not in the Hebrew text, but is supplied in the translation for clarity.

¹⁸ **sn** The term “[standard] regulation” (**מִשְׁׁפָט**, *mishppat*) here refers to the set of regulations for burnt offering birds in Lev 1:14-17.

¹⁹ **sn** The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

²⁰ **tn** See the note on 4:26 with regard to **מִן**, *min*.

²¹ **tn** Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

²² **tn** Heb “and if his hand does not reach [or is not sufficient] to”; cf. NASB “if his means are insufficient for.” The expression is the same as that in Lev 5:7 above except for the verb: **בָּאֶסֶף** (*nasag*, “to collect, to reach, to be sufficient”) is used here, but **נִגְעָן** (*nagah*, “to touch, to reach”) is used in v. 7. Smr has the former in both v. 7 and 11.

²³ **tn** See the note on Lev 1:14 above (cf. also 5:7).

²⁴ **tn** Heb “and he shall bring his offering which he sinned.” Like the similar expression in v. 7 above (see the note there), this is an abbreviated form of Lev 5:6, “and he shall bring his [penalty for] guilt to the LORD for his sin which he committed.” Here the words “to the LORD for his sin” have been left out, and “his [penalty for] guilt” has been changed to “his offering.”

²⁵ **sn** A tenth of an ephah would be about 2.3 liters, one day’s ration for a single person (J. Milgrom, *Leviticus* [AB], 1:306). English versions handle the amount somewhat differently, cf. NCV “about two quarts”; TEV “one kilogramme”; CEV “two pounds.”

²⁶ **tn** See the note on Lev 2:1 above.

²⁷ **sn** The “memorial portion” (**תְּרוּמָה**, *azkkarah*) was the part of the grain offering that was burnt on the altar (Lev 2:2), as opposed to the remainder, which was normally consumed by the priests (Lev 2:3; see the full regulations in Lev 6:14-23 [6:7-16 HT]). It was probably intended to call to mind (i.e., memorialize) before the LORD the reason for the presentation of the particular offering (see the remarks in R. E. Averbeck,

in smoke on the altar on top of the other gifts of the LORD – it is a sin offering. **5:13** So the priest will make atonement⁴ on his behalf for his sin which he has committed by doing one of these things,² and he will be forgiven.³ The remainder of the offering⁴ will belong to the priest like the grain offering,⁵

Guilt Offering Regulations: Known Trespass

5:14 Then the LORD spoke to Moses:⁶ **5:15** “When a person commits a trespass⁷ and sins by straying unintentionally⁸ from the regulations about the LORD’s holy things,⁹ then he must bring his penalty for guilt¹⁰ to the LORD, a flawless ram from the flock, convertible into silver shekels,¹¹ for a guilt offering.¹²

(*NIDOTTE* 1:335-39).

¹ **sn** The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).

² **tn** *Heb* “from one from these,” referring to the four kinds of violations of the law delineated in Lev 5:1-4 (see the note on Lev 5:5 above and cf. Lev 4:27).

³ **tn** *Heb* “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

⁴ **tn** *Heb* “and it”; the referent (the remaining portion of the offering) has been specified in the translation for clarity.

⁵ **tn** *Heb* “and it shall be to the priest like the grain offering,” referring to the rest of the grain that was not offered on the altar (cf. the regulations in Lev 2:3, 10).

⁶ **sn** The quotation introduced here extends from Lev 5:14 through 5:19, encompassing the first main section of guilt offering regulations. Compare the notes on Lev 1:1; 4:1; and 6:1 [5:20 HT].

⁷ **tn** *Heb* “trespasses a trespass” (verb and direct object from the same Hebrew root, *בָּגַע, ma’al*; cf. NIV “commits a violation.” The word refers to some kind of overstepping of the boundary between that which is common (i.e., available for common use by common people) and that which is holy (i.e., to be used only for holy purposes because it has been consecrated to the LORD, see further below). See the note on Lev 10:10).

⁸ **tn** See Lev 4:2 above for a note on “straying.”

⁹ **sn** *Heb* “from the holy things of the LORD.” The Hebrew expression here has the same structure as Lev 4:2, “from any of the commandments of the LORD.” The latter introduces the sin offering regulations and the former the guilt offering regulations. The sin offering deals with violations of “any of the commandments,” whereas the guilt offering focuses specifically on violations of regulations regarding “holy things” (i.e., things that have been consecrated to the LORD; see the full discussion in J. Milgrom, *Leviticus* [AB], 1:320-27).

¹⁰ **tn** Here the word for “guilt” (*אַשְׁמָה, ‘asham*) refers to the “penalty” for incurring guilt, the so-called consequential use of *אַשְׁמָה* (*‘asham*; see J. Milgrom, *Leviticus* [AB], 1:303).

¹¹ **tn** *Heb* “in your valuation, silver of shekels, in the shekel of the sanctuary.” The translation offered here suggests that, instead of a ram, the guilt offering could be presented in the form of money (see, e.g., NRSV; J. Milgrom, *Leviticus* [AB], 1:326-27). Others still maintain the view that it refers to the value of the ram that was offered (see, e.g., NIV “of the proper value in silver, according to the sanctuary shekel”; also NAB, NLT; J. E. Hartley, *Leviticus* [WBC], 72-73, 81).

¹² **sn** The *sanctuary shekel* was about 10 grams (= ca. two fifths of an ounce; J. E. Shepherd, *NIDOTTE* 4:237-38).

¹³ **tn** The word for “guilt offering” (sometimes translated “reparation offering”) is the same as “guilt” earlier in the verse (rendered there “[penalty for] guilt”). One can tell which is intended only by the context.

¹⁴ **sn** The primary purpose of the *guilt offering* was to “atone” (see the note on Lev 1:4 above) for “trespassing” on the

5:16 And whatever holy thing he violated¹³ he must restore and must add one fifth to it and give it to the priest. So the priest will make atonement¹⁴ on his behalf with the guilt offering ram and he will be forgiven.¹⁵

Unknown trespass

5:17 “If a person sins and violates any of the LORD’s commandments which must not be violated¹⁶ (although he did not know it at the time,¹⁷ but later realizes he is guilty), then he will bear his punishment for iniquity¹⁸ **5:18** and must bring a flawless ram from the flock, convertible into silver shekels,¹⁹ for a guilt offering to the priest. So the priest will make atonement²⁰ on his behalf for his error which he committed²¹ (although he himself had not known it) and he will be forgiven.²² **5:19** It is a guilt offering; he was surely guilty before the LORD.”

LORD’s “holy things” (see later in this verse) or the property of others in the community (Lev 6:1-7 [5:20-26 HT]; 19:20-22; Num 5:5-10). It was closely associated with reconsecration of the LORD’s sacred things or his sacred people (see, e.g., Lev 14:12-18; Num 6:11b-12). Moreover, there was usually an associated reparation made for the trespass, including restitution of that which was violated plus one fifth of its value as a fine (Lev 5:16; 6:5 [5:24 HT]). See R. E. Averbeck, *NIDOTTE* 1:557-66.

¹³ **tn** *Heb* “and which he sinned from the holy thing.”

¹⁴ **sn** Regarding “make atonement” see the note on Lev 1:4.

¹⁵ **tn** *Heb* “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

¹⁶ **tn** *Heb* “and does one from all of the commandments of the LORD which must not be done.”

¹⁷ **tn** The words “at the time” are not in the Hebrew text, but are implied.

¹⁸ **tn** *Heb* “and he did not know, and he shall be guilty and he shall bear his iniquity” (for the rendering “bear his punishment [for iniquity]” see the note on Lev 5:1.) This portion of v. 17 is especially difficult. The translation offered here suggests (as in many other English versions) that the offender did not originally know that he had violated the LORD’s commandments, but then came to know it and dealt with it accordingly (cf. the corresponding sin offering section in Lev 5:1-4). Another possibility is that it refers to a situation where a person suspects that he violated something although he does not recollect it. Thus, he brings a guilt offering for his suspected violation (J. Milgrom, *Leviticus* [AB], 1:331-34, 361-63). See also R. E. Averbeck, *NIDOTTE* 1:561-62.

¹⁹ **tn** The statement here is condensed. See the full expression in 5:15 and the note there.

²⁰ **sn** Regarding “make atonement” see the note on Lev 1:4.

²¹ **tn** *Heb* “on his straying which he strayed.” See the note on Lev 4:2.

²² **tn** *Heb* “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV and NASB both similar).

Trespass by Deception and False Oath

6:1 (5:20)¹ Then the LORD spoke to Moses:² **6:2** “When a person sins and commits a trespass³ against the LORD by deceiving his fellow citizen⁴ in regard to something held in trust, or a pledge, or something stolen, or by extorting something from his fellow citizen,⁵ **6:3** or has found something lost and denies it and swears falsely⁶ concerning any one of the things that someone might do to sin⁷ – **6:4** when it happens that he sins and he is found guilty,⁸ then he must return whatever he had stolen, or whatever he had extorted, or the thing that he had held in trust,⁹ or the lost thing that he had found, **6:5** or anything about which he swears falsely.¹⁰ He must restore it in full¹¹ and add one fifth to it; he must give it to its owner when he is found guilty.¹² **6:6** Then he must bring his guilt offering to the LORD, a flawless ram from the flock, convertible into silver shekels,¹³ for a guilt offer-

ing to the priest. **6:7** So the priest will make atonement¹⁴ on his behalf before the LORD and he will be forgiven¹⁵ for whatever he has done to become guilty.”¹⁶

Sacrificial Instructions for the Priests: The Burnt Offering

6:8 (6:1)¹⁷ Then the LORD spoke to Moses:¹⁸ **6:9** “Command Aaron and his sons, ‘This is the law of the burnt offering. The burnt offering is to remain on the hearth¹⁹ on the altar all night until morning, and the fire of the altar must be kept burning on it.’²⁰ **6:10** Then the priest must put on his linen robe and must put linen leggings²¹ over his bare flesh, and he must take up the fatty ashes of the burnt offering that the fire consumed on the altar,²² and he must place them²³ beside the altar. **6:11** Then he must take off his clothes and put on other clothes, and he must bring the fatty ashes outside the camp to a ceremonially²⁴ clean place, **6:12** but the fire which is on the altar must be kept burning on it.²⁵ It must not be extinguished. So the priest must kindle wood on it morning by morning, and he must arrange the burnt offering on it and offer the fat of the peace offering up in smoke on it. **6:13** A continual fire must be kept burning on the altar. It must not be extinguished.

The Grain Offering of the Common Person

6:14 ““This is the law of the grain offering. The sons of Aaron are to present it²⁶ before

^{1 sn} Beginning with **6:1**, the verse numbers through **6:30** in the English Bible differ from the verse numbers in the Hebrew text (BHS), with **6:1 ET = 5:20 HT, 6:2 ET = 5:21 HT, 6:8 ET = 6:1 HT**, etc., through **6:30 ET = 6:23 HT**. Beginning with **7:1** the verse numbers in the English text and Hebrew text are again the same.

^{2 sn} This paragraph is Lev **6:1-7** in the English Bible but Lev **5:20-26** in the Hebrew text. The quotation introduced by v. 1 extends from Lev 6:2 (5:21 HT) through 6:7 (5:26 HT), encompassing the third main section of guilt offering regulations. Compare the notes on Lev 1:1; 4:1; and 5:14 above.

^{3 tn} Heb “trespasses a trespass” (verb and direct object from the same Hebrew root יָמַד, *ma’al*). See the note on 5:15.

^{4 tn} Or “neighbor” (ASV, NAB, NIV, NRSV, NLT); NASB “companion”; TEV “a fellow-Israelite.”

^{5 tn} Heb “has extorted his neighbor”; ASV “oppressed”; NRSV “defrauded.”

^{6 tn} Heb “and swears on falsehood”; cf. CEV “deny something while under oath.”

^{7 tn} Heb “on one from all which the man shall do to sin in them.”

^{8 tn} Heb “and it shall happen, when he sins and becomes guilty,” which is both resumptive of the previous (vv. 2-3) and the conclusion to the protasis (cf. “then” introducing the next clause as the apodosis). In this case, “becomes guilty” (cf. NASB, NIV) probably refers to his legal status as one who has been convicted of a crime in court; thus the translation “he is found guilty.” See R. E. Averbeck, *NIDOTTE* 1:559-61.

^{9 tn} Heb “that had been held in trust with him.”

^{10 tn} Heb “or from all which he swears on it to falsehood.”

^{11 tn} Heb “in its head.” This refers to “the full amount” in terms of the “principal,” the original item or amount obtained illegally (J. Milgrom, *Leviticus* [AB], 1:338; J. E. Hartley, *Leviticus* [WBC], 84).

^{12 tn} Heb “to whom it is to him he shall give it in the day of his being guilty.” The present translation is based on the view that he has been found guilty through the legal process (see the note on v. 4 above; cf., e.g., TEV and B. A. Levine, *Leviticus* [JPSTC], 33-34). Others translate the latter part as “in the day he offers his guilt [reparation] offering” (e.g., NIV and J. E. Hartley, *Leviticus* [WBC], 73, 84), or “in the day he realizes his guilt” (e.g., NRSV and J. Milgrom, *Leviticus* [AB], 1:319, 338).

^{13 tn} The words “into silver shekels” are supplied here. See the full expression in Lev 5:15, and compare 5:18. Cf. NRSV “or its equivalent”; NLT “or the animal’s equivalent value in silver.”

^{14 sn} Regarding “make atonement” see the note on Lev 1:4.

^{15 tn} Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).

^{16 tn} Heb “on one from all which he does to become guilty in it”; NAB “whatever guilt he may have incurred.”

^{17 sn} Lev **6:8** in the English Bible = **6:1** in the Hebrew text. See also the note on **6:1**.

^{18 sn} The following paragraphs are Lev **6:8-30** in the English Bible but **6:1-23** in the Hebrew text. This initial verse makes the special priestly regulations for the people’s burnt and grain offerings into a single unit (i.e., Lev 6:8-18 [6:1-11 HT]; cf. Lev 1-2 above). Note also the separate introductions for various priestly regulations in Lev 6:19 [12 HT], 24 [17 HT], and for the common people in Lev 7:22, 28 below.

^{19 tn} Heb “It is the burnt offering on the hearth.”

^{20 tn} Heb “in it.” In this context “in it” apparently refers to the “hearth” which was on top of the altar.

^{21 tn} The exact nature of this article of the priest’s clothing is difficult to determine. Cf. KJV, ASV “breeches”; NAB “drawers”; NASB, NIV, NRSV, NLT “undergarments”; NCV “underclothes”; CEV “underwear”; TEV “shorts.”

^{22 tn} Heb “he shall lift up the fatty ashes which the fire shall consume the burnt offering on the altar.”

^{23 tn} Heb “it,” referring the “fatty ashes” as a single unit.

^{24 tn} The word “ceremonially” has been supplied in the translation to clarify that the uncleanness of the place involved is ritual or ceremonial in nature.

^{25 tn} Heb “in it,” apparently referring to the “hearth” which was on top of the altar (cf. the note on v. 9).

^{26 tn} Heb “offering it, the sons of Aaron.” The verb is a Hiphil infinitive absolute, which is used here in place of the finite verb as either a jussive (GKC 346 §113.c, “let the sons of Aaron offer”) or more likely an injunctive in light of the verbs that follow (Joüon 2:430 §123.v, “the sons of Aaron shall/must offer”).

the LORD in front of the altar, **6:15** and the priest¹ must take up with his hand some of the choice wheat flour of the grain offering² and some of its olive oil, and all of the frankincense that is on the grain offering, and he must offer its memorial portion³ up in smoke on the altar⁴ as a soothing aroma to the LORD.⁵ **6:16** Aaron and his sons are to eat what is left over from it. It must be eaten unleavened in a holy place; they are to eat it in the courtyard of the Meeting Tent. **6:17** It must not be baked with yeast.⁶ I have given it as their portion from my gifts. It is most holy,⁷ like the sin offering and the guilt offering. **6:18** Every male among the sons of Aaron may eat it. It is a perpetual allotted portion⁸ throughout your generations⁹ from the gifts of the LORD. Anyone who touches these gifts¹⁰ must be holy.”¹¹

The Grain Offering of the Priests

6:19 Then the LORD spoke to Moses:¹² **6:20** “This is the offering of Aaron and his sons which they must present to the LORD on the day when he is anointed: a tenth of an ephah¹³ of choice wheat flour¹⁴ as a continual grain offering, half of it in the morning and half of it in the evening. **6:21** It must be made with olive oil on a

¹ tn Heb “and he”; the referent has been specified in the translation for clarity. The “he” refers to the officiating priest. A similar shift between singular and plural occurs in Lev 1:7-9, but see the note on Lev 1:7 and J. E. Hartley, *Leviticus* [WBC], 89 for the possibility of textual corruption.

² tn Heb “shall take up from it with his hand some of the choice wheat flour of the grain offering.”

³ sn See the note on Lev 2:2.

⁴ tc Smr reading, which includes the locative *ן* (*hey*, translated “on” the altar), is preferred here. This is the normal construction with the verb “offer up in smoke” in Lev 1-7 (see the note on Lev 1:9).

⁵ tn Heb “and he shall offer up in smoke [on] the altar a soothing aroma, its memorial portion, to the LORD.”

⁶ tn Heb “It must not be baked leavened” (cf. Lev 2:11). The noun “leaven” is traditional in English versions (cf. KJV, ASV, NASB, NRSV), but “yeast” is more commonly used today.

⁷ tn Heb “holiness of holinesses [or holy of holies] it is”; cf. NAB “most sacred.”

⁸ tn Or “a perpetual regulation”; cf. NASB “a permanent ordinance”; NRSV “as their perpetual due.”

⁹ tn Heb “for your generations”; cf. NIV “for the generations to come.”

¹⁰ tn Heb “touches them”; the referent has been specified in the translation for clarity. In this context “them” must refer to the “gifts” of the LORD.

¹¹ tn Or “anyone/anything that touches them shall become holy” (J. Milgrom, *Leviticus* [AB], 1:443-56). The question is whether this refers to the contagious nature of holy objects (cf. NAB, NASB, NIV, NRSV, NLT) or whether it simply sets forth a demand that anyone who touches the holy gifts of the LORD must be a holy person (cf. CEV). See R. E. Averbeck, *NIDOTTE* 2:900-902.

¹² sn See the note on Lev 6:8 [6:1 HT] above.

¹³ sn A tenth of an ephah is about 2.3 liters, one day’s ration for a single person (J. Milgrom, *Leviticus* [AB], 1:306).

¹⁴ tn For the rendering “choice wheat flour” see the note on Lev 2:1.

griddle and you must bring it well soaked,¹⁵ so you must present a grain offering of broken pieces¹⁶ as a soothing aroma to the LORD. **6:22** The high priest who succeeds him¹⁷ from among his sons must do it. It is a perpetual statute; it must be offered up in smoke as a whole offering to the LORD. **6:23** Every grain offering of a priest must be a whole offering; it must not be eaten.”

The Sin Offering

6:24 Then the LORD spoke to Moses:¹⁸ **6:25** “Tell Aaron and his sons, ‘This is the law of the sin offering. In the place where the burnt offering is slaughtered the sin offering must be slaughtered before the LORD. It is most holy.’¹⁹ **6:26** The priest who offers it for sin is to eat it. It must be eaten in a holy place, in the court of the Meeting Tent. **6:27** Anyone who touches its meat must be holy, and whoever spatters some of its blood on a garment,²⁰ you must wash²¹ whatever he spatters it on in a holy place. **6:28** Any clay vessel it is boiled in must be broken, and if it was boiled in a bronze vessel, then that vessel²² must be rubbed out and rinsed in water. **6:29** Any male among the priests may eat it. It is most holy.²³ **6:30** But any sin offering from which some of its blood is brought into the Meeting

¹⁵ tn The term rendered here “well soaked” (see, e.g., NRSV; the Hebrew term is מֻרְבַּכָּת, *murbbekhet*) occurs only three times (here; 7:12, and 1 Chr 23:29), and is sometimes translated “well-mixed” (e.g., NIV, NCV, NLT; NASB “well stirred”; NAB “well kneaded”). The meaning is uncertain (J. Milgrom, *Leviticus* [AB], 1:399-400), but in Lev 7:12 it stands parallel to already prepared grain offerings either “mixed” (the Hebrew term is בְּלִילָה (*b’lilah*), not בְּרִכָּה as in Lev 6:21 [6:14 HT]) or anointed with oil.

¹⁶ tn Heb “broken bits [?] of a grain offering of pieces,” but the meaning of the Hebrew term rendered here “broken bits” (בְּפִינִים, *tufinim*) is quite uncertain. Some take it from the Hebrew verb “to break up, to crumble” (פִּנּוּ [*pat*]; e.g., the Syriac, NAB, NIV, NLT “broken” pieces) and others from “to bake” (בְּאָפָה, *afah*; e.g., NRSV “baked pieces”). For a good summary of other proposed options, see J. E. Hartley, *Leviticus* (WBC), 90. Compare Lev 2:5-6 for the general regulations regarding this manner of grain offering. Similar but less problematic terminology is used there.

¹⁷ tn Heb “And the anointed priest under him.”

¹⁸ sn See the note on Lev 6:8 [6:1 HT].

¹⁹ tn Heb “holiness of holinesses [or holy of holies] it is.” Cf. NAB “most sacred”; CEV “very sacred”; TEV “very holy.”

²⁰ tn Heb “on the garment”; NCV “on any clothes”; CEV “on the clothes of the priest.”

²¹ tc The translation “you must wash” is based on the MT as it stands (cf. NAB, NIV). Smr, LXX, Syriac, Tg. Ps.-J., and the Vulgate have a third person masculine singular passive form (Pual), “[the garment] must be washed” (cf. NAB, NRSV, NLT). This could also be supported from the verbs in the following verse, and it requires only a repointing of the Hebrew text with no change in consonants. See the remarks in J. E. Hartley, *Leviticus* (WBC), 90 and J. Milgrom, *Leviticus* (AB), 1:404.

²² tn Heb “it”; the words “that vessel” are supplied in the translation to clarify the referent.

²³ tn Heb “holiness of holinesses [or holy of holies] it is” (also in 7:1).

Tent to make atonement in the sanctuary must not be eaten. It must be burned up in the fire.¹

The Guilt Offering

7:1 ““This is the law of the guilt offering. It is most holy. **7:2** In the place where they slaughter the burnt offering they must slaughter the guilt offering, and the officiating priest² must splash³ the blood against the altar’s sides. **7:3** Then the one making the offering⁴ must present all its fat: the fatty tail, the fat covering the entrails, **7:4** the two kidneys and the fat on their sinews, and the protruding lobe on the liver (which he must remove along with the kidneys).⁵ **7:5** Then the priest must offer them up in smoke on the altar⁶ as a gift to the LORD. It is a guilt offering. **7:6** Any male among the priests may eat it. It must be eaten in a holy place. It is most holy.⁷ **7:7** The law is the same for the sin offering and the guilt offering;⁸ it belongs to the priest who makes atonement with it.

Priestly Portions of Burnt and Grain Offerings

7:8 ““As for the priest who presents someone’s burnt offering, the hide of that burnt offering which he presented belongs to him. **7:9** Every grain offering which is baked in the oven or⁹ made in the pan¹⁰ or on the griddle belongs to the priest who presented it. **7:10** Every grain offering, whether mixed with olive oil or dry, belongs to all the sons of Aaron, each one alike.¹¹

The Peace Offering

7:11 ““This is the law of the peace offering sacrifice which he¹² is to present to the LORD. **7:12** If he presents it on account of thanksgiving,¹³ along with the thank offering sacrifice he must present unleavened loaves mixed with olive oil, unleavened wafers smeared with olive

oil,¹⁴ and well soaked¹⁵ ring-shaped loaves made of choice wheat flour¹⁶ mixed with olive oil. **7:13** He must present this grain offering¹⁷ in addition to ring-shaped loaves of leavened bread which regularly accompany¹⁸ the sacrifice of his thanksgiving peace offering. **7:14** He must present one of each kind of grain offering¹⁹ as a contribution offering²⁰ to the LORD; it belongs to the priest who splashes the blood of the peace offering. **7:15** The meat of his²¹ thanksgiving peace offering must be eaten on the day of his offering; he must not set any of it aside until morning.

7:16 ““If his offering is a votive or freewill sacrifice,²² it may be eaten on the day he presents his sacrifice, and also the leftovers from it may be eaten on the next day,²³ **7:17** but the leftovers from the meat of the sacrifice must be burned up in the fire²⁴ on the third day. **7:18** If some of the meat of his peace offering sacrifice is ever eaten on the third day it will not be accepted; it will not be accounted to the one who presented it, since it is spoiled,²⁵ and the person who eats from it will bear his punishment for iniquity.²⁶ **7:19** The meat which touches anything ceremonially²⁷ unclean must not be eaten; it

¹⁴ tn See the notes on Lev 2:4.

¹⁵ tn See the note on Lev 6:21 [6:14 HT].

¹⁶ tn Heb “choice wheat flour well soaked ring-shaped loaves.” See the note on Lev 2:1.

¹⁷ tn The rendering “this [grain] offering” is more literally “his offering,” but it refers to the series of grain offerings listed just previously in v. 12.

¹⁸ tn The words “which regularly accompany” are not in the Hebrew text, but are supplied for clarity.

¹⁹ tn The translation “[which regularly accompany]...” is based on the practice of bringing bread (and wine) to eat with the portions of the peace offering meat eaten by the priests and worshipers (see v. 14 and Num 15:1-13). This was in addition to the memorial portion of the unleavened bread that was offered to the LORD on the altar (cf. Lev 2:2, 9, and the note on 7:12).

²⁰ tn Here the Hebrew text reads “offering” (תְּרִמָה, *terimah*), not “grain offering” (תְּמִנָה, *minkhnah*), but in this context the term refers once again to the list in 7:12.

²¹ tn In the verse “his” refers to the offerer.

²² tn For the distinction between votive and freewill offerings see the note on Lev 22:23 and the literature cited there.

²³ tn Heb “and on the next day and the left over from it shall be eaten.”

²⁴ tn Heb “burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely” (likewise in v. 19).

²⁵ tn Or “desecrated,” or “defiled,” or “forbidden.” For this difficult term see J. Milgrom, *Leviticus* (AB), 1:422. Cf. NIV “it is impure”; NCV “it will become unclean”; NLT “will be contaminated.”

²⁶ tn Heb “his iniquity he shall bear” (cf. Lev 5:1); NIV “will be held responsible”; NRSV “shall incur guilt”; TEV “will suffer the consequences.”

²⁷ tn The word “ceremonially” has been supplied in the translation both here and in the following sentence to clarify that the uncleanness involved is ritual or ceremonial in nature.

¹ tn Heb “burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely.”

² tn Heb “he”; the referent (the officiating priest) has been specified in the translation for clarity. This priest was responsible for any actions involving direct contact with the altar (e.g., the splashing of the blood).

³ tn See the note on Lev 1:5.

⁴ tn Heb “then he.” This pronoun refers to the offerer, who was responsible for slaughtering the animal. Contrast v. 2 above and v. 5 below.

⁵ tn See the notes on Lev 3:3-4.

⁶ tn See the note on Lev 1:9 above.

⁷ tn Heb “holiness of holinesses [or holy of holies] it is”; NAB “most sacred”; TEV “very holy.”

⁸ tn Heb “like the sin offering like the guilt offering, one law to them.”

⁹ tn Heb “and” rather than “or” (cf. also the next “or”).

¹⁰ tn Heb “and all made in the pan”; cf. KJV “fryingpan”; NAB “deep-fried in a pot.”

¹¹ tn Heb “a man like his brother.”

¹² tn This “he” pronoun refers to the offerer. Smr and LXX have plural “they.”

¹³ tn Or “for a thank offering.”

must be burned up in the fire. As for ceremonially clean meat,¹ everyone who is ceremonially clean may eat the meat. 7:20 The person who eats meat from the peace offering sacrifice which belongs to the LORD while his uncleanness persists² will be cut off from his people.³ 7:21 When a person touches anything unclean (whether human uncleanness, or an unclean animal, or an unclean detestable creature)⁴ and eats some of the meat of the peace offering sacrifice which belongs to the LORD, that person will be cut off from his people.”⁵

*Sacrificial Instructions for the Common People:
Fat and Blood*

7:22 Then the LORD spoke to Moses:⁶ 7:23 “Tell the Israelites, ‘You must not eat any fat of an ox, sheep, or goat. 7:24 Moreover, the fat of an animal that has died of natural causes⁷ and the fat of an animal torn by beasts may be used for any other purpose,⁸ but you must certainly never eat it. 7:25 If anyone eats fat from the animal from which he presents a gift to the LORD, that person will be cut off from his people.⁹ 7:26 And you must not eat any blood of the birds or the domesticated land animals in any of the places where you live.¹⁰ 7:27 Any person who eats any blood – that person will be cut off from his people.’”¹¹

Priestly Portions of Peace Offerings

7:28 Then the LORD spoke to Moses:¹² 7:29 “Tell the Israelites, ‘The one who presents his peace offering sacrifice to the LORD must bring his offering to the LORD from his peace offering sacrifice. 7:30 With his own hands he must bring the LORD’s gifts. He must bring the fat with the

¹ tn The Hebrew has simply “the flesh,” but this certainly refers to “clean” flesh in contrast to the unclean flesh in the first half of the verse.

² tn Heb “and his unclean condition is on him.”

³ sn The exact meaning of this penalty clause is not certain. It could mean that he will be executed, whether by God or by man, he will be excommunicated from sanctuary worship and/or community benefits (cf. TEV, CEV), or his line will be terminated by God (i.e., extirpation), etc. See J. E. Hartley, *Leviticus* (WBC), 100; J. Milgrom, *Leviticus* (AB), 1:457–60; and B. A. Levine, *Leviticus* (JPSTC), 241–42 for further discussion.

⁴ sn For these categories of unclean animals see Lev 11.

⁵ sn For the interpretation of this last clause see the note on Lev 7:20.

⁶ tn See the note on Lev 6:8 [6:1 HT] above.

⁷ tn Heb “carcass,” referring to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice or killed by wild beasts. This has been clarified in the translation by supplying the phrase “of natural causes”; cf. NAB, TEV “that has died a natural death.”

⁸ tn Heb “shall be used for any work”; cf. NIV, NLT “may be used for any other purpose.”

⁹ sn See the note on Lev 7:20.

¹⁰ tn Heb “and any blood you must not eat in any of your dwelling places, to the bird and to the animal.”

¹¹ sn See the note on Lev 7:20.

¹² sn See the note on Lev 6:8 [6:1 HT].

breast¹³ to wave the breast as a wave offering before the LORD,¹⁴ 7:31 and the priest must offer the fat up in smoke on the altar, but the breast will belong to Aaron and his sons. 7:32 The right thigh you must give as a contribution offering¹⁵ to the priest from your peace offering sacrifices. 7:33 The one from Aaron’s sons who presents the blood of the peace offering and fat will have the right thigh as his share, 7:34 for the breast of the wave offering and the thigh of the contribution offering I have taken from the Israelites out of their peace offering sacrifices and have given them to Aaron the priest and to his sons from the people of Israel as a perpetual allotted portion.”¹⁶

7:35 This is the allotment of Aaron and the allotment of his sons from the LORD’s gifts on the day Moses¹⁷ presented them to serve as priests¹⁸ to the LORD. 7:36 This is what the LORD commanded to give to them from the Israelites on the day Moses¹⁹ anointed them²⁰ – a perpetual allotted portion throughout their generations.²¹

¹³ tn Heb “on the breast.”

¹⁴ tc Many Hebrew mss and some versions (esp. the LXX) limit the offerings in the last part of this verse to the fat portions, specifically, the fat and the fat lobe of the liver (see the BHS footnote). The verse is somewhat awkward in Hebrew but nevertheless correct.

¹⁵ tn Heb “the breast to wave it, a wave offering before the LORD.” Other possible translations are “to elevate the breast [as] an elevation offering before the Lord” (cf. NRSV) or “to present the breast [as] a presentation offering before the Lord.” See J. E. Hartley, *Leviticus* (WBC), 91. J. Milgrom, *Leviticus* (AB), 1:430–31, 461–72, and R. E. Averbeck, *NIDOTTE* 3:63–67.

¹⁶ tn Older English versions (e.g., KJV, ASV) translate this Hebrew term (*תְּרוּמָה*, *r̄ummah*) “heave offering,” derived from the idea of “to raise, to lift” found in the verbal root (cf. NAB “a raised offering”). “Contribution offering” is a better English rendering because it refers to something “taken out from” (i.e., “lifted up from”; cf. the Hebrew term *תְּרִמָה* (*herim*) in, e.g., Lev 2:9; 4:8, etc.) the offering as a special contribution to the specific priest who presided over the offering procedures in any particular instance (see the next verse and R. E. Averbeck, *NIDOTTE* 4:335–37). Cf. TEV “as a special contribution”; NCV, NLT “as a gift.”

¹⁷ tn Or “a perpetual regulation”; cf. NASB “as their due forever”; NRSV “as a perpetual due”; NLT “their regular share.”

¹⁸ tn Heb “the day he”; the referent (Moses) has been specified in the translation for clarity.

¹⁹ tn Heb “in the day of he presented them to serve as priests to the Lord.” The grammar here is relatively unusual. First, the verb “presented” appears to be in the perfect rather than the infinitive (but see GKC 531), 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] offered them [Aaron and his sons].”

²⁰ tn Heb “which the Lord commanded to give to them in the day he anointed them from the children of Israel.” Thus v. 36 is tied syntactically to v. 35 (see the note there).

²¹ tn Heb “for your generations”; cf. NIV “for the generations to come”; TEV “for all time to come.”

Summary of Sacrificial Regulations in Leviticus 6:8-7:36

7:37 This is the law¹ for the burnt offering, the grain offering,² the sin offering, the guilt offering, the ordination offering,³ and the peace offering sacrifice, **7:38** which the LORD commanded Moses on Mount Sinai on the day he commanded the Israelites to present their offerings to the LORD in the wilderness of Sinai.

Ordination of the Priests

8:1 Then the LORD spoke to Moses:⁴ **8:2** “Take Aaron and his sons with him, and the garments, the anointing oil, the sin offering bull, the two rams, and the basket of unleavened bread, **8:3** and assemble the whole congregation at the entrance of the Meeting Tent.”⁵ **8:4** So Moses did just as the LORD commanded him, and the congregation assembled at the entrance of the Meeting Tent. **8:5** Then Moses said to the congregation: “This is what the LORD has commanded to be done.”

Clothing Aaron

8:6 So Moses brought Aaron and his sons forward and washed them with water. **8:7** Then he⁶ put the tunic⁷ on Aaron,⁸ wrapped the sash

¹ **sn** The Hebrew term translated “law” (*תֹּורַה [torah]*) occurs up to this point in the book only in Lev 6:9 [6:2 HT], 14 [7 HT], 25 [18 HT], 7:1, 7, 11, and here in 7:37. This suggests that Lev 7:37-38 is a summary of only this section of the book (i.e., Lev 6:8 [6:1 HT]-7:36), not all of Lev 1-7.

² **tc** In the MT only “the grain offering” lacks a connecting *(vav)*. However, many Hebrew, Smr, LXX, Syriac, and some MSS of Tg. Onq. have the *vav* on “the grain offering” as well.

³ **sn** The inclusion of the “ordination offering” (*מִלְאָכֵל, mil'ākēl*; the term apparently comes from the notion of “filling [of the hand],” cf. Lev 8:33) here anticipates Lev 8. It is a kind of peace offering, as the regulations in Lev 8:22-32 will show (cf. Exod 29:19-34). In the context of the ordination ritual for the priests it fits into the sequence of offerings as a peace offering would: sin offering (Lev 8:14-17), burnt and grain offering (Lev 8:18-21), and finally peace (i.e., ordination) offering (Lev 8:22-32). Moreover, in this case, Moses received the breast of the ordination offering as his due since he was the presiding priest over the sacrificial procedures (Lev 8:29; cf. Lev 7:30-31), while Aaron and his sons ate the portions that would have been consumed by the common worshipers in a regular peace offering procedure (Exod 29:31-34; cf. Lev 7:15-18). For a general introduction to the peace offering see the note on Lev 3:1.

⁴ **sn** Lev 8 is the fulfillment account of the ordination legislation recorded in Exod 29, and is directly connected to the command to ordain the tabernacle and priesthood in Exod 40:1-16 as well as the partial record of its fulfillment in Exod 40:17-38.

⁵ **sn** For “tent of meeting” see the note on Lev 1:1 above.

⁶ **sn** Here Moses actually clothes Aaron (cf. v. 13 below for Aaron's sons). Regarding the various articles of clothing see J. E. Hartley, *Leviticus* (WBC), 111-12 and esp. J. Milgrom, *Leviticus* (AB), 1:501-13.

⁷ **sn** The term “tunic” refers to a shirt-like garment worn next to the skin and, therefore, put on first (cf. Exod 28:4, 39:40; 29:5, 8; 39:27). Traditionally this has been translated “coat” (so KJV, ASV), but that English word designates an outer garment.

⁸ **tn** *Heb* “on him”; the referent (Aaron) has been specified in the translation for clarity.

around him,⁹ and clothed him with the robe.¹⁰ Next he put the ephod on him¹¹ and placed on him¹² the decorated band of the ephod, and fastened the ephod closely to him with the band.¹³ **8:8** He then set the breastpiece¹⁴ on him and put the Urim and Thummim¹⁵ into the breastpiece. **8:9** Finally, he set the turban¹⁶ on his head and attached the gold plate, the holy diadem,¹⁷ to the front of the turban just as the LORD had commanded Moses.

Anointing the Tabernacle and Aaron, and Clothing Aaron's Sons

8:10 Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them.¹⁸ **8:11** Next he sprinkled some of it on the altar seven times and so anointed the altar, all its vessels, and the wash-

⁹ **tn** *Heb* “girded him with the sash” (so NASB); NCV “tied the cloth belt around him.”

¹⁰ **sn** The sash fastened the tunic around the waist (Exod 28:4, 39; 29:9; 39:29).

¹¹ **sn** The robe was a long shirt-like over-garment that reached down below the knees. Its hem was embroidered with pomegranates and golden bells around the bottom (Exod 28:4, 31-35; 29:5; 39:22-26).

¹² **sn** The ephod was an apron like garment suspended from shoulder straps. It draped over the robe and extended from the chest down to the thighs (Exod 28:4, 6-14, 25-28; Lev 25:9; 39:2-7).

¹³ **tn** *Heb* “girded him with.”

¹⁴ **sn** The decorated band of the ephod served as a sort of belt around Aaron's body that would hold the ephod closely to him rather than allowing it to hang loosely across his front (Exod 28:8, 27; 29:5; 39:5, 20).

¹⁵ **sn** The breastpiece was made of the same material as the ephod and was attached to it by means of gold rings and chains on its four corners (Exod 28:15-30; 29:5; 39:8-21). It had twelve stones attached to it (representing the twelve tribes of Israel), and a pocket in which the Urim and Thummim were kept (see following).

¹⁶ **sn** The Urim and Thummim were two small objects used in the casting of lots to discern the will of God (see Exod 28:30; Num 27:21; Deut 33:8; 1 Sam 14:41 in the LXX and 28:6; Ezra 2:63 and Neh 7:65). It appears that by casting them one could obtain a yes or no answer, or no answer at all (1 Sam 28:6; J. E. Hartley, *Leviticus* [WBC], 111-12). See the extensive discussion in J. Milgrom, *Leviticus* (AB), 1:507-11.

¹⁷ **tn** Although usually thought to be a “turban” (and so translated by the majority of English versions) this object might be only a “turban-like headband” wound around the forehead area (*HALOT* 624 s.v. *מִגְבָּר*).

¹⁸ **sn** The turban consisted of wound-up linen (cf. Exod 28:4, 37, 39; 29:6; 39:31; Lev 16:4).

¹⁹ **sn** The gold plate was attached as a *holy diadem* to the front of the turban by means of a blue cord, and had written on it “Holy to the LORD” (Exod 28:36-37; 39:30-31). This was a particularly important article of high priestly clothing in that it served as the main emblem indicating Aaron's acceptable representation of Israel before the LORD (Exod 28:38).

²⁰ **sn** The expression “and consecrated it” refers to the effect of the anointing earlier in the verse (cf. “to consecrate them/him” in vv. 11 and 12). “To consecrate” means “to make holy” or “make sacred”; i.e., put something into the category of holy/sacred as opposed to common/profane (see Lev 10:10 below). Thus, the person or thing consecrated is put into the realm of God's holy things.

basin and its stand to consecrate them. **8:12** He then poured some of the anointing oil on the head of Aaron and anointed him to consecrate him. **8:13** Moses also brought forward Aaron's sons, clothed them with tunics, wrapped sashes around them,¹ and wrapped headbands on them² just as the LORD had commanded Moses.

Consecration Offerings

8:14 Then he brought near the sin offering bull³ and Aaron and his sons laid their hands on the head of the sin offering bull, **8:15** and he slaughtered it.⁴ Moses then took the blood and put it all around on the horns of the altar with his finger and decontaminated the altar,⁵ and he poured out the rest of the blood at the base of the altar and so consecrated it to make atonement on it.⁶ **8:16** Then he⁷ took all the fat on the entrails, the protruding lobe of the liver, and the two

¹ **tc** The MT has here “sash” (singular), but the context is clearly plural and Smr has it in the plural.

² **tn** Heb “girded them with sashes” (so NAB, NASB); NRSV “fastened sashes around them.”

³ **tn** Heb “wrapped headdresses to them”; cf. KJV “bonnets”; NASB, TEV “caps”; NIV, NCV “headbands”; NAB, NLT “turbans.”

⁴ **sn** Notice that the priestly garments of Aaron's sons are quite limited compared to those of Aaron himself, the high priest (cf. vv. 7-9 above). The terms for “tunic” and “sash” are the same but not the headgear (cf. Exod 28:40; 29:8-9; 39:27-29).

⁵ **sn** See Lev 4:3-12 above for the sin offering of the priests. In this case, however, the blood manipulation is different because Moses, not Aaron (and his sons), is functioning as the priest. On the one hand, Aaron and his sons are, in a sense, treated as if they were commoners so that the blood manipulation took place at the burnt offering altar in the court of the tabernacle (see v. 15 below), not at the incense altar inside the tabernacle tent itself (contrast Lev 4:5-7 and compare 4:30). On the other hand, since it was a sin offering for the priests, therefore, the priests themselves could not eat its flesh (Lev 4:11-12; 6:30 [23 HT]), which was the normal priestly practice for sin offerings of commoners (Lev 6:26[19], 29[22]).

⁶ **sn** Contrary to some English versions (e.g., NAB, NASB, NIV, NLT), 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. Compare the pattern in Lev 1:5-9, where the offerer does the slaughtering and the priests perform the procedures that involve direct contact with the altar. In Lev 8 Moses is functioning as the priest in order to consecrate the priesthood. The explicit reintroduction of the name of Moses as the subject of the next verb seems to reinforce this understanding of the passage (cf. also vv. 19 and 23 below).

⁷ **tn** The verb is the Piel of קַהַת (*khata'*, “to sin”) and means “to de-sin” the altar. This verse is important for confirming the main purpose of the sin offering, which was to decontaminate the tabernacle and its furniture from any impurities. See the note on Lev 4:3.

8 tn Similar to v. 10 above, “and consecrated it” refers to the effect of the blood manipulation earlier in the verse. The goal here was to consecrate the altar in order that it might become a place on which it would be appropriate “to make atonement” before the LORD.

9 tn Again, Aaron probably performed the slaughter and collected the fat parts (v. 16a), but Moses presented it all on the altar (v. 16b; cf. the note on v. 15 above).

kidneys and their fat,⁸ and Moses offered it all up in smoke on the altar,⁹ **8:17** but the rest of the bull – its hide, its flesh, and its dung – he completely burned up¹⁰ outside the camp just as the LORD had commanded Moses.¹¹

8:18 Then he presented the burnt offering ram and Aaron and his sons laid their hands on the head of the ram, **8:19** and he slaughtered it.¹² Moses then splashed the blood against the altar's sides. **8:20** Then he¹³ cut the ram into parts,¹⁴ and Moses offered the head, the parts, and the suet up in smoke, **8:21** but the entrails and the legs he washed with water,¹⁵ and Moses offered the whole ram up in smoke on the altar – it was a burnt offering for a soothing aroma, a gift to the LORD, just as the LORD had commanded Moses.¹⁶

8:22 Then he presented the second ram, the ram of ordination,¹⁷ and Aaron and his sons laid their hands on the head of the ram **8:23** and he slaughtered it.¹⁸ Moses then took some of its blood and put it on Aaron's right earlobe,¹⁹ on the thumb of his right hand, and on the big toe²⁰ of his right foot. **8:24** Next he brought Aaron's sons forward, and Moses put some of the blood on their right earlobes, on their right thumbs, and on the big toes of their right feet, and Moses splashed the rest of the blood against the altar's sides.

8:25 Then he took the fat (the fatty tail,²¹ all the fat on the entrails, the protruding lobe of the liver, and the two kidneys and their fat²²) and the right thigh,²³ **8:26** and from the basket of unleavened bread that was before the LORD he took one unleavened loaf, one loaf of bread mixed with olive oil, and one wafer,²⁴ and placed them on the fat parts and on the right thigh. **8:27** He then

⁸ **sn** See Lev 3:3-4 for the terminology of fat and kidneys here.

⁹ **tn** Heb “toward the altar” (see the note on Lev 1:9).

¹⁰ **tn** Heb “he burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely.”

¹¹ **sn** See Lev 4:11-12, 21; 6:30 [23 HT].

¹² **tn** Aaron probably did the slaughtering (cf. the notes on Lev 8:15-16 above).

¹³ **tn** Again, Aaron probably cut the ram up into parts (v. 20a), but Moses presented them on the altar (v. 20b; cf. the note on v. 15 above).

¹⁴ **tn** Heb “cut it into its parts.” One could translate here, “quartered it” (J. Milgrom, *Leviticus* [AB], 1:133; cf. Lev 1:6, 12 above).

¹⁵ **tn** Again, Aaron probably did the washing (v. 21a), but Moses presented the portions on the altar (v. 21b; cf. the note on v. 15 above).

¹⁶ **tn** See Lev 1:9, 13.

¹⁷ **tn** For “ordination offering” see Lev 7:37.

¹⁸ **tn** Again, Aaron probably did the slaughtering (cf. the notes on Lev 8:15-16 above).

¹⁹ **tn** Heb “on the lobe of the ear of Aaron, the right one.”

²⁰ **tn** The term for “big toe” (גָּלְבָּה, *bohem*) is the same as that for “thumb.” It refers to the larger appendage on either the hand or the foot.

²¹ **tn** See Lev 3:9.

²² **tn** See Lev 8:16.

²³ **tn** See Lev 7:32-34.

²⁴ **tn** See Lev 2:4.

put all of them on the palms¹ of Aaron and his sons, who waved² them as a wave offering before the LORD.³ 8:28 Moses then took them from their palms and offered them up in smoke on the altar⁴ on top of the burnt offering – they were an ordination offering for a soothing aroma; it was a gift to the LORD. 8:29 Finally, Moses took the breast and waved it as a wave offering before the LORD from the ram of ordination. It was Moses' share just as the LORD had commanded Moses.

Anointing Aaron, his Sons, and their Garments

8:30 Then Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron and his garments, and on his sons and his sons' garments with him. So he consecrated Aaron, his garments, and his sons and his sons' garments with him. 8:31 Then Moses said to Aaron and his sons, "Boil the meat at the entrance of the Meeting Tent, and there you are to eat it and the bread which is in the ordination offering basket, just as I have commanded,⁵ saying, 'Aaron and his sons are to eat it,' 8:32 but the remainder of the meat and the bread⁶ you must burn with fire. 8:33 And you must not go out from the entrance of the Meeting Tent for seven days, until the day when your days of ordination are completed, because you must be ordained over a seven-day period.⁷ 8:34 What has been done⁸ on this day the LORD has

commanded to be done⁹ to make atonement for you. 8:35 You must reside at the entrance of the Meeting Tent day and night for seven days and keep the charge of the LORD so that you will not die, for this is what I have been commanded."
8:36 So Aaron and his sons did all the things the LORD had commanded through¹⁰ Moses.

Inauguration of Tabernacle Worship

9:1 On the eighth day¹¹ Moses summoned¹² Aaron and his sons and the elders of Israel, 9:2 and said to Aaron, "Take for yourself a bull calf for a sin offering and a ram for a burnt offering, both flawless, and present them before the LORD. 9:3 Then tell the Israelites: 'Take a male goat¹³ for a sin offering and a calf and lamb, both a year old and flawless,¹⁴ for a burnt offering, 9:4 and an ox and a ram for peace offerings to sacrifice before the LORD, and a grain offering mixed with olive oil, for today the LORD is going to appear¹⁵ to you.'" 9:5 So they took what Moses had commanded to the front of¹⁶ the Meeting Tent and the whole congregation presented them and stood before the LORD. 9:6 Then Moses said, "This is what the LORD has commanded you to do¹⁷ so that the glory of the LORD may appear¹⁸ to you." 9:7 Moses then said to Aaron, "Approach the altar and make your sin offering and your burnt offering, and make atonement on behalf of yourself and on behalf of the people;¹⁹ and also make the people's offering and make atonement on behalf of them just as the LORD has commanded."

^{1 sn} The "palms" refer to the up-turned hands, positioned in such a way that the articles of the offering could be placed on them.

^{2 tn} Heb "and he waved." The subject of the verb "he waved" is Aaron, but Aaron's sons also performed the action (see "Aaron and his sons" just previously). See the similar shifts from Moses to Aaron as the subject of the action above (vv. 15, 16, 19, 20, 23), and esp. the note on Lev 8:15. In the present translation this is rendered as an adjectival clause ("who waved") to indicate that the referent is not Moses but Aaron and his sons. Cf. CEV "who lifted it up"; NAB "whom he had wave" (with "he" referring to Moses here).

^{3 sn} See Lev 7:30-31, 34.

^{4 tn} Heb "toward the altar" (see the note on Lev 1:9).

^{5 tn} Several major ancient versions have the passive form of the verb (see BHS v. 31 note c; cf. Lev 8:35; 10:13). In that case we would translate, "just as I was commanded."

^{6 tn} Heb "but the remainder in the flesh and in the bread"; NAB, CEV "what is left over"; NRSV "what remains."

^{7 tn} Heb "because seven days shall he fill your hands"; KJV "for seven days shall he consecrate you"; CEV "ends seven days from now."

^{8 sn} It is apparent that the term for "ordination offering" (מִלְעֵד, *mil'ud*; cf. Lev 7:37 and the note there) is closely related to the expression "he shall fill (Piel נָלַל, *mille'*) your hands" in this verse. Some derive the terminology from the procedure in Lev 8:27-28, but the term for "hands" there is actually "palms." It seems more likely that it derives from the notion of putting the priestly responsibilities (or possibly its associated prebends) under their control (i.e., "filling their hands" with authority; see J. Milgrom, *Leviticus* [AB], 1:538-39). The command "to keep the charge of the LORD" in v. 35 and the expression "by the hand of Moses" (i.e., "the authoritative hand of Moses, v. 36) may also support this interpretation.

^{9 tn} Heb "just as he has done" (cf. the note on v. 33).

^{9 tn} Heb "the LORD has commanded to do" (cf. the note on v. 33).

^{10 tn} Heb "by the hand of" (so KJV).

^{11 sn} This eighth day is the one after the seven days of ordination referred to in Lev 8:33-35.

^{12 tn} Heb "called to"; CEV, NLT "called together."

^{13 tn} Heb "a he-goat of goats."

^{14 tn} Heb "and a calf and a lamb, sons of a year, flawless"; KJV, ASV, NRSV "without blemish"; NASB, NIV "without defect"; NLT "with no physical defects."

^{15 tn} The verb is either a prophetic perfect ("will appear to you") as in the MT (cf. IBHS §30.5.1.e; so many English versions) or a futurum instans participle ("is going to appear to you") as in the LXX and several other versions (see the BHS footnote; cf. IBHS 627 §37.6f). In either case, the point is that Moses was anticipating that the LORD would indeed appear to them on this day (cf. vv. 6, 22-24).

^{16 tn} Heb "to the faces of."

^{17 tn} Heb "which the LORD commanded you shall/should do."

^{18 tn} Heb "and the glory of the LORD will appear," but the construction with the simple vav (ו) plus the imperfect/jussive (וְרִא, *v'ri'a*); literally, "and he will appear" suggests purpose in this context, not just succession of events (i.e., "so that he might appear").

^{19 tn} Instead of "on behalf of the people," the LXX has "on behalf of your house" as in the Hebrew text of Lev 16:6, 11, 17. Many commentaries follow the LXX here (e.g., J. Milgrom, *Leviticus* [AB], 1:578; J. E. Hartley, *Leviticus* [WBC], 118) as do a few English versions (e.g., NAB), but others argue that, as on the Day of Atonement (Lev 16), the offerings of the priests also affected the people, even though there was still the need to have special offerings made on behalf of the people as reflected in the second half of the verse (e.g., B. A. Levine, *Leviticus* [JPSTC], 56).

The Sin Offering for the Priests

9:8 So Aaron approached the altar and slaughtered the sin offering calf which was for himself. **9:9** Then Aaron's sons presented the blood to him and he dipped his finger in the blood and put it on the horns of the altar, and the rest of the blood he poured out at the base of the altar. **9:10** The fat and the kidneys and the protruding lobe of¹ the liver from the sin offering he offered up in smoke on the altar just as the LORD had commanded Moses, **9:11** but the flesh and the hide he completely burned up² outside the camp.³

The Burnt Offering for the Priests

9:12 He then slaughtered the burnt offering, and his sons⁴ handed⁵ the blood to him and he splashed⁶ it against the altar's sides. **9:13** The burnt offering itself they handed⁷ to him by its parts, including the head,⁸ and he offered them up in smoke on the altar, **9:14** and he washed the entrails and the legs and offered them up in smoke on top of the burnt offering on the altar.

The Offerings for the People

9:15 Then he presented the people's offering. He took the sin offering male goat which was for the people, slaughtered it, and performed a decontamination rite with it⁹ like the first one.¹⁰ **9:16** He then presented the burnt offering, and

did it according to the standard regulation.¹¹ **9:17** Next he presented the grain offering, filled his hand with some of it, and offered it up in smoke on the altar in addition to the morning burnt offering.¹² **9:18** Then he slaughtered the ox and the ram – the peace offering sacrifices which were for the people – and Aaron's sons handed¹³ the blood to him and he splashed it against the altar's sides. **9:19** As for the fat parts from the ox and from the ram¹⁴ (the fatty tail, the fat covering the entrails,¹⁵ the kidneys, and the protruding lobe of the liver), **9:20** they¹⁶ set those on the breasts and he offered the fat parts up in smoke on the altar. **9:21** Finally Aaron waved the breasts and the right thigh as a wave offering before the LORD just as Moses had commanded.

9:22 Then Aaron lifted up his hands toward the people and blessed them and descended from making the sin offering, the burnt offering, and the peace offering. **9:23** Moses and Aaron then entered into the Meeting Tent. When they came out, they blessed the people, and the glory of the LORD appeared to all the people. **9:24** Then fire went out from the presence of the LORD¹⁷ and consumed the burnt offering and the fat parts on the altar, and all the people saw it, so they shouted loudly and fell down with their faces to the ground.¹⁸

¹ tn Heb "from."

² tn Heb "he burned with fire," an expression which is sometimes redundant in English, but here means "burned up," "burned up entirely."

³ tn See Lev 4:5-12 and the notes there regarding the sin offering for priest(s). The distinction here is that the blood of the sin offering for the priests was applied to the horns of the burnt offering altar in the court of the tabernacle, not the incense altar inside the tabernacle tent itself. See the notes on Lev 8:14-15.

⁴ tn For smoothness in the English translation, "his" was used in place of "Aaron's."

⁵ tn The verb is a Hiphil form of נָסַע, *matsa'*, "to find" (i.e., causative, literally "to cause to find," but here the meaning is "to hand to" or "pass to"; see J. E. Hartley, *Leviticus* [WBC], 117-18, and J. Milgrom, *Leviticus* [AB], 1:581-82). The distinction between this verb and "presented" in v. 9 above (see the note there) is that in v. 9 Aaron's sons held the bowl while Aaron manipulated some of the blood at the altar, while here in v. 12 they simply handed the bowl to him so he could splash all the blood around on the altar (Milgrom, 581).

⁶ tn For "splashed" (also in v. 18) see the note on Lev 1:5.

⁷ tn See the note on v. 12.

⁸ tn Heb "and the burnt offering they handed to him to its parts and the head."

⁹ tn The expression "and performed a decontamination rite [with] it" reads literally in the MT, "and decontaminated [with] it." The verb is the Piel of נִטְמַן (*khi'*, Qal = "to sin"), which means "to decontaminate, purify" (i.e., "to de-sin"; see the note on Lev 8:15).

¹⁰ tn The phrase "like the first one" at the end of the verse refers back to the sin offering for the priests described in vv. 8-11 above. The blood of the sin offering of the common people was applied to the burnt offering altar just like that of the priests.

¹¹ tn The term "standard regulation" (מִשְׁפָט, *mishpat*) here refers to the set of regulations for burnt offering goats in Lev 1:10-13. Cf. KJV "according to the manner"; ASV, NASB "according to the ordinance"; NIV, NLT "in the prescribed way"; CEV "in the proper way."

¹² tn The latter part of the verse ("in addition to the morning burnt offering") refers to the complex of morning (and evening) burnt and grain offerings that was the daily regulation for the tabernacle from the time of its erection (Exod 40:29). The regulations for it were appended to the end of the section of priestly consecration regulations in Exod 29 (see Exod 29:38-40) precisely because they were to be maintained throughout the priestly consecration period and beyond (Lev 8:33-36). Thus, the morning burnt and grain offerings would already have been placed on the altar before the inaugural burnt and grain offerings referred to here.

¹³ tn See the note on Lev 9:12.

¹⁴ tn Heb "And the fat from the ox and from the ram."

¹⁵ tn The text here has only the participle "the cover" or "that which covers," which is elliptical for "the fat which covers the entrails" (see Lev 3:3, 9, 14; 7:3).

¹⁶ tn The plural "they" refers to the sons of Aaron (cf. v. 18). The LXX, Smr, and Syriac have singular "he," referring to Aaron alone as in the latter half of the verse (the singular is followed here by NLT). Cf. NCV "Aaron's sons put them."

¹⁷ tn Heb "from to the faces of the LORD." The rendering here is based on the use of "my faces" and "your faces" referring to the very "presence" of the LORD in Exod 33:14-15.

¹⁸ tn Heb "fell on their faces." Many English versions and commentaries render here "shouted for joy" (e.g., NIV; cf. NCV, NLT) or "shouted joyfully," but the fact the people "fell on their faces" immediately afterward suggests that they were frightened as, for example, in Exod 19:16b; 20:18-21.

Nadab and Abihu

10:1 Then¹ Aaron's sons, Nadab and Abihu, each took his fire pan and put fire in it, set incense on it, and presented strange fire² before the LORD, which he had not commanded them to do. **10:2** So fire went out from the presence of the LORD³ and consumed them so that they died before the LORD. **10:3** Moses then said to Aaron, "This is what the LORD spoke: 'Among the ones close to me I will show myself holy,⁴ and in the presence of all the people I will be honored.'⁵" So Aaron kept silent. **10:4** Moses then called to Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said to them, "Come near, carry your brothers away from the front of the sanctuary to a place outside the camp." **10:5** So they came near and carried them away in their

tunics to a place outside the camp just as Moses had spoken. **10:6** Then Moses said to Aaron and to Eleazar and Ithamar his other two sons, "Do not⁶ dishevel the hair of your heads⁷ and do not tear your garments, so that you do not die and so that wrath does not come on the whole congregation. Your brothers, all the house of Israel, are to mourn the burning which the LORD has caused.⁸ **10:7** but you must not go out from the entrance of the Meeting Tent lest you die, for the LORD's anointing oil is on you." So they acted according to the word of Moses.

Perpetual Statutes the Lord Spoke to Aaron

10:8 Then the LORD spoke to Aaron, **10:9** "Do not drink wine or strong drink, you and your sons with you, when you enter into the Meeting Tent, so that you do not die, which is a perpetual statute throughout your generations,⁹ **10:10** as well as¹⁰ to distinguish between the holy and the common, and between the unclean and the clean,¹¹ **10:11** and to teach the Israelites all

¹ tn Although it has been used elsewhere in this translation as an English variation from the ubiquitous use of vav in Hebrew, in this instance "then" as a rendering for vav is intended to show that the Nadab and Abihu catastrophe took place on the inauguration day described in Lev 9. The tragic incident in Lev 10 happened in close temporal connection to the Lord's fire that consumed the offerings at the end of Lev 9. Thus, for example, the "sin offering" male goat referred to in Lev 10:16-19 is the very one referred to in Lev 9:15.

² tn The expression "strange fire" (*רָאשׁ אֲשֶׁר, 'esh zarah*) seems imprecise (cf. NAB "profane fire"; NIV "unauthorized fire"; NRSV "unholy fire"; NLT "a different kind of fire") and has been interpreted numerous ways (see the helpful summary in J. E. Hartley, *Leviticus* [WBC], 132-33). The infraction may have involved any of the following or a combination thereof: (1) using coals from someplace other than the burnt offering altar (i.e., "unauthorized coals" according to J. Milgrom, *Leviticus* [AB], 1:598; cf. Lev 16:12 and cf. "unauthorized person" *אִישׁ זָרָה* (*'ish zar*) in Num 16:40 [17:5 HT], NASB "layman"), (2) using the wrong kind of incense (cf. the Exod 30:9 regulation against "strange incense" *קְרֻבָּה גַּזְרָה* (*q'rebah zarah*) on the incense altar and the possible connection to Exod 30:34-38), (3) performing an incense offering at an unprescribed time (B. A. Levine, *Leviticus* [JPSTC], 59), or (4) entering the Holy of Holies at an inappropriate time (Lev 16:1-2).

³ tn See the note on 9:24a.

⁴ tn The Niphal verb of the Hebrew root קָדֵשׁ (*qadash*) can mean either "to be treated as holy" (so here, e.g., BDB 873 s.v. שָׁמַר, LXX, NASB, and NEB) or "to show oneself holy" (so here, e.g., HALOT 1073 s.v. שָׁמַרנִיף, 1, NIV, NRSV, NLT; J. Milgrom, *Leviticus* [AB], 1:595, 601-3; and J. E. Hartley, *Leviticus* [WBC], 133-34). The latter rendering seems more likely here since, in the immediate context, the Lord himself had indeed shown himself to be holy by the way he responded to the illegitimate incense offering of Nadab and Abihu. They had not treated the Lord as holy, so the Lord acted on his own behalf to show that he was indeed holy.

⁵ tn In this context the Niphal of the Hebrew root קָבַד (*kavod*) can mean "to be honored" (e.g., NASB and NIV here), "be glorified" (ASV, NRSV and NLT here), or "glorify oneself, show one's glory" (cf. NAB; e.g., specifically in this verse HALOT 455 s.v. שָׁמַרנִיף, 3; J. Milgrom, *Leviticus* [AB], 1:595, 603-4; and J. E. Hartley, *Leviticus* [WBC], 126, 134). Comparing this clause with the previous one (see the note above), the point may be that when the Lord shows himself to be holy as he has done in 10:1-2, this results in him being honored (i.e., revered, feared, treated with respect) among the people. This suggests the passive rendering. It is possible, however, that one should use the reflexive rendering here as in the previous clause. If so, the passage means that the Lord showed both his holiness and his glory in one outbreak against Nadab and Abihu.

⁶ tc Smr has "you must not" (*אַתָּה, lo*) rather than the MT's "do not" (*אַתָּה, al*; cf. the following negative *אַתָּה, lo*, in the MT).

⁷ tn Heb "do not let free your heads." Some have taken this to mean, "do not take off your headgear" (cf. NAB, NASB), but it probably also involves leaving one's hair unkempt as a sign of mourning (see J. Milgrom, *Leviticus* [AB], 1:608-9; cf. NCV, TEV, CEV, NLT).

⁸ tn Heb "shall weep [for] the burning which the LORD has burned"; NIV "may mourn for those the Lord has destroyed by fire."

⁹ tn Heb "a perpetual statute for your generations"; NAB "a perpetual ordinance"; NRSV "a statute forever"; NLT "a permanent law." The Hebrew grammar here suggests that the last portion of v. 9 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 statute" to not drink alcoholic beverages when ministering in the tabernacle, but it was also a "perpetual statute" to distinguish between holy and profane and unclean and clean (v. 10) as well as to teach the children of Israel all such statutes (v. 11).

¹⁰ tn Heb "and," but regarding the translation "as well as," see the note at the end of v. 9.

¹¹ sn The two pairs of categories in this verse refer to: (1) the status of a person, place, thing, or time – "holy" (*קָדֵשׁ, qodesh*) versus "common" (*גָּדוֹל, khol*); as opposed to (2) the condition of a person, place, or thing – "unclean" (*טָהֹר, tame*) versus "clean" (*טָהֹר, tahor*). Someone or something could gain "holy" status by being "consecrated" (i.e., made holy; e.g., the Hebrew Piel קָדַשׁ (*qiddesh*) in Lev 8:15, 30), and to treat someone or something that was holy as if it were "common" would be to "profane" that person or thing (the Hebrew Piel הַלְּלָה (*hallel*), e.g., in Lev 19:29 and 22:15). Similarly, on another level, someone or something could be in a "clean" condition, but one could "defile" (the Hebrew Piel טִמְנָה (*timne*), e.g., in Gen 3:45 and Num 6:9) that person or thing and thereby make it "unclean." To "purify" (the Hebrew Piel טִהְרָה (*tihor*), e.g., in Lev 16:19 and Num 8:6, 15) that unclean person or thing would be to make it "clean" once again. With regard to the animals (Lev 11), some were by nature "unclean," so they could never be eaten, but others were by nature "clean" and, therefore, edible (Lev 11:2, 46-47). The meat of clean animals could become inedible by too long of a delay in eating it, in which case the Hebrew term פִּגּוּל (*pigul*) "foul, spoiled" is used to describe it (Lev 7:18; 19:7; cf. also Ezek 4:14 and Isa 65:4), not the term for "unclean" (*טָהֹר, tahor*). Strictly speaking, therefore, unclean meat never becomes clean, and clean meat never becomes unclean.

the statutes that the LORD has spoken to them through¹ Moses.”

Perpetual Statutes Moses spoke to Aaron

10:12 Then Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, “Take the grain offering which remains from the gifts of the LORD and eat it unleavened beside the altar, for it is most holy. **10:13** You must eat it in a holy place because it is your allotted portion² and the allotted portion of your sons from the gifts³ of the LORD, for this is what I have been commanded.⁴ **10:14** Also, the breast of the wave offering and the thigh of the contribution offering you must eat in a ceremonially⁵ clean place, you and your sons and daughters with you, for they have been given as your allotted portion and the allotted portion of your sons from the peace offering sacrifices of the Israelites.⁶ **10:15** The thigh of the contribution offering and the breast of the wave offering they must bring in addition to the gifts of the fat parts to wave them as a wave offering before the LORD, and it will belong to you and your sons with you for a perpetual statute just as the LORD has commanded.”

The Problem with the Inaugural Sin Offering

10:16 Later Moses sought diligently for the sin offering male goat,⁷ but it had actually been burnt.⁸ So he became angry at Eleazar and Ithamar, Aaron’s remaining sons, saying, **10:17** “Why did you not eat the sin offering in the sanctuary? For it is most holy and he gave it to you to bear the iniquity of the congregation,⁹ to make atonement on their behalf before the

LORD. **10:18** See here!¹⁰ Its blood was not brought into the holy place within!¹¹ You should certainly have eaten it in the sanctuary just as I commanded!” **10:19** But Aaron spoke to Moses, “See here!¹² Just today they presented their sin offering and their burnt offering before the LORD and such things as these have happened to me! If I had eaten a sin offering today would the LORD have been pleased?”¹³ **10:20** When Moses heard this explanation, he was satisfied.¹⁴

Clean and Unclean Land Creatures

11:1 The LORD spoke to Moses and Aaron, saying to them, **11:2** “Tell the Israelites: ‘This is the kind of creature you may eat from among all the animals¹⁵ that are on the land. **11:3** You may eat any among the animals that has a divided hoof (the hooves are completely split in two¹⁶) and that also chews the cud.¹⁷ **11:4** However, you must not eat these¹⁸ from among those that chew the cud and have divided hooves: The camel is unclean to you¹⁹ because it chews the cud²⁰ even though its hoof is not divided.²¹ **11:5** The rock badger²² is unclean to you because it chews the cud even though its hoof is not divided. **11:6** The hare is unclean to you because it chews the cud even though its hoof is not divided. **11:7** The pig is unclean to you because its

¹ tn Heb “by the hand of” (so KJV).

² tn Heb “statute” (cf. 10:9, 11); cf. KJV, NAB, NASB, NRSV “due”; NIV “share”; NLT “regular share.”

³ tn For the rendering of the Hebrew מִשְׁנָה (‘isheh) as “gift” rather than “offering [made] by fire,” see the note on Lev 1:9.

⁴ tn Cf. Lev 2:3 and 6:14-18 [6:7-11 HT] for these regulations.

⁵ tn The word “ceremonially” has been supplied in the translation to clarify that the cleanliness of the place specified is ritual or ceremonial in nature.

⁶ tn Cf. Lev 7:14, 28-34 for these regulations.

⁷ tn This is the very same male goat offered in Lev 9:15 (cf. the note on Lev 10:1 above).

⁸ tn Heb “but behold, it had been burnt” (KJV and NASB both similar).

⁹ tn This translation is quite literal. On the surface it appears to mean that the priests would “bear the iniquity” of the congregation by the act of eating the sin offering (so J. Miilgrom, *Leviticus* [AB], 1:622-25, 635-40). Such a notion is, however, found nowhere else in the Levitical regulations and seems unlikely (so J. E. Hartley, *Leviticus* [WBC], 1:36). A more likely interpretation is reflected in this interpretive rendering: “he gave it to you [as payment] for [your work of] bearing the iniquity of the congregation.” The previous section of the chapter deals with the prebends that the priests received for performing the ministry of the tabernacle (Lev 10:12-15). Lev 10:16-18, therefore, seems to continue the very same topic in the light of the most immediate situation (see R. E. Averbeck, *NIDOTTE* 2:702-4).

¹⁰ tn Or “Behold!” (so KJV, ASV, NASB).

¹¹ sn The term here rendered “within” 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. Lev 4:7, 16-18; 6:30 [23 HT]).

¹² tn Or “Behold!” (so KJV, ASV, NASB); NRSV “See.”

¹³ tn Heb “today they presented their sin offering and their burnt offering before the LORD, and like these things have happened to me, and (if) I had eaten sin offering today would it be good in the eyes of the LORD?” The idiom “would it be good in the eyes of [the LORD]” has been translated “would [the LORD] have been pleased?” Cf. NRSV “would it have been agreeable to the Lord?”, CEV, NLT “Would the Lord have approved?”

¹⁴ tn Heb “it was good in his eyes” (an idiom). Cf. KJV “he was content”; NLT “he approved.”

¹⁵ tn Heb “the animal,” but as a collective plural, and so throughout this chapter.

¹⁶ tn Heb “every divider of hoof and cleaver of the cleft of hooves”; KJV, ASV “parteth the hoof, and is clovenfooted.”

¹⁷ tn Heb “bringer up of the cud” (a few of the ancient versions include the conjunction “and,” but it does not appear in the MT). The following verses make it clear that both dividing the hoof and chewing the cud were required; one of these conditions would not be enough to make the animal suitable for eating without the other.

¹⁸ tn Heb “this,” but as a collective plural (see the following context).

¹⁹ sn Regarding “clean” versus “unclean,” see the note on Lev 10:10.

²⁰ tn Heb “because a chewer of the cud it is” (see also vv. 5 and 6).

²¹ tn Heb “and hoof there is not dividing” (see also vv. 5 and 6).

²² sn A small animal generally understood to be *Hyrax syriacus*; KJV, ASV, NIV “coney”; NKJV “rock hyrax.”

hoof is divided (the hoof is completely split in two¹), even though it does not chew the cud.² **11:8** You must not eat from their meat and you must not touch their carcasses;³ they are unclean to you.

Clean and Unclean Water Creatures

11:9 ““These you can eat from all creatures that are in the water: Any creatures in the water that have both fins and scales,⁴ whether in the seas or in the streams,⁵ you may eat. **11:10** But any creatures that do not have both fins and scales, whether in the seas or in the streams, from all the swarming things of the water and from all the living creatures that are in the water, are detestable to you. **11:11** Since they are detestable to you, you must not eat their meat and their carcass you must detest. **11:12** Any creature in the water that does not have both fins and scales is detestable to you.

Clean and Unclean Birds

11:13 ““These you are to detest from among the birds – they must not be eaten, because they are detestable:⁶ the griffon vulture, the bearded vulture, the black vulture, **11:14** the kite, the buzzard of any kind,⁷ **11:15** every kind of crow,⁸ **11:16** the eagle owl,⁹ the short-eared owl, the long-eared owl, the hawk of any kind, **11:17** the little owl, the cormorant, the screech owl, **11:18** the white owl, the scops owl, the osprey, **11:19** the stork, the heron of any kind, the hoopoe, and the bat.

Clean and Unclean Insects

11:20 ““Every winged swarming thing that walks on all fours¹⁰ is detestable to you. **11:21** However, this you may eat from all the winged swarming things that walk on all fours, which have jointed legs¹¹ to hop with on the land. **11:22** These you may eat from them:¹² the locust of any kind, the bald locust of any kind, the cricket of any kind, the grasshopper of any kind. **11:23** But any other winged swarming thing that has four legs is detestable to you.

Carcass Uncleanness

11:24 ““By these¹³ you defile yourselves; anyone who touches their carcass will be unclean until the evening, **11:25** and anyone who carries their carcass must wash his clothes and will be unclean until the evening.

Inedible Land Quadrupeds

11:26 ““All¹⁴ animals that divide the hoof but it is not completely split in two¹⁵ and do not chew the cud¹⁶ are unclean to you; anyone who touches them becomes unclean.¹⁷ **11:27** All that walk on their paws among all the creatures that walk on all fours¹⁸ are unclean to you. Anyone who touches their carcass will be unclean until the evening, **11:28** and the one who carries their carcass must wash his clothes and be unclean until the evening; they are unclean to you.

Creatures that Swarm on the Land

11:29 ““Now this is what is unclean to you among the swarming things that swarm on the land:¹⁹ the rat, the mouse, the large lizard of any kind, **11:30** the Mediterranean gecko, the spotted lizard, the wall gecko, the skink, and the chameleon. **11:31** These are the ones that are unclean to you among all the swarming things. Anyone who touches them when they die will be unclean until evening. **11:32** Also, anything they fall on²⁰

^{1 tn} See the note on Lev 11:3.

^{2 tn} The meaning and basic rendering of this clause is quite certain, but the verb for “chewing” the cud here is not the same as the preceding verses, where the expression is “to bring up the cud” (see the note on v. 3 above). It appears to be a cognate verb for the noun “cud” (*גָרָר*, *gerah*) and could mean either “to drag up” (i.e., from the Hebrew Qal of *גָרַר* [*garar*] meaning “to drag,” referring to the dragging the cud up and down between the stomach and mouth of the ruminant animal; so J. Milgrom, *Leviticus* [AB], 1:647, 653) or “to chew” (i.e., from the Hebrew Niphal [or Qal B] of *גָרַגְתָּ* used in a reciprocal sense; so J. E. Hartley, *Leviticus* [WBC], 149, and compare BDB 176 s.v. *גָרַגְתָּ*, “to chew,” with HALOT 204 s.v. *גָרַגְתָּ* qal, B, “to ruminate”).

^{3 sn} The regulations against touching the carcasses of dead unclean animals (contrast the restriction against eating their flesh) is treated in more detail in Lev 11:24-28 (cf. also vv. 29-40). For the time being, this chapter continues to develop the issue of what can and cannot be eaten.

^{4 tn} Heb “all which have fin and scale” (see also vv. 10 and 12).

^{5 tn} Heb “in the water, in the seas and in the streams” (see also vv. 10 and 12).

^{6 tn} For zoological remarks on the following list of birds see J. Milgrom, *Leviticus* (AB), 1:662-64; and J. E. Hartley, *Leviticus* (WBC), 159-60.

^{7 tn} Heb “and the buzzard to its kind” (see also vv. 16 and 19 for the same expression “of any kind”).

^{8 tn} Heb “every crow to its kind.” Many English versions (e.g., KJV, NASB, NIV, NRSV, NLT) render this as “raven.”

^{9 tn} Literally, “the daughter of the wasteland.” Various proposals for the species of bird referred to here include “owl” (KJV), “horned owl” (NIV, NCV), and “ostrich” (ASV, NAB, NASB, NRSV, NLT).

^{10 tn} Heb “the one walking on four” (cf. vv. 21-23 and 27-28).

^{11 tn} Heb “which to it are lower legs from above to its feet” (reading the *Qere* “to it” rather than the *Kethib* “not”).

^{12 tn} For entomological remarks on the following list of insects see J. Milgrom, *Leviticus* (AB), 1:665-66; and J. E. Hartley, *Leviticus* (WBC), 160-61.

^{13 tn} Heb “and to these.”

^{14 tn} Heb “to all” (cf. the note on v. 24). This and the following verses develop more fully the categories of uncleanness set forth in principle in vv. 24-25.

^{15 tn} Heb “divides hoof and cleft it does not cleave”; KJV “divideth the hoof, and is not clovenfooted”; NLT “divided but unsplint hooves.”

^{16 tn} See the note on Lev 11:3.

^{17 tn} Compare the regulations in Lev 11:2-8.

^{18 tn} Heb “the one walking on four.” Compare Lev 11:20-23.

^{19 tn} For zoological analyses of the list of creatures in vv. 29-30, see J. Milgrom, *Leviticus* (AB), 1:671-72; and J. E. Hartley, *Leviticus* (WBC), 161-62.

^{20 tn} Heb “And all which it shall fall on it from them.”

when they die will become unclean – any wood vessel or garment or article of leather or sackcloth. Any such vessel with which work is done must be immersed in water¹ and will be unclean until the evening. Then it will become clean. **11:33** As for any clay vessel they fall into,² everything in it³ will become unclean and you must break it. **11:34** Any food that may be eaten which becomes soaked with water⁴ will become unclean. Anything drinkable⁵ in any such vessel will become unclean.⁶ **11:35** Anything their carcass may fall on will become unclean. An oven or small stove must be smashed to pieces; they are unclean, and they will stay unclean⁷ to you. **11:36** However, a spring or a cistern which collects water⁸ will be clean, but one who touches their carcass will be unclean. **11:37** Now, if such a carcass falls on any sowing seed which is to be sown,⁹ it is clean, **11:38** but if water is put on the seed and such a carcass falls on it, it is unclean to you.

Edible Land Quadrupeds

11:39 “Now if an animal¹⁰ that you may eat dies,¹¹ whoever touches its carcass will be unclean until the evening. **11:40** One who eats from its carcass must wash his clothes and be unclean until the evening, and whoever carries its carcass must wash his clothes and be unclean until the evening. **11:41** Every swarming thing that swarms on the land is detestable; it must not be eaten. **11:42** You must not eat anything that crawls¹² on its belly or anything that walks on all fours or on any number of legs¹³ of all the swarming things that swarm on the land, because they are detestable. **11:43** Do not make yourselves detestable by any of the swarming things.¹⁴ You must not defile yourselves by them and become unclean by them, **11:44** for I am the LORD your God and you are to sanctify your-

selves and be holy because I am holy. You must not defile yourselves by any of the swarming things that creep on the ground, **11:45** for I am the LORD who brought you up from the land of Egypt to be your God,¹⁵ and you are to be holy because I am holy. **11:46** This is the law¹⁶ of the land animals, the birds, all the living creatures that move in the water, and all the creatures¹⁷ that swarm on the land, **11:47** to distinguish between the unclean and the clean, between the living creatures that may be eaten and the living creatures that must not be eaten.””

Purification of a Woman after Childbirth

12:1 The LORD spoke to Moses: **12:2** “Tell the Israelites, ‘When a woman produces offspring¹⁸ and bears a male child,¹⁹ she will be unclean seven days, as she is unclean during the days of her menstruation.²⁰ **12:3** On²¹ the eighth day the flesh of his foreskin²² must be circumcised. **12:4** Then she will remain²³ thirty-three days in blood purity.²⁴ She must not touch anything holy and she must not enter the sanctuary until the days of her purification are fulfilled.²⁵

¹⁵ tn Heb “to be to you for a God.”

¹⁶ sn The Hebrew term translated “law” (*תֹּרַה*, *torah*) introduces here a summary or colophon for all of Lev 11. Similar summaries are found in Lev 7:37-38; 13:59; 14:54-57; and 15:32-33.

¹⁷ tn Heb “for all the creatures.”

¹⁸ tn Heb “produces seed” (*חִילֵף*, *zara'*; used only elsewhere in Gen 1:11-12 for plants “producing” their own “seed”), referring to the process of childbearing as a whole, from conception to the time of birth (H. D. Preuss, *TDOT* 4:144; cf. J. E. Hartley, *Leviticus* [WBC], 164-65; and J. Milgrom, *Leviticus* [AB], 1:742-43). Smr and LXX have Niphil “be impregnated” (see, e.g., Num 5:28); note KJV “if a woman have conceived seed” (cf. ASV, NAB, NRSV; also NIV, NLT “becomes pregnant”).

¹⁹ sn The regulations for the “male child” in vv. 2-4 contrast with those for the “female child” in v. 5 (see the note there).

²⁰ tn Heb “as the days of the menstrual flow [nom.] of her menstruating [q. inf.] she shall be unclean” (R. E. Averbeck, *NIDOTTE* 1:925-26; the verb appears only in this verse in the OT). Cf. NASB “as in the days of her menstruation”; NLT “during her menstrual period”; NIV “during her monthly period.”

²¹ sn See Lev 15:19-24 for the standard purity regulations for a woman’s menstrual period.

²² tn Heb “and in....”

²³ tn This rendering, “the flesh of his foreskin,” is literal. Based on Lev 15:2-3, one could argue that the Hebrew word for “flesh” here (*שֶׁבֶן*, *basar*) is euphemistic for the male genitals and therefore translate “the foreskin of his member” (see, e.g., J. Milgrom, *Leviticus* [AB], 1:748). A number of English versions omit this reference to the foreskin and mention only circumcision, presumably for euphemistic reasons (cf. NIV, NCV, TEV, CEV, NLT).

²⁴ tn Heb “sit, dwell” (*שָׁבַע*, *yashav*) normally means “to sit, to dwell”, but here it means “to remain, to stay” in the same condition for a period of time (cf., e.g., Gen 24:55).

²⁵ tn Heb “in bloods of purification” or “purifying” or “purity”; NASB “in the blood of her purification”; NRSV “her time of blood purification.” See the following note.

²⁶ tn The initial seven days after the birth of a son were days of blood impurity for the woman as if she were having her menstrual period. Her impurity was contagious during this period, so no one should touch her or even furniture on which she has sat or reclined (Lev 15:19-23), lest they too become impure. Even her husband would become impure for seven days if he had sexual intercourse with her during this

¹ tn Heb “in water it shall be brought.”

² tn Heb “And any earthenware vessel which shall fall from them into its midst.”

³ tn Heb “all which is in its midst.”

⁴ tn Heb “which water comes on it.”

⁵ tn Heb “any drink which may be drunk”; NASB “any liquid which may be drunk”; NLT “any beverage that is in such an unclean container.”

⁶ tn This half of the verse assumes that the unclean carcass has fallen into the food or drink (cf. v. 33 and also vv. 35-38).

⁷ tn Heb “be unclean.”

⁸ tn Heb “a spring and a cistern collection of water”; NAB, NIV “for collecting water.”

⁹ tn Heb “And if there falls from their carcass on any seed of sowing which shall be sown.”

¹⁰ tn This word for “animal” refers to land animal quadrupeds, not just any beast that dwells on the land (cf. 11:2).

¹¹ tn Heb “which is food for you” or “which is for you to eat.”

¹² tn Heb “goes” (KJV, ASV “goeth”); NIV “moves about”; NLT “slither along.” The same Hebrew term is translated “walks” in the following clause.

¹³ tn Heb “until all multiplying of legs.”

¹⁴ tn Heb “by any of the swarming things that swarm.”

12:5 If she bears a female child, she will be impure fourteen days as during her menstrual flow, and she will remain sixty-six days in¹ blood purity.²

12:6 “When³ the days of her purification are completed for a son or for a daughter, she must bring a one year old lamb⁴ for a burnt offering⁵ and

time (Lev 15:24; cf. 18:19). The next thirty-three days were either “days of purification, purifying” or “days of purity,” depending on how one understands the abstract noun טהרה (*tōharah*, “purification, purity”) in this context. During this time the woman could not touch anything holy or enter the sanctuary, but she was no longer contagious like she had been during the first seven days. She could engage in normal everyday life, including sexual intercourse, without fear of contaminating anyone else (B. A. Levine, *Leviticus* [JPSTC], 73–74; cf. J. Milgrom, *Leviticus* [AB], 1:749–50). Thus, in a sense, the thirty-three days were a time of blood “purity” (cf. the present translation) as compared to the previous seven days of blood “impurity,” but they were also a time of blood “purification” (or “purifying”) as compared to the time after the thirty-three days, when the blood atonement had been made and she was pronounced “clean” by the priest (see vv. 6–8 below). In other words, the thirty-three day period was a time of “blood” (flow), but this was “pure blood,” as opposed to the blood of the first seven days.

¹ tn Heb “on purity blood.” The preposition here is בְּ (‘al) rather than בֶּ (be), as it is in the middle of v. 4), but no doubt the same meaning is intended.

² tn For clarification of the translation here, see the notes on vv. 2–4 above.

³ sn The doubling of the time after the birth of a female child is puzzling (see the remarks in J. Milgrom, *Leviticus* [AB], 1:750–51; and G. J. Wenham, *Leviticus* [NICOT], 188). Some have argued, for example, that it derives from the relative status of the sexes, or a supposed longer blood flow for the birth of a woman, or even to compensate for the future menstrual periods of the female just born. Perhaps there is a better explanation. First, a male child *must* be circumcised on the eighth day, so the impurity of the mother could not last beyond the first seven days lest it interfere with the circumcision rite. A female child, of course, was not circumcised, so the impurity of the mother would not interfere and the length of the impure time could be extended further. Second, it would be natural to expect that the increased severity of the blood flow after childbirth, as compared to that of a woman’s menstrual period, would call for a longer period of impurity than the normal seven days of the menstrual period impurity (compare Lev 15:19 with 15:25–30). Third, this suggests that the fourteen 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. Fourth, not only the principle of multiples of seven but also multiples of forty applies to this reckoning. Since the woman’s blood discharge after bearing a child continues for more than seven days, her discharge keeps her from contact with sacred things for a longer period of time in order to avoid contaminating the tabernacle (note Lev 15:31). This ended up totaling forty days for the birth of a male child (seven plus thirty-three) and a corresponding doubling of the second set of days for the woman (fourteen plus sixty-six). See R. E. Averbeck, *NIDOTTE* 2:368–70. 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 (J. E. Hartley, *Leviticus* [WBC], 169).

⁴ tn Heb “And when” (so KJV, NASB). Many recent English versions leave the conjunction untranslated.

⁵ tn Heb “a lamb the son of his year”; KJV “a lamb of the first year” (NRSV “in its first year”); NAB “a yearling lamb.”

⁵ sn See the note on Lev 1:3 regarding the “burnt offering.”

a young pigeon or turtle dove for a sin offering⁶ to the entrance of the Meeting Tent, to the priest.

12:7 The priest⁷ is to present it before the LORD and make atonement⁸ on her behalf, and she will be clean⁹ from her flow of blood.¹⁰ This is the law of the one who bears a child, for the male or the female child. **12:8** If she cannot afford a sheep,¹¹ then she must take two turtle doves or two young pigeons,¹² one for a burnt offering and one for a sin offering, and the priest is to make atonement on her behalf, and she will be clean.¹³

Infections on the Skin

13:1 The LORD spoke to Moses and Aaron:

13:2 “When someone has¹⁴ a swelling¹⁵ or a

⁶ sn See the note on Lev 4:3 regarding the term “sin offering.”

⁷ tn Heb “and he” (i.e., the priest mentioned at the end of v. 6). The referent has been specified in the translation for clarity.

⁸ sn See the note on Lev 1:4 “make atonement.” The purpose of sin offering “atonement,” in particular, was to purge impurities from the tabernacle (see Lev 15:31 and 16:5–19, 29–34), whether they were caused by physical uncleanness or by sins and iniquities. In this case, the woman has not “sinned” morally by having a child. Even Mary brought such offerings for giving birth to Jesus (Luke 2:22–24), though she certainly did not “sin” in giving birth to him. Note that the result of bringing this “sin offering” was “she will be clean,” not “she will be forgiven” (cf. Lev 4:20, 26, 31, 35; 5:10, 13). The impurity of the blood flow has caused the need for this “sin offering,” not some moral or relational infringement of the law (contrast Lev 4:2, “When a person sins by straying unintentionally from any of the commandments of the Lord”).

⁹ tn Or “she will be[come] pure.”

¹⁰ tn Heb “from her source [i.e., spring] of blood,” possibly referring to the female genital area, not just the “flow of blood” itself (as suggested by J. Milgrom, *Leviticus* [AB], 1:761). Cf. ASV “from the fountain of her blood.”

¹¹ tn Heb “If her hand cannot find the sufficiency of a sheep.” Many English versions render this as “lamb.”

¹² tn Heb “from the sons of the pigeon,” referring either to “young pigeons” or “various species of pigeon” (contrast J. Milgrom, *Leviticus* [AB], 1:168, with J. E. Hartley, *Leviticus* [WBC], 14; cf. Lev 1:14 and esp. 5:7–10).

¹³ tn Or “she will be[come] pure.”

¹⁴ tn Heb “A man, if [or when] he has....” The term for “a man, human being” (אָדָם, ‘adam; see the note on Lev 1:2) in this case refers to any person among “mankind,” male or female, since either could be afflicted with infections on the skin.

¹⁵ tn Some of the terms for disease or symptoms of disease in this chapter present difficulties for the translator. Most modern English versions render the Hebrew term שְׁנַת (*s’ēt*) as “swelling,” which has been retained here (see the explanation in J. E. Hartley, *Leviticus* [WBC], 189). Some have argued that “deeper” (עֲמֹקָה, ‘amqāh) than the skin of his body” in v. 3 means that “this sore was lower than the surrounding skin” (J. Milgrom, *Leviticus* [AB], 1:773), in which case “swelling” would be an inappropriate translation of שְׁנַת in v. 2. Similarly, שְׁנַת also occurs in v. 19, and then v. 20 raises the issue of whether or not it appears to be “lower” (^{לְבָשָׂר}, shafal) than the skin” (cf. also 14:37 for a mark on the wall of a house), which may mean that the sore sinks below the surface of the skin rather than protruding above it as a swelling would (B. A. Levine, *Leviticus* [JPSTC], 76–77). Thus, one could translate here, for example, “discoloration” (so Milgrom and II שְׁנַת “spot, blemish on the skin” in HALOT 1301 s.v. II שְׁנַת) or “lokal inflammation, boil, mole” (so Levine). However, one could interpret “lower” as “deeper,” i.e., possibly extending below the surface of the skin into the deeper layers as suggested by J. E. Hartley, *Leviticus* (WBC), 188, 192. “Swelling” often extends deeply below the surface of the skin, it is certainly a common symptom of skin diseases, and the alternation of these two

scab¹ or a bright spot² on the skin of his body³ that may become a diseased infection,⁴ he must be brought to Aaron the priest or one of his sons, the priests.⁵ 13:3 The priest must then examine the infection⁶ on the skin of the body, and if the hair⁷ in the infection has turned white and the infection appears to be deeper than the skin of

terms (i.e., “deeper” and “lower”) in vv. 25–26 below shows that they both refer to the same phenomenon (see also the note on v. 20 below), so it is retained in the present translation.

1 tn The etymology and meaning of this term is unknown. It could mean “scab” (KJV, ASV, NASB) or possibly “rash” (NIV, NLT), “flaking skin,” or an “eruption” (NRSV) of some sort.

2 tn Heb “shiny spot” or “white spot,” but to render this term “white spot” in this chapter would create redundancy in v. 4 where the regular term for “white” occurs alongside this word for “bright spot.”

3 tn Heb “in the skin of his flesh” as opposed to the head or the beard (v. 29).

4 tn Heb “a mark [or stroke; or plague] of disease.” In some places in this context (vv. 2, 3) it could be translated “a contagious skin disease.” Although the Hebrew term נִגְרָה (tsara’at) rendered here “diseased” is translated in many English versions as “leprosy,” it does not refer to Hanson’s disease, which is the modern technical understanding of the term “leprosy” (HALOT 1057 s.v. נִגְרָה a). There has been much discussion of the proper meaning of the term and the disease(s) to which it may refer (see, e.g., J. Milgrom, *Leviticus* [AB], 1:774–76, 816–26; J. E. Hartley, *Leviticus* [WBC], 187–89; and the literature cited by them). The further description of the actual condition in the text suggests that the regulations are concerned with any kind of infectious diseases that are observable on the surface of the skin and, in addition to that, penetrate below the surface of the skin (vv. 3–4) or spread further across the surface of the skin (vv. 5–8). It is true that, in the OT, the term “disease” is often associated specifically with white “scaly” skin diseases that resemble the wasting away of the skin after death (see Milgrom who, in fact, translates “scale disease”; cf., e.g., Exod 4:6–7 and Num 12:9–12, esp. v. 12), but here it appears to be a broader term for any skin disease that penetrates deep or spreads far on the body. Scaly skin diseases would be included in this category, but also other types. Thus, a “swelling,” “scab,” or “bright spot” on the skin might be a symptom of disease, but not necessarily so. In this sense, “diseased” is a technical term. The term “infection” can apply to any “mark” on the skin whether it belongs to the category of “disease” or not (compare and contrast v. 3, where the “infection” is not “diseased,” with v. 4, where the “infection” is found to be “diseased”).

5 tn Or “it shall be reported to Aaron the priest.” This alternative rendering may be better in light of the parallel use of the same expression in Lev 14:2, where the priest had to go outside the camp in order to inspect the person who had been diseased. Since the rendering “he shall be brought to Aaron the priest” might confuse matters there, this expression should be rendered “it shall be reported” both here in 13:2 (cf. also v. 9) and in 14:2. See, however, the further note on 14:2 below, where it is argued that the diseased person would still need to “be brought” to the priest even if this happened outside the camp. Most English versions retain the idea of the afflicted person being “brought” to the priest for inspection.

6 tn Heb “and the priest shall see the infection.”

7 tn There is no “if” expressed, but the contrast between the priestly finding in this verse and the next verse clearly implies it.

the body,⁸ then it is a diseased infection,⁹ so when the priest examines it¹⁰ he must pronounce the person unclean.¹¹

A Bright Spot on the Skin

13:4 “If¹² it is a white bright spot on the skin of his body, but it does not appear to be deeper than the skin,¹³ and the hair has not turned white, then the priest is to quarantine the person with the infection for seven days.¹⁴ 13:5 The priest must then examine it on the seventh day, and if,¹⁵ as far as he can see, the infection has stayed the same¹⁶ and has not spread on the skin,¹⁷ then the priest is to quarantine the person for another seven days.¹⁸ 13:6 The priest must then examine it again on the seventh day,¹⁹ and if²⁰ the infection has faded and has not spread on the skin, then the priest is to pronounce the person clean.²¹ It is a scab,²² so he must wash his clothes²³ and be clean. 13:7 If, however, the scab is spreading further²⁴ on the skin after he has shown himself to the priest for his purification, then he must show himself to the priest a second

8 tn Heb “and the appearance of the infection is deep from” (comparative מִן, min, “deeper than”) the skin of the his flesh.” See the note on v. 20 below.

9 tn For the translation “diseased infection” see the note on v. 2 above. Cf. TEV “a dreaded skin disease”; NIV “an infectious skin disease”; NLT “a contagious skin disease.”

10 tn 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).

11 tn Heb “he shall make him unclean.” The verb is the Piel of נַטָּה (tame) “to be unclean.” Here it is a so-called “declarative” Piel (i.e., “to declare unclean”), but it also implies that the person is put into the category of actually being “unclean” by the pronouncement itself (J. E. Hartley, *Leviticus* [WBC], 175; cf. the corresponding opposite in v. 6 below).

12 tn Heb “and if.”

13 tn Heb “and deep is not its appearance from the skin”; cf. NAB “does not seem to have penetrated below the skin.”

14 tn Heb “and the priest will shut up the infection seven days.”

15 tn Heb “and behold” (so KJV, ASV).

16 tn Heb “the infection has stood in his eyes”; ASV “if in his eyes the plague be at a stay.”

17 tn Although there is no expressed “and” at the beginning of this clause, there is in the corresponding clause of v. 6, so it should be assumed here as well.

18 tn Heb “a second seven days.”

19 tn That is, at the end of the second set of seven days referred to at the end of v. 5, a total of fourteen days after the first appearance before the priest.

20 tn Heb “and behold.”

21 tn Heb “he shall make him clean.” The verb is the Piel of נָתַר (taher, “to be clean”). Here it is a so-called “declarative” Piel (i.e., “to declare clean”), but it also implies that the person is put into the category of being “clean” by the pronouncement itself (J. E. Hartley, *Leviticus* [WBC], 176; cf. the corresponding opposite in v. 3 above).

22 tn On the term “scab” see the note on v. 2 above. Cf. NAB “it was merely eczema”; NRSV “only an eruption”; NLT “only a temporary rash.”

23 tn Heb “and he shall wash his clothes.”

24 tn Heb “And if spreading [infinitive absolute] it spreads [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

time. **13:8** The priest must then examine it,⁴ and if² the scab has spread on the skin, then the priest is to pronounce the person unclean.³ It is a disease.

A Swelling on the Skin

13:9 “When someone has a diseased infection,⁴ he must be brought to the priest. **13:10** The priest will then examine it,⁵ and if⁶ a white swelling is on the skin, it has turned the hair white, and there is raw flesh in the swelling.⁷ **13:11** it is a chronic⁸ disease on the skin of his body,⁹ so the priest is to pronounce him unclean.¹⁰ The priest¹¹ must not merely quarantine him, for he is unclean.¹² **13:12** If, however, the disease breaks out¹³ on the skin so that the disease covers all the skin of the person with the infection¹⁴ from his head to his feet, as far as the priest can see,¹⁵ **13:13** the priest must then examine it,¹⁶ and if¹⁷ the disease covers his whole body, he is to pronounce the person with the infection clean.¹⁸ He has turned all white, so he is clean.¹⁹ **13:14** But whenever raw flesh appears

in it²⁰ he will be unclean, **13:15** so the priest is to examine the raw flesh²¹ and pronounce him unclean²² – it is diseased. **13:16** If, however,²³ the raw flesh once again turns white,²⁴ then he must come to the priest. **13:17** The priest will then examine it,²⁵ and if²⁶ the infection has turned white, the priest is to pronounce the person with the infection clean²⁷ – he is clean.

A Boil on the Skin

13:18 “When someone’s body has a boil on its skin²⁸ and it heals, **13:19** and in the place of the boil there is a white swelling or a reddish white bright spot, he must show himself to the priest.²⁹ **13:20** The priest will then examine it,³⁰ and if³¹ it appears to be deeper than the skin³² and its hair has turned white, then the priest is to

¹ tn The “it” is not expressed but is to be understood. It refers to the “infection” (cf. the note on v. 2 above).

² tn Heb “and behold” (so KJV, ASV).

³ tn This is the declarative Piel of the verb נָמַת (*tame*), cf. the note on v. 3 above).

⁴ tn Heb “When there is an infection of disease in a man.” The term for “a man; a human being” (אָדָם, *adam*; see the note on Lev 1:2 and cf. v. 2 above) refers to any person among “mankind,” male or female. For the rendering “diseased infection” see the note on v. 2 above.

⁵ tn Heb “and the priest shall see.” The pronoun “it” is unexpressed, but it should be assumed and it refers to the infection (cf. the note on v. 8 above).

⁶ tn Heb “and behold” (so KJV, ASV).

⁷ tn Heb “and rawness [i.e., something living] of living flesh is in the swelling”; KJV, NASB, NRSV “quick raw flesh.”

⁸ tn The term rendered here “chronic” is a Niphal participle meaning “grown old” (HALOT 448 s.v. II יָמַר nif.2). The idea is that this is an old enduring skin disease that keeps on developing or recurring.

⁹ tn Heb “in the skin of his flesh” as opposed to the head or the beard (v. 29; cf. v. 2 above).

¹⁰ tn This is the declarative Piel of the verb נָמַת (*tame*), cf. the note on v. 3 above).

¹¹ tn Heb “he”; the referent (the priest) has been specified in the translation for clarity.

¹² sn Instead of just the normal quarantine isolation, this condition calls for the more drastic and enduring response stated in Lev 13:45–46. Raw flesh, of course, sometimes oozes blood to one degree or another, and blood flows are by nature impure (see, e.g., Lev 12 and 15; cf. J. E. Hartley, *Leviticus* [WBC], 191).

¹³ tn Heb “And if spreading [infinitive absolute] it spreads out [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

¹⁴ tn Heb “all the skin of the infection,” but see v. 4 above.

¹⁵ tn Heb “to all the appearance of the eyes of the priest.”

¹⁶ tn Heb “and the priest shall see.” The pronoun “it” is unexpressed, but it should be assumed and it refers to the infection (cf. the note on v. 8 above).

¹⁷ tn Heb “and behold” (so KJV, ASV, NASB).

¹⁸ tn Heb “he shall pronounce the infection clean,” but see v. 4 above. Also, this is another use of the declarative Piel of the verb נָמַת (*tame*; cf. the note on v. 6 above).

¹⁹ tn Heb “all of him has turned white, and he is clean.”

²⁰ tn Heb “and in the day of there appears in it living flesh.” Some English versions render this as “open sores” (cf. NCV, TEV, NLT).

²¹ tn Heb “and the priest shall see the living flesh.”

²² tn This is the declarative Piel of the verb נָמַת (*tame*); cf. the note on v. 3 above).

²³ tn Heb “Or if/when.”

²⁴ tn Heb “the living flesh returns and is turned/changed to white.” The Hebrew verb “returns” is בָּשֵׁר (*shuv*), which often functions adverbially when combined with a second verb as it is here (cf. “and is turned”) and, in such cases, is usually rendered “again” (see, e.g., GKC 386–87 §120.g). Another suggestion is that here בָּשֵׁר means “to recede” (cf., e.g., 2 Kgs 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 (B. A. Levine, *Leviticus* [JPSTC], 79).

²⁵ tn Heb “and the priest shall see it.”

²⁶ tn Heb “and behold” (so KJV, ASV, NASB).

²⁷ tn Heb “the priest shall pronounce the infection clean,” but see v. 4 above. Also, this is another use of the declarative Piel of the verb נָמַת (*tame*, cf. the note on v. 6 above).

²⁸ tc Hebrew (MT) reads, “And flesh if/when there is in it, in its skin, a boil.” Smr has only “in it,” not “in its skin,” and a few medieval Hebrew mss as well as the LXX, Syriac, and Vulgate have only “in its skin” (cf. v. 24 below), not “in it.” It does not effect the meaning of the verse, but one is tempted to suggest that “in it” (בְּוֹלֶה, *vōlēh*) was added in error as a partial dittography from the beginning of “in its skin” (בְּגִבְעָה, *vōgi‘ah*).

²⁹ tn Some English versions translate “it shall be shown to [or ‘be seen by’] the priest,” taking the infection to be the subject of the verb (e.g., KJV, NASB, RSV, NRSV). Based on the Hebrew grammar there is no way to be sure which is intended.

³⁰ tn Heb “and the priest shall see.” The pronoun “it” is unexpressed, but it should be assumed and it refers to the infection (cf. the note on v. 8 above).

³¹ tn Heb “and behold.”

³² tn Heb “and behold its appearance is low (לִפְשָׁת, *shafal*) ‘from’ (comparative מִן, *min*, “lower than”) the skin.” Compare “deeper” in v. 3 above where, however, a different word is used (עַמּוֹג, *amog*), and see the note on “swelling” in v. 1 above (cf. J. E. Hartley, *Leviticus* [WBC], 192; note that, contrary to the MT, Tg. Onq. has לִפְשָׁת in this verse as well as v. 4). The alternation of these two terms (i.e., “deeper” and “lower”) in vv. 25–26 below shows that they both refer to the same phenomenon. Some have argued that “this sore was lower than the surrounding skin” (J. Milgrom, *Leviticus* [AB], 1:773, 788), in which case “swelling” would be an inappropriate translation of לִפְשָׁת (*s’er*) in v. 19. It seems unlikely, however, that the surface of a “boil” would sink below the surface of the surrounding skin. The infectious pus etc. that makes up a boil normally causes swelling.

pronounce the person unclean.¹ It is a diseased infection that has broken out in the boil.² **13:21** If, however,³ the priest examines it, and⁴ there is no white hair in it, it is not deeper than the skin, and it has faded, then the priest is to quarantine him for seven days.⁵ **13:22** If⁶ it is spreading further⁷ on the skin, then the priest is to pronounce him unclean.⁸ It is an infection. **13:23** But if the bright spot stays in its place and has not spread,⁹ it is the scar of the boil, so the priest is to pronounce him clean.¹⁰

A Burn on the Skin

13:24 “When a body has a burn on its skin¹¹ and the raw area of the burn becomes a reddish white or white bright spot, **13:25** the priest must examine it,¹² and if¹³ the hair has turned white in the bright spot and it appears to be deeper than the skin,¹⁴ it is a disease that has broken out in the burn.¹⁵ The priest is to pronounce the person unclean.¹⁶ It is a diseased infection.¹⁷ **13:26** If, however,¹⁸ the priest examines it and¹⁹ there is no white hair in the bright spot, it is not deeper than the skin,²⁰ and it has faded, then the priest is to quarantine him for seven days.²¹ **13:27** The priest must then examine it on the seventh day, and if it is spreading further²² on the skin, then the priest is to pronounce him unclean. It is a diseased infection.²³ **13:28** But if the bright spot stays in its place, has not spread on the skin,²⁴ and it has faded, then it is the swelling of

¹ tn The declarative Piel of the verb נָמַת (*tame*), cf. the note on v. 3 above).

² tn Heb “it is an infection of disease. In the boil it has broken out.” For the rendering “diseased infection” see the note on v. 2 above.

³ tn Heb “and if.”

⁴ tn Heb “and behold” (so KJV, ASV, NASB).

⁵ tn Heb “and the priest will shut him up seven days.”

⁶ tn Heb “and if.”

⁷ tn Heb “is indeed spreading.”

⁸ tn This is the declarative Piel of the verb נָמַת (*tame*), cf. the note on v. 3 above).

⁹ tn Heb “and if under it the bright spot stands, it has not spread.”

¹⁰ tn This is the declarative Piel of the verb נָהַר (*taher*, cf. the note on v. 6 above).

¹¹ tn Heb “Or a body, if there is in its skin a burn of fire.”

¹² tn Heb “and the priest shall see it.”

¹³ tn Heb “and behold” (so KJV, ASV).

¹⁴ tn Heb “and its appearance is deep ‘from’ [comparative נִמְנֵה (*min*) meaning ‘deeper than’] the skin.”

¹⁵ tn Heb “it is a disease. In the burn it has broken out.”

¹⁶ tn This is the declarative Piel of the verb נָמַת (*tame*); cf. the note on v. 3 above).

¹⁷ tn For the rendering “diseased infection” see the note on v. 2 above.

¹⁸ tn Heb “and if.”

¹⁹ tn Heb “and behold” (so KJV, ASV); NASB “and indeed.”

²⁰ tn Heb “and low it is not ‘from’ [comparative נִמְנֵה (*min*, *lower than*)] the skin.” See the note on v. 20 above. Cf. TEV “not deeper than the surrounding skin.”

²¹ tn Heb “and the priest will shut him up seven days.”

²² tn Heb “is indeed spreading.”

²³ tn For the rendering “diseased infection” see the note on v. 2 above.

²⁴ tn Heb “and if under it the bright spot stands, it has not spread in the skin.”

the burn, so the priest is to pronounce him clean,²⁵ because it is the scar of the burn.

Scall on the Head or in the Beard

13:29 “When a man or a woman has an infection on the head or in the beard,²⁶ **13:30** the priest is to examine the infection,²⁷ and if²⁸ it appears to be deeper than the skin²⁹ and the hair in it is reddish yellow and thin, then the priest is to pronounce the person unclean.³⁰ It is scall,³¹ a disease of the head or the beard.³² **13:31** But if the priest examines the scall infection and it does not appear to be deeper than the skin,³³ and there is no black hair in it, then the priest is to quarantine the person with the scall infection for seven days.³⁴ **13:32** The priest must then examine the infection on the seventh day, and if³⁵ the scall has not spread, there is no reddish yellow hair in it, and the scall does not appear to be deeper than the skin,³⁶ **13:33** then the individual is to shave himself,³⁷ but he must not shave the area affected by the scall,³⁸ and the priest is to quarantine the person with the scall for another seven days.³⁹ **13:34** The priest must then examine the scall on the seventh day, and if⁴⁰ the scall has not

²⁵ tn This is the declarative Piel of the verb נָהַר (*taher*; cf. the note on v. 6 above).

²⁶ tn Heb “And a man or a woman if there is in him an infection in head or in beard.”

²⁷ tn The shift here is from diseases that are on the (relatively) bare skin of the body to the scalp area of the male or female head or the bearded area of the male face.

²⁸ tn Heb “and the priest shall see the infection.”

²⁹ tn Heb “and behold.”

³⁰ tn Heb “its appearance is deep ‘from’ (comparative נִמְנֵה, *min*, ‘deeper than’) the skin.”

³¹ tn This is the declarative Piel of the verb נָמַת (*tame*); cf. the note on v. 3 above).

³² tn The exact identification of this disease is unknown. Cf. KJV “dry scalp”; NASB “a scale”; NIV, NCV, NRSV “an itch”; NLT “a contagious skin disease.” For a discussion of “scall” disease in the hair, which is a crusty scabby disease of the skin under the hair that also affects the hair itself, see J. E. Hartley, *Leviticus* (WBC), 192-93, and J. Milgrom, *Leviticus* (AB), 1:793-94. The Hebrew word rendered “scall” (נֶתֶע, *neteq*) is related to a verb meaning “to tear; to tear out; to tear apart.” It 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.

³³ tn Heb “It is scall. It is the disease of the head or the beard.”

³⁴ tn Heb “and behold there is not its appearance deep ‘from’ (comparative נִמְנֵה, *min*, meaning ‘deeper than’) the skin.”

³⁵ tn Heb “and the priest will shut up the infection of the scall seven days.”

³⁶ tn Heb “and behold” (so KJV, ASV).

³⁷ tn Heb “and the appearance of the scall is not deep ‘from’ (comparative נִמְנֵה, *min*, meaning ‘deeper than’) the skin.”

³⁸ tn The shaving is done by the one who has the infection. Although KJV, ASV have the passive “he shall be shaven” here, most modern English versions have the reflexive “shall shave himself” (so NAB).

³⁹ tn Heb “but the scall shall he not shave” (so KJV, ASV); NIV “except for the diseased area.”

⁴⁰ tn Heb “and the priest will shut up the scall a second seven days.”

⁴¹ tn Heb “and behold” (so KJV, ASV).

spread on the skin and it does not appear to be deeper than the skin,¹ then the priest is to pronounce him clean.² So he is to wash his clothes and be clean. **13:35** If, however, the scall spreads further³ on the skin after his purification, **13:36** then the priest is to examine it, and if⁴ the scall has spread on the skin the priest is not to search further for reddish yellow hair.⁵ The person⁶ is unclean. **13:37** If, as far as the priest can see, the scall has stayed the same⁷ and black hair has sprouted in it, the scall has been healed; the person is clean. So the priest is to pronounce him clean.⁸

Bright White Spots on the Skin

13:38 “When a man or a woman has bright spots – white bright spots – on the skin of their body, **13:39** the priest is to examine them,⁹ and if¹⁰ the bright spots on the skin of their body are faded white, it is a harmless rash that has broken out on the skin. The person is clean.¹¹

Baldness on the Head

13:40 “When a man’s head is bare so that he is balding in back,¹² he is clean. **13:41** If his head is bare on the forehead¹³ so that he is balding in front,¹⁴ he is clean. **13:42** But if there is a reddish white infection in the back or front bald area, it is a disease breaking out in his back or front bald area. **13:43** The priest is to examine it,¹⁵ and if¹⁶

¹ tn Heb “and its appearance is not deep ‘from’ (comparative יִמְעַמֵּד, *min*, meaning “deeper than”) the skin.”

² tn This is the declarative Piel of the verb תָּהַר (*taher*, cf. the note on v. 6 above).

³ tn Heb “And if spreading (infinitive absolute) it spreads further (finite verb).” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

⁴ tn Heb “and behold.”

⁵ tn Heb “the priest shall not search to the reddish yellow hair.”

⁶ tn Heb “he”; the referent (the affected person) is specified in the translation for clarity (likewise in the following verse).

⁷ tn Heb “and if in his eyes the infection has stood.”

⁸ tn This is the declarative Piel of the verb תָּהַר (*taher*, cf. the note on v. 6 above).

⁹ tn Heb “and the priest shall see.”

¹⁰ tn Heb “and behold” (so KJV, ASV).

¹¹ tn Heb “he,” but the regulation applies to a man or a woman (v. 38a). In the translation “the person” is used to specify the referent more clearly.

¹² tn Heb “And a man, when his head is rubbed bare, he is bald-headed.” The translation offered here, 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. See also B. A. Levine, *Leviticus* (JPSTC), 82.

¹³ tn Heb “And if from the front edge of his face, his head is rubbed bare.” See the note on v. 40 above.

¹⁴ tn The rendering “balding in front” corresponds to the location of the bareness at the beginning of the verse.

¹⁵ tn Heb “and the priest shall see it” (cf. KJV). The MT has “him/it” which some take to refer to the person as a whole (i.e., “him”); see, e.g., J. Milgrom, *Leviticus* [AB], 1:770; NIV, NRSV, etc., while others take it as a reference to the “infection” (שְׁנָא, *nega*) in v. 42 (J. E. Hartley, *Leviticus* [WBC], 172, 177). Smr has “her/it,” which would probably refer to “disease” (תְּנַשָּׂא, *tsara’at*) in v. 42. The general pattern in the chapter suggests that “it,” either the infection or the disease, is the object of the examination (see, e.g., v. 3 above and v. 50 below).

¹⁶ tn Heb “and behold.”

the swelling of the infection is reddish white in the back or front bald area like the appearance of a disease on the skin of the body,¹⁷ **13:44** he is a diseased man. He is unclean. The priest must surely pronounce him unclean because of his infection on his head.¹⁸

The Life of the Person with Skin Disease

13:45 “As for the diseased person who has the infection,¹⁹ his clothes must be torn, the hair of his head must be unbound, he must cover his mustache,²⁰ and he must call out ‘Unclean! Unclean!’ **13:46** The whole time he has the infection²¹ he will be continually unclean. He must live in isolation, and his place of residence must be outside the camp.

Infections in Garments, Cloth, or Leather

13:47 “When a garment has a diseased infection in it,²² whether a wool or linen garment,²³

13:48 or in the warp or woof²⁴ of the linen or the wool, or in leather or anything made of leather,²⁵

13:49 if the infection²⁶ in the garment or leather or warp or woof or any article of leather is yellowish green or reddish, it is a diseased infection and it must be shown to the priest. **13:50** The priest is to examine and then quarantine the article with the infection for seven days.²⁷ **13:51** He must then examine the infection on the seventh day. If the infection has spread in the garment, or in the warp, or in the woof, or in the leather –

¹⁷ tn Heb “like appearance of disease of skin of flesh.”

¹⁸ tn Or perhaps translate, “His infection [is] on his head,” as a separate independent sentence (cf. KJV, ASV, NASB, NRSV). There is no causal expression in the Hebrew text connecting these two clauses, but the logical relationship between them seems to be causal.

¹⁹ tn Heb “And the diseased one who in him is the infection.”

²⁰ tn Heb “and his head shall be unbound, and he shall cover on [his] mustache.” Tearing one’s clothing, allowing the hair to hang loose rather than bound up in a turban, and covering the mustache on the upper lip are all ways of expressing shame, grief, or distress (cf., e.g., Lev 10:6 and Micah 3:7).

²¹ tn Heb “All the days which the infection is in him.”

²² tn Heb “And the garment, if there is in it a mark of disease.”

²³ tn Heb “in a wool garment or in a linen garment.”

²⁴ tn 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. See the explanation in J. Milgrom, *Leviticus* (AB), 1:809-10.

²⁵ tn Heb “in any handiwork of skin” (cf. KJV, ASV, NRSV); most other modern English versions have “leather.”

²⁶ tn Heb “and the infection is.” This clause is conditional in force, and is translated as such by almost all English versions.

²⁷ tn Heb “And the priest shall see the infection and he shall shut up the infection seven days.”

whatever the article into which the leather was made¹ – the infection is a malignant disease. It is unclean. **13:52** He must burn the garment or the warp or the woof, whether wool or linen, or any article of leather which has the infection in it. Because it is a malignant disease it must be burned up in the fire. **13:53** But if the priest examines it and² the infection has not spread in the garment or in the warp or in the woof or in any article of leather, **13:54** the priest is to command that they wash whatever has the infection and quarantine it for another seven days.³ **13:55** The priest must then examine it after the infection has been washed out, and if⁴ the infection has not changed its appearance⁵ even though the infection has not spread, it is unclean. You must burn it up in the fire. It is a fungus, whether on the back side or front side of the article.⁶ **13:56** But if the priest has examined it and⁷ the infection has faded after it has been washed, he is to tear it out of⁸ the garment or the leather or the warp or the woof. **13:57** Then if⁹ it still appears again in the garment or the warp or the woof, or in any article of leather, it is an outbreak. Whatever has the infection in it you must burn up in the fire. **13:58** But the garment or the warp or the woof or any article of leather which you wash and infection disappears from it¹⁰ is to be washed a second time and it will be clean.”

Summary of Infection Regulations

13:59 This is the law¹¹ of the diseased infection in the garment of wool or linen, or the warp or woof, or any article of leather, for pronouncing it clean or unclean.¹²

¹ tn Heb “to all which the leather was made into a handiwork.”

² tn Heb “And if the priest sees and behold”; NASB “and indeed.”

³ tn Heb “a second seven days.”

⁴ tn Heb “and behold” (so KJV, ASV).

⁵ tn Heb “the infection has not changed its eye.” Smr has “its/his eyes,” as in vv. 5 and 37, but here it refers to the appearance of the article of cloth or leather, unlike vv. 5 and 37 where there is a preposition attached and it refers to the eyes of the priest.

⁶ tn The terms “back side” and “front side” are the same as those used in v. 42 for the “back or front bald area” of a man’s head. The exact meaning of these terms when applied to articles of cloth or leather is uncertain. It could refer, for example, to the inside versus the outside of a garment, or the back versus the front side of an article of cloth or leather. See J. Milgrom, *Leviticus* (AB), 1:814, for various possibilities.

⁷ tn Heb “And if the priest saw and behold....”

⁸ tn Heb “and he shall tear it from.”

⁹ tn Heb “And if”; NIV, NCV “But if”; NAB “If, however.”

¹⁰ tn Heb “and the infection turns aside from them.”

¹¹ sn The Hebrew term translated “law” (*תורה*, *torah*) introduces here a summary or colophon for all of Lev 13. Similar summaries are found in Lev 7:37-38; 11:46-47; 14:54-57; and 15:32-33.

¹² tn These are declarative Piel forms of the verbs רָאַת (ta-her) and נָמַת (nāmet) respectively (cf. the notes on vv. 3 and 6 above).

Purification of Diseased Skin Infections

14:1 The LORD spoke to Moses: **14:2** “This is the law of the diseased person on the day of his purification, when¹³ he is brought to the priest.¹⁴ **14:3** The priest is to go outside the camp and examine the infection.¹⁵ If the infection of the diseased person has been healed,¹⁶ **14:4** then the priest will command that two live clean birds, a piece of cedar wood, a scrap of crimson fabric,¹⁷

¹³ tn Heb “and.” Here KJV, ASV use a semicolon; NASB begins a new sentence with “Now.”

¹⁴ tn The alternative rendering, “when it is 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 (Lev 13:3) and was, therefore, required to remain outside the camp (13:46), the formerly diseased person could not reenter the camp until he or she had been declared “clean” by a priest (cf. Lev 13:6 for “declaring clean”). See especially J. Milgrom, *Leviticus* (AB), 1:831, who supports this rendering both here and in Lev 13:2 and 9. B. A. Levine, however, prefers the rendering in the text (*Leviticus* [JPSTC], 76 and 85). It is the most natural meaning of the verb (i.e., “to be brought” from נָאַב [*bo'*], “to come”) in the Hophal stem, which means “to be 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 brought” is supported by 13:7b, “he shall show himself to the priest a second time.” Although it is true that the priest needed to go outside the camp to examine such a person, the person still needed to “be brought” to the priest there. The translation of vv. 2-3 employed here suggests that v. 2 introduces the proceeding and then v. 3 goes on to describe the specific details of the examination and purification.

¹⁵ tn Heb “and he shall be brought to the priest and the priest shall go out to from outside to the camp and the priest shall see [it].” The understood “it” refers to the skin infection itself (see the note on 13:3 above). The referent has been specified in the translation for clarity.

¹⁶ tn Heb “And behold, the diseased infection has been healed from the diseased person.” The expression “diseased infection” has been translated as simply “infection” to avoid redundancy here in terms of English style.

¹⁷ tn The term rendered here “crimson fabric” consists of two Hebrew words and means literally, “crimson of worm” (in this order only in Lev 14:4, 6, 49, 51, 52 and Num 19:6; for the more common reverse order, “worm of crimson,” see, e.g., the colored fabrics used in making the tabernacle, Exod 25:4, etc.). This particular “worm” is an insect that lives on the leaves of palm trees, the eggs of which are the source for a “crimson” dye used to color various kinds of cloth (B. A. Levine, *Leviticus* [JPSTC], 86). That a kind of dyed “fabric” is intended, not just the dye substance itself, is made certain by the dipping of it along with the other ritual materials listed here into the blood and water mixture for sprinkling on the person being cleansed (Lev 14:6; cf. also the burning of it in the fire of the red heifer in Num 19:6). Both the reddish color of cedar wood and the crimson colored fabric seem to correspond to the color of blood and may, therefore, symbolize either “life,” which is in the blood, or the use of blood to “make atonement” (see, e.g., Gen 9:4 and Lev 17:11). See further the note on v. 7 below.

and some twigs of hyssop¹ be taken up² for the one being cleansed.³ 14:5 The priest will then command that one bird be slaughtered⁴ into a clay vessel over fresh water.⁵ 14:6 Then⁶ he is to take the live bird along with the piece of cedar wood, the scrap of crimson fabric, and the twigs of hyssop, and he is to dip them and the live bird in the blood of the bird slaughtered over the fresh water, 14:7 and sprinkle it seven times on

the one being cleansed⁷ from the disease, pronounce him clean,⁸ and send the live bird away over the open countryside.⁹

The Seven Days of Purification

14:8 “The one being cleansed¹⁰ must then wash his clothes, shave off all his hair, and bathe in water, and so be clean.¹¹ Then afterward he may enter the camp, but he must live outside his tent seven days. 14:9 When the seventh day comes¹² he must shave all his hair – his head, his beard, his eyebrows, all his hair – and he must wash his clothes, bathe his body in water, and so be clean.¹³

^{1 sn} Twigs of hyssop (probably one or several species of *marjoram thymus*), a spice and herb plant that grows out of walls in Palestine (see 1 Kgs 4:33 [5:13 HT], HALOT 27 s.v. בָשֵׂשׁ, and J. E. Hartley, *Leviticus* [WBC], 195), were particularly leafy and therefore especially useful for sprinkling the purifying liquid (cf. vv. 5-7). Many of the details of the ritual procedure are obscure. It has been proposed, for example, that the “cedar wood” was a stick to which the hyssop was bound with the crimson material to make a sort of sprinkling instrument (Hartley, 195). In light of the burning of these three materials as part of the preparation of the ashes of the red heifer in Num 19:5-6, however, this seems unlikely.

^{2 tn} The MT reads literally, “And the priest shall command and he shall take.” Clearly, the second verb (“and he shall take”) contains the thrust of the priest’s command, which suggests the translation “that he take” (cf. also v. 5a). Since the priest issues the command here, he cannot be the subject of the second verb because he cannot be commanding himself to “take” up these ritual materials. Moreover, since the ritual is being performed “for the one being cleansed,” the antecedent of the pronoun “he” cannot refer to him. The LXX, Smr, and Syriac versions have the third person plural here and in v. 5a, which corresponds to other combinations with the verb נְצִיבָה (*vetsivah*) “and (he the priest) shall command” in this context (see Lev 13:54; 14:36, 40). This suggests an impersonal (i.e., “someone shall take”) and “someone shall slaughter,” respectively) or perhaps even passive rendering of the verbs in 14:4, 5 (i.e., “there shall be taken” and “there shall be slaughtered,” respectively). The latter option has been chosen here.

^{3 tn} Heb “the one cleansing himself” (i.e., Hitpael participle of טהַר, *taher*, “to be clean”).

^{4 tn} Heb “And the priest shall command and he shall slaughter.” See the note on “be taken up” (v. 4).

^{5 tn} Heb “into a vessel of clay over living water.” The expression “living [i.e., ‘fresh’] water” (cf. Lev 14:50; 15:13; Num 19:17) refers to water that flows. It includes such water sources as artesian wells (Gen 26:19; Song of Songs 4:15), springs (Jer 2:13, as opposed to cisterns; cf. 17:13), and flowing streams (Zech 14:8). In other words, this is water that has not stood stagnant as, for example, in a sealed-off cistern.

^{6 sn} Although there are those who argue that the water and the blood rites are separate (e.g., E. S. Gerstenberger, *Leviticus* [OTL], 175-76), it is usually agreed that v. 5b refers to the slaughtering of the bird in such a way that its blood runs into the bowl, which contained fresh water (see, e.g., N. H. Snaith, *Leviticus and Numbers* [NCBC], 74; G. J. Wenham, *Leviticus* [NICOT], 208; J. Milgrom, *Leviticus* [AB], 1:836-38; cf. esp. Lev 14:51b, “and dip them in the blood of the slaughtered bird and in the fresh water”). This mixture of blood and water was then to be sprinkled on the person being cleansed from the disease.

^{6 tc} Heb “the live bird he [i.e., the priest] shall take it.” Although the MT has no *vav*, “and”) at the beginning of this clause, a few medieval Hebrew mss and Smr have one and the LXX, Syriac, and Vulgate translate as if it is there. The “but” in the present translation reflects this text critical background, the object-first word order in the clause with the resumptive pronoun at the end, and the obvious contrast between the slaughtered bird in v. 5 and the live bird in v. 6.

^{7 tn} Heb “the one cleansing himself” (i.e., Hitpael participle of טהַר, *taher*, “to be clean”).

^{8 tn} Heb “and he shall make him clean.” The verb is the Piel of טהַר (*taher*, “to be clean”), here used as a so-called “declarative” Piel (i.e., “to declare clean”; cf. 13:6, etc.).

^{9 sn} The reddish color of cedar wood and the crimson colored fabric called for in v. 4 (see the note there, esp. the association with the color of blood) as well as the priestly commands to bring “two live” birds (v. 4a), to slaughter one of them “over fresh water” (literally “living water,” v. 5b), and the subsequent ritual with the (second) “live” bird (vv. 6-7) combine to communicate the concept of “life” and “being alive” in this passage. This contrasts with the fear of death associated with the serious skin diseases in view here (see, e.g., Aaron’s description of Miriam’s skin disease in Num 12:12, “Do not let her be like the dead one when it goes out from its mother’s womb and its flesh half eaten away”). Since the slaughtered bird here is not sacrificed at the altar and is not designated as an expiatory “sin offering,” this ritual procedure probably symbolizes the renewed life of the diseased person and displays it publicly for all to see. It is preparatory to the expiatory rituals that will follow (vv. 10-20, esp. vv. 18-20), but is not itself expiatory. Thus, although there are important similarities between the bird ritual here, the scapegoat on the Day of Atonement (Lev 16:20-22), and the red heifer for cleansing from corpse contamination (Num 19), this bird ritual is different in that the latter two constitute “sin offerings” (Lev 16:5, 8-10; Num 19:9, 17). Neither of the birds in Lev 14:4-7 is designated or treated as a “sin offering.” Nevertheless, the very nature of the live bird ritual itself and its obvious similarity to the scapegoat ritual suggests that the patient’s disease has been removed far away so that he or she is free from its effects both personally and communally.

^{10 tn} Heb “the one cleansing himself” (i.e., Hitpael participle of טהַר, *taher*, “to be clean”).

^{11 tn} Heb “and he shall be clean” (so ASV). The end result of the ritual procedures in vv. 4-7 and the washing and shaving in v. 8a is that the formerly diseased person has now officially become clean in the sense that he can reenter the community (see v. 8b; contrast living outside the community as an unclean diseased person, Lev 13:46). There are, however, further cleansing rituals and pronouncements for him to undergo in the tabernacle as outlined in vv. 10-20 (see Qal “be[come] clean” in vv. 9 and 20, Piel “pronounce clean” in v. 11, and Hitpael “the one being cleansed” in vv. 11, 14, 17, 18, and 19). Obviously, in order to enter the tabernacle he must already “be clean” in the sense of having access to the community.

^{12 tn} Heb “And it shall be on the seventh day.”

^{13 tn} Heb “and he shall be clean” (see the note on v. 8).

The Eighth Day Atonement Rituals

14:10 “On the eighth day he⁴ must take two flawless male lambs, one flawless yearling female lamb, three-tenths of an ephah of choice wheat flour as a grain offering mixed with olive oil,² and one log of olive oil,³ **14:11** and the priest who pronounces him clean will have the man who is being cleansed stand along with these offerings⁴ before the LORD at the entrance of the Meeting Tent.

14:12 “The priest is to take one male lamb⁵ and present it for a guilt offering⁶ along with the log of olive oil and present them as a wave offering before the LORD.⁷ **14:13** He must then

1 tn The subject “he” probably refers to the formerly diseased person in this case (see the notes on Lev 1:5a, 6a, and 9a).

2 tn This term is often rendered “fine flour,” but it refers specifically to wheat as opposed to barley (B. A. Levine, *Leviticus* [JPSTC], 10) and, although the translation “flour” is used here, it may indicate “grits” rather than finely ground flour (J. Milgrom, *Leviticus* [AB], 1:179; see the note on Lev 2:1). The unit of measure is most certainly an “ephah” even though it is not stated explicitly (see, e.g., Num 28:5; cf. 15:4, 6, 8), and three-tenths of an ephah would amount to about a gallon, or perhaps one-third of a bushel (J. E. Hartley, *Leviticus* [WBC], 196; Milgrom, 845). Since the normal amount of flour for a lamb is one-tenth of an ephah (Num 28:4-5; cf. 15:4), three-tenths is about right for the three lambs offered in Lev 14:10-20.

3 tn A “log” (*כָּבֵד*, *log*) of oil is about one-sixth of a liter, or one-third of a pint, or two-thirds of a cup.

4 tn The MT here is awkward to translate into English. It reads literally, “and the priest who pronounces clean (Piel participle of תָּהַר, *taher*) shall cause to stand (Hiphil of נָמַר, ‘amad) the man who is cleansing himself (Hitpael participle of נָמַר) and them” (i.e., the offerings listed in v. 10; the referent has been specified in the translation for clarity). Alternatively, the Piel of נָמַר could be rendered “who performs the cleansing/purification” (J. Milgrom, *Leviticus* [AB], 1:827), perhaps even as a technical term for one who holds the office of “purification priest” (B. A. Levine, *Leviticus* [JPSTC], 87). It is probably better, however, to retain the same meaning here as in v. 7 above (see the note there regarding the declarative Piel use of this verb).

5 tn Heb “And the priest shall take the one lamb.”

6 tn See the note on Lev 5:15 above. The primary purpose of the “guilt offering” (*כְּבֵשׂוֹן*, *asham*) was to “atone” (*נִפְאַת*, *kippoper*, “to make atonement,” see v. 18 below and the note on Lev 1:4) for “trespassing” on the LORD’s “holy things,” whether sacred objects or sacred people. It is, therefore, closely associated with the reconsecration of the LORD’s holy people as, for example, here and in the case of the corpse contaminated Nazirite (Num 6:11b-12). Since the nation of Israel was “a kingdom of priests and a holy nation” to the LORD (Exod 19:6; cf. the blood splashed on all the people in Exod 24:8), the skin diseased person was essentially a member of the “holy nation” who had been expelled from the community. Therefore, he or she had been desecrated and the guilt offering was essential to restoring him or her to the community. In fact, the manipulation of blood and oil in the guilt offering ritual procedure for the healed person (see vv. 14-18 below) is reminiscent of that employed for the ordination offering in the consecration of the holy Aaronic priests of the nation (Exod 29:19-21; Lev 8:22-30).

7 tn Heb “wave them [as] a wave offering before the LORD” (NAB similar). See the note on Lev 7:30 and the literature cited there. Other possible translations include “elevate them [as] an elevation offering before the LORD” (cf. NRSV) or “present them [as] a presentation offering before the LORD.” To be sure, the actual physical “waving” of a male lamb seems unlikely, but some waving gesture may have been performed in the presentation of the offering (cf. also the “waving” of the

slaughter⁸ the male lamb in the place where⁹ the sin offering¹⁰ and the burnt offering¹¹ are slaughtered,¹² in the sanctuary, because, like the sin offering, the guilt offering belongs to the priest;¹³ it is most holy. **14:14** Then the priest is to take some of the blood of the guilt offering and put it on the right earlobe of the one being cleansed,¹⁴ on the thumb of his right hand, and on the big toe¹⁵ of his right foot. **14:15** The priest will then take some of the log of olive oil and pour it into his own left hand.¹⁶ **14:16** Then the priest is to dip his right forefinger into the olive oil¹⁷ that is in his left hand, and sprinkle some of the olive oil with his finger seven times before the LORD. **14:17** The priest will then put some of the rest of the olive oil that is in his hand¹⁸ on the right earlobe of the one being cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering. **14:18** and the remainder of the olive oil¹⁹ that is in his hand the priest is to put on the head of the one being cleansed. So the priest is to make atonement for him before the LORD.

14:19 “The priest must then perform the sin offering²⁰ and make atonement for the one being cleansed from his impurity. After that he²¹ is to

Levites as a “wave offering” in Num 8:11, etc.).

8 tn Heb “And he shall slaughter.”

9 tn Heb “in the place which.”

10 sn See the note on Lev 4:3 regarding the term “sin offering.”

11 sn See the note on Lev 1:3 regarding the “burnt offering.”

12 tn Since the priest himself presents this offering as a wave offering (v. 12), it would seem that the offering is already in his hands and he would, therefore, be the one who slaughtered the male lamb in this instance rather than the offerer. Smr and LXX make the second verb “to slaughter” plural rather than singular, which suggests that it is to be taken as an impersonal passive (see J. Milgrom, *Leviticus* [AB], 1:852).

13 tn Heb “the guilt offering, it [is] to the LORD.” Regarding the “guilt offering,” see the note on Lev 5:15.

14 tn Heb “and the priest shall put [literally ‘give’] on the lobe of the ear of the one being cleansed, the right one.”

15 tn The term for “big toe” (*גֶּזֶב*, *boher*) is the same as that for “thumb.” It refers to the larger appendage on either the hand or the foot.

16 tn Heb “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 (see m. *Nega'im* 14:8, referred to by J. Milgrom, *Leviticus* [AB], 1:852), but the seemingly unnecessary repetition of “priest” in several verses throughout the chapter argues against this (see esp. vv. 3, 14, 18, 20, 24, and 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).

17 tn Heb “his right finger from the oil.”

18 tn Heb “on his hand.”

19 tn Heb “and the remainder in the oil.”

20 tn Heb “do [or ‘make’] the sin offering.”

21 tn Heb “And after[ward] he [i.e., the offerer] shall slaughter.” The LXX adds “the priest” as the subject of the verb (as do several English versions, e.g., NAB, NIV, NCV, NLT), but the offerer is normally the one who does the actually slaughtering of the sacrificial animal (cf. the notes on Lev 1:5a, 6a, and 9a).

slaughter the burnt offering, 14:20 and the priest is to offer¹ the burnt offering and the grain offering on the altar. So the priest is to make atonement for him and he will be clean.

The Eighth Day Atonement Rituals for the Poor Person

14:21 “If the person is poor and does not have sufficient means,² he must take one male lamb as a guilt offering for a wave offering to make atonement for himself, one-tenth of an ephah of choice wheat flour mixed with olive oil for a grain offering, a log of olive oil,³ 14:22 and two turtledoves or two young pigeons,⁴ which are within his means.⁵ One will be a sin offering and the other a burnt offering.⁶

14:23 “On the eighth day he must bring them for his purification to the priest at the entrance⁷ of the Meeting Tent before the LORD, 14:24 and the priest is to take the male lamb of the guilt offering and the log of olive oil and wave them⁸ as a wave offering before the LORD. 14:25 Then he is to slaughter the male lamb of the guilt offering, and the priest is to take some of the blood of the guilt offering and put it on the right earlobe of the one being cleansed,⁹ on the thumb of his right hand, and on the big toe¹⁰ of his right foot. 14:26 The priest will then pour some of the olive oil into his own left hand,¹¹ 14:27 and sprinkle some of the olive oil that is in his left hand with his right forefinger¹² seven times before the LORD. 14:28 Then the priest is to put some of the olive oil that is in his hand¹³ on the right earlobe of the one being cleansed, on the thumb of his right hand, and on the big toe of his

right foot, on the place of the blood of the guilt offering, 14:29 and the remainder of the olive oil that is in the hand¹⁴ of the priest he is to put¹⁵ on the head of the one being cleansed to make atonement for him before the LORD.

14:30 “He will then make one of the turtledoves¹⁶ or young pigeons, which are within his means,¹⁷ 14:31 a sin offering and the other a burnt offering along with the grain offering.¹⁸ So the priest is to make atonement for the one being cleansed before the LORD. 14:32 This is the law of the one in whom there is a diseased infection,¹⁹ who does not have sufficient means for his purification.”²⁰

Purification of Disease-Infected Houses

14:33 The LORD spoke to Moses and Aaron: 14:34 “When you enter the land of Canaan which I am about to give²¹ to you for a possession, and I put²² a diseased infection in a house in the land you are to possess,²³ 14:35 then whoever owns the house²⁴ must come and declare to the priest, ‘Something like an infection is visible to me in the house.’ 14:36 Then the priest will command that the house be cleared²⁵ before the priest enters to examine the infection²⁶ so that everything in the house²⁷ does not become unclean,²⁸ and afterward²⁹ the priest will enter to

¹ tn Heb “cause to go up.”

² tn Heb “and his hand does not reach”; NAB, NRSV “and cannot afford so much (afford these NIV).”

³ tn See the notes on v. 10 above.

⁴ tn Heb “from the sons of the pigeon,” referring either to “young pigeons” or “various species of pigeon” (contrast J. Milgrom, *Leviticus* [AB], 1:168 with J. E. Hartley, *Leviticus* [WBC], 14; cf. Lev 1:14 and esp. 5:7-10).

⁵ tn Heb “which his hand reaches”; NRSV “such as (which NIV) he can afford.”

⁶ tn Heb “and one shall be a sin offering and the one a burnt offering.” The versions struggle with whether or not “one” should or should not have the definite article in its two occurrences in this verse (KJV, ASV, NAB, NASB all have the English definite article with both). The MT has the first without and the second with the article.

⁷ tn Heb “to the doorway of”; KJV, ASV “unto the door of.”

⁸ tn Heb “and the priest shall wave them.” In the present translation “priest” is not repeated a second time in the verse for stylistic reasons. With regard to the “waving” of the “wave offering” see the note on v. 12 above.

⁹ tn Heb “and the priest shall put [literally ‘give’] on the lobe of the ear of the one being cleansed, the right one.”

¹⁰ tn The term for “big toe” (בָּהֶן, bohen) is the same as that for “thumb.” It refers to the larger appendage on either the hand or the foot.

¹¹ tn Heb “And from the oil the priest shall pour out on the left hand of the priest.” Regarding the repetition of “priest” in this verse see the note on v. 15 above.

¹² tn Heb “and the priest shall sprinkle with his right finger from the oil which is on his left hand.”

¹³ tn Heb “on his hand.”

¹⁴ tn Heb “on the hand.”

¹⁵ tn Heb “give.”

¹⁶ tn Heb “the one from the turtledoves.”

¹⁷ tc Heb “from which his hand reaches.” The repetition of virtually the same expression at the beginning of v. 31 in the MT is probably due to dittoigraphy (cf. the LXX and Syriac). However, the MT may be retained if it is understood as “one of the turtledoves or young pigeons that are within his means – whichever he can afford” (see J. Milgrom’s translation in *Leviticus* [AB], 1:828, *contra* his commentary, 862; cf. REB).

¹⁸ tn Heb “and the one a burnt offering on the grain offering.”

¹⁹ tn Heb “This is the law of who in him [is] a diseased infection.”

²⁰ tn Heb “who his hand does not reach in his purification”; NASB “whose means are limited for his cleansing”; NIV “who cannot afford the regular offerings for his cleansing.”

²¹ tn Heb “which I am giving” (so NAB, NIV).

²² tn Heb “give.”

²³ tn Heb “in the house of the land of your possession” (KJV and ASV both similar).

²⁴ tn Heb “who to him the house.”

²⁵ tn Heb “And the priest shall command and they shall clear the house.” The second verb (“and they shall clear”) states the thrust of the priest’s command, which suggests the translation “that they clear” (cf. also v. 4a and 5a above), and for the impersonal passive rendering of the active verb (“that the house be cleared”) see the note on v. 4 above.

²⁶ tn Heb “to see the infection”; KJV “to see the plague”; NASB “to look at the mark (mildew NCV).”

²⁷ tn Heb “all which [is] in the house.”

²⁸ sn Once the priest pronounced the house “unclean” everything in it was also officially unclean. Therefore, if they emptied the house of its furniture, etc. before the official pronouncement by the priest those possessions would thereby remain officially “clean” and avoid destruction or purification procedures.

²⁹ tn Heb “and after thus.”

examine the house. **14:37** He is to examine the infection, and if⁴ the infection in the walls of the house consists of yellowish green or reddish eruptions,² and it appears to be deeper than the surface of the wall,³ **14:38** then the priest is to go out of the house to the doorway of the house and quarantine the house for seven days.⁴ **14:39** The priest must return on the seventh day and examine it, and if⁵ the infection has spread in the walls of the house, **14:40** then the priest is to command that the stones that had the infection in them be pulled and thrown⁶ outside the city⁷ into an unclean place. **14:41** Then he is to have the house scraped⁸ all around on the inside,⁹ and the plaster¹⁰ which is scraped off¹¹ must be dumped outside the city¹² into an unclean place. **14:42** They are then to take other stones and replace those stones,¹³ and he is to take other plaster and replaster the house.

14:43 “If the infection returns and breaks out in the house after he has pulled out the stones,

scraped the house, and it is replastered¹⁴ **14:44** the priest is to come and examine it, and if¹⁵ the infection has spread in the house, it is a malignant disease in the house. It is unclean. **14:45** He must tear down the house,¹⁶ its stones, its wood, and all the plaster of the house, and bring all of it¹⁷ outside the city to an unclean place. **14:46** Anyone who enters¹⁸ the house all the days the priest¹⁹ has quarantined it will be unclean until evening. **14:47** Anyone who lies down in the house must wash his clothes. Anyone who eats in the house must wash his clothes.

14:48 “If, however, the priest enters²⁰ and examines it, and the²¹ infection has not spread in the house after the house has been replastered, then the priest is to pronounce the house clean because the infection has been healed. **14:49** Then he²² is to take two birds, a piece of cedar wood, a scrap of crimson fabric, and some twigs of hyssop²³ to decontaminate²⁴ the house, **14:50** and he is to slaughter one bird into a clay vessel over fresh water.²⁵ **14:51** He must then take the piece of cedar wood, the twigs of hyssop, the scrap of crimson fabric, and the live bird, and dip them in the blood of the slaughtered bird and in the fresh water, and sprinkle the house seven times. **14:52** So he is to decontaminate the house with the blood of the bird, the fresh water, the live bird, the piece of cedar wood, the twigs of hyssop, and the scrap of crimson fabric, **14:53** and he is to send the live bird away outside the city²⁶ into the open countryside. So he is to make atonement for the house and it will be clean.

¹ tn Heb “and behold” (so KJV, ASV).

² tn For “yellowish green and reddish” see Lev 13:49. The Hebrew term translated “eruptions” occurs only here and its meaning is uncertain. For a detailed summary of the issues and views see J. Milgrom, *Leviticus* (AB), 1:870. The suggestions include, among others: (1) “depressions” from Hebrew שׁקע (“sink”) or שׁרֵך as the root of the Hebrew term for “bowl” (LXX, Targums, NAB, NASB, NIV; see also B. A. Levine, *Leviticus* [JPSTC], 90), (2) “streaks” (ASV, NJPS), (3) and “eruptions” as a loan-word from Egyptian *sqr r rwjt* (“eruption; rash”); cf. Milgrom, 870; J. E. Hartley, *Leviticus* (WBC), 198–99. The latter view is taken here.

³ tn The Hebrew term יָרֵךְ (*qir*; “wall”) refers to the surface of the wall in this case, which normally consisted of a coating of plaster made of limestone and sand (see HALOT 1099 s.v. 1.a; J. Milgrom, *Leviticus* [AB], 1:871; J. E. Hartley, *Leviticus* [WBC], 199).

⁴ tn Heb “and he shall shut up the house seven days.”

⁵ tn Heb “and behold” (so KJV, ASV); NASB “If the mark has indeed spread.”

⁶ tn Heb “and the priest shall command and they shall pull out the stones which in them is the infection, and they shall cast them.” The second and third verbs (“they shall pull out” and “they shall throw”) state the thrust of the priest’s command, which suggests the translation “that they pull out...and throw” (cf. also vv. 4a, 5a, and 36a above), and for the impersonal passive rendering of the active verb (“be pulled and thrown”) see the note on v. 4 above.

⁷ tn Heb “into from outside to the city.”

⁸ tn Or, according to the plurality of the verb in Smr, LXX, Syriac, and Targums, “Then the house shall be scraped” (cf. NAB, NLT, and the note on v. 40).

⁹ tn Heb “from house all around.”

¹⁰ tn Heb “dust” (so KJV) or “rubble”; NIV “the material”; NLT “the scrappings.”

¹¹ tn Heb “which they have scraped off.” The MT term קַרְתָּה (*qir*, “wall” from קָרַת, *qatsah*, “to cut off”; BDB 892), the original Greek does not have this clause, Smr has חִרְצֵי (with uncertain meaning), and the BHS editors and HALOT 1123–24 s.v. I קִצְתָּה hif.a suggest emending the verb to חִצְתֵּה (*hiqtsi’u*, see the same verb at the beginning of this verse; cf. some Greek mss, Syriac, and the Targums). The emendation seems reasonable and is accepted by many commentators, but the root קָרַת (*qatsah*, “to cut off”) does occur in the Bible (2 Kgs 10:32; Hab 2:10) and in postbiblical Hebrew (J. E. Hartley, *Leviticus* [WBC], 179, notes 41c and 43d; J. Milgrom, *Leviticus* [AB], 1:873; cf. also יָרֵךְ, *qatsats*, “to cut off”).

¹² tn Heb “into from outside to the city.”

¹³ tn Heb “and bring into under the stones.”

¹⁴ tn Heb “after he has pulled out the stones, and after scraping (variant form of the Hiphil infinitive construct, GKC 531) the house, and after being replastered (Niphal infinitive construct).”

¹⁵ tn Heb “and behold” (so KJV, ASV); NASB “If he sees that the mark has indeed spread.”

¹⁶ tn Smr, LXX, Syriac, and Tg. Ps.-J. have the plural verb, perhaps suggesting a passive translation, “The house...shall be torn down” (cf. NAB, NIV, TEV, NLT, and see the note on v. 4b above).

¹⁷ tn Once again, Smr, LXX, and Syriac have the plural verb, perhaps to be rendered passive, “shall be brought.”

¹⁸ tn Heb “the one who comes into.”

¹⁹ tn Heb “he,” referring to the priest (see v. 38). The referent has been specified in the translation for clarity.

²⁰ tn Heb “And if the priest entering [infinitive absolute] enters [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

²¹ tn Heb “and behold” (so KJV, ASV); NASB “and the mark has not indeed spread.”

²² tn The pronoun “he” refers to the priest mentioned in the previous verse.

²³ tn Regarding these ritual materials, see the note on v. 4 above.

²⁴ tn Regarding the Piel of נְחַטָּה (*khata'*, cf. v. 52) meaning “decontaminate” or “perform a decontamination,” see the notes on Lev 8:15 and 9:15.

²⁵ tn In Lev 8:15, for example, the “sin offering” is used to “decontaminate” the burnt offering altar. As argued above (see the note on v. 7 above), these ritual materials and the procedures performed with them do not constitute a “sin offering” (contrast vv. 19 and 31 above). In fact, no sin offering was required for the purification of a house.

²⁶ tn See the note on v. 5 above.

²⁷ tn Heb “to from outside to the city.”

Summary of Purification Regulations for Infections

14:54 “This is the law for all diseased infections, for scall,¹ **14:55** for the diseased garment,² for the house,³ **14:56** for the swelling,⁴ for the scab,⁵ and for the bright spot,⁶ **14:57** to teach when something is unclean and when it is clean.⁷ This is the law for dealing with infectious disease.”⁸

Male Bodily Discharges

15:1 The LORD spoke to Moses and Aaron: **15:2** “Speak to the Israelites and tell them, ‘When any man⁹ has a discharge¹⁰ from his body,¹¹ his discharge is unclean. **15:3** Now this is his uncleanness in regard to his discharge¹²—whether his body secretes his discharge or blocks his discharge, he is unclean. All the days that his body has a discharge or his body blocks his discharge,¹³ this is his

¹ **tn** Heb “and for the scall”; NASB “a scale”; NIV “any infectious skin disease.” Cf. Lev 13:29-37.

² **sn** Cf. Lev 13:47-59.

³ **sn** Cf. Lev 14:33-53.

⁴ **sn** Cf. Lev 13:9-28, 43.

⁵ **sn** Cf. Lev 13:2.

⁶ **sn** Cf. Lev 13:4, 18-28, 38-39. For explanations of all these terms for disease in Lev 14:56 see 13:2.

⁷ **tn** Heb “to teach in the day of the unclean and in the day of the clean.”

⁸ **tn** Heb “This is the law of the disease.” Some English versions specify this as “skin disease” (e.g., NIV, NLT), but then have to add “and (+ infectious NLT) mildew” (so NIV) because a house would not be infected with a skin disease.

sn For an explanation of the term “disease” see Lev 13:2.

⁹ **tn** Heb “Man man.” The reduplication is a way of saying “any man” (cf. Lev 17:3; 22:18, etc.; see the distributive repetition of the noun in GKC 395-96 §123.c).

¹⁰ **tn** The term “discharge” actually means “to flow,” whether referring to a full flow as at a spring of water (Ps 78:20 and parallels) or in reference to the promised land as “a land flowing with milk and honey” (Exod 3:8 and parallels).

¹¹ **tn** Heb “man, man when there is a discharge from his flesh.” The repetition of the word “man” is distributive, meaning “any [or “every”] man” (GKC 395-96 §123.c). It is well-recognized that the term “flesh” (i.e., “body”) in this chapter refers regularly and euphemistically to the male and female genital members or areas of the body (HALOT 164 s.v. בָשָׂר 5.b; see also, e.g., B. A. Levine, *Leviticus* [JPSTC], 93). The euphemism has been retained in this translation since it is, in fact, intended in the Hebrew text. Some English versions partially remove the euphemism (e.g., NAB “from his private parts”; NRSV “from his member”) while some remove it completely (e.g., NLT “a genital discharge”; TEV “from his penis”; CEV “with an infected penis”).

¹² **tn** The LXX has “this the law of his uncleanness...” (cf. v. 32 and compare, e.g., 13:59; 14:2, 56).

¹³ **tc** Smr, LXX, and the Paleo-Hebrew Leviticus Scroll from Qumran (11QpaleoLev; Fragment G contains Lev 14:52-15:5 and 16:2-4, and agrees with the LXX of Lev 15:3b) are in essential (although not complete) agreement against the MT in Lev 15:3b and are to be preferred in this case. The shorter MT text has probably arisen due to a lengthy haplography. See K. A. Mathews, “The Leviticus Scroll (11QpaleoLev) and the Text of the Hebrew Bible,” *CQ* 48 (1986): 177-78, 198; D. N. Freedman, “Variant Readings in the Leviticus Scroll from Qumran Cave 11,” *CQ* 36 (1974): 528-29; D. N. Freedman and K. A. Mathews, *The Paleo-Hebrew Leviticus Scroll*, 32. The MT of Lev 15:3 reads: “Now this is his uncleanness in [regard to] his discharge – whether his body secretes his discharge or blocks his discharge, this is his uncleanness.” Smr adds after MT’s “blocks his discharge” the following: “he is

uncleanness.¹⁴

15:4 “Any bed the man with a discharge lies on will be unclean,¹⁵ and any furniture he sits on will be unclean.¹⁶ **15:5** Anyone who touches his bed¹⁷ must wash his clothes, bathe in water, and be unclean until evening.¹⁸ **15:6** The one who sits on the furniture the man with a discharge sits on must wash his clothes, bathe in water, and be unclean until evening. **15:7** The one who touches the body¹⁹ of the man with a discharge must wash his clothes, bathe in water, and be unclean until evening. **15:8** If the man with a discharge spits on a person who is ceremonially clean,²⁰ that person must wash his clothes, bathe in water, and be unclean until evening. **15:9** Any means of riding²¹ the man with a discharge rides on will be unclean. **15:10** Anyone who touches anything that was under him²² will be unclean until evening, and the one who carries those

unclean; all the days that his body has a discharge or his body blocks his discharge, this is his uncleanness.” Thus, the MT appears to skip from Smr בְּנֵי יִשְׂרָאֵל “he is unclean” in the middle of the verse to אַתָּה טָמֵא הוּא “this is his uncleanness” at the end of the verse, leaving out “he is unclean; all the days that his body has a discharge or his body blocks his discharge” (cf. the BHS footnote). 11Q1 (paleoLev^a frag. G) is indeed fragmentary, but it does have בְּנֵי יִשְׂרָאֵל כִּי ... “...in him, all the days of the fl[ow],” supporting Smr and LXX tradition. The LXX adds after MT “blocks his discharge” the following: “all the days of the flow of his body, by which his body is affected by the flow,” followed by “it is his uncleanness” (i.e., the last two words of the MT).

sn The contrast between the dripping or flowing from the male sexual member as opposed to there being a blockage is important. One might not understand that even though a blockage actually causes a lack of discharge, it is still unclean.

14 tn Heb “it is his uncleanness,” but the last clause recapitulates the effect of the first clause in this verse, both of which introduce the regulations for such uncleanness in the following verses. In other words, whether his discharge flows from his penis or is blocked in it, he is still unclean and must proceed according to the following regulations (vv. 4ff).

15 tn Heb “All the bed which the man with a discharge sits on it shall be unclean”; cf. NLT “Any bedding.”

16 tn Heb “and all the vessel which he sits on it shall be unclean”; NASB “everything on which he sits.”

17 tn Heb “And a man who touches in his bed”; NLT “touch the man’s bedding.”

18 tn Heb “he shall wash his clothes and bathe in water and be unclean until the evening” (cf. also vv. 6-8, 10-11, etc.).

19 tn Heb “And the one who touches in the flesh.” In this instance, “flesh” (or “body”) probably refers literally to any part of the body, not the genitals specifically (see the discussion in J. Milgrom, *Leviticus* [AB], 1:914).

20 tn Heb “And if the man with a discharge spits in the clean one.”

21 tn The Hebrew term for “means of riding” 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 (saddle) blanket, or a seat on a chariot (see, e.g., J. Milgrom, *Leviticus* [AB], 1:916).

22 tn Heb “which shall be under him.” The verb is perhaps a future perfect, “which shall have been.”

items¹ must wash his clothes, bathe in water, and be unclean until evening. **15:11** Anyone whom the man with the discharge touches without having rinsed his hands in water² must wash his clothes, bathe in water, and be unclean until evening. **15:12** A clay vessel³ which the man with the discharge touches must be broken, and any wooden utensil must be rinsed in water.

Purity Regulations for Male Bodily Discharges

15:13 “When the man with the discharge becomes clean from his discharge he is to count off for himself seven days for his purification, and he must wash his clothes, bathe in fresh water,⁴ and be clean. **15:14** Then on the eighth day he is to take for himself two turtledoves or two young pigeons,⁵ and he is to present himself⁶ before the LORD at the entrance of the Meeting Tent and give them to the priest, **15:15** and the priest is to make one of them a sin offering⁷ and the other a burnt offering.⁸ So the priest⁹ is to make atonement for him before the LORD for¹⁰ his discharge.

15:16 “When a man has a seminal emission,¹¹ he must bathe his whole body in water¹² and be unclean until evening, **15:17** and he must wash in water any clothing or leather that has semen on it, and it will be unclean until evening. **15:18** When a man has sexual intercourse with a woman and there is a seminal emission,¹³ they

¹ tn Heb “them”; the referent (the previously mentioned items which were under the unclean person) has been specified in the translation for clarity.

² tn Heb “And all who the man with the discharge touches in him and his hands he has not rinsed in water.”

³ tn The Hebrew term יָדָה (kədāh) can mean “vessel” (v. 12a) or “utensil, implement, article” (v. 12b). An article of clay would refer to a vessel or container of some sort, while one made of wood would refer to some kind of tool or instrument.

⁴ tn For the expression “fresh water” see the note on Lev 14:5 above.

⁵ tn Heb “from the sons of the pigeon,” referring either to “young pigeons” or “various species of pigeon” (contrast J. Milgrom, *Leviticus* [AB], 1:168 with J. E. Hartley, *Leviticus* [WBC], 14; cf. Lev 1:14 and esp. 5:7-10).

⁶ tc The MT has the Qal form of the verb בָּא (ba') “to come” here, but the LXX (followed generally by the Syriac and Tg. Ps.-J.) reflects the Hiphil form of the same verb, “to 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 in v. 14.

⁷ sn See the note on Lev 4:3 regarding the term “sin offering.”

⁸ tn Heb “and the priest shall make them one a sin offering and the one a burnt offering.” See the note on Lev 1:3 regarding the “burnt offering.”

⁹ tn Heb “And the priest.” The Hebrew conjunction וְ (waw, “and”) can be considered to have resultative force here.

¹⁰ tn Heb “from”; see the note on 4:26.

¹¹ tn Heb “And a man when a lying of seed goes out from him”; KJV, ASV “any man’s seed of copulation”; NIV, NRSV, TEV, NLT “an emission of semen.”

¹² tn Heb “and he shall bathe all his flesh in water.”

¹³ tn Heb “And a woman who a man lies with her a lying of seed.”

must bathe in water and be unclean until evening.

Female Bodily Discharges

15:19 “When a woman has a discharge¹⁴ and her discharge is blood from her body,¹⁵ she is to be in her menstruation¹⁶ seven days, and anyone who touches her will be unclean until evening. **15:20** Anything she lies on during her menstruation will be unclean, and anything she sits on will be unclean. **15:21** Anyone who touches her bed must wash his clothes, bathe in water, and be unclean until evening. **15:22** Anyone who touches any furniture she sits on must wash his clothes, bathe in water, and be unclean until evening. **15:23** If there is something on the bed or on the furniture she sits on,¹⁷ when he touches it¹⁸ he will be unclean until evening, **15:24** and if a man actually has sexual intercourse with her so that her menstrual impurity touches him,¹⁹ then he will be unclean seven days and any bed he lies on will be unclean.

15:25 “When a woman’s discharge of blood flows²⁰ many days not at the time of her menstruation, or if it flows beyond the time of her menstruation,²¹ all the days of her discharge of impurity will be like the days of her menstruation – she is unclean. **15:26** Any bed she lies on all the days of her discharge will be to her like the bed of her menstruation, any furniture she sits on will be unclean like the impurity of her menstruation, **15:27** and anyone who touches them will be unclean, and he must wash his clothes, bathe in water, and be unclean until evening.²²

¹⁴ tn See the note on Lev 15:2 above.

¹⁵ tn Heb “blood shall be her discharge in her flesh.” The term “flesh” here refers euphemistically to the female sexual area (cf. the note on v. 2 above).

¹⁶ tn See the note on Lev 12:2 and R. E. Averbeck, *NIDOTTE* 1:925-27.

¹⁷ tn Heb “and if on the bed it (לִבְנָת, lu') is or on the vessel which she sits on it, when he touches it....” The translation and meaning of this verse is a subject of much debate in the commentaries (see the summary in J. Milgrom, *Leviticus* [AB], 1:1938-40). It is difficult to determine what לִבְנָת 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 (see Smr לִבְנָת rather than לִבְנָת), or perhaps anything that was lying on the furniture or the bed of vv. 21-22. The latter view is taken here (cf. J. E. Hartley, *Leviticus* [WBC], 202).

¹⁸ tn The MT accent suggests that “when he touches it” goes with the preceding line, but it seems to be better to take it as an introduction to what follows (see J. E. Hartley, *Leviticus* [WBC], 202).

¹⁹ tn Heb “and if a man indeed lies with her and her menstrual impurity is on him.”

²⁰ tn Heb “And a woman when the flow of her blood flows.”

²¹ tn Heb “in not the time of her menstruation or when it flows on her menstruation.”

²² tn See the note on v. 5 above.

Purity Regulations from Female Bodily Discharges

15:28 “If¹ she becomes clean from her discharge, then she is to count off for herself seven days, and afterward she will be clean. **15:29** Then on the eighth day she must take for herself two turtledoves or two young pigeons² and she must bring them to the priest at the entrance of the Meeting Tent, **15:30** and the priest is to make one a sin offering and the other a burnt offering.³ So the priest⁴ is to make atonement for her before the LORD from her discharge of impurity.

Summary of Purification Regulations for Bodily Discharges

15:31 “Thus you⁵ are to set the Israelites apart from their impurity so that they⁶ do not die in their impurity by defiling my tabernacle which is in their midst. **15:32** This is the law of the one with a discharge: the one who has a seminal emission⁷ and becomes unclean by it,⁸ **15:33** the one who is sick in her menstruation, the one with a discharge, whether male or female,⁹ and a man¹⁰ who has sexual intercourse with an unclean woman.””

The Day of Atonement

16:1 The LORD spoke to Moses after the death of Aaron’s two sons when they approached the presence of the LORD¹¹ and died, **16:2** and the LORD said to Moses: “Tell Aaron your brother that he must not enter at any time into the holy place inside the veil-canopy¹² in

¹ tn Heb “And if....” Although this clause is parallel to v. 13 above, it begins with וְיָמִן (v^eim, “and if”) here rather than בַּיְתֵה, “and when/if” there.

² tn Heb “from the sons of the pigeon,” referring either to “young pigeons” or “various species of pigeon” (contrast J. Milgrom, *Leviticus* [AB], 1:168 with J. E. Hartley, *Leviticus* [WBC], 14; cf. Lev 1:14 and esp. 5:7-10).

³ tn Heb “And the priest shall make the one a sin offering and the one a burnt offering.”

⁴ tn Heb “And the priest.” The Hebrew conjunction ו (vav, “and”) can be considered to have resultative force here.

⁵ tn Heb “And you shall.” The Hebrew conjunction ו (vav, “and”) can be considered to have resultative force here (cf. KJV, ASV, NASB, NCV, NRSV).

⁶ tn Heb “and they.” Here the Hebrew conjunction ו (vav, “and”) indicates a negative purpose (“lest,” so NAB, NASB).

⁷ tn Heb “and who a lying of seed goes out from him.”

⁸ tn Heb “to become unclean in it.”

⁹ tn Heb “and the one with a discharge, his discharge to the male and the female.”

¹⁰ tn Heb “and for a man.”

¹¹ tn Heb “in their drawing near to the faces of the LORD.” The rendering here relies on the use of this expression for the very “presence” of God in Exod 33:14-15 and in the Lev 9:24-10:2 passage, where the Nadab and Abihu catastrophe referred to here is narrated.

¹² tn Heb “into the holy place from house to the veil-canopy.” In this instance, the Hebrew term “the holy place” refers to “the most holy place” (lit. “holy of holies”), since it is the area “inside the veil-canopy” (cf. Exod 26:33-34). The Hebrew term כְּבָדָה (*parokhet*) is usually translated “veil” or “curtain,” 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, and thus formed more of a canopy than simply a curtain (see R. E. Averbeck,

front of the atonement plate¹³ that is on the ark so that he may not die, for I will appear in the cloud over the atonement plate.

Day of Atonement Offerings

16:3 “In this way Aaron is to enter into the sanctuary – with a young bull¹⁴ for a sin offering¹⁵ and a ram for a burnt offering.¹⁶ **16:4** He must put on a holy linen tunic,¹⁷ linen leggings are to cover his body;¹⁸ and he is to wrap himself with a linen sash¹⁹ and wrap his head with a linen turban.²⁰ They are holy garments, so he must bathe²¹ his body in water and put them on. **16:5** He must also take²² two male goats²³ from the congregation of the Israelites for a sin offering and one ram for a burnt offering.

16:6 Then Aaron is to present the sin offering bull which is for himself and is to make atonement on behalf of himself and his household. **16:7** He must then take the two goats²⁴ and stand them before the

NIDOTTE 3:687-89).

¹³ tn Heb “to the faces of the atonement plate.” The exact meaning of the Hebrew term כְּבָדָה (*kapporet*) here rendered “atonement plate” is much debated. The traditional “mercy seat” (KJV, ASV, NASB, NRSV) does not suit the cognate relationship between this term and the Piel verb כִּפֵּר (*kipper*, “to make atonement, to make expiation”). The translation of the word should also reflect the fact that the most important atonement procedures on the Day of Atonement were performed in relation to it. Since the LORD would “appear in the cloud over the atonement plate,” and since it was so closely associated with the ark of the covenant (the ark being his “footstool”; cf. 1 Chr 28:2 and Ps 132:7-8), one could take it to be the place of his throne at which he accepts atonement. See J. Milgrom, *Leviticus* (AB), 1:1014; J. E. Hartley, *Leviticus* (WBC), 234-35; and R. E. Averbeck, *NIDOTTE* 2:691, 699. Cf. NIV “the atonement cover”; NCV “the lid on the Ark”; NLT “the Ark’s cover – the place of atonement.”

¹⁴ tn Heb “with a bull, a son of the herd.”

¹⁵ sn See the note on Lev 4:3 regarding the term “sin offering.”

¹⁶ sn For the “burnt offering” see the note on Lev 1:3.

¹⁷ tn The term “tunic” refers to a shirt-like garment worn next to the skin and, therefore, put on first (cf. Exod 28:4, 39:40; 29:5; 8; 39:27). It covered the upper body only. For detailed remarks on the terminology for the priestly clothing in this verse (except the “linen leggings”) see the notes on Lev 8:7-9 and the literature cited there.

¹⁸ tn Heb “shall be on his flesh.” As in many instances in Lev 15, the term “flesh” or “body” here is euphemistic for the male genitals (J. Milgrom, *Leviticus* [AB], 1:1017, and J. E. Hartley, *Leviticus* [WBC], 222; cf. the note on Lev 15:2), which the priest must be careful not to expose during such ritual procedures (see Exod 20:26 with 28:42-43).

¹⁹ sn The sash fastened the tunic around the waist (Exod 28:4, 39; 29:9; 39:29).

²⁰ tn Heb “and in a turban of linen he shall wrap.”

²¹ sn The turban consisted of wound up linen (cf. Exod 28:4, 37, 39; 29:6; 39:31; Lev 16:4). It is usually thought to be a “turban,” but it might be only a “turban-like headband” wound around the forehead area (HALOT 624 s.v. קְרָבֶת).

²² tn Heb “and he shall bathe....”

²³ tn Heb “he-goats of goats”; CEV “two goats, both of them males.”

²⁴ tn Heb “the two he-goats,” referred to as “two he-goats of goats” in v. 5.

LORD at the entrance of the Meeting Tent, 16:8 and Aaron is to cast lots over the two goats,¹ one lot for the LORD and one lot for Azazel.² 16:9 Aaron must then present the goat which has been designated by lot for the LORD,³ and he is to make it a sin offering, 16:10 but the goat which has been designated by lot for Azazel is to be stood alive⁴ before the LORD to make atonement on it by sending it away to Azazel into the wilderness.⁵

The Sin Offering Sacrificial Procedures

16:11 “Aaron is to present the sin offering bull which is for himself, and he is to make

¹ tn Heb “and Aaron shall give lots on the two he-goats.” See the note on Lev 8:8 for the priestly casting of lots in Israel and the explanation in B. A. Levine, *Leviticus* (JPSTC), 102, on Lev 16:8-9. J. Milgrom, *Leviticus* (AB), 1:1019-20, suggests, however, that the expression here signifies that, the lots having been cast, the priest was to literally “place” (Heb “give”) the one marked “for the Lord” on the head of the goat to be sacrificed and the one marked “for Azazel” on the head of the one to be released in the wilderness in order to avoid confusing them later in the ritual sequence.

² tn The meaning of the Hebrew term זָבֵל ('aza'zel, four times in the OT, all of them in this chapter; vv. 8, 10 [2 times], and 26) is much debated. There are three or perhaps four major views (see the summaries and literature cited in J. Milgrom, *Leviticus* [AB], 1:1020-21; B. A. Levine, *Leviticus* [JPSTC], 102; J. E. Hartley, *Leviticus* [WBC], 237-38; D. P. Wright, *The Disposal of Impurity* [SBLDS], 21-25; M. V. Van Pelt and W. C. Kaiser, *NIDOTTE* 3:362-63; and M. S. Moore, *NIDOTTE* 4:421-22). (1) Some derive the term from a combination of the Hebrew word אֶזְבֵּל ('ez, “goat”; i.e., the word for “goats” in v. 5) and אַזָּל (‘azal, “to go away”), meaning “the goat that departs” or “scapegoat” (cf., e.g., the LXX and KJV, NASB, NIV, NLT). This meaning suits the ritual practice of sending the so-called “scapegoat” away into the wilderness (vv. 10, 21-22, 26). Similarly, some derive the term from Arabic *azala* (“to banish, remove”), meaning “entire removal” as an abstract concept (see BDB 736 s.v. 2). (2) Some see the term as a description of the wilderness area to which the goat was dispatched, deriving it somehow from Arabic *azazu* (“rough ground”) or perhaps أَزَّ (‘azaz, “to be strong, fierce”). (3) The most common view among scholars today is that it is the proper name of a particular demon (perhaps even the Devil himself) associated with the wilderness desert regions. Levine has proposed that it may perhaps derive from a reduplication of the א (zayin) in אֶזְבֵּל combined with אֵל ('el, “mighty”), meaning “mighty goat.” The final consonantal form of אַזָּל would have resulted from the inversion of the א (aleph) with the second א. He makes the point that the close association between אֶזְבֵּל and שְׂעִירִים (she’irim), which seems to refer to “goat-demons” of the desert in Lev 17:7 (cf. Isa 13:21, etc.), should not be ignored in the derivation of Azazel, although the term ultimately became the name of “the demonic ruler of the wilderness.” The latter view is supported by the parallel between the one goat “for (אֲלֵהוֹ, lamed preposition) the Lord” and the one “for (אֲלֵהוֹ) Azazel” here in v. 8. The rendering as a proper name has been tentatively accepted here (cf. ASV, NAB, NRSV, TEV, CEV). Perhaps a play on words between the proper name and the term for “goat” has occurred so that the etymology has become obscure. Even if a demon or the demonic realm is the source for the name, however, there is no intention here of appeasing the demons. The goal is to remove the impurity and iniquity from the community in order to avoid offending the Lord and the repercussions of such (see esp. vv. 21-22 and cf. Lev 15:31).

³ tn Heb “which the lot has gone up on it for the Lord.”

⁴ tn The LXX has “he shall stand it” (cf. v. 7).

⁵ tn Heb “to make atonement on it to send it away to Azazel toward the wilderness.”

atonement on behalf of himself and his household. He is to slaughter the sin offering bull which is for himself, 16:12 and take a censer full of coals of fire from the altar before the LORD⁶ and a full double handful of finely ground fragrant incense,⁷ and bring them inside the veil-canopy.⁸ 16:13 He must then put the incense on the fire before the LORD, and the cloud of incense will cover the atonement plate which is above the ark of the testimony,⁹ so that he will not die.¹⁰ 16:14 Then he is to take some of the blood of the bull and sprinkle it with his finger on the eastern face of the atonement plate,¹¹ and in front of the atonement plate he is to sprinkle some of the blood seven times with his finger.¹²

16:15 “He must then slaughter the sin offering goat which is for the people. He is to bring its blood inside the veil-canopy,¹³ and he is to do with its blood just as he did to the blood of the bull: He is to sprinkle it on the atonement plate and in front of the atonement plate. 16:16 So¹⁴ he is to make atonement for the holy place from the impurities of the Israelites and from their transgressions with regard to all their sins,¹⁵ and thus he is to do for the Meeting Tent which resides with them in the midst of their impurities. 16:17 Nobody is to be in the Meeting Tent¹⁶ when he

⁶ tn Heb “and he shall take the fullness of the censer, coals of fire, from on the altar from to the faces of the Lord.”

⁷ tn Heb “and the fullness of the hollow of his two hands, finely ground fragrant incense.”

⁸ tn Heb “and he shall bring from house to the veil-canopy.”

⁹ tn The text here has only “above the testimony,” but this is surely a shortened form of “above the ark of the testimony” (see Exod 25:22 etc.; cf. Lev 16:2). The term “testimony” in this expression refers to the ark as the container of the two stone tablets with the Ten Commandments written on them (see Exod 25:16 with Deut 10:1, 5, etc.).

¹⁰ tn Heb “and he will not die,” but it is clear that the purpose for the incense cloud was to protect the priest from death in the presence of the Lord (cf. vv. 1-2 above).

¹¹ tn Heb “on the faces of the atonement plate toward the east.” Some have taken this to mean that the ark was stationed just behind the veil-canopy on the eastern side of the most holy place. Thus, the high priest would need to enter and walk toward the west end of the most holy place and then turn eastward in order to face the ark and sprinkle the blood in an eastward direction. The rendering here, however, requires that the ark was stationed on the western end, or perhaps in the middle of the area, so that as the priest entered he was already facing the ark and would sprinkle the blood on the eastern face of the atonement plate, in a westward direction (see, e.g., J. E. Hartley, *Leviticus* [WBC], 239 versus J. Milgrom, *Leviticus* [AB], 1:1032).

¹² tn Presumably in this case the blood was sprinkled seven times on the ground in front of the ark on which the atonement plate was mounted.

¹³ tn Heb “and he shall bring its blood into from house to the veil-canopy.”

¹⁴ tn Heb “And.” The Hebrew conjunction ו (vav, “and”) can be considered to have resultative or even inferential force here.

¹⁵ tn Heb “to all their sins.”

¹⁶ tn Heb “And all man shall not be in the tent of meeting.” The term for “a man, human being” (ברֵא, ‘adam; see the note on Lev 1:2) refers to any person among “mankind,” male or female.

enters to make atonement in the holy place until he goes out, and he has made atonement on his behalf, on behalf of his household, and on behalf of the whole assembly of Israel.

16:18 “Then⁴ he is to go out to the altar which is before the LORD and make atonement for it. He is to take⁵ some of the blood of the bull and some of the blood of the goat, and put it all around on the horns of the altar. **16:19** Then he is to sprinkle on it some of the blood with his finger seven times, and cleanse and consecrate it⁶ from the impurities of the Israelites.

The Live Goat Ritual Procedures

16:20 “When he has finished purifying the holy place,⁷ the Meeting Tent, and the altar, he is to present the live goat. **16:21** Aaron is to lay his two hands on the head of the live goat and confess over it all the iniquities of the Israelites and all their transgressions in regard to all their sins,⁸ and thus he is to put them⁹ on the head of the goat and send it away into the wilderness by the hand of a man standing ready.¹⁰ **16:22** The goat is to bear on itself all their iniquities into an inaccessible land,¹¹ so he is to send the goat away¹² in the wilderness.

The Concluding Rituals

16:23 “Aaron must then enter¹³ the Meeting Tent and take off the linen garments which he had put on when he entered the sanctuary, and leave them there. **16:24** Then he must bathe his body in water in a holy place, put on his clothes, and go out and make his burnt offering and the people’s burnt offering. So he is to make atonement¹⁴ on behalf of himself and the people.¹⁵

¹ tn Heb “And.” The Hebrew conjunction וְ (vav, “and”) indicates the sequence of events here.

² tn Heb “And he shall take.”

³ tn Heb “and he shall purify it and he shall consecrate it.”

⁴ tn Heb “And he shall finish from atoning the holy place.” In this case, the “holy place” 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 (‘al) or בַּעֲדֵךְ (ba’ad) occur with the verb קָרְבָּן (kipper) the purging is almost always being done “for” or “on behalf of” priests or people (see the note on Lev 1:4 as well as R. E. Averbeck, *NIDOTTE* 2:698, the literature cited there, and B. A. Levine, *Leviticus* [JPSTC], 110, for more details).

⁵ tn Heb “transgressions to all their sins.”

⁶ tn Heb “and he shall give them.”

⁷ tn The meaning of the Hebrew term שְׁנִי (itti) is uncertain. It is apparently related to נֶגֶד (et, “time”), and could perhaps mean either that he has been properly “appointed” (i.e., designated) for the task (e.g., NIV and NRSV) or “ready” (e.g., NASB and NEB).

⁸ tn The Hebrew term rendered “inaccessible” derives from a root meaning “to cut off” (cf. NAB “an isolated region”). Another possible translation would be “infertile land” (see HALOT 187 s.v. *נָגֵד and cf. NRSV “a barren region”; NLT “a desolate land.”)

⁹ tn Heb “and he [the man (standing) ready, v. 21] shall send the goat away.”

¹⁰ tn Heb “And Aaron shall enter.”

¹¹ tn Heb “And he shall make atonement.”

¹² tn Heb “on behalf of himself and on behalf of the peo-

16:25 “Then he is to offer up the fat of the sin offering¹⁶ in smoke on the altar, **16:26** and the one who sent the goat away to Azazel¹⁷ must wash his clothes, bathe his body in water, and afterward he may reenter the camp. **16:27** The bull of the sin offering and the goat of the sin offering, whose blood was brought to make atonement in the holy place, must be brought outside the camp¹⁸ and their hide, their flesh, and their dung must be burned up,¹⁹ **16:28** and the one who burns them must wash his clothes and bathe his body in water, and afterward he may reenter the camp.

Review of the Day of Atonement

16:29 “This is to be a perpetual statute for you.²⁰ In the seventh month, on the tenth day of the month, you must humble yourselves²¹ and do no work of any kind²² both the native citizen and the foreigner who resides²³ in your midst, **16:30** for on this day atonement is to be made for you to cleanse you from all your sins; you must be clean before the LORD.²⁴ **16:31** It is to be a Sabbath of complete rest for you, and you must humble yourselves.²⁵ It is a perpetual statute.²³

16:32 “The priest who is anointed and ordained to act as high priest in place of his father²⁶ is to make atonement. He is to put on the

ple.” After “on behalf of himself” the LXX adds the expected “and on behalf of his household” (cf. vv. 6, 11, and 17).

¹³ tn Heb “And the fat of the sin offering he is to offer up.”

¹⁴ tn For “Azazel” see the note on v. 8 above.

¹⁵ tn Heb “he shall bring into from outside to the camp.”

¹⁶ tn Heb “they shall burn with fire”; KJV “burn in the fire.” Because “to burn with fire” is redundant in contemporary English the present translation simply has “must be burned up.”

¹⁷ tn Heb “And it [feminine] shall be for you a perpetual statute.” Verse 34 begins with the same clause except for the missing demonstrative pronoun “this” here in v. 29. The LXX has “this” 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., Lev 3:17).

¹⁸ tn Heb “you shall humble your souls.” The verb “to humble” here refers to various forms of self-denial, including but not limited to fasting (cf. Ps 35:13 and Isa 58:3, 10). The Mishnah (*m. Yoma* 8:1) lists abstentions from food and drink, bathing, using oil as an unguent to moisten the skin, wearing leather sandals, and sexual intercourse (cf. 2 Sam 12:16–17, 20; see the remarks in J. Milgrom, *Leviticus* [AB], 1:1054; B. A. Levine, *Leviticus* [JPSTC], 109; and J. E. Hartley, *Leviticus* [WBC], 242).

¹⁹ tn Heb “and all work you shall not do.”

²⁰ tn Heb “the native and the sojourner who sojourns.”

²¹ tn The phrase “from all your sins” could go with the previous clause as the verse is rendered here (see, e.g., B. A. Levine, *Leviticus* [JPSTC], 109, and J. Milgrom, *Leviticus* [AB], 1:1011), or it could go with the following clause (i.e., “you shall be clean from all your sins before the LORD”; see the MT accents as well as J. E. Hartley, *Leviticus* [WBC], 221, and recent English versions, e.g., NASB, NIV, NRSV).

²² tn See the note on v. 29 above.

²³ tn Compare v. 29a above.

²⁴ tn Heb “And the priest whom he shall anointed him and whom he shall fill his hand to act as priest under his father.” Imperfect active verbs are often used as passives (see, e.g., v. 27 above and the note on Lev 14:4).

linen garments, the holy garments, 16:33 and he is to purify¹ the Most Holy Place,² he is to purify the Meeting Tent and the altar,³ and he is to make atonement for⁴ the priests and for all the people of the assembly. 16:34 This is to be a perpetual statute for you⁵ to make atonement for the Israelites for⁶ all their sins once a year.”⁷ So he did just as the LORD had commanded Moses.⁸

The Slaughter of Animals

17:1 The LORD spoke to Moses: 17:2 “Speak to Aaron, his sons, and all the Israelites, and tell them: ‘This is the word that the LORD has commanded: 17:3 “Blood guilt⁹ will be accounted to

¹ tn Heb “to atone” (also later in this verse); see the note on “purifying the holy place” in 16:20.

² tn Heb “the sanctuary of the holy place.” Although this is the only place this expression occurs in the OT, it clearly refers to the innermost shrine behind the veil-canopy, where the ark of the covenant was located.

³ tn Heb “and the tent of meeting and the alter he shall alone.” The repetition of the verb נִפְרֵר (*kipper*, “to atone”) at the beginning and end of the sequence appears to be strange, but the MT accents suggest that only “the Most Holy Place” goes with the verb at the beginning of the verse. Of course, the purging of “the Most Holy Place” has been the main emphasis of this chapter from the start (see vv. 2-3 and 11-17).

⁴ tn At this point in the verse the verb נִפְרֵר (*kipper*, “to make atonement”) takes its object with the preposition לְ (*al*, “for”; literally, “upon”; contrast the first part of the verse and cf. the notes on Lev 1:4 and 16:20 above).

⁵ tn Heb “And this shall be for you to a statute of eternity” (cf. v. 29a above). cf. NASB “a permanent statute”; NIV “a lasting ordinance.”

⁶ tn Heb “from”; see note on 4:26.

⁷ tn Heb “one [feminine] in the year.”

⁸ tn The MT of Lev 16:34b reads literally, “and he did just as the LORD had commanded Moses.” This has been retained here in spite of the fact that it suggests that Aaron immediately performed the rituals outlined in Lev 16 (see, e.g., J. E. Hartley, *Leviticus* [WBC], 224 and 243; J. Milgrom, *Leviticus* [AB], 1:1059; 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” and calls for their fulfillment at that time (Lev 16:29; cf. Lev 23:26-32 and the remarks in P. J. Budd, *Leviticus* [NCBC], 237), not during the current (first) month (Exod 40:2; note also that they left Sinai in the second month, long before the next seventh month, Num 10:11). The LXX translates, “once in the year it shall be done as the LORD commanded Moses,” attaching “once in the year” to this clause rather than the former one, and rendering the verb as passive, “it shall be done” (cf. NAB, NIV, etc.). We have already observed the passive use of active verbs in this context (see the note on v. 32 above). The RSV (cf. also the NRSV, TEV, CEV, NLT) translates, “And Moses did as the LORD 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 above). 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.

⁹ tn The complex wording of vv. 3-4 requires stating “blood guilt” at the beginning of v. 3 even though it is not mentioned until the middle of v. 4. The Hebrew text has simply “blood,” but in this case it refers to the illegitimate shedding of animal blood, similar to the shedding of the blood of an innocent human being (Deut 19:10, etc.). In order for it to be legitimate

any man¹⁰ from the house of Israel¹¹ who slaughters an ox or a lamb or a goat inside the camp or outside the camp,¹² 17:4 but has not brought it to the entrance of the Meeting Tent¹³ to present it as¹⁴ an offering to the LORD before the tabernacle of the LORD. He has shed blood, so that man will be cut off from the midst of his people.¹⁵ 17:5 This is so that¹⁶ the Israelites will bring their sacrifices that they are sacrificing in the open field¹⁷ to the LORD at the entrance of the Meeting Tent to the priest and sacrifice them there as peace offering sacrifices to the LORD. 17:6 The priest is to splash¹⁸ the blood on the altar¹⁹ of the LORD at the entrance of the Meeting Tent, and offer the fat up in smoke for a soothing aroma to the LORD. 17:7 So they must no longer offer²⁰ their sacrifices to the goat demons,²¹ acting like prostitutes by going after them.²² This is to be a perpetual statute for them throughout their generations.²³

17:8 “You are to say to them: ‘Any man²⁴ from the house of Israel or²⁵ from the foreigners who reside²⁶ in their²⁷ midst, who offers²⁸ a burnt offering or a sacrifice 17:9 but does not

the animal must be slaughtered at the tabernacle and its blood handled by the priests in the prescribed way (see, e.g., Lev 1:5; 3:2, 17; 4:5-7; 7:26-27, etc.; cf. vv. 10-16 below for more details).

¹⁰ tn Heb “Man man.” The reduplication is a way of saying “any man” (cf. Lev 15:2; 22:18, etc.). See the note on Lev 15:2.

¹¹ tn The original LXX adds “or the sojourners who sojourn in your midst” (cf. Lev 16:29, etc., and note esp. 17:8, 10, and 13 below).

¹² tn Heb “or who slaughters from outside to the camp.”

¹³ tn Smr and LXX add after “tent of meeting” the following: “to make it a burnt offering or a peace offering to the LORD for your acceptance as a soothing aroma, and slaughters it outside, and at the doorway of the tent of meeting has not brought it.”

¹⁴ tc Smr includes the suffix “it,” which is needed in any case in the translation to conform to English style.

¹⁵ sn The exact meaning of this penalty clause is not certain. 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). See also the note on Lev 7:20.

¹⁶ tn Heb “So that which.”

¹⁷ tn Heb “on the faces of the field.”

¹⁸ tn For the translation “splash” see the note on Lev 1:5.

¹⁹ tn The LXX adds “all around” (i.e., Hebrew סְבִיב [saviv, “all around”]), which is normal for this overall construction (see, e.g., Lev 1:5; 3:8, etc.).

²⁰ tn Heb “sacrifice.” This has been translated as “offer” for stylistic reasons to avoid the redundancy of “sacrifice their sacrifices.”

²¹ tn On “goat demons” of the desert regions see the note on Lev 16:8.

²² tn Heb “which they are committing harlotry after them.”

²³ tn Heb “for your generations.”

²⁴ tn Heb “Man, man.” The repetition of the word “man” is distributive, meaning “any [or “every”] man” (GKC 395-96 §123.c; cf. Lev 15:2).

²⁵ tn Heb “and.” Here the Hebrew conjunction וְ (waw, “and”) has an alternative sense (“or”).

²⁶ tn Heb “from the sojourner who sojourns.”

²⁷ tc The LXX, Syriac, and Vulgate have “your” (plural) rather than “their.”

²⁸ tn Heb “causes to go up.”

bring it to the entrance of the Meeting Tent to offer it⁴ to the LORD – that person will be cut off from his people.²

Prohibition against Eating Blood

17:10 “Any man³ from the house of Israel or from the foreigners who reside⁴ in their⁵ midst who eats any blood, I will set my face against that person who eats the blood, and I will cut him off from the midst of his people.” **17:11** for the life of every living thing⁷ is in the blood.⁸ So I myself have assigned it to you⁹ on the altar to make atonement for your lives, for the blood

makes atonement by means of the life.¹⁰ **17:12** Therefore, I have said to the Israelites: No person among you is to eat blood,¹¹ and no resident foreigner who lives among you is to eat blood.¹²

17:13 “Any man from the Israelites¹³ or from the foreigners who reside¹⁴ in their¹⁵ midst who hunts a wild animal¹⁶ or a bird that may be eaten¹⁷ must pour out its blood and cover it with soil, **17:14** for the life of all flesh is its blood.¹⁸ So I have said to the Israelites: You must not eat the blood of any living thing¹⁹ because the life of every living thing is its blood – all who eat it will be cut off.²⁰

Regulations for Eating Carcasses

17:15 “Any person²¹ who eats an animal that has died of natural causes²² or an animal torn by beasts, whether a native citizen or a foreigner,²³ must wash his clothes, bathe in water, and be unclean until evening; then he becomes clean. **17:16** But if he does not wash his clothes²⁴

1 tn Heb “to make it,” meaning “to make the sacrifice.”

2 tn For remarks on the “cut off” penalty see the note on v. 4 above.

3 tn Heb “And man, man.” The repetition of the word “man” is distributive, meaning “any (or every) man” (GKC 395-96 §123.c; cf. Lev 15:2).

4 tn Heb “from the sojourner who sojourns.”

5 tc The LXX, Syriac, and Vulgate have “your” (plural) rather than “their.”

6 tn Heb “I will give my faces against [literally “in”] the soul/person/life [שֶׁבֶת, *nefesh*, feminine] who eats the blood and I will cut it [i.e., that שֶׁבֶת, *nefesh*] off from the midst of its people.” The uses of שֶׁבֶת in this and the following verse are most significant for the use of animal blood in Israel’s sacrificial system. Unfortunately, it is a most difficult word to translate accurately and consistently, and this presents a major problem for the rendering of these verses (see, e.g., G. J. Wenham, *Leviticus* [NICOT], 244-45). No matter which translation of שֶׁבֶת one uses here, it is important to see that both man and animal have שֶׁבֶת and that this שֶׁבֶת is identified with the blood. See the further remarks on v. 11 below. On the “cutting off” penalty see the note on v. 4 above. In this instance, God takes it on himself to “cut off” the person (i.e., extirpation).

7 tn Heb “the life of the flesh.” Here “flesh” stands for “every living thing,” that is, all creatures (cf. NIV, NRSV, NLT “every creature”; CEV “every living creature.”

8 tn Heb “for the soul/life (שֶׁבֶת, *nefesh*) of the flesh, it is in the blood” (cf. the note of v. 10 above and v. 14 below). Although most modern English versions begin a new sentence in v. 11, “For the life of the flesh is in the blood” (see, e.g., NJPS, NASB, NIV, NRSV), the כִּי (*ki*, “for, because”) at the beginning of the verse suggests continuation from v. 10, as the rendering here indicates (see, e.g., NEB, NLT; J. E. Hartley, *Leviticus* [WBC], 261; and G. J. Wenham, *Leviticus* [NICOT], 239).

sn This verse is a well-known *crux interpretum* for blood atonement in the Bible. The close association between the blood and “the soul/life [שֶׁבֶת] of the flesh [חַרְבָּה, *basar*]” (v. 11a) begins in Gen 9:2-5 (if not Gen 4:10-11), where the Lord grants man the eating of meat (i.e., the “flesh” of animals) but also issues a warning: “But flesh [חַרְבָּה] with its soul/life [שֶׁבֶת], [which is] its blood, you shall not eat” (cf. G. J. Wenham, *Genesis* [WBC], 1:151 and 193). Unfortunately, the difficulty in translating שֶׁבֶת consistently (see the note on v. 10 above) obscures the close connection between the (human) “person” in v. 10 and “the life” (of animals, 2 times) and “your (human) lives” in v. 11, all of which are renderings of שֶׁבֶת. The basic logic of the passage is that (a) no שֶׁבֶת should eat the blood when he eats the שֶׁבֶת of an animal (v. 10) because (b) the שֶׁבֶת of שֶׁבֶת is identified with the blood that flows through and permeates it (v. 11a), and (c) the Lord himself has assigned (i.e., limited the use of) animal blood, that is, animal שֶׁבֶת, to be the instrument or price of making atonement for the שֶׁבֶת of people (v. 11b). See the detailed remarks and literature cited in R. E. Averbeck, *NIDOTTE* 2:693-95, 697-98.

9 tn Heb “And I myself have given it to you.”

10 tn Heb “for the blood, it by (כִּי, *bet* preposition, “in”) the life makes atonement.” The interpretation of the preposition is pivotal here. Some scholars have argued that it is a *bet* of exchange; that is, “the blood makes atonement in exchange for the life [of the slaughtered animal]” (see R. E. Averbeck, *NIDOTTE* 2:694-95, 697 for analysis and criticism of this view). It is more likely that, as in the previous clause (“your lives”), “life/soul” (שֶׁבֶת, *nefesh*) here refers to the person who makes the offering, not the animal offered. The blood of the animal makes atonement for the person who offers it either “by means of” (instrumental *bet*) the “life/soul” of the animal, which it symbolizes or embodies (the meaning of the translation given here); or perhaps the blood of the animal functions as “the price” (*bet* of price) for ransoming the “life/soul” of the person.

11 tn Heb “all/any person from you shall not eat blood.”

12 tn Heb “and the sojourner, the one sojourning in your midst, shall not eat blood.”

13 tc A few medieval Hebrew mss, Smr, and Tg. Ps.-J. have “from the house of Israel” as in vv. 3, 8, and 10, but the LXX agrees with the MT.

14 tn Heb “from the sojourner who sojourns.”

15 tc The LXX, Syriac, Vulgate, and certain mss of Smr have “your” (plural) rather than “their” (cf. v. 10 above).

16 tn Heb “[wild] game of animal.”

17 tn That is, it must be a clean animal, not an unclean animal (cf. Lev 11).

18 tn Heb “for the life/soul (שֶׁבֶת, *nefesh*) of all flesh, its blood in its life/soul (שֶׁבֶת) it is.” The LXX, Syriac, and Vulgate leave out “in its life/soul,” which would naturally yield “for the life of all flesh, its blood it is” (see J. E. Hartley, *Leviticus* [WBC], 261, 263). The present translation is something of an oversimplification, but the meaning is basically the same in any case. Cf. NRSV “For the life of every creature – its blood is its life.”

19 tn Heb “of all flesh” (also later in this verse). See the note on “every living thing” in v. 11.

20 tn For remarks on the “cut off” penalty see the note on v. 4 above.

21 tn Heb “And any soul” (שֶׁבֶת, *nefesh*).

22 tn Heb “carcass,” referring to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice or killed by wild beasts. This has been clarified in the translation by supplying the phrase “of natural causes”; cf. NAB “that died of itself”; TEV “that has died a natural death.”

23 tn Heb “in the native or in the sojourner.”

24 tn The words “his clothes” are not in the Hebrew text, but are repeated in the translation for clarity.

and does not bathe his body, he will bear his punishment for iniquity.”¹

Exhortation to Obedience and Life

18:1 The LORD spoke to Moses: **18:2** “Speak to the Israelites and tell them, ‘I am the LORD your God! **18:3** You must not do as they do in the land of Egypt where you have been living,² and you must not do as they do in the land of Canaan into which I am about to bring you;³ you must not⁴ walk in their statutes. **18:4** You must observe my regulations⁵ and you must be sure to walk in my statutes.⁶ I am the LORD your God. **18:5** So you must keep⁷ my statutes and my regulations; anyone who does so will live by keeping them.⁸ I am the LORD.

Laws of Sexual Relations

18:6 “No man is to approach any close relative⁹ to have sexual intercourse with her.¹⁰ I am

1 tn Heb “and he shall bear his iniquity.” The rendering “bear the punishment for the 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. Lev 5:17; 7:18; 10:17; etc.).

2 sn For the interpretation of this verse reflected in the present translation, see the remarks on Lev 5:1 in J. Milgrom, *Leviticus* (AB), 1:292-97.

3 tn Heb “As the work [or “deed”] of the land of Egypt, which you were dwelling in it, you must not do.”

3 tn Heb “and as the work [or “deed”] of the land of Canaan which I am bringing you to there, you must not do.” The participle “I am bringing” is inceptive; the LORD is “about to” bring them into the land of Canaan, as opposed to their having dwelt previously in the land of Egypt (see the first part of the verse).

4 tn Heb “and you shall not walk.”

5 tn Heb “My regulations you shall do”; KJV, NASB “my judgments”; NRSV “My ordinances”; NIV, TEV “my laws.”

sn The Hebrew term translated “regulation” (**מִשְׁׁפָט**, *mish-pat*) refers to the set of regulations about to be set forth in the following chapters (cf. Lev 19:37; 20:22; 25:18; 26:46). Note especially the thematic and formulaic relationships between the introduction here in Lev 18:1-5 and the paraenesis in Lev 20:22-26, both of which refer explicitly to the corrupt nations and the need to separate from them by keeping the LORD’s regulations.

6 tn Heb “and my statutes you shall keep [or “watch; guard”] to walk in them.”

7 tn Heb “And you shall keep.”

8 tn Heb “which the man shall do them and shall live in them.” The term for “a man, human being; mankind” (**אָדָם**, *’adam*; see the note on Lev 1:2) in this case refers to any person among “mankind,” male or female. The expression **וְיַחֲי** (*vakhay*, “and shall live”) looks like the adjective “living” so it is written **וְיַחֲיה** (*v’khayah*) in Smr, but the MT form is simply the same verb written as a double *ayin* verb (see HALOT 309 s.v. **הַיֵּה** qal and GKC 218 §76.i; cf. Lev 25:35).

9 tn Heb “Man, man shall not draw near to any flesh (**אֶפֶל**, *sh’er*) of his body/flesh (**בָּשָׂר**, *basar*).” The repetition of the word “man” is distributive, meaning “any (or “every”) man” (GKC 395-96 §123.c; cf. Lev 15:2). The two words for “flesh” are combined to refer to and emphasize the physical familial relatedness (see J. E. Hartley, *Leviticus* [WBC], 282, and B. A. Levine, *Leviticus* [JPSTC], 119).

10 tn Heb “to uncover [her] nakedness” (cf. KJV, ASV, NASB, NRSV), which is clearly euphemistic for sexual intercourse (see J. E. Hartley, *Leviticus* [WBC], 282, and B. A. Levine, *Leviticus* [JPSTC], 119). This expression occurs a number of times in the following context and is generally translated “have sexual intercourse with [someone],” although in the case of the father mentioned in the following verse the expression may

the LORD.¹¹ **18:7** You must not¹² expose your father’s nakedness by having sexual intercourse with your mother.¹³ She is your mother; you must not have intercourse with her. **18:8** You must not have sexual intercourse with your father’s wife; she is your father’s nakedness.¹⁴ **18:9** You must not have sexual intercourse with your sister, whether she is your father’s daughter or your mother’s daughter,¹⁵ whether she is born in the same household or born outside it;¹⁶ you must not have sexual intercourse with either of them.¹⁷ **18:10** You must not expose the nakedness of your son’s daughter or your daughter’s daughter by having sexual intercourse with them, because they are your own nakedness.¹⁸ **18:11** You must not have sexual intercourse with the daughter of your father’s wife born of your father; she is your sister. You must not have intercourse with her.¹⁹ **18:12** You must not have

be connected to the shame or disgrace that would belong to the father whose wife’s sexuality is violated by his son. See the note on the word “mother” in v. 7.

11 sn The general statement prohibiting sexual intercourse between close relatives serves as an opening summary statement for the following section, which gives details concerning which degrees of relationship are specifically forbidden.

12 tn The verbal negative here is the same as that used in the Ten Commandments (Exod 20:4-5, 7, 13-17). It suggests permanent prohibition rather than a simple negative command and could, therefore, be rendered “must not” here and throughout the following section as it is in vv. 3-4 above.

13 tn Heb “The nakedness of your father and [i.e., even] the nakedness of your mother you shall not uncover.”

sn Commentators suggest that the point of referring to the father’s nakedness is that the mother’s sexuality belongs to the father and is forbidden to the son on that account (see B. A. Levine, *Leviticus* [JPSTC], 120, and J. E. Hartley, *Leviticus* [WBC], 294). The expression may, however, derive from the shame of nakedness when exposed. If one exposes his mother’s nakedness to himself it is like openly exposing the father’s nakedness (cf. Gen 9:22-23 with the background of Gen 2:25 and 3:7, 21). The same essential construction is used in v. 10 where the latter explanation makes more sense than the former.

14 tn Heb “the nakedness of your father she is.” See the note on v. 7 above. This law refers to another wife of the man’s father, who is not that man’s mother. The laws in the Pentateuch sometimes assume the possibility that a man may have more than one wife (cf., e.g., Deut 21:15-17).

15 tn Heb “the daughter of your father or the daughter of your mother.”

16 tn Heb “born of house or born of outside.” CEV interprets as “whether you grew up together or not” (cf. also TEV, NLT).

17 tn Several medieval Hebrew MSS, Smr, LXX, and Syriac have “her nakedness” rather than “their nakedness,” thus agreeing with singular “sister” at the beginning of the verse.

tn For a smooth English translation “either of” was added.

18 sn That is, to have sexual intercourse with one’s granddaughter would be like openly exposing one’s own shameful nakedness (see the note on v. 7 above).

19 tn Heb “The nakedness of the daughter of your father’s wife born of your father, she is your sister; you must not uncover her nakedness.” That is, a half sister, the daughter of the man’s father by another wife, who is not the man’s mother, is to be considered a true sister. Therefore, the man must not have sexual intercourse with her.

sexual intercourse with your father's sister; she is your father's flesh.¹ **18:13** You must not have sexual intercourse with your mother's sister, because she is your mother's flesh. **18:14** You must not expose the nakedness of your father's brother; you must not approach his wife to have sexual intercourse with her.² She is your aunt.³ **18:15** You must not have sexual intercourse with your daughter-in-law; she is your son's wife. You must not have intercourse with her. **18:16** You must not have sexual intercourse with your brother's wife; she is your brother's nakedness.⁴ **18:17** You must not have sexual intercourse with both a woman and her daughter; you must not take as wife either her son's daughter or her daughter's daughter to have intercourse with them.⁵ They are closely related to her⁶ – it is lewdness.⁷ **18:18** You must not take a woman in marriage and then marry her sister as a rival wife⁸ while she is still alive,⁹ to have sexual intercourse with her.

18:19 ““You must not approach a woman in her menstrual impurity¹⁰ to have sexual intercourse with her. **18:20** You must not have sexual

¹ **tc** A few medieval Hebrew mss, the LXX, Syriac, and Vulgate all read “because she is the flesh of your father,” like the MT of v. 13.

² **tn** *Heb* “you must not draw near to his wife.” In the context this refers to approaching one's aunt to have sexual intercourse with her, so this has been specified in the translation for clarity.

³ **tn** As in v. 12 (see the note there), some mss and versions have “because she is your aunt.”

⁴ **sn** Regarding the last clause, see the notes on vv. 7 and 10 above.

⁵ **tn** *Heb* “You must not uncover the nakedness of both a woman and her daughter; the daughter of her son and the daughter of her daughter you must not take to uncover her nakedness.” Translating “her” as “them” provides consistency in the English. In this kind of context, “take” means to “take in marriage” (cf. also v. 18). The LXX and Syriac have “their nakedness,” referring to the nakedness of the woman's granddaughters, rather than the nakedness of the woman herself.

⁶ **tc** *Heb* “they are her flesh.” The LXX reads “your” here (followed by NRSV). If the LXX reading were followed by the present translation, the result would be “They are closely related to you.”

⁷ **tn** The term rendered “lewdness” almost always carries a connotation of cunning, evil device, and divisiveness (cf. HALOT 272 s.v. I הַלְׁוֵדֶת, 2, “infamy”), and is closely associated with sexual and religious infidelity (cf., e.g., Lev 19:29; 20:14; Job 31:11; Jer 13:27; Ezek 16:27; 22:9). Recent English versions differ on how they handle this: NAB “would be shameful”; CEV “would make you unclean”; NIV “wickedness”; NLT “horrible wickedness”; NRSV “depravity”; TEV “incest.”

⁸ **tn** Or “as a concubine”; *Heb* “And a woman to her sister you shall not take to be a second wife [or “to be a concubine”].” According to HALOT 1059 s.v. III נָשָׂא, the infinitive “to be a second wife” (נָשָׂא, *litrōr*) is a denominative verb from II נָשָׂא A (“concubine; second wife”), which, in turn, derives from II נָשָׂא “to treat with hostility” (cf. J. E. Hartley, *Leviticus* [WBC], 283, and B. A. Levine, *Leviticus* [JPSTC], 122).

⁹ **tn** *Heb* “on her in her life.”

¹⁰ **tn** *Heb* “in the menstruation of her impurity”; NIV “during the uncleanness of her monthly period.”

intercourse¹¹ with the wife of your fellow citizen to become unclean with her. **18:21** You must not give any of your children as an offering to Molech,¹² so that you do not profane¹³ the name of your God. I am the LORD! **18:22** You must not have sexual intercourse with a male as one has sexual intercourse with a woman;¹⁴ it is a detestable act.¹⁵ **18:23** You must not have sexual intercourse¹⁶ with any animal to become defiled with it, and a woman must not stand before an animal to have sexual intercourse with it;¹⁷ it is a perversion.¹⁸

Warning against the Abominations of the Nations

18:24 ““Do not defile yourselves with any of these things, for the nations which I am about to drive out before you¹⁹ have been defiled with all these things. **18:25** Therefore²⁰ the land has become unclean and I have brought the punish-

¹¹ **tn** *Heb* “And to the wife of your fellow citizen you shall not give your layer for seed.” The meaning of “your layer” (*שְׁבָרֶת, sh'khavat'kha*) is uncertain (see B. A. Levine, *Leviticus* [JPSTC], 122, “you shall not place your layer of semen”; but cf. also J. E. Hartley, *Leviticus* [WBC], 283, and the literature cited there for the rendering, “you shall not give your penis for seed”).

¹² **tn** *Heb* “And from your seed you shall not give to cause to pass over to Molech.” Smr (cf. also the LXX) has “to cause to serve” rather than “to cause to pass over.” For detailed remarks on Molech and Molech worship see N. H. Snaith, *Leviticus and Numbers* (NCBC), 87–88; P. J. Budd, *Leviticus* (NCBC), 259–60; and J. E. Hartley, *Leviticus* (WBC), 333–37, and the literature cited there. It could refer to either human sacrifice or a devotion of children to some sort of service of Molech, perhaps of a sexual sort (cf. Lev 20:2–5; 2 Kgs 23:10, etc.). The inclusion of this prohibition against Molech worship here may be due to some sexual connection of this kind, or perhaps simply to the lexical link between זָרִי (zerā) meaning “seed, semen” in v. 20 but “offspring” in v. 21.

¹³ **tn** *Heb* “and you shall not profane.” Regarding “profane,” see the note on Lev 10:10 above.

¹⁴ **tn** *Heb* “And with a male you shall not lay [as the] lyings of a woman” (see B. A. Levine, *Leviticus* [JPSTC], 123). The specific reference here is to homosexual intercourse between males.

¹⁵ **tn** The Hebrew term *תְּעִירָה* (*te'evah*, rendered “detestable act”) refers to the repugnant practices of foreigners, whether from the viewpoint of other peoples toward the Hebrews (e.g., Gen 43:32; 46:34; Exod 8:26) or of the LORD toward other peoples (see esp. Lev 18:26–27, 29–30). It can also designate, as here, detestable acts that might be perpetrated by the native peoples (it is used again in reference to homosexuality in Lev 20:13; cf. also its use for unclean food, Deut 14:3; idol worship, Isa 41:24; remarriage to a former wife who has been married to someone else in between, Deut 24:4).

¹⁶ **tn** See the note on v. 20 above.

¹⁷ **tn** *Heb* “to copulate with it” (cf. Lev 20:16).

¹⁸ **tn** The Hebrew term *תְּבִלָּה* (*tebel*, “perversion”) derives from the verb “to mix; to confuse” and therefore refers to illegitimate mixtures of species or violation of the natural order of things.

¹⁹ **tn** *Heb* “which I am sending away (Piel participle of שָׁלַךְ, *shalakh*, “to send”)] from your faces.” The rendering here takes the participle as anticipatory of the coming conquest events.

²⁰ **tn** *Heb* “And.” The Hebrew conjunction *וְ* (*vav*, “and”) can be considered to have resultative or even inferential force here.

ment for its iniquity upon it,¹ so that the land has vomited out its inhabitants. **18:26** You yourselves must obey² my statutes and my regulations and must not do any of these abominations, both the native citizen and the resident foreigner in your midst.³ **18:27** for the people who were in the land before you have done all these abominations,⁴ and the land has become unclean. **18:28** So do not make the land vomit you out because you defile it⁵ just as it has vomited out the nations⁶ that were before you. **18:29** For if anyone does any of these abominations, the persons who do them will be cut off from the midst of their people.⁷ **18:30** You must obey my charge to not practice any of the abominable statutes⁸ that have been done before you, so that you do not⁹ defile yourselves by them. I am the LORD your God.”

Religious and Social Regulations

19:1 The LORD spoke to Moses: **19:2** “Speak to the whole congregation of the Israelites and tell them, ‘You must be holy because I, the LORD your God, am holy. **19:3** Each of you must respect his mother and his father,¹⁰ and you must keep my Sabbaths. I am the LORD your God. **19:4** Do not turn to idols,¹¹ and you must not make for yourselves gods of cast metal. I am the LORD your God.

¹ **tn** Heb “and I have visited its [punishment for] iniquity on it.” See the note on Lev 17:16 above.

² **tn** Heb “And you shall keep, you.” The latter emphatic personal pronoun “you” is left out of a few medieval Hebrew mss, Smr, the LXX, Syriac, and Vulgate.

³ **tn** Heb “the native and the sojourner”; NIV “The native-born and the aliens”; NAB “whether natives or resident aliens.”

⁴ **tn** Heb “for all these abominations the men of the land who were before you have done.”

⁵ **tn** Heb “And the land will not vomit you out in your defiling it.”

⁶ **tc** The MT reads the singular “nation” and is followed by ASV, NASB, NRSV; the LXX, Syriac, and Targum have the plural “nations” (cf. v. 24).

⁷ **sn** Regarding the “cut off” penalty see the note on Lev 7:20.

⁸ **tn** Heb “to not do from the statutes of the detestable acts.”

⁹ **tn** Heb “and you will not.” The Hebrew conjunction **וְ** (*vav*, “and”) can be considered to have resultative force here.

¹⁰ **tn** Heb “A man his mother and his father you [plural] shall fear.” The LXX, Syriac, Vulgate, and certain Targum mss reverse the order, “his father and his mother.” The term “fear” is subject to misunderstanding by the modern reader, so “respect” has been used in the translation. Cf. NAB, NRSV “revere”; NASB “reverence.”

¹¹ **sn** Regarding the difficult etymology and meaning of the term for “idols” (**בָּגְדִים**, *’elilim*), see B. A. Levine, *Leviticus* (JPS TC), 126; J. E. Hartley, *Leviticus* (WBC), 304; N. H. Snaith, *Leviticus and Numbers* (NBC), 89; and Judith M. Hadley, *NIDOTTE* 1:411. It appears to be a diminutive play on words with **לֵל** (*’el*, “god; God”) and, perhaps at the same time, recalls a common Semitic word for “worthless; weak; powerless; nothingness.” Snaith suggests a rendering of “worthless godlings.”

Eating the Peace Offering

19:5 “When you sacrifice a peace offering sacrifice to the LORD, you must sacrifice it so that it is accepted for you.¹² **19:6** It must be eaten on the day of your sacrifice and on the following day,¹³ but what is left over until the third day must be burned up.¹⁴ **19:7** If, however, it is eaten¹⁵ on the third day, it is spoiled,¹⁶ it will not be accepted, **19:8** and the one who eats it will bear his punishment for iniquity¹⁷ because he has profaned¹⁸ what is holy to the LORD.¹⁹ That person will be cut off from his people.²⁰

Leaving the Gleanings

19:9 “When you gather in the harvest²¹ of your land, you must not completely harvest the corner of your field,²² and you must not gather up the gleanings of your harvest. **19:10** You must not pick your vineyard bare,²³ and you must not gather up the fallen grapes of your vineyard. You must leave them for the poor and the foreigner. I am the LORD your God.

Dealing Honestly

19:11 “You must not steal, you must not tell lies, and you must not deal falsely with your fellow citizen.²⁴ **19:12** You must not swear falsely²⁵ in my name, so that you do not profane²⁶ the name of your God. I am the LORD. **19:13** You must not oppress your neighbor or commit robbery against him.²⁷ You must not withhold²⁸ the wages of the hired laborer overnight until morning. **19:14** You must not curse a

¹² **tn** Heb “for your acceptance”; cf. NIV, NLT “it will be accepted on your behalf.”

¹³ **tn** Heb “from the following day” (HALOT 572 s.v. 2.b).

¹⁴ **tn** Heb “shall be burned with fire”; KJV “shall be burnt in the fire.” Because “to burn with fire” is redundant in contemporary English the present translation simply has “must be burned up.”

¹⁵ **tn** Heb “And if being eaten [infinitive absolute] it is eaten [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

¹⁶ **tn** Or “desecrated,” or “defiled,” or “forbidden.” For this difficult term see J. Milgrom, *Leviticus* (AB), 1:422, on Lev 7:18.

¹⁷ **tn** See the note on Lev 17:16 above.

¹⁸ **sn** Regarding “profaned,” see the note on Lev 10:10 above.

¹⁹ **tn** Heb “the holiness of the Lord.”

²⁰ **sn** On the “cut off” penalty see the note on Lev 7:20.

²¹ **tn** Heb “And in your harvesting the harvest.”

²² **tn** Heb “you shall not complete the corner of your field to harvest.”

²³ **tn** Heb “And you shall not deal severely with your vineyard.”

²⁴ **tn** Heb “you shall not deal falsely a man with his fellow citizen.”

²⁵ **tn** Heb “And you shall not swear to the falsehood.”

²⁶ **tn** Heb “and you shall not profane”; NAB “thus profaning.”

²⁷ **tn** Heb “You shall not oppress your neighbor and you shall not rob.”

²⁸ **tn** Heb “hold back with you”; perhaps “hold back for yourself” (cf. NRSV “keep for yourself”).

deaf person or put a stumbling block in front of a blind person.¹ You must fear² your God; I am the LORD.

Justice, Love, and Propriety

19:15 “You³ must not deal unjustly in judgment:⁴ you must neither show partiality to the poor nor honor the rich.⁵ You must judge your fellow citizen fairly.⁶ **19:16** You must not go about as a slanderer among your people.⁷ You must not stand idly by when your neighbor’s life is at stake.⁸ I am the LORD. **19:17** You must not hate your brother in your heart. You must surely reprove your fellow citizen so that you do not incur sin on account of him.⁹ **19:18** You must not take vengeance or bear a grudge¹⁰ against the children of your people, but you must love your neighbor as yourself.¹¹ I am the LORD. **19:19** You must keep my statutes.

¹ tn Heb “You shall not curse a deaf [person] and before a blind [person] you shall not put a stumbling block.”

² tn Heb “And you shall fear.” Many English versions (e.g., KJV, ASV, NAB, NASB, NIV) regard the Hebrew conjunction *vav* (“and”) as adversative in force here (“but”).

³ tc Smr has the singular rather than the plural “you” of the MT, which brings this verb form into line with the ones surrounding it.

⁴ tn Heb “You shall not do injustice in judgment” (NASB similar); cf. NIV “do not pervert justice.”

⁵ tn Heb “You shall not lift up faces of poor [people] and you shall not honor faces of great.”

⁶ tn Heb “In righteousness you shall judge your fellow citizen.”

⁷ tn The term *רֹכֶל* (*rakhal*) is traditionally rendered “slanderer” here (so NASB, NIV, NRSV; see also J. E. Hartley, *Leviticus* [WBC], 304, 316), but the exact meaning is uncertain (see the discussion in B. A. Levine, *Leviticus* [JPSTC], 129). It is sometimes related to *רֹכֶל* (“to go about as a trader [or ‘merchant’]”; BDB 940 s.v. *רֹכֶל*), and taken to refer to cutthroat business dealings, but there may be a II *לִכְלִיכָה*, the meaning of which is dubious (*HALOT* 1237 s.v. II *רֹכֶל*). Some would render it “to go about as a spy.”

⁸ tn Heb “You shall not stand on the blood of your neighbor.” This part of the verse is also difficult to interpret. The rendering here suggests that one will not allow a neighbor to be victimized, whether in court (cf. v. 15) or in any other situation (see the discussion in B. A. Levine, *Leviticus* [JPSTC], 129).

⁹ tn Heb “and you will not lift up on him sin.” The meaning of the line is somewhat obscure. It means either (1) that one should rebuke one’s neighbor when he sins lest one also becomes guilty, which is the way it is rendered here (see NIV, NRSV, NEB, JB; see also B. A. Levine, *Leviticus* [JPSTC], 129-30, and J. E. Hartley, *Leviticus* [WBC], 303, and the discussion on pp. 316-17), or (2) one may rebuke one’s neighbor without incurring sin just as long as he does not hate him in his heart (see the first part of the verse; cf. NASB, NAB).

¹⁰ tn Heb “and you shall not retain [anger?].” This line seems to refer to the retaining or maintaining of some vengeful feelings toward someone. Compare the combination of the same terms for taking vengeance and maintaining wrath against enemies in Nahum 1:2 (see J. E. Hartley, *Leviticus* [WBC], 305).

¹¹ sn Some scholars make a distinction between the verb *אֶחֱשַׁד* (*’ahav*, “to love”) with the direct object and the more unusual construction with the preposition *בְּ* (*lamed*) as it is here and in Lev 19:34 and 2 Chr 19:2 only. If there is a distinction, the construction here probably calls for direct and helpful action toward one’s neighbor (see the discussion in J. E. Hartley, *Leviticus* [WBC], 305, and esp. 317-18). Such love stands in contrast to taking vengeance or bearing a grudge against someone and, in NT terms, amounts to fulfilling the so-called “golden rule” (Matt 7:12).

You must not allow two different kinds of your animals to breed,¹² you must not sow your field with two different kinds of seed, and you must not wear¹³ a garment made of two different kinds of fabric.¹⁴

Lying with a Slave Woman

19:20 “When a man has sexual intercourse with a woman,¹⁵ although she is a slave woman designated for another man and she has not yet been ransomed, or freedom has not been granted to her, there will be an obligation to pay compensation.¹⁶ They must not be put to death, because she was not free. **19:21** He must bring his guilt offering to the LORD at the entrance of the Meeting Tent, a guilt offering ram,¹⁷ **19:22** and the priest is to make atonement for him with the ram of the guilt offering before the LORD for his sin that he has committed,¹⁸ and he will be forgiven¹⁹ of his sin²⁰ that he has committed.

The Produce of Fruit Trees

19:23 “When you enter the land and plant any fruit tree,²¹ you must consider its fruit to be forbidden.²² Three years it will be forbidden to you,²³ it must not be eaten. **19:24** In the fourth year all its fruit will be holy, praise offerings²⁴ to the LORD. **19:25** Then in the fifth year you may eat its fruit to add its produce to your harvest.²⁵ I am the LORD your God.

¹² tn Heb “Your animals, you shall not cross-breed two different kinds.”

¹³ tn Heb “you shall not cause to go up on you.”

¹⁴ sn Cf. Deut 22:11 where the Hebrew term translated “two different kinds” (*בְּלִיאִים*, *kil’ayim*) refers to a mixture of linen and wool woven together in a garment.

¹⁵ tn Heb “And a man when he lies with a woman the lying of seed.”

¹⁶ sn That is, the woman had previously been assigned for marriage to another man but the marriage deal had not yet been consummated. In the meantime, the woman has lost her virginity and has, therefore, lost part of her value to the master in the sale to the man for whom she had been designated. Compensation was, therefore, required (see the explanation in B. A. Levine, *Leviticus* [JPSTC], 130-31).

¹⁷ sn On the guilt offering see the note on Lev 5:15 above.

¹⁸ tn Heb “on his sin which he has sinned.”

¹⁹ tn Heb “there shall be forgiveness to him” or “it shall be forgiven to him.”

²⁰ tn Heb “from his sin.”

²¹ tn Heb “tree of food”; KJV, ASV, NASB, NRSV “trees for food.”

²² tn Heb “you shall circumcise its fruit [as] its foreskin,” taking the fruit to be that which is to be removed and, therefore, forbidden. Since the fruit is uncircumcised it is forbidden (see J. E. Hartley, *Leviticus* [WBC], 306, and esp. B. A. Levine, *Leviticus* [JPSTC], 131-32).

²³ tn Heb “it shall be to you uncircumcised.”

²⁴ tn See B. A. Levine, *Leviticus* (JPSTC), 132, where the translation reads “set aside for jubilation”; a special celebration before the LORD.

²⁵ tn Heb “to add to you its produce.” The rendering here assumes that the point of this clause is simply that finally being allowed to eat the fruit in the fifth year adds the fruit of the tree to their harvest. Some take the verb to be from *אָסַף* (*’asaf*, “to gather”) rather than *יָאַסֵּף* (*yasaf*, “to add; to increase”), rendering the verse, “to gather to you the produce” (E. S. Gerstenberger, *Leviticus* [OTL], 260, and see the versions refer-

Blood, Hair, and Body

19:26 ““You must not eat anything with the blood still in it.¹ You must not practice either divination or soothsaying.² **19:27** You must not round off the corners of the hair on your head or ruin the corners of your beard.³ **19:28** You must not slash your body for a dead person⁴ or incise a tattoo on yourself.⁵ I am the LORD. **19:29** Do not profane your daughter by making her a prostitute,⁶ so that the land does not practice prostitution and become full of lewdness.⁷

Purity, Honor; Respect, and Honesty

19:30 ““You must keep my Sabbaths and fear my sanctuary. I am the LORD. **19:31** Do not turn to the spirits of the dead and do not seek familiar spirits⁸ to become unclean by them. I am the LORD your God. **19:32** You must stand up in the presence of the aged, honor the presence of an elder, and fear your God. I am the LORD. **19:33** When a foreigner resides⁹ with you in your land, you must not oppress him. **19:34** The foreigner who resides with you must be to you like a native citizen among you; so¹⁰ you must love him as yourself, because you were foreigners in the land of Egypt. I am the LORD your God.

enced in J. E. Hartley, *Leviticus* [WBC], 306). Others take it to mean that by following the regulations given previously they will honor the Lord so that the Lord will cause the trees to increase the amount of fruit they would normally produce (Hartley, 303, 306; cf. NASB, NIV, NRSV, NLT).

¹ **tn** *Heb* “You shall not eat on the blood.” See the extensive remarks in J. E. Hartley, *Leviticus* (WBC), 319-20, and B. A. Levine, *Leviticus* (JPSTC), 132-33. The LXX has “on the mountains,” suggesting that this is a prohibition against illegitimate places and occasions of worship, not the eating of blood.

² **tn** *Heb* “You shall not practice divination and you shall not practice soothsaying”; cf. NRSV “practice augury or witchcraft.” For suggestions regarding the practices involved see B. A. Levine, *Leviticus* (JPSTC), 133, and J. E. Hartley, *Leviticus* (WBC), 320.

³ **tc** *Heb* “and you [singular] shall not ruin the corner of your [singular] beard.” Smr, LXX, Syriac, and Tg. *Ps.-J.* have the plural pronouns (i.e., “you” and “your” plural) rather than the singular of the MT.

⁴ **tn** *Heb* “And slash for the soul you shall not give.” The Hebrew term שָׁבֵד (*shabed*, “soul, person, life”) can sometimes refer to a “dead person” (cf. Lev 21:1, 5; 22:5). See J. E. Hartley, *Leviticus* (WBC), 306, 320-21.

⁵ **tn** *Heb* “and a writing of incision you shall not give in you.”

⁶ **tn** *Heb* “to make her practice harlotry.” Some recent English versions regard this as religious or temple prostitution (cf. TEV, CEV).

⁷ **tn** *Heb* “and the land become full of lewdness.” Regarding the term “lewdness,” see the note on Lev 18:17 above.

⁸ **sn** The prohibition here concerns those who would seek special knowledge through the spirits of the dead, whether the dead in general or dead relatives in particular (i.e., familiar spirits; see J. E. Hartley, *Leviticus* [WBC], 321, and B. A. Levine, *Leviticus* [JPSTC], 134). Cf. Lev 20:6 below.

⁹ **tn** *Heb* “And when a sojourner sojourns.”

¹⁰ **tn** *Heb* “and.” The Hebrew conjunction וְ (*vav*, “and”) can be considered to have resultative force here.

19:35 You must not do injustice in the regulation of measures, whether of length, weight, or volume.¹¹ **19:36** You must have honest balances,¹² honest weights, an honest ephah, and an honest hin.¹³ I am the LORD your God who brought you out from the land of Egypt. **19:37** You must be sure to obey all my statutes and regulations.¹⁴ I am the LORD.””

Prohibitions against Illegitimate Family Worship

20:1 The LORD spoke to Moses: **20:2** “You are to say to the Israelites, ‘Any man from the Israelites or from the foreigners who reside in Israel¹⁵ who gives any of his children¹⁶ to Molech¹⁷ must be put to death; the people of the land must pelt him with stones.¹⁸ **20:3** I myself will set my face¹⁹ against that man and cut him off from the midst of his people,²⁰ because he has given some of his children to Molech and thereby defiled my sanctuary and profaned my holy name.²¹ **20:4** If, however, the people of the land shut their eyes²² to that man²³ when he gives some of his children to Molech so that they do not put him to death, **20:5** I myself will set my face against that man and his clan. I will cut off from the midst of their people both him

¹¹ **tn** That is, liquid capacity (*HALOT* 640 s.v. מִשְׂמֶרֶת). Cf. ASV, NIV, NRSV, TEV “quantity”; NAB, NASB “capacity.”

¹² **tn** *Heb* “balances of righteousness,” and so throughout this sentence.

¹³ **sn** An ephah is a dry measure which measures about four gallons, or perhaps one third of a bushel, while a hin is a liquid measure of about 3.6 liters (= approximately 1 gallon).

¹⁴ **tn** *Heb* “And 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 first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although שָׁמַר, “to keep” is not cited there; cf. Lev 22:31).

¹⁵ **tn** *Heb* “or from the sojourner who sojourns”; NAB “an alien residing in Israel.”

¹⁶ **tn** *Heb* “his seed” (so KJV, ASV); likewise in vv. 3-4.

¹⁷ **tn** Regarding Molech and Molech worship see the note on Lev 18:21.

¹⁸ **tn** This is not the most frequently-used Hebrew verb for stoning (see instead סִקְאַת, *saqəat*), but a word that refers to the action of throwing, slinging, or pelting someone with stones (רָגַם, *ragam*; see *HALOT* 1187 s.v. רָגַם qal.a, and B. A. Levine, *Leviticus* [JPSTC], 136).

¹⁹ **tn** *Heb* “And I, I shall give my faces.”

²⁰ **sn** On the “cut off” penalty see the notes on Lev 7:20 and 17:4.

²¹ **tn** *Heb* “for the sake of defiling my sanctuary and to profane my holy name.”

²² **tn** *Heb* “And if shutting [infinitive absolute] they shut [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

²³ **tn** *Heb* “from that man” (so ASV); NASB “disregard that man.”

and all who follow after him in spiritual prostitution,¹ to commit prostitution by worshiping Molech.²

Prohibition against Spiritists and Mediums³

20:6 “The person who turns to the spirits of the dead and familiar spirits⁴ to commit prostitution by going after them, I will set my face⁵ against that person and cut him off from the midst of his people.

Exhortation to Holiness and Obedience

20:7 “You must sanctify yourselves and be holy, because I am the LORD your God. **20:8** You must be sure to obey my statutes.⁶ I am the LORD who sanctifies you.

Family Life and Sexual Prohibitions⁷

20:9 “If anyone⁸ curses his father and mother⁹ he must be put to death. He has cursed his father and mother; his blood guilt is on himself.¹⁰ **20:10** If a man¹¹ commits adultery with his neighbor’s wife,¹² both the adulterer and the adulteress must be put to death. **20:11** If a man has sexual intercourse with his father’s wife, he has exposed his father’s nakedness.¹³ Both of them must be put to

^{1 tn} The adjective “spiritual” has been supplied in the translation to clarify that this is not a reference to literal prostitution, but figuratively compares idolatry to prostitution.

^{2 tn} Heb “to commit harlotry after Molech.” The translation employs “worshiping” here for clarity (cf. NAB, NCV, TEV, CEV, NLT). On the “cut off” penalty see the note on Lev 7:20.

^{3 sn} For structure and coherence in Lev 20:6-27 see the note on v. 27 below.

^{4 tn} See the note on the phrase “familiar spirits” in Lev 19:31 above.

^{5 tn} Heb “I will give my faces.”

^{6 tn} Heb “And you shall keep my statutes and you shall do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although שָׁמַר [shamar, “to keep”] is not cited there; cf. Lev 22:31, etc.).

^{7 sn} Compare the regulations in Lev 18:6-23.

^{8 tn} Heb “If a man a man who.”

^{9 tn} Heb “makes light of his father and his mother.” Almost all English versions render this as some variation of “curses his father or mother.”

^{10 tn} Heb “his blood [plural] is in him.” Cf. NAB “he has forfeited his life”; TEV “is responsible for his own death.”

^{11 tn} 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, Lev 17:4; cf. the background of Gen 4:10-11). If the community performs a legitimate execution, however, the blood guilt rests on the person who has been legitimately executed (see the remarks and literature cited in J. E. Hartley, *Leviticus* [WBC], 328).

^{12 tn} Heb “And a man who.” The syntax here and at the beginning of the following verses elliptically mirrors that of v. 9, which justifies the rendering as a conditional clause.

^{13 tn} The reading of the LXX minuscule mss has been followed here (see the BHS footnote a-a). The MT has a dittography, repeating “a man who commits adultery with the wife of” (see the explanation in J. E. Hartley, *Leviticus* [WBC], 328). The duplication found in the MT is reflected in some English versions, e.g., KJV, ASV, NASB, NIV.

^{14 tn} See the note on Lev 18:7 above.

death; their blood guilt is on themselves.¹⁴ **20:12** If a man has sexual intercourse with his daughter-in-law, both of them must be put to death. They have committed perversion,¹⁵ their blood guilt is on themselves. **20:13** If a man has sexual intercourse with a male as one has sexual intercourse with a woman,¹⁶ the two of them have committed an abomination. They must be put to death; their blood guilt is on themselves. **20:14** If a man has sexual intercourse with both a woman and her mother,¹⁷ it is lewdness.¹⁸ Both he and they must be burned to death,¹⁹ so there is no lewdness in your midst. **20:15** If a man has sexual intercourse²⁰ with any animal, he must be put to death, and you must kill the animal. **20:16** If a woman approaches any animal to have sexual intercourse with it,²¹ you must kill the woman, and the animal must be put to death; their blood guilt is on themselves.

20:17 “If a man has sexual intercourse with²² his sister, whether the daughter of his father or his mother, so that he sees her nakedness and she sees his nakedness, it is a disgrace. They must be cut off in the sight of the children of their people.²³ He has exposed his sister’s nakedness; he will bear his punishment for iniquity.²⁴ **20:18** If a man has sexual intercourse with a menstruating woman and uncovers her nakedness, he has laid bare her fountain of blood and she has exposed the fountain of her blood, so both of them²⁵ must be cut off from the midst of their people. **20:19** You must not expose the nakedness of your mother’s sister and your father’s sister, for such a person has laid bare his own close relative.²⁶ They must bear their punishment for iniquity.²⁷ **20:20** If a man has sexual

^{14 tn} See the note on v. 9 above.

^{15 tn} The Hebrew term תְּבִלָה (tevel, “perversion”) derives from the verb “to mix; to confuse” (cf. KJV, ASV “they have wrought confusion”).

^{16 tn} Heb “(as the) lyings of a woman.” The specific reference here is to homosexual intercourse between males.

^{17 tn} Heb “And a man who takes a woman and her mother.” The Hebrew verb “to take” in this context means “to engage in sexual intercourse.”

^{18 tn} Regarding “lewdness,” see the note on Lev 18:17 above.

^{19 tn} Heb “in fire they shall burn him and them.” The active plural verb sometimes requires a passive translation (GKC 460 §144.f, g), esp. when no active plural subject has been expressed in the context. The present translation specifies “burned to death” because the traditional rendering “burnt with fire” (KJV, ASV; NASB “burned with fire”) could be understood to mean “branded” or otherwise burned, but not fatally.

^{20 tn} See the note on Lev 18:20 above.

^{21 tn} Heb “to copulate with it” (cf. Lev 20:16).

^{22 tn} Heb “takes.” The verb “to take” in this context means “to engage in sexual intercourse,” though some English versions translate it as “marry” (e.g., NIV, NCV, TEV, CEV).

^{23 tn} Regarding the “cut off” penalty, see the note on Lev 7:20.

^{24 tn} See the note on Lev 17:16 above.

^{25 tn} Heb “and the two of them.”

^{26 tn} Heb “his flesh.”

^{27 tn} See the note on Lev 17:16 above.

intercourse with his aunt, he has exposed his uncle's nakedness; they must bear responsibility for their sin, they will die childless. **20:21** If a man has sexual intercourse with¹ his brother's wife, it is indecency. He has exposed his brother's nakedness;² they will be childless.

Exhortation to Holiness and Obedience

20:22 “You must be sure to obey all my statutes and regulations,³ so that⁴ the land to which I am about to bring you to take up residence there does not vomit you out. **20:23** You must not walk in the statutes of the nation⁵ which I am about to drive out before you, because they have done all these things and I am filled with disgust against them. **20:24** So I have said to you: You yourselves will possess their land and I myself will give it to you for a possession, a land flowing with milk and honey. I am the LORD your God who has set you apart from the other peoples.⁶ **20:25** Therefore you must distinguish⁷ between the clean animal and the unclean, and between the unclean bird and the clean, and you must not make yourselves detestable by means of an animal or bird or anything that creeps on the ground – creatures⁸ I have distinguished for you as unclean.⁹ **20:26** You must be holy to me because I, the LORD, am holy, and I have set you apart from the other peoples to be mine.

Prohibition against Spiritists and Mediums

20:27 “A man or woman who¹⁰ has in them a spirit of the dead or a familiar spirit¹¹ must be

^{1 tn} Heb “takes.” The verb “to take” in this context means “to engage in sexual intercourse.”

^{2 tn} See the note on Lev 18:7 above.

^{3 tn} Heb “And 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 first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although נָשַׁם [shamar, “to keep”] is not cited there; cf. Lev 22:31, etc.).

^{4 tn} Heb “and.” The Hebrew conjunction ‘(vav, “and”) can be considered to have resultative force here.

^{5 tc} One medieval Hebrew ms. Smr, and all the major ancient versions have the plural “nations.” Some English versions retain the singular (e.g., KJV, ASV, NASB, NRSV); others have the plural “nations” (e.g., NAB, NIV) and still others translate as “people” (e.g., TEV, NLT).

^{6 tc} Here and with the same phrase in v. 26, the LXX adds “all,” resulting in the reading “all the peoples.”

^{7 tn} Heb “And you shall distinguish.” The verb is the same as “set apart” at the end of the previous verse. The fact that God had “set them apart” from the other peoples roundabout them called for them to “distinguish between” the clean and the unclean, etc.

^{8 tn} The word “creatures” has been supplied in the translation to make it clear that the following relative clause modifies the animal, bird, or creeping thing mentioned earlier, and not the ground itself.

^{9 tc} The MT has “to defile,” but Smr, LXX, and Syriac have “to uncleanness.”

^{10 tc} Smr, LXX, Syriac, and some Targum mss have the relative pronoun אֲשֶׁר (asher, “who, which”), rather than the MT’s כי (ki, “for, because, that”).

^{11 tn} See the note on the phrase “familiar spirit” in Lev 19:31 above.

put to death. They must pelt them with stones;¹² their blood guilt is on themselves.”

Rules for the Priests

21:1 The LORD said to Moses: “Say to the priests, the sons of Aaron – say to them, ‘For a dead person¹³ no priest¹⁴ is to defile himself among his people,¹⁵ **21:2** except for his close relative who is near to him;¹⁶ his mother, his father, his son, his daughter, his brother, **21:3** and his virgin sister who is near to him,¹⁷ who has no husband; he may defile himself for her. **21:4** He must not defile himself as a husband among his people so as to profane himself.¹⁸ **21:5** Priests¹⁹ must not have a bald spot shaved on their head, they must not shave the corner of their beard, and they must not cut slashes in their body.²⁰

21:6 “They must be holy to their God, and they must not profane²¹ the name of their God, because they are the ones who present the LORD’s gifts,²² the food of their God. Therefore

^{12 tn} This is not the most frequently-used Hebrew verb for stoning, but a word that refers to the action of throwing, slinging, or pelting someone with stones (see the note on v. 2 above). Smr and LXX have “you [plural] shall pelt them with stones.”

^{13 tn} At first glance Lev 20:27 appears to be out of place but, on closer examination, one could argue that it constitutes the back side of an envelope around the case laws in 20:9-21, with Lev 20:6 forming the front of the envelope (note also that execution of mediums and spiritists by stoning in v. 27 is not explicitly stated in v. 6). This creates a chiastic structure: prohibition against mediums and spiritists (vv. 6 and 27), variations of the holiness formula (vv. 7 and 25-26), and exhortations to obey the LORD’s statutes (and judgments; vv. 8 and 22-24). Again, in the middle are the case laws (vv. 9-21).

^{14 tn} The Hebrew term נֶפֶשׁ (nefesh, “soul, person, life”) can sometimes refer to a “dead person” (cf. Lev 19:28 above and the literature cited there).

^{15 tn} Heb “no one,” but “priest” has been used in the translation to clarify that these restrictions are limited to the priests, not to the Israelites in general (note the introductory formula, “say to the priests, the sons of Aaron”).

^{16 tn} The MT has “in his peoples,” but Smr, LXX, Syriac, Targum, and Tg. Ps.-J. have “in his people,” referring to the Israelites as a whole.

^{17 tn} Cf. v. 2a.

^{18 tn} Heb “He shall not defile himself a husband in his peoples, to profane himself.” The meaning of the line is disputed, but it appears to prohibit a priest from burying any relative by marriage (as opposed to the blood relatives of vv. 2-3), including his wife (compare B. A. Levine, *Leviticus* [JPSTC], 142-43 with J. E. Hartley, *Leviticus* [WBC], 343, 348).

^{19 tn} Heb “they”; the referent (priests, see the beginning of v. 1) has been specified in the translation for clarity.

^{20 tn} Heb “and in their body they shall not [cut] slash[es]” (cf. Lev 19:28). The context connects these sorts of mutilations with mourning rites (cf. Lev 19:27-28 above).

^{21 sn} Regarding “profane,” see the note on Lev 10:10 above.

^{22 sn} Regarding the Hebrew term for “gifts,” see the note on Lev 1:9 above (cf. also 3:11 and 16 in combination with the word for “food” that follows in the next phrase here).

they must be holy.¹ 21:7 They must not take a wife defiled by prostitution,² nor are they to take a wife divorced from her husband,³ for the priest⁴ is holy to his God.⁵ 21:8 You must sanctify him because he presents the food of your God. He must be holy to you because I, the LORD who sanctifies you all,⁶ am holy. 21:9 If a daughter of a priest profanes herself by engaging in prostitution, she is profaning her father. She must be burned to death.⁷

Rules for the High Priest

21:10 “The high⁸ priest – who is greater than his brothers, on whose head the anointing oil is poured, who has been ordained⁹ to wear the priestly garments – must neither shave the hair of his head nor tear his garments.¹⁰ 21:11 He must not go where there is any dead person;¹¹ he must not defile himself even for his father and his mother. 21:12 He must not go out from the sanctuary and must not profane¹² the sanctuary of his God, because the dedication of the anointing oil of his God is on him. I am the LORD. 21:13 He must take a wife who is a virgin.¹³ 21:14 He must not marry¹⁴ a widow, a divorced woman, or one profaned by prostitution; he may

only take a virgin from his people¹⁵ as a wife. 21:15 He must not profane his children among his people,¹⁶ for I am the LORD who sanctifies him.””

Rules for the Priesthood

21:16 The LORD spoke to Moses: 21:17 “Tell Aaron, ‘No man from your descendants throughout their generations¹⁷ who has a physical flaw¹⁸ is to approach to present the food of his God. 21:18 Certainly¹⁹ no man who has a physical flaw is to approach: a blind man, or one who is lame, or one with a slit nose,²⁰ or a limb too long, 21:19 or a man who has had a broken leg or arm,²¹ 21:20 or a hunchback, or a dwarf,²² or one with a spot in his eye,²³ or a festering eruption, or a feverish rash,²⁴ or a crushed testicle. 21:21 No man from the descendants of Aaron the priest who has a physical flaw may

¹ **tc** Smr and all early versions have the plural adjective “holy” rather than the MT singular noun “holiness.”

² **tn** *Heb* “A wife harlot and profaned they shall not take.” The structure of the verse (e.g., “wife” at the beginning of the two main clauses) suggests that “harlot and profaned” constitutes a hendiadys, meaning “a wife defiled by harlotry” (see the explanation in B. A. Levine, *Leviticus* [JPSTC], 143, as opposed to that in J. E. Hartley, *Leviticus* [WBC], 343, 348; cf. v. 14 below). Cf. NASB “a woman who is profaned by harlotry.”

³ **sn** For a helpful discussion of divorce in general and as it relates to this passage see B. A. Levine, *Leviticus* (JPSTC), 143–44.

⁴ **tn** *Heb* “he”; the referent (the priest) has been specified in the translation for clarity.

⁵ **tn** The pronoun “he” in this clause refers to the priest, not the former husband of the divorced woman.

⁶ **tn** The three previous second person references in this verse are all singular, but this reference is plural. By adding “all” this grammatical distinction is preserved in the translation.

⁷ **tn** See the note on “burned to death” in 20:14.

⁸ **tn** The adjective “high” has been supplied in the translation for clarity, as in many English versions.

⁹ **tn** *Heb* “and he has filled his hand.” For this expression see the note on Lev 8:33.

¹⁰ **tn** Regarding these signs of mourning see the note on Lev 10:6. His head had been anointed (v. 10a) so it must not be unkempt (v. 10b), and his garments were special priestly garments (v. 10a) so he must not tear them (v. 10b). In the translation “garments” has been employed rather than “clothes” to suggest that the special priestly garments are referred to here; cf. NRSV “nor tear his vestments.”

¹¹ **tc** Although the MT has “persons” (plural), the LXX and Syriac have the singular “person” corresponding to the singular adjectival participle “dead” (cf. also Num 6:6).

¹² **sn** Regarding “profane,” see the note on Lev 10:10 above.

¹³ **tn** *Heb* “And he, a wife in her virginity he shall take.”

¹⁴ **tn** *Heb* “take.” In context this means “take as wife,” i.e., “marry.”

¹⁵ **tc** The MT has literally, “from his peoples,” but Smr, LXX, Syriac, Targum, and *Tg. Ps.-J.* have “from his people,” referring to the Israelites as a whole.

¹⁶ **tc** The MT has literally, “in his peoples,” but Smr, LXX, Syriac, Targum, and *Tg. Ps.-J.* have “in his people,” referring to the Israelites as a whole.

¹⁷ **tn** *Heb* “to their generations.”

¹⁸ **tn** *Heb* “who in him is a flaw”; cf. KJV, ASV “any blemish”; NASB, NIV “a defect.” The rendering “physical flaw” is used to refer to any birth defect or physical injury of the kind described in the following verses (cf. the same Hebrew word also in Lev 24:19–20). The same term is used for “flawed” animals, which must not be offered to the LORD in Lev 22:20–25.

¹⁹ **tn** The particle *כִּי* (*ki*) in this context is asseverative, indicating absolute certainty (GKC 498 §159.ee).

²⁰ **tn** Lexically, the Hebrew term *חֲרָם* (*kharum*) seems to refer to a split nose or perhaps any number of other facial defects (HALOT 354 s.v. *חֲרָם* *qal*; cf. G. J. Wenham, *Leviticus* [NICOT], 292, n. 7); cf. KJV, ASV “a flat nose”; NASB “a disfigured face.” The NJPS translation is “a limb too short” as a balance following the term which means “extended, raised,” and apparently refers to “a limb too long” (see the explanation in B. A. Levine, *Leviticus* [JPSTC], 146).

²¹ **tn** *Heb* “who there is in him a broken leg or a broken arm,” or perhaps “broken foot or broken hand.” The Hebrew term *בְּגַד* (*regel*) is commonly rendered “foot,” but it can also refer to the “leg,” and the Hebrew *יָד* (*yad*) is most often translated “hand,” but can also refer to the “[fore]arm” (as opposed to *קָפֶד*, *kaf*, “palm of the hand” or “hand”). See HALOT 386 s.v. *יָד* and 1184 s.v. *בְּגַד* respectively (cf. the NJPS translation). In this context, these terms probably apply to any part of the limb that was broken, including hand and the foot. B. A. Levine (*Leviticus* [JPSTC], 146) points out that such injuries often did not heal properly in antiquity because they were not properly set and, therefore, remained a “physical flaw” permanently.

²² **tn** *Heb* “thin”; cf. NAB “weakly.” This could refer to either an exceptionally small (i.e., dwarfed) man (B. A. Levine, *Leviticus* [JPSTC], 146) or perhaps one with a “withered limb” (J. E. Hartley, *Leviticus* [WBC], 342, 344).

²³ **tn** The term rendered “spot” derives from a root meaning “mixed” or “confused” (cf. NAB “walledey”). It apparently refers to any kind of marked flaw in the eye that can be seen by others. Smr, Syriac, *Tg. Onq.*, and *Tg. Ps.-J.* have plural “his eyes.”

²⁴ **tn** The exact meaning and medical reference of the terms rendered “festering eruption” and “feverish rash” is unknown, but see the translations and remarks in B. A. Levine, *Leviticus* (JPSTC), 146; J. E. Hartley, *Leviticus* (WBC), 342, 344, 349–50; and R. K. Harrison, *NIDOTTE* 1:890 and 2:461.

step forward¹ to present the LORD's gifts; he has a physical flaw, so he must not step forward to present the food of his God. **21:22** He may eat both the most holy and the holy food of his God, **21:23** but he must not go into the veil-canopy² or step forward to the altar because he has a physical flaw. Thus³ he must not profane my holy places, for I am the LORD who sanctifies them.””

21:24 So⁴ Moses spoke these things⁵ to Aaron, his sons, and all the Israelites.

Regulations for the Eating of Priestly Stipends

22:1 The LORD spoke to Moses: **22:2** “Tell Aaron and his sons that they must deal respectfully with the holy offerings⁶ of the Israelites, which they consecrate to me, so that they do not profane my holy name.⁷ I am the LORD. **22:3** Say to them, ‘Throughout your generations,⁸ if any man from all your descendants approaches the holy offerings which the Israelites consecrate⁹ to the LORD while he is impure,¹⁰ that person must be cut off from before me.¹¹ I am the LORD. **22:4** No man¹² from the descendants of Aaron who is diseased or has a discharge¹³ may eat the holy offerings until he becomes clean. The one¹⁴ who touches anything made unclean by contact with a dead person,¹⁵ or a man who has a seminal

emission,¹⁶ **22:5** or a man who touches a swarming thing by which he becomes unclean,¹⁷ or touches a person¹⁸ by which he becomes unclean, whatever that person's impurity¹⁹ – **22:6** the person who touches any of these²⁰ will be unclean until evening and must not eat from the holy offerings unless he has bathed his body in water. **22:7** When the sun goes down he will be clean, and afterward he may eat from the holy offerings, because they are his food. **22:8** He must not eat an animal that has died of natural causes²¹ or an animal torn by beasts and thus become unclean by it. I am the LORD. **22:9** They must keep my charge so that they do not incur sin on account of it²² and therefore die²³ because they profane it. I am the LORD who sanctifies them.

22:10 “No lay person²⁴ may eat anything holy. Neither a priest's lodger²⁵ nor a hired laborer may eat anything holy, **22:11** but if a priest buys a person with his own money,²⁶ that person²⁷ may eat the holy offerings,²⁸ and those born in the priest's²⁹ own house may eat his food.³⁰ **22:12** If a priest's daughter marries a lay

^{16 tn} Heb “or a man who goes out from him a lying of seed.”

^{17 tn} Heb “which there shall be uncleanness to him.”

^{18 tn} The Hebrew term for “person” here is אָדָם (*adam*, “human being”), which could be either a male or a female person.

^{19 tn} Heb “to all his impurity.” The phrase refers to the impurity of the person whom the man touches to become unclean (see the previous clause). To clarify this, the translation uses “that person's” rather than “his.”

^{20 sn} The phrase “any of these” refers back to the unclean things touched in vv. 4b-5.

^{21 tn} Heb “a carcass,” referring to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice or killed by wild beasts. This has been clarified in the translation by supplying the phrase “of natural causes”; cf. NAB “that has died of itself”; TEV “that has died a natural death.”

^{22 tn} Heb “and they will not lift up on it sin.” The pronoun “it” (masculine) apparently refers to any item of food that belongs to the category of “holy offerings” (see above).

^{23 tn} Heb “and die in it.”

^{24 tn} Heb “No stranger” (so KJV, ASV), which refers here to anyone other than the Aaronic priests. Some English versions reverse the negation and state positively: NIV “No one outside a priest's family”; NRSV “Only a member of a priestly family”; CEV “Only you priests and your families.”

^{25 tn} Heb “A resident [בָּשָׁבֵעַ (*toshav*) from בָּשַׁבֵּעַ (*yashav*, “to dwell, to reside”)] of a priest.” The meaning of the term is uncertain. It could refer to a “guest” (NIV) or perhaps “bound servant” (NRSV; see B. A. Levine, *Leviticus* [JPSTC], 149). In the translation “lodger” was used instead of “boarder” precisely because a boarder would be provided meals with his lodging, the very issue at stake here.

^{26 tn} Heb “and a priest, if he buys a person, the property of his silver.”

^{27 tn} Heb “he”; the referent (the person whom the priest has purchased) has been specified in the translation for clarity.

^{28 tn} Heb “eat it”; the referent (the holy offerings) has been specified in the translation for clarity.

^{29 tn} Heb “his”; the referent (the priest) has been specified in the translation for clarity.

^{30 tn} Heb “and the [slave] born of his house, they shall eat in his food.” The LXX, Syriac, Tg. Onq., Tg. Ps.-J., and some MSS of Smr have plural “ones born,” which matches the following plural “they” pronoun and the plural form of the verb.

^{1 tn} Or “shall approach” (see HALOT 670 s.v. מִשְׁׁבֶּא).

^{2 sn} See the note on Lev 16:2 for the rendering “veil-canopy.”

^{3 tn} Heb “And.” The Hebrew conjunction וְ (*vav*, “and”) can be considered to have resultative force here.

^{4 tn} Heb “And.” The Hebrew conjunction וְ (*vav*, “and”) introduces a concluding statement for all the preceding material.

^{5 tn} The words “these things” are not in the Hebrew text, but have been supplied in the translation for clarity.

^{6 tn} Heb “holy things,” which means the “holy offerings” in this context, as the following verses show. The referent has been specified in the translation for clarity.

^{7 tn} Heb “from the holy things of the sons of Israel, and they shall not profane my holy name, which they are consecrating to me.” The latter (relative) clause applies to the “the holy things of the sons of Israel” (the first clause), not the LORD's name (i.e., the immediately preceding clause). The clause order in the translation has been rearranged to indicate this.

^{8 tn} Heb “To your generations.”

^{9 tn} The Piel (v. 2) and Hiphil (v. 3) forms of the verb מִשְׁׁבֶּא (*qadash*) appear to be interchangeable in this context. Both mean “to consecrate” (Heb “make holy [or ‘sacred’]”).

^{10 tn} Heb “and his impurity [is] on him”; NIV “is ceremonially unclean”; NAB, NRSV “while he is in a state of uncleanness.”

^{11 sn} Regarding the “cut off” penalty, see the note on Lev 7:20. Cf. the interpretive translation of TEV “he can never again serve at the altar.”

^{12 tn} Heb “Man man.” The reduplication is a way of saying “any man” (cf. Lev 15:2; 17:3, etc.), but with a negative command it means “No man” (see B. A. Levine, *Leviticus* [JPSTC], 147).

^{13 sn} The diseases and discharges mentioned here are those described in Lev 13:15.

^{14 tn} Heb “And the one.”

^{15 tn} Heb “in all unclean of a person/soul”; for the Hebrew term נְפָשָׁה (*nephesh*) meaning “a [dead] person,” see the note on Lev 19:28.

person,¹ she may not eat the holy contribution of offerings,² 22:13 but if a priest's daughter is a widow or divorced, and she has no children so that she returns to live in³ her father's house as in her youth,⁴ she may eat from her father's food, but no lay person may eat it.

22:14 “If a man eats a holy offering by mistake,⁵ he must add one fifth to it and give the holy offering to the priest.⁶ 22:15 They⁷ must not profane the holy offerings which the Israelites contribute⁸ to the LORD,⁹ 22:16 and so cause them to incur a penalty for guilt¹⁰ when they eat their holy offerings,¹¹ for I am the LORD who sanctifies them.””

Regulations for Offering Votive and Freewill Offerings

22:17 The LORD spoke to Moses: **22:18** “Speak to Aaron, his sons, and all the Israelites

¹ tn Heb “And a daughter of a priest, if she is to a man, a stranger” (cf. the note on v. 10 above).

² tn Heb “she in the contribution of the holy offerings shall not eat.” For “contribution [offering]” see the note on Lev 7:14 and the literature cited there. Cf. NCV “the holy offerings”; TEV, NLT “the sacred offerings.”

³ tn Heb “to”; the words “live in” have been supplied in the translation for clarity.

⁴ tn Heb “and seed there is not to her and she returns to the house of her father as her youth.” The mention of having “no children” appears to imply that her children, if she had any, should support her; this is made explicit by NLT’s “and has no children to support her.”

⁵ tn Heb “And a man, if he eats a holy thing in error” (see the Lev 4:2 note on “straying,” which is the term rendered “by mistake” here).

⁶ sn When a person trespassed in regard to something sacred to the LORD, reparation was to be 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 were made as a monetary payment (see, e.g., B. A. Levine, *Leviticus* [JPSTC], 150). See the regulations for the “guilt offering” in Lev 5:16; 6:5 [5:24 HT] and the notes there.

⁷ tn Contextually, “They” could refer either to the people (v. 14a; cf. NRSV “No one”) or the priests (v. 14b; cf. NIV “The priests”), but the latter seems more likely (see J. E. Hartley, *Leviticus* [WBC], 356, and B. A. Levine, *Leviticus* [JPSTC], 150). The priests were responsible to see that the portions of the offerings that were to be consumed by the priests as prebends did not become accessible to the people. Mistakes in this matter (cf. v. 14) would bring “guilt” on the people, requiring punishment (v. 16).

⁸ tn The Hebrew verb הַרְמִים (*herim*, rendered “contribute” here) is commonly used for setting aside portions of an offering (see, e.g., Lev 4:8-10 and R. E. Averbeck, *NIDOTTE* 4:335-36).

⁹ tn Heb “the holy offerings of the sons of Israel which they contribute to the LORD.” The subject “they” here refers to the Israelites (“the sons of Israel”) which is the most immediate antecedent. To make this clear, the present translation has “the holy offerings which the Israelites contribute to the LORD.”

¹⁰ tn Heb “iniquity of guilt”; NASB “cause them to bear punishment for guilt.” The Hebrew word עָוֹן (*avon*, “iniquity”) can designate either acts of iniquity or the penalty (i.e., punishment) for such acts.

¹¹ sn That is, when the lay people eat portions of offerings that should have been eaten only by priests and those who belonged to priestly households.

and tell them, ‘When any man¹² from the house of Israel or from the foreigners in Israel¹³ presents his offering for any of the votive or freewill offerings which they present to the LORD as a burnt offering, 22:19 if it is to be acceptable for your benefit¹⁴ it must be a flawless male from the cattle, sheep, or goats. 22:20 You must not present anything that has a flaw,¹⁵ because it will not be acceptable for your benefit.¹⁶ 22:21 If a man presents a peace offering sacrifice to the LORD for a special votive offering¹⁷ or for a freewill offering from the herd or the flock, it must be flawless to be acceptable,¹⁸ it must have no flaw.¹⁹

22:22 “You must not present to the LORD something blind, or with a broken bone, or mutilated, or with a running sore,²⁰ or with a festering eruption, or with a feverish rash.²¹ You must not give any of these as a gift²² on the altar to the LORD. 22:23 As for an ox²³ or a sheep with a limb too long or stunted,²⁴ you may present it as a freewill offering, but it will not be acceptable for a votive offering.²⁵ 22:24 You must not present to the LORD something with testicles that are bruised, crushed, torn, or cut off;²⁶ you must

¹² tn Heb “Man, man.” The reduplication is a way of saying “any man” (cf. Lev 15:2; 17:3, etc.; see the distributive repetition of the noun in GKC 395-96 §123.c).

¹³ tn Heb “and from the foreigner [singular] in Israel.” Some medieval Hebrew mss, Smr, LXX, Syriac, and Vulgate add “who resides” after “foreigner”: “the foreigner who resides in Israel” (cf., e.g., Lev 20:2 above).

¹⁴ tn Heb “for your acceptance.” See Lev 1:3-4 above and the notes there.

¹⁵ tn Heb “all which in it [is] a flaw.” Note that the same term is used for physical flaws of people in Lev 21:17-24. Cf. KJV, ASV, NRSV “blemish”; NASB, NIV, TEV “defect”; NLT “with physical defects.”

¹⁶ tn Heb “not for acceptance shall it be for you”; NIV “it will not be accepted on your behalf” (NRSV and NLT both similar).

¹⁷ tn The meaning of the expression הַלְאֵנֶר (*hallev-neder*) rendered here “for a special votive offering” is much debated. Some take it as an expression for fulfilling a vow, “to fulfill a vow” (e.g., HALOT 927-28 s.v. נָלַף piel and NASB; cf. NAB, NRSV “in fulfillment of a vow”) or, alternatively, “to make a vow” or “for making a vow” (HALOT 928 s.v. נָלַף piel [לְנָלָף]). Perhaps it refers to the making a special vow, from the verb נָלַף (*pala'*, “to be wonderful, to be remarkable”); cf. J. Milgrom, *Numbers* (JPSTC), 44. B. A. Levine, *Leviticus* (JPSTC), 151 and 193, suggests that this is a special term for “setting aside a votive offering” (related to נָלַף [*palah*, “to set aside”]). In general, the point of the expression seems to be that this sacrifice arises as a special gift to God out of special circumstances in the life of the worshiper.

¹⁸ tn Heb “for acceptance”; NAB “if it is to find acceptance.”

¹⁹ tn Heb “all/any flaw shall not be in it.”

²⁰ tn Or perhaps “a wart” (cf. NIV; HALOT 383 s.v. נַגָּה, but see the remarks in J. E. Hartley, *Leviticus* [WBC], 358).

²¹ sn See the note on Lev 21:20 above.

²² sn This term for offering “gift” is explained in the note on Lev 1:9.

²³ tn Heb “And an ox.”

²⁴ tn Heb “and stunted” (see HALOT 1102 s.v. לְקַטֵּן).

²⁵ sn The freewill offering was voluntary, so the regulations regarding it were more relaxed. Once a vow was made, the paying of it was not voluntary (see B. A. Levine, *Leviticus* [JPSTC], 151-52, for very helpful remarks on this verse).

²⁶ sn Compare Lev 21:20b.

not do this in your land. **22:25** Even from a foreigner¹ you must not present the food of your God from such animals as these, for they are ruined and flawed,² they will not be acceptable for your benefit.”

22:26 The LORD spoke to Moses: **22:27** “When an ox, lamb, or goat is born, it must be under the care of³ its mother seven days, but from the eighth day onward it will be acceptable as an offering gift⁴ to the LORD. **22:28** You must not slaughter an ox or a sheep and its young⁵ on the same day.⁶ **22:29** When you sacrifice a thanksgiving offering to the LORD, you must sacrifice it so that it is acceptable for your benefit.⁷ **22:30** On that very day⁸ it must be eaten; you must not leave any part of it⁹ over until morning. I am the LORD.

22:31 “You must be sure to do my commandments.¹⁰ I am the LORD. **22:32** You must not profane my holy name, and I will be sanctified in the midst of the Israelites. I am the LORD who sanctifies you, **22:33** the one who brought you out from the land of Egypt to be your God.¹¹ I am the LORD.”

Regulations for Israel's Appointed Times

23:1 The LORD spoke to Moses: **23:2** “Speak to the Israelites and tell them, ‘These are the LORD’s appointed times which you must proclaim as holy assemblies – my appointed times.’¹²

¹ tn Heb “And from the hand of a son of a foreigner.”

² tn Heb “for their being ruined [is] in them, flaw is in them”; NRSV “are mutilated, with a blemish in them”; NIV “are deformed and have defects.” The MT term מְשֻׁחָתִים (*moskhātam*, “their being ruined”) is a Muqtal form (= Hophal participle) from שֹׁחַת (*shakhat*, “to ruin”). Smr has plural forms (“deformities in them”; cf. the LXX translation). The Qumran Leviticus scroll (11QpaleoLev) has דְּמִתְּהִימָּה [...] , in which case the restored participle would appear to be the same as Smr, but there is no בְּ (*bet*) preposition before the pronoun, yielding “they are deformed” (see D. N. Freedman and K. A. Mathews, *The Paleo-Hebrew Leviticus Scroll*, 41 and the remarks in J. E. Hartley, *Leviticus* [WBC], 358).

³ tn The words “the care of” are not in the Hebrew text, but are implied. Although many modern English versions render “with its mother” (e.g., NAB, NASB, NIV, NRSV, NLT), the literal phrase “under its mother” refers to the young animal nursing from its mother. Cf. KJV, ASV “it shall be seven days under the dam,” which would probably be misunderstood.

⁴ tn Heb “for an offering of a gift.”

⁵ tn Heb “And an ox or a sheep, it and its son, you shall not slaughter.”

⁶ tn Heb “in one day.”

⁷ tn Heb “for your acceptance” (see the notes on Lev 1:3-4 and 22:19 above).

⁸ tn Heb “On that day”; NIV, NCV “that same day.”

⁹ tn Heb “from it.”

¹⁰ tn Heb “And you shall keep my commandments and you shall do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although שָׁמַר [shamar, “to keep”] is not cited there; cf. Lev 20:8, etc.).

¹¹ tn Heb “to be to you for God.”

¹² tn Heb “these are them, my appointed times.”

¹³ tn The term מִזְבֵּחַ (*mo'ed*, rendered “appointed time” here) can refer to either a time or place of meeting. See the note on “tent of meeting” (תְּןָאָה, *ohel mo'ed*) in Lev 1:1.

The Weekly Sabbath

23:3 “Six days work may be done, but on the seventh day there must be a Sabbath of complete rest,¹³ a holy assembly. You must not do any work; it is a Sabbath to the LORD in all the places where you live.

The Festival of Passover and Unleavened Bread

23:4 “These are the LORD’s appointed times, holy assemblies, which you must proclaim at their appointed time. **23:5** In the first month, on the fourteenth day of the month, at twilight,¹⁴ is a Passover offering to the LORD. **23:6** Then on the fifteenth day of the same month¹⁵ will be the festival of unleavened bread to the LORD; seven days you must eat unleavened bread. **23:7** On the first day there will be a holy assembly for you; you must not do any regular work.¹⁶ **23:8** You must present a gift to the LORD for seven days, and the seventh day is a holy assembly; you must not do any regular work.”

The Presentation of First Fruits

23:9 The LORD spoke to Moses: **23:10** “Speak to the Israelites and tell them, ‘When you enter the land that I am about to give to you and you gather in its harvest,¹⁷ then you must bring the sheaf of the first portion of your harvest¹⁸ to the priest, **23:11** and he must wave the sheaf before the LORD to be accepted for your benefit¹⁹ – on the day after the Sabbath the priest is to wave it.²⁰ **23:12** On the day you wave the sheaf you must also offer²¹ a flawless yearling lamb²² for a burnt offering to the LORD,

¹³ tn This is a superlative expression, emphasizing the full and all inclusive rest of the Sabbath and certain festival times throughout the chapter (see B. A. Levine, *Leviticus* [JPSTC], 155). Cf. ASV “a sabbath of solemn rest.”

¹⁴ tn Heb “between the two evenings,” perhaps designating the time between the setting of the sun and the true darkness of night. Cf. KJV, ASV “at even”; NAB “at the evening twilight.”

¹⁵ tn See B. A. Levine, *Leviticus* (JPSTC), 156, for a full discussion of the issues raised in this verse. The rabbinic tradition places the slaughter of Passover offerings between approximately 3:00 P.M. and 6:00 P.M., not precisely at twilight. Moreover, the term פֶּסַח (*pesakh*) may mean “protective offering” rather than “Passover offering,” although they amount to about the same thing in the historical context of the exodus from Egypt (see Exod 11-12).

¹⁶ tn Heb “to this month.”

¹⁷ tn Heb “and you harvest its harvest.”

¹⁸ tn Heb “the sheaf of the first of your harvest.”

¹⁹ tn Heb “for your acceptance.”

²⁰ tn See Lev 7:30 for a note on the “waving” of a “wave offering.”

²¹ tn Heb “And you shall make in the day of your waving the sheaf.”

²² tn Heb “a flawless lamb, a son of its year”; KJV “of the first year”; NLT “a year-old male lamb.”

23:13 along with its grain offering, two tenths of an ephah of¹ choice wheat flour² mixed with olive oil, as a gift to the LORD, a soothing aroma,³ and its drink offering, one fourth of a hin of wine.⁴ **23:14** You must not eat bread, roasted grain, or fresh grain until this very day,⁵ until you bring the offering of your God. This is a perpetual statute throughout your generations⁶ in all the places where you live.

The Festival of Weeks

23:15 “You must count for yourselves seven weeks from the day after the Sabbath, from the day you bring the wave offering sheaf; they must be complete weeks.⁷ **23:16** You must count fifty days – until the day after the seventh Sabbath – and then⁸ you must present a new grain offering to the LORD. **23:17** From the places where you live you must bring two loaves of⁹ bread for a wave offering; they must be made from two tenths of an ephah of fine wheat flour, baked with yeast,¹⁰ as first fruits to the LORD. **23:18** Along with the loaves of bread,¹¹ you must also present seven flawless yearling lambs,¹² one young bull,¹³ and two rams.¹⁴ They are to be a burnt offering to the LORD along with their grain offering¹⁵ and drink offerings, a gift of a soothing aroma to the LORD.¹⁶ **23:19** You must also offer¹⁷ one male goat¹⁸ for a sin offering and two yearling lambs for a peace offering sacrifice, **23:20** and the priest is to wave them – the two

lambs¹⁹ – along with the bread of the first fruits, as a wave offering before the LORD; they will be holy to the LORD for the priest.

23:21 “On this very day you must proclaim an assembly; it is to be a holy assembly for you.²⁰ You must not do any regular work. This is a perpetual statute in all the places where you live throughout your generations.²¹ **23:22** When you gather in the harvest²² of your land, you must not completely harvest the corner of your field,²³ and you must not gather up the gleanings of your harvest. You must leave them for the poor and the foreigner. I am the LORD your God.”²⁴

The Festival of Horn Blasts

23:23 The LORD spoke to Moses: **23:24** “Tell the Israelites, ‘In the seventh month, on the first day of the month, you must have a complete rest, a memorial announced by loud horn blasts,²⁵ a holy assembly. **23:25** You must not do any regular work, but²⁶ you must present a gift to the LORD.’”

The Day of Atonement

23:26 The LORD spoke to Moses: **23:27** “The²⁷ tenth day of this seventh month is the

¹ **sn** See the note on Lev 5:11.

² **sn** See the note on Lev 2:1.

³ **sn** See the note on Lev 1:9.

⁴ **tn** *Heb* “wine, one fourth of the hin.” A pre-exilic hin is about 3.6 liters (= ca. 1 gallon), so one fourth of a hin would be about 1 quart (1 liter).

⁵ **tn** *Heb* “until the bone of this day.”

⁶ **tn** *Heb* “for your generations.”

⁷ **tn** *Heb* “seven Sabbaths, they shall be complete.” The disjunctive accent under “Sabbaths” precludes the translation “seven complete Sabbaths” (as NASB, NIV; cf. NAB, NRSV, NLT). 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.”

⁸ **tn** *Heb* “and.” In the translation “then” is supplied to clarify the sequence.

⁹ **tc** Smr, LXX, Syriac, Tg. Onq., and Tg. Ps.-J. insert the word *khallot* (*khallot*, “loaves”; cf. Lev 2:4 and the note there). Even though “loaves” is not explicit in the MT, the number “two” suggests that these are discrete units, not just a measure of flour, so “loaves” should be assumed even in the MT.

¹⁰ **tn** *Heb* “with leaven.” The noun “leaven” is traditional in English versions (cf. KJV, ASV, NASB, NRSV), but “yeast” is more commonly used today.

¹¹ **tn** *Heb* “And you shall present on the bread.”

¹² **tn** *Heb* “seven flawless lambs, sons of a year.”

¹³ **tn** *Heb* “and one bull, a son of a herd.”

¹⁴ **tc** Smr and LXX add “flawless.”

¹⁵ **tn** *Heb* “and their grain offering.”

¹⁶ **sn** See the note on Lev 1:9.

¹⁷ **tn** *Heb* “And you shall make.”

¹⁸ **tn** *Heb* “a he-goat of goats.”

¹⁹ **tn** Smr and LXX have the Hebrew article on “lambs.” The syntax of this verse is difficult. The object of the verb (two lambs) is far removed from the verb itself (shall wave) in the MT, and the preposition *בְּ* (*al*, “upon”), rendered “along with” in this verse, is also added to the far removed subject (literally, “upon [the] two lambs”; see B. A. Levine, *Leviticus* [JPSTC], 159). It is clear, however, that the two lambs and the loaves (along with their associated grain and drink offerings) constituted the “wave offering,” which served as the prebend “for the priest.” Burnt and sin offerings (vv. 18-19a) were not included in this (see Lev 7:11-14, 28-36).

²⁰ **tn** *Heb* “And you shall proclaim [an assembly] in the bone of this day; a holy assembly it shall be to you” (see the remarks in B. A. Levine, *Leviticus* [JPSTC], 160, and the remarks on the LXX rendering in J. E. Hartley, *Leviticus* [WBC], 367).

²¹ **tn** *Heb* “for your generations.”

²² **tn** *Heb* “And when you harvest the harvest.”

²³ **tn** *Heb* “you shall not complete the corner of your field in your harvest.”

²⁴ **tn** Compare Lev 19:9-10.

²⁵ **tn** *Heb* “a memorial of loud blasts.” Although the term for “horn” does not occur here, allowing for the possibility that vocal “shouts” of acclamation are envisioned (see P. J. Budd, *Leviticus* [NCBC], 325), the “blast” of the *shofar* (a trumpet made from a ram’s “horn”) is most likely what is intended. On this occasion, the loud blasts on the horn announced the coming of the new year on the first day of the seventh month (see the explanations in J. E. Hartley, *Leviticus* [WBC], 387, and B. A. Levine, *Leviticus* [JPSTC], 160).

²⁶ **tn** *Heb* “and.” The Hebrew conjunction *וְ* (*vav*, “and”) can be considered to have adversative force here (cf. KJV, NASB, NIV).

²⁷ **tn** *Heb* “Surely the tenth day” or perhaps “Precisely the tenth day.” The Hebrew adverbial particle *אֲתָּה* (*’akhi*) is left untranslated by most recent English versions; cf. however NASB “On exactly the tenth day.”

Day of Atonement.¹ It is to be a holy assembly for you, and you must humble yourselves² and present a gift to the LORD. **23:28** You must not do any work on this particular day,³ because it is a day of atonement to make atonement for yourselves⁴ before the LORD your God. **23:29** Indeed,⁵ any person who does not behave with humility on this particular day will be cut off from his people.⁶ **23:30** As for any person⁷ who does any work on this particular day, I will exterminate⁸ that person from the midst of his people!⁹ **23:31** You must not do any work. This is a perpetual statute throughout your generations¹⁰ in all the places where you live. **23:32** It is a Sabbath of complete rest for you, and you must humble yourselves on the ninth day of the month in the evening, from evening until evening you must observe your Sabbath.”¹¹

The Festival of Booths

23:33 The LORD spoke to Moses: **23:34** “Tell the Israelites, ‘On the fifteenth day of this seventh month is the Festival of Temporary Shelters¹² for seven days to the LORD. **23:35** On the first day is a holy assembly; you must do no regular work.¹³ **23:36** For seven days you must present a gift to the LORD. On the eighth day there is to be a holy assembly for you, and you must present a gift to the LORD. It is a solemn assembly day;¹⁴ you must not do any regular work.

^{1 sn} See the description of this day and its regulations in Lev 16 and the notes there.

^{2 tn} Heb “you shall humble your souls.” See the note on Lev 16:29 above.

^{3 tn} Heb “in the bone of this day.”

^{4 tn} Heb “on you [plural]”; cf. NASB, NRSV “on your behalf.”

^{5 tn} The particular יְהִי (ki) is taken in an asseverative sense here (“Indeed,” see the NJPS translation).

^{6 tn} Heb “it [i.e., that person; literally “soul,” feminine] shall be cut off from its peoples [plural]”; NLT “from the community.”

^{7 tn} Heb “And any person.”

^{8 tn} See HALOT 3 s.v. לְמַכֵּן hif. Cf. KJV, NASB, NIV, NRSV, NLT “destroy”; CEV “wipe out.”

^{9 tn} Heb “its people” (“its” is feminine to agree with “person,” literally “soul,” which is feminine in Hebrew; cf. v. 29).

^{10 tn} Heb “for your generations.”

^{11 tn} Heb “you shall rest your Sabbath.”

^{12 tn} The rendering “booths” (cf. NAB, NASB, NRSV) is probably better than the traditional “tabernacles” in light of the meaning of the term סֻكָּה (sukkah, “hut, booth”), but “booths” are frequently associated with trade shows and craft fairs in contemporary American English. The nature of the celebration during this feast (see the following verses) as a commemoration of the wanderings of the Israelites after they left Egypt suggests that a translation like “temporary shelters” is more appropriate.

^{13 tn} Heb “work of service”; KJV “servile work”; NASB “laborious work”; TEV “daily work.”

^{14 tn} The Hebrew term עֲזֵרֶת (*’atseret*) “solemn assembly [day]” derives from a root associated with restraint or closure. It could refer either to the last day as “closing assembly” day of the festival (e.g., NIV) or a special day of restraint expressed in a “solemn assembly” (e.g., NRSV); cf. NLT “a solemn closing assembly.”

23:37 ““These are the appointed times of the LORD that you must proclaim as holy assemblies to present a gift to the LORD – burnt offering, grain offering, sacrifice, and drink offerings,¹⁵ each day according to its regulation,¹⁶ **23:38** besides¹⁷ the Sabbaths of the LORD and all your gifts, votive offerings, and freewill offerings which you must give to the LORD.

23:39 ““On¹⁸ the fifteenth day of the seventh month, when you gather in the produce of the land, you must celebrate a pilgrim festival of the LORD for seven days. On the first day is a complete rest and on the eighth day is complete rest. **23:40** On the first day you must take for yourselves branches from majestic trees¹⁹ – palm branches, branches of leafy trees, and willows of the brook – and you must rejoice before the LORD your God for seven days. **23:41** You must celebrate it as a pilgrim festival to the LORD for seven days in the year. This is a perpetual statute throughout your generations;²⁰ you must celebrate it in the seventh month. **23:42** You must live in temporary shelters²¹ for seven days; every native citizen in Israel must live in temporary shelters, **23:43** so that your future generations may know that I made the Israelites live in temporary shelters when I brought them out from the land of Egypt. I am the LORD your God.””

23:44 So Moses spoke to the Israelites about the appointed times of the LORD.²²

^{15 tn} The LXX has “[their] burnt offerings, and their sacrifices, and their drink offerings.”

^{16 tn} Heb “a matter of a day in its day”; NAB “as prescribed for each day”; NRSV, NLT “each on its proper day.”

^{17 tn} Heb “from to separation.” See BDB 94 s.v. נַעֲלֵם 1.e for an explanation of this phrase. This phrase is repeated in front of each of the four items in this verse in the Hebrew text, but these have not been translated into English for stylistic reasons. Cf. KJV, NASB “besides”; NRSV “apart from.”

^{18 tn} Heb “Surely on the fifteenth day.” The Hebrew adversative particle תָּאַת (*’akh*) is left untranslated by most recent English versions; however, cf. NASB “On exactly the fifteenth day.”

^{19 tn} Heb “fruit of majestic trees,” but the following terms and verses define what is meant by this expression. For extensive remarks on the celebration of this festival in history and tradition see B. A. Levine, *Leviticus* (JPSTC), 163; J. E. Hartley, *Leviticus* (WBC), 389–90; and P. J. Budd, *Leviticus* (NCBC), 328–29.

^{20 tn} Heb “for your generations.”

^{21 tn} Heb “in the huts” (again at the end of this verse and in v. 43), perhaps referring to temporary shelters (i.e., huts) made of the foliage referred to in v. 40 (J. E. Hartley, *Leviticus* [WBC], 389).

^{22 sn} E. S. Gerstenberger (*Leviticus* [OTL], 352) takes v. 44 to be an introduction to another set of festival regulations, perhaps something like those found in Exod 23:14–17. For others this verse reemphasizes the Mosaic authority of the preceding festival regulations (e.g., J. E. Hartley, *Leviticus* [WBC], 390).

Regulations for the Lampstand and Table of Bread

24:1 The LORD spoke to Moses: **24:2** “Command the Israelites to bring¹ to you pure oil of beaten olives for the light, to make a lamp burn continually.² **24:3** Outside the veil-canopy³ of the congregation in the Meeting Tent Aaron⁴ must arrange it from evening until morning before the LORD continually. This is a perpetual statute throughout your generations.⁵ **24:4** On the ceremonially pure lampstand⁶ he must arrange the lamps before the LORD continually.

24:5 “You must take choice wheat flour⁷ and bake twelve loaves;⁸ there must be two tenths of an ephah of flour in⁹ each loaf, **24:6** and you must set them in two rows, six in a row,¹⁰ on the ceremonially pure table before the LORD. **24:7** You must put pure frankincense¹¹ on each row,¹² and it will become a memorial portion¹³ for the

¹ tn Heb “and let them take.” The simple vav (ו) on the imperfect/jussive form of the verb לְקַחַ (lagakh, “to take”) following the imperative (“Command”) indicates a purpose clause (“to bring...”).

² tn Heb “to cause to ascend a lamp continually.”

³ tn The Hebrew term פָּרֹכֶת (parokhet) is usually translated “veil” or “curtain,” 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 (see R. E. Averbeck, *NIDOTTE* 3:687-89).

⁴ tc Several medieval Hebrew mss, Smr, and the LXX add “and his sons.”

⁵ tn Heb “for your generations.”

⁶ tn Alternatively, “pure [gold] lampstand,” based on Exod 25:31, etc., where the term for “gold” actually appears (see NAB, NASB, NIV, NRSV, NLT, and the remarks in J. E. Hartley, *Leviticus* [WBC], 395, etc.). However, in Lev 24:4 the adjective “pure” is feminine, corresponding to “lampstand,” not an assumed noun “gold” (contrast Exod 25:31), and the “table” in v. 6 was overlaid with gold, but was not made of pure gold. Therefore, it is probably better to translate “[ceremonially] pure lampstand” (v. 4) and “[ceremonially] pure table” (v. 6); see NEB; cf. KJV, ASV; B. A. Levine, *Leviticus* [JPSTC], 164-65; and G. J. Wenham, *Leviticus* [NICOT], 307.

⁷ sn See the note on Lev 2:1.

⁸ tn Heb “and bake it twelve loaves”; KJV, NAB, NASB “cakes.”

⁹ tn The words “of flour” are supplied in the translation for clarity.

¹⁰ sn See the note on Lev 5:11.

¹¹ tn Heb “six of the row.”

¹² tn This is not just any “incense” (קָרְבָּן, q̄’oret); R. E. Averbeck, *NIDOTTE* 3:913-16), but specifically “frankincense” (בְּרִנָּה, b̄’ronah); R. E. Averbeck, *NIDOTTE* 2:756-57).

¹³ tn Heb “on [בְּ, b̄] the row,” probably used distributively, “on each row” (J. E. Hartley, *Leviticus* [WBC], 395-96). Perhaps the frankincense was placed “with” or “along side of” each row, not actually on the bread itself, and was actually burned as incense to the Lord (cf. NIV “Along [Alongside CEV] each row”; NRSV “with each row”; NLT “near each row”; B. A. Levine, *Leviticus* [JPSTC], 165). This particular preposition can have such a meaning.

¹⁴ sn The “memorial portion” (זְκָרָה, ‘azkharah) was normally the part of the grain offering that was burnt on the altar (see Lev 2:2 and the notes there), as opposed to the remainder, which was normally consumed by the priests (Lev 2:3; see the full regulations in Lev 6:14-23 [6:7-16 HT]).

bread, a gift¹⁴ to the LORD. **24:8** Each Sabbath day¹⁵ Aaron¹⁶ must arrange it before the LORD continually; this portion¹⁷ is from the Israelites as a perpetual covenant. **24:9** It will belong to Aaron and his sons, and they must eat it in a holy place because it is most holy to him, a perpetual allotted portion¹⁸ from the gifts of the LORD.”

A Case of Blaspheming the Name

24:10 Now¹⁹ an Israelite woman’s son whose father was an Egyptian went out among the Israelites, and the Israelite woman’s son and an Israelite man²⁰ had a fight in the camp. **24:11** The Israelite woman’s son misused the Name and cursed,²¹ so they brought him to Moses. (Now his mother’s name was Shelomith daughter of Dibri, of the tribe of Dan.) **24:12** So they placed him in custody until they were able²² to make a clear legal decision for themselves based on words from the mouth of the LORD.²³

24:13 Then the LORD spoke to Moses: **24:14** “Bring the one who cursed outside the camp, and all who heard him are to lay their hands on his head, and the whole congregation is to stone

¹⁴ tn See the note on Lev 1:9 regarding the term “gift.”

¹⁵ tn Heb “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 Syriac delete the second occurrence of the expression.

¹⁶ tn Heb “he”; the referent (Aaron) has been specified in the translation for clarity.

¹⁷ tn The word “portion” is supplied in the translation here for clarity, to specify what “this” refers to.

¹⁸ tn Or “a perpetual regulation”; NRSV “a perpetual due.”

¹⁹ tn Heb “And.”

²⁰ tn Heb “the Israelite man,” but Smr 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.

²¹ tn The verb rendered “misused” means literally “to bore through, to pierce” (HALOT 719 s.v. בָּקַבְתָּ; qal); it is from בָּקָבָת (nagav), not בָּקָבָת (gavav; see the participle form in v. 16a). Its exact meaning here is uncertain. The two verbs together may form a hendiadys, “he pronounced by cursing blasphemously” (B. A. Levine, *Leviticus* [JPSTC], 166), the idea being one of the following: (1) he pronounced the name “Yahweh” in a way or with words that amounted to “some sort of verbal aggression against Yahweh himself” (E. S. Gerstenberger, *Leviticus* [OTL], 362), (2) he pronounced a curse against the man using the name “Yahweh” (N. H. Snaith, *Leviticus and Numbers* [NCBC], 110; G. J. Wenham, *Leviticus* [NICOT], 311), or (3) he pronounced the name “Yahweh” and thereby blasphemed, since the “Name” was never to be pronounced (a standard Jewish explanation). In one way or another, the offense surely violated Exod 20:7, one of the ten commandments, and the same verb for cursing is used explicitly in Exod 22:28 (27 HT) for prohibition against “cursing” God. For a full discussion of these and related options for interpreting this verse see P. J. Budd, *Leviticus* (NCBC), 335-36; J. E. Hartley, *Leviticus* (WBC), 408-9; and Levine, 166.

²² tn The words “until they were able” are not in the Hebrew text, but are implied.

²³ tn 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 [HALOT 976 s.v. פָּשַׁע qal] for themselves on the mouth of the Lord.” In any case, they were apparently waiting for a direct word from the Lord regarding this matter (see vv. 13ff).

him to death.¹ **24:15** Moreover,² you are to tell the Israelites, ‘If any man curses his God³ he will bear responsibility for his sin, **24:16** and one who misuses⁴ the name of the LORD must surely be put to death. The whole congregation must surely stone him, whether he is a foreigner or a native citizen; when he misuses the Name he must be put to death.

24:17 “If a man beats any person to death,⁵ he must be put to death. **24:18** One who beats an animal to death⁶ must make restitution for it, life for life.⁷ **24:19** If a man inflicts an injury on⁸ his fellow citizen,⁹ just as he has done it must be done to him – **24:20** fracture for fracture, eye for eye, tooth for tooth – just as he inflicts an injury on another person¹⁰ that same injury¹¹ must be inflicted on him. **24:21** One who beats an animal to death¹² must make restitution for it, but¹³ one who beats a person to death must be put to death. **24:22** There will be one regulation¹⁴ for you, whether a foreigner or a native citizen, for I am the LORD your God.”

24:23 Then Moses spoke to the Israelites and they brought the one who cursed outside the camp and stoned him with stones. So the Israelites did just as the LORD had commanded Moses.

Regulations for the Sabbatical Year

25:1 The LORD spoke to Moses at Mount Sinai: **25:2** “Speak to the Israelites and tell them, ‘When you enter the land that I am giving you, the land must observe a Sabbath¹⁵ to the LORD. **25:3** Six years you may sow your field, and six years you may prune your vineyard and gather the produce,¹⁶ **25:4** but in the seventh year

¹ tn The words “to death” are supplied in the translation as a clarification; they are clearly implied from v. 16.

² tn Heb “And.”

³ sn See the note on v. 11 above and esp. Exod 22:28 [27 HT].

⁴ sn See the note on v. 11 above.

⁵ tn Heb “And if a man strikes any soul [נפשׁ, *nephesh*] of mankind.” The idiom seems to derive from the idea of striking a fatal blow to the very “life” (literally, “soul”) of a human being, not just landing a blow on their body (*HALOT* 698 s.v. נֶהָרָה, 2). On the difficulty of the meaning and significance of the term שְׁנָת see the notes on Lev 17:10-11.

⁶ tn Heb “And one who strikes a soul of an animal.”

⁷ tn Heb “soul under soul.” Cf. KJV “beast for beast”; NCV “must give...another animal to take its place.”

⁸ tn Heb “gives a flaw in”; KJV, ASV “cause a blemish in.”

⁹ tn Or “neighbor” (so NAB, NASB, NIV); TEV, NLT “another person.”

¹⁰ tn Heb “in the man [בָּנִים, ‘adam].”

¹¹ tn Heb “just as he inflicts an injury...it must be inflicted on him.” The referent (“that same injury”) has been specified in the translation for clarity.

¹² sn See the note on v. 18 above.

¹³ tn Heb “and,” but here the Hebrew conjunction וְ (vav, “and”) is adversative, contrasting the consequences of beating an animal to death with those of beating a person to death.

¹⁴ tn Heb “a regulation of one”; KJV, ASV “one manner of law”; NASB “one standard.”

¹⁵ tn Heb “the land shall rest a Sabbath.”

¹⁶ tn Heb “its produce,” but the feminine pronoun “its” probably refers to the “land” (a feminine noun in Hebrew; cf. v. 2), not the “field” or the “vineyard,” both of which are normally masculine nouns (see B. A. Levine, *Leviticus* [JPSTC], 170).

the land must have a Sabbath of complete rest¹⁷ – a Sabbath to the LORD. You must not sow your field or¹⁸ prune your vineyard. **25:5** You must not gather in the aftergrowth of your harvest and you must not pick the grapes of your unpruned¹⁹ vines; the land must have a year of complete rest. **25:6** You may have the Sabbath produce²⁰ of the land to eat – you, your male servant, your female servant, your hired worker, the resident foreigner who stays with you,²¹ **25:7** your cattle, and the wild animals that are in your land – all its produce will be for you²² to eat.

Regulations for the Jubilee Year of Release

25:8 “You must count off²³ seven weeks of years, seven times seven years,²⁴ and the days of the seven weeks of years will amount to forty-nine years.²⁵ **25:9** You must sound loud horn blasts²⁶ – in the seventh month, on the tenth day of the month, on the Day of Atonement – you must sound the horn in your entire land. **25:10** So you must consecrate the fiftieth year,²⁷ and you must proclaim a release²⁸ in the land for all its inhabitants. That year will be your jubilee;²⁹

¹⁷ tn Heb “and in the seventh year a Sabbath of complete rest shall be to the land.” The expression “a Sabbath of complete rest” is superlative, emphasizing the full and all inclusive rest of the seventh year of the sabbatical cycle. Cf. ASV “a sabbath of solemn rest”; NAB “a complete rest.”

¹⁸ tn Heb “and.” Here the Hebrew conjunction וְ (vav, “and”) has an alternative sense (“or”).

¹⁹ tn Heb “consecrated, devoted, forbidden” (נָזִיר, *nazir*). The same term is used for the “consecration” of the “Nazirite” (and his hair, Num 6:2, 18, etc.), a designation which, in turn, derives from the very same root.

²⁰ tn The word “produce” is not in the Hebrew text but is implied; cf. NASB “the sabbath products.”

²¹ tn A “resident who stays” would be a foreign person who was probably residing as another kind of laborer in the household of a landowner (B. A. Levine, *Leviticus* [JPSTC], 170-71). See v. 35 below.

²² tn The words “for you” are implied.

²³ tn Heb “And you shall count off for yourself.”

²⁴ tn Heb “seven years seven times.”

²⁵ tn Heb “and they shall be for you, the days of the seven Sabbaths of years, forty-nine years.”

²⁶ sn On the “loud horn blasts” see the note on Lev 23:24, but unlike the language there, the Hebrew term for “horn” (שׁוֹרֵן, *shofar*) actually appears here in this verse (twice).

²⁷ tn Heb “the year of the fifty years,” or perhaps “the year, fifty years” (GKC 435 §134.o, note 2).

²⁸ tn Cf. KJV, ASV, NAB, NIV, NRSV “liberty”; TEV, CEV “freedom.” The characteristics of this “release” are detailed in the following verses. For substantial summaries and bibliography on the biblical and ancient Near Eastern material regarding such a “release” see J. E. Hartley, *Leviticus* (WBC), 427-34, and B. A. Levine, *Leviticus* (JPSTC), 270-74.

²⁹ tn Heb “A jubilee that shall be to you.” Although there has been some significant debate about the original meaning of the Hebrew word translated “jubilee” (יּוֹבֵל, *yovel*; see the summary in J. E. Hartley, *Leviticus* [WBC], 434), the term most likely means “ram” and can refer also to a “ram’s horn.” The fiftieth year would, therefore, be called the “jubilee” because of the associated sounding of the “ram’s horn” (see B. A. Levine, *Leviticus* [JPSTC], 172, and the literature cited there).

each one of you must return¹ to his property and each one of you must return to his clan. **25:11** That fiftieth year will be your jubilee; you must not sow the land, harvest its aftergrowth, or pick the grapes of its unpruned vines.² **25:12** Because that year is a jubilee, it will be holy to you – you may eat its produce³ from the field.

Release of Landed Property

25:13 “In this year of jubilee you must each return⁴ to your property. **25:14** If you make a sale⁵ to your fellow citizen⁶ or buy⁷ from your fellow citizen, no one is to wrong his brother.⁸ **25:15** You may buy it from your fellow citizen according to the number of years since⁹ the last jubilee; he may sell it to you according to the years of produce that are left.¹⁰ **25:16** The more years there are,¹¹ the more you may make its purchase price, and the fewer years there are,¹² the less you must make its purchase price, because he is only selling to you a number of years of¹³ produce. **25:17** No one is to oppress his fellow citizen,¹⁴ but you must fear your God, because I am the LORD your God. **25:18** You must obey my statutes and my regulations; you must be sure to keep them¹⁵ so that you may live securely in the land.¹⁶

25:19 “The land will give its fruit and you may eat until you are satisfied,¹⁷ and you may live securely in the land. **25:20** If you say, ‘What

will we eat in the seventh year if we do not sow and gather our produce?’ **25:21** I will command my blessing for you in the sixth year so that it may yield¹⁸ the produce¹⁹ for three years, **25:22** and you may sow the eighth year and eat from that sixth year’s produce²⁰ – old produce. Until you bring in the ninth year’s produce,²¹ you may eat old produce. **25:23** The land must not be sold without reclaim²² because the land belongs to me, for you are foreigners and residents with me.²³ **25:24** In all your landed property²⁴ you must provide for the right of redemption of the land.²⁵

25:25 “If your brother becomes impoverished and sells some of his property, his near redeemer is to come to you and redeem what his brother sold.²⁶ **25:26** If a man has no redeemer, but he prospers²⁷ and gains enough for its redemption,²⁸ **25:27** he is to calculate the value of the years it was sold,²⁹ refund the balance³⁰ to the man to whom he had sold it, and return to his property. **25:28** If he has not prospered enough to refund³¹ a balance to him, then what he sold³² will belong to³³ the one who bought it until the jubilee year, but it must revert³⁴ in the jubilee

¹ tn Heb “you [plural] shall return, a man.”

² tn Heb “you shall not sow and you shall not...and you shall not....”

³ sn See v. 5 above and the notes there.

⁴ tn That is, the produce of the land (fem.; cf. v. 7 above).

⁵ tn Heb “you [plural] shall return, a man.”

⁶ tn Heb “sell a sale.”

⁷ tn Or “to one of your countrymen” (NIV); NASB “to your friend.”

⁸ tn The Hebrew infinitive absolute נָקַח (qanoh, “buying”) substitutes for the finite verb here in sequence with the previous finite verb “sell” at the beginning of the verse (see GKC 345 §113.z).

⁹ tn Heb “do not oppress a man his brother.” Here “brother” does not refer only to a sibling, but to a fellow Israelite.

¹⁰ tn Heb “in the number of years after.”

¹¹ tn The words “that are left” are not in the Hebrew text, but are implied.

¹² sn The purchaser is actually buying only the crops that the land will produce until the next jubilee, since the land will revert to the original owner at that time. The purchaser, therefore, is not actually buying the land itself.

¹³ tn Heb “To the mouth of the many years.”

¹⁴ tn Heb “to the mouth of the few years.”

¹⁵ tn Heb “a number of produce”; the words “years of” are implied. As an alternative this could be translated “a number of harvests” (cf. NRSV, NLT).

¹⁶ tn Heb “And you shall not oppress a man his fellow citizen.”

¹⁷ tn Heb “And you shall keep and do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although שִׁמְרָה [shamar, “to keep”] is not cited there; cf. Lev 20:8, etc.).

¹⁸ tn Heb “and you shall dwell on the land to security.”

¹⁹ tn Heb “eat to satisfaction”; KJV, ASV “ye shall eat your fill.”

²⁰ tn Heb “and it [i.e., the land] shall make the produce.”

The Hebrew term תֹּאכֵל (v^easat, “and it shall make”) is probably an older third feminine singular form of the verb (GKC 210 §75.m). Smr has the normal form.

²¹ tn Smr and LXX have “its produce” (cf. 25:3, 7, etc.) rather than “the produce.”

²² tn Heb “the produce,” referring to “the produce” of the sixth year of v. 21. The words “sixth year” are supplied for clarity.

²³ tn Heb “until the ninth year, until bringing [in] its produce.”

²⁴ tn The term rendered “without reclaim” means that the land has been bought for the full price and is, therefore, not subject to reclaim under any circumstances. This was not to be done with land in ancient Israel (contrast the final full sale of houses in v. 30; see the evidence cited in B. A. Levine, *Leviticus* [JPSTC], 174).

²⁵ tn That is, the Israelites were strangers and residents who were attached to the LORD’s household. They did not own the land. Note the parallel to the “priest’s lodger” in Lev 22:10.

²⁶ tn Heb “the sale of his brother.”

²⁷ tn Heb “and his hand reaches.”

²⁸ tn Heb “and he finds as sufficiency of its redemption.”

²⁹ tn Heb “and he shall calculate its years of sale.”

³⁰ tn Heb “and return the excess.”

³¹ tn Heb “And if his hand has not found sufficiency of returning.” Although some versions take this to mean that he has not made enough to regain the land (e.g., NASB, NRSV; see also B. A. Levine, *Leviticus* [JPSTC], 176), the combination of terms in Hebrew corresponds to the portion of v. 27 that refers specifically to refunding the money (cf. v. 27; see NIV and G. J. Wenham, *Leviticus* [NICOT], 315).

³² tn Heb “his sale.”

³³ tn Heb “will be in the hand of.” This refers to the temporary control of the one who purchased its produce until the next year of jubilee, at which time it would revert to the original owner.

³⁴ tn Heb “it shall go out” (so KJV, ASV; see B. A. Levine, *Leviticus* [JPSTC], 176).

and the original owner¹ may return to his property.

Release of Houses

25:29 “If a man sells a residential house in a walled city,² its right of redemption must extend³ until one full year from its sale;⁴ its right of redemption must extend to a full calendar year.⁵ **25:30** If it is not redeemed before the full calendar year is ended,⁶ the house in the walled city⁷ will belong without reclaim⁸ to the one who bought it throughout his generations; it will not revert in the jubilee. **25:31** The houses of villages, however,⁹ which have no wall surrounding them¹⁰ must be considered as the field¹¹ of the land; they will have the right of redemption and must revert in the jubilee. **25:32** As for¹² the cities of the Levites, the houses in the cities which they possess,¹³ the Levites must have a perpetual right of redemption. **25:33** Whatever someone among the Levites might redeem – the sale of a house which is his property in a city – must revert in the jubilee,¹⁴ because the houses of the cities of the Levites are their property in the

¹ tn Heb “he”; the referent (the original owner of the land) has been specified in the translation for clarity.

² tn Heb “a house of a residence of a walled city.”

³ tn Heb “shall be.”

⁴ tn Heb “of its sale.”

⁵ tn Heb “days its right of redemption shall be” (see B. A. Levine, *Leviticus* [JPSTC], 176).

⁶ tn Heb “until fulfilling to it a complete year.”

⁷ tn Heb “the house which [is] in the city which to it [is] a wall.” The Kethib has נֹתֶן (*lo'*, “no, not”) rather than יְהִי (*lo'*, “it”) which is the Qere.

⁸ tn See the note on v. 23 above.

⁹ tn Heb “And the houses of the villages.”

¹⁰ tn Heb “which there is not to them a wall.”

¹¹ tn Heb “on the field.”

¹² tn Heb “And.”

¹³ tn Heb “the houses of the cities of their property.”

¹⁴ tn Heb “And which he shall redeem from the Levites shall go out, sale of house and city, his property in the jubilee.” Although the end of this verse is clear, the first part is notoriously difficult. There are five main views. (1) The first clause of the verse actually attaches to the previous verse, and refers to the fact that their houses retain a perpetual right of redemption (v. 32b), “which any of the Levites may exercise” (v. 33a; J. E. Hartley, *Leviticus* [WBC], 418, 421). (2) It refers to property that one Levite sells to another Levite, which is then redeemed by still another Levite (v. 33a). In such cases, the property reverts to the original Levite owner in the jubilee year (v. 33b; G. J. Wenham, *Leviticus* [NICOT], 321). (3) It refers to houses in a city that had come to be declared as a Levitical city but had original non-Levitical owners. Once the city was declared to belong to the Levites, however, an owner could only sell his house to a Levite, and he could only redeem it back from a Levite up until the time of the first jubilee after the city was declared to be a Levitical city. In this case the first part of the verse would be translated, “Such property as may be redeemed from the Levites” (NRSV, NJPS). At the first jubilee, however, all such houses became the property of the Levites (v. 33b; P. J. Budd, *Leviticus* [NCBC], 353). (4) It refers to property “which is appropriated from the Levites” (not “redeemed from the Levites” v. 33a) by those who have bought it or taken it as security for debts owed to them by Levites who had fallen on bad times. Again, such property reverts back to the original Levite owners at the jubilee (B. A. Levine,

midst of the Israelites. **25:34** Moreover,¹⁵ the open field areas of their cities¹⁶ must not be sold, because that is their perpetual possession.

Debt and Slave Regulations

25:35 “If your brother¹⁷ becomes impoverished and is indebted to you,¹⁸ you must support¹⁹ him; he must live²⁰ with you like a foreign resident.²¹ **25:36** Do not take interest or profit from him,²² but you must fear your God and your brother must live²³ with you. **25:37** You must not lend him your money at interest and you must not sell him food for profit.²⁴ **25:38** I am the LORD your God who brought you out from the land of Egypt to give you the land of Canaan – to be your God.²⁵

25:39 “If your brother becomes impoverished with regard to you so that he sells himself to you, you must not subject him to slave service.²⁶ **25:40** He must be with you as a hired worker, as a resident foreigner;²⁷ he must serve with you until the year of jubilee. **25:41** but then²⁸ he may go free,²⁹ he and his children with him, and may return to his family and to the

Leviticus [JPSTC], 177). (5) It simply refers to the fact that a Levite has the option of redeeming his house (i.e., the prefix form of the verb is taken to be subjunctive, “may or might redeem”), which he had to sell because he had fallen into debt or perhaps even become destitute. Even if he never gained the resources to do so, however, it would still revert to him in the jubilee year. The present translation is intended to reflect this latter view.

¹⁵ tn Heb “And.”

¹⁶ sn This refers to the region of fields just outside and surrounding the city where cattle were kept and garden crops were grown (B. A. Levine, *Leviticus* [JPSTC], 177).

¹⁷ tn It is not clear to whom this refers. It is probably broader than “sibling” (cf. NRSV “any of your kin”; NLT “any of your Israelite relatives”) but some English versions take it to mean “fellow Israelite” (so TEV; cf. NAB, NIV “countrymen”) and others are ambiguous (cf. CEV “any of your people”).

¹⁸ tn Heb “and his hand slips with you.”

¹⁹ tn Heb “strengthen”; NASB “sustain.”

²⁰ tn The form יָחַד (*yakhay*, “and shall live”) looks like the adjective “living,” but the MT form is simply the same verb written as a double ayin verb (see HALOT 309 s.v. יָחַד qal, and GKC 218 §76.i.; cf. Lev 18:5).

²¹ tn Heb “a foreigner and resident,” which is probably to be combined (see B. A. Levine, *Leviticus* [JPSTC], 170–71).

²² tn The meaning of the terms rendered “interest” and “profit” is much debated (see the summaries in P. J. Budd, *Leviticus* [NCBC], 354–55 and B. A. Levine, *Leviticus* [JPSTC], 178). Verse 37, however, suggests that the first refers to a percentage of money and the second percentage of produce (see J. E. Hartley, *Leviticus* [WBC], 421).

²³ tn In form the Hebrew term יְהִי (*v'khey*, “shall live”) is the construct plural noun (i.e., “the life of”), but here it is used as the finite verb (cf. v. 35 and GKC 218 §76.i.).

²⁴ tn Heb “your money” and “your food.” With regard to “interest” and “profit” see the note on v. 36 above.

²⁵ tn Heb “to be to you for a God.”

²⁶ tn Heb “you shall not serve against him service of a slave.” A distinction is being made here between the status of slave and indentured servant.

²⁷ tn See the note on Lev 25:6 above.

²⁸ tn Heb “and.” The Hebrew conjunction וְ (vav, “and”) can be considered to have adversative force here.

²⁹ tn Heb “may go out from you.”

property of his ancestors.¹ 25:42 Since they are my servants whom I brought out from the land of Egypt, they must not be sold in a slave sale.² 25:43 You must not rule over him harshly,³ but you must fear your God.

25:44 “As for your male and female slaves⁴ who may belong to you – you may buy male and female slaves from the nations all around you.⁵ 25:45 Also you may buy slaves⁶ from the children of the foreigners who reside with you, and from their families that are⁷ with you, whom they have fathered in your land, they may become your property. 25:46 You may give them as inheritance to your children after you to possess as property. You may enslave them perpetually. However, as for your brothers the Israelites, no man may rule over his brother harshly.⁸

25:47 “If a resident foreigner who is with you prospers⁹ and your brother becomes impoverished with regard to him so that¹⁰ he sells himself to a resident foreigner who is with you or to a member¹¹ of a foreigner’s family, 25:48 after he has sold himself he retains a right of redemption.¹² One of his brothers may redeem him, 25:49 or his uncle or his cousin¹³ may redeem him, or anyone of the rest of his blood relatives – his family¹⁴ – may redeem him, or if¹⁵ he prospers he may redeem himself. 25:50 He must calculate with the one who bought him the number of years¹⁶ from the year he sold himself to him until the jubilee year, and the cost of his sale must correspond to the number of years, according to the rate of wages a hired worker would have earned while with him.¹⁷ 25:51 If there are still many years, in keeping with them¹⁸ he must refund most of the cost of his purchase for his

redemption, 25:52 but if only a few years remain¹⁹ until the jubilee, he must calculate for himself in keeping with the remaining years and refund it for his redemption. 25:53 He must be with the one who bought him²⁰ like a yearly hired worker.²¹ The one who bought him²² must not rule over him harshly in your sight. 25:54 If, however,²³ he is not redeemed in these ways, he must go free²⁴ in the jubilee year, he and his children with him, 25:55 because the Israelites are my own servants,²⁵ they are my servants whom I brought out from the land of Egypt. I am the LORD your God.

Exhortation to Obedience

26:1 “You must not make for yourselves idols,²⁶ so you must not set up for yourselves a carved image or a pillar, and you must not place a sculpted stone in your land to bow down before²⁷ it, for I am the LORD your God. 26:2 You must keep my Sabbaths and reverence²⁸ my sanctuary. I am the LORD.

The Benefits of Obedience

26:3 “If you walk in my statutes and are sure to obey my commandments,²⁹ 26:4 I will give you your rains in their time so that³⁰ the land will give its yield and the trees of the field will produce their fruit.³¹ 26:5 Threshing season will extend for you until the season for harvesting grapes,³² and the season for harvesting grapes will extend until sowing season, so³³ you

¹ tn Heb “fathers.”

² tn Or perhaps reflexive Niphal rather than passive, “they shall not sell themselves [as in] a slave sale.”

³ tn Heb “You shall not rule in him in violence”; cf. NASB “with severity”; NIV “ruthlessly.”

⁴ tn Heb “And your male slave and your female slave.” Smr has these as plural terms, “slaves,” not singular.

⁵ tn Heb “from the nations which surround you, from them you shall buy male slave and female slave.”

⁶ tn The word “slaves” is not in the Hebrew text, but is implied here.

⁷ tn Heb “family which is” (i.e., singular rather than plural).

⁸ tn Heb “and your brothers, the sons of Israel, a man in his brother you shall not rule in him in violence.”

⁹ tn Heb “And if the hand of a foreigner and resident with you reaches” (cf. v. 26 for this idiom).

¹⁰ tn Heb “and.” The Hebrew conjunction *וְ* (*vav*, “and”) can be considered to have resultative force here.

¹¹ tn Heb “offshoot, descendant.”

¹² tn Heb “right of redemption shall be to him.”

¹³ tn Heb “the son of his uncle.”

¹⁴ tn Heb “or from the remainder of his flesh from his family.”

¹⁵ tc The LXX, followed by the Syriac, actually has “if,” which is not in the MT.

¹⁶ tn Heb “the years.”

¹⁷ tn Heb “as days of a hired worker he shall be with him.” For this and the following verses see the explanation in P. J. Budd, *Leviticus* (NCBC), 358–59.

¹⁸ tn Heb “to the mouth of them.”

¹⁹ tn Heb “but if a little remains in the years.”

²⁰ tn Heb “be with him”; the referent (the one who bought him) has been specified in the translation for clarity.

²¹ tn Heb “As a hired worker year in year.”

²² tn Heb “He”; the referent (the one who bought him) has been specified in the translation for clarity.

²³ tn Heb “And if.”

²⁴ tn Heb “go out.”

²⁵ tn Heb “because to me the sons of Israel are servants.”

²⁶ sn For the literature regarding the difficult etymology and meaning of the term for “idols” (עֲלִים, ‘elilim), see the literature cited in the note on Lev 19:4. It appears to be a diminutive play on words with *אֵל* (*el*, “god, God”) and, perhaps at the same time, recalls a common Semitic word for “worthless, weak, powerless, nothingness.” Snaith suggests a rendering of “worthless godlings.”

²⁷ tn Heb “on.” The “sculpted stone” appears to be some sort of stone with images carved into (see B. A. Levine, *Leviticus* [JPSTC], 181, and J. E. Hartley, *Leviticus* [WBC], 449).

²⁸ tn Heb “and my sanctuary you shall fear.” Cf. NCV “respect”; CEV “honor.”

²⁹ tn Heb “and my commandments you shall keep and do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although שָׁמַר [shamar, “to keep”] is not cited there; cf. Lev 20:8; 25:18, etc.).

³⁰ tn Heb “and.” The Hebrew conjunction *וְ* (*vav*, “and”) can be considered to have resultative force here.

³¹ tn Heb “the tree of the field will give its fruit.” As a collective singular this has been translated as plural.

³² tn Heb “will reach for you the vintage season.”

³³ tn Heb “and.” The Hebrew conjunction *וְ* (*vav*, “and”) can be considered to have resultative force here.

will eat your bread until you are satisfied,¹ and you will live securely in your land. **26:6** I will grant peace in the land so that² you will lie down to sleep without anyone terrifying you.³ I will remove harmful animals⁴ from the land, and no sword of war⁵ will pass through your land. **26:7** You will pursue your enemies and they will fall before you by the sword.⁶ **26:8** Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall before you by the sword. **26:9** I will turn to you, make you fruitful, multiply you, and maintain⁷ my covenant with you. **26:10** You will still be eating stored produce from the previous year⁸ and will have to clean out what is stored from the previous year to make room for new.⁹

26:11 “I will put my tabernacle¹⁰ in your midst and I will not abhor you.¹¹ **26:12** I will walk among you, and I will be your God and you will be my people. **26:13** I am the LORD your God who brought you out from the land of Egypt, from being their slaves,¹² and I broke the bars of your yoke and caused you to walk upright.¹³

The Consequences of Disobedience

26:14 “If, however,¹⁴ you do not obey me and keep¹⁵ all these commandments – **26:15** if you reject my statutes and abhor my regulations so that you do not keep¹⁶ all my commandments and you break my covenant – **26:16** I for my part¹⁷ will do this to you: I will inflict horror on you, consumption and fever, which diminish eyesight and drain away the vitality of life.¹⁸

¹ tn Heb “to satisfaction”; KJV, ASV, NASB “to the full.”

² tn Heb “and.” The Hebrew conjunction ֱ (vav, “and”) can be considered to have resultative force here.

³ tn Heb “and there will be no one who terrifies.” The words “to sleep” have been supplied in the translation for clarity.

⁴ tn Heb “harmful animal,” singular, but taken here as a collective plural (so almost all English versions).

⁵ tn Heb “no sword”; the words “of war” are supplied in the translation to indicate what the metaphor of the sword represents.

⁶ tn Heb “to the sword.”

⁷ tn Heb “cause to arise,” but probably used here for the Lord’s intention of confirming or maintaining the covenant commitment made at Sinai. Cf. KJV “establish”; NASB “will confirm”; NAB “carry out”; NIV “will keep.”

⁸ tn Heb “old [produce] growing old.”

⁹ tn Heb “and old from the presence of new you will bring out.”

¹⁰ tn LXX codexes Vaticanus and Alexandrinus have “my covenant” rather than “my tabernacle.” Cf. NAB, NASB, NRSV “my dwelling.”

¹¹ tn Heb “and my soul [נפשׁ, nefesh] will not abhor you.”

¹² tn Heb “from being to them slaves.”

¹³ tn In other words, to walk as free people and not as slaves. Cf. NIV “with (+your) CEV, NLT) heads held high”; NCV “proudly.”

¹⁴ tn Heb “And if.”

¹⁵ tn Heb “and do not do.”

¹⁶ tn Heb “to not do.”

¹⁷ tn Or “I also” (see HALOT 76 s.v. נא 6.b.).

¹⁸ tn Heb “soul.” These expressions may refer either to the physical effects of consumption and fever as the rendering in the text suggests (e.g., J. E. Hartley, *Leviticus* [WBC], 452, 454, “diminishing eyesight and loss of appetite”), or perhaps the more psychological effects, “which exhausts the eyes”

You will sow your seed in vain because¹⁹ your enemies will eat it.²⁰ **26:17** I will set my face against you. You will be struck down before your enemies, those who hate you will rule over you, and you will flee when there is no one pursuing you.

26:18 “If, in spite of all these things,²¹ you do not obey me, I will discipline you seven times more on account of your sins.²² **26:19** I will break your strong pride and make your sky like iron and your land like bronze. **26:20** Your strength will be used up in vain, your land will not give its yield, and the trees of the land²³ will not produce their fruit.

26:21 “If you walk in hostility against me²⁴ and are not willing to obey me, I will increase your affliction²⁵ seven times according to your sins. **26:22** I will send the wild animals²⁶ against you and they will bereave you of your children,²⁷ annihilate your cattle, and diminish your population²⁸ so that your roads will become deserted.

26:23 “If in spite of these things²⁹ you do not allow yourselves to be disciplined and you walk in hostility against me,³⁰ **26:24** I myself will also walk in hostility against you and strike you³¹ seven times on account of your sins. **26:25** I will bring on you an avenging sword, a covenant vengeance.³² Although³³ you will gather together into your cities, I will send pestilence among you and you will be given into enemy

because of anxious hope “and causes depression” (Heb “causes soul [נפשׁ, nefesh] to pine away”), e.g., B. A. Levine, *Leviticus* (JPSTC), 185.

¹⁹ tn Heb “and.” The Hebrew conjunction ֱ (vav, “and”) can be considered to have causal force here.

²⁰ tn That is, “your enemies will eat” the produce that grows from the sown seed.

²¹ tn Heb “And if until these.”

²² tn Heb “I will add to discipline you seven [times] on your sins.”

²³ tn Heb “the tree of the land will not give its fruit.” The collective singular has been translated as a plural. Tg. Onq., some medieval Hebrew mss, Smr, LXX, and Tg. Ps.-J. have “the field” as in v. 4, rather than “the land.”

²⁴ tn Heb “hostile with me,” but see the added preposition ְ (bet) on the phrase “in hostility” in v. 24 and 27.

²⁵ tn Heb “your blow, stroke”; cf. TEV “punishment”; NLT “I will inflict you with seven more disasters.”

²⁶ tn Heb “the animal of the field.” This collective singular has been translated as a plural. The expression “animal of the field” refers to a wild (i.e., nondomesticated) animal.

²⁷ tn The words “of your children” are not in the Hebrew text, but are implied.

²⁸ tn Heb “and diminish you.”

²⁹ tn Heb “And if in these.”

³⁰ tn Heb “with me,” but see the added preposition ְ (bet) on the phrase “in hostility” in vv. 24 and 27.

³¹ tn Heb “and I myself will also strike you.”

³² tn Heb “vengeance of covenant”; cf. NAB “the avenger of my covenant.”

³³ tn Heb “and.” The Hebrew conjunction ֱ (vav, “and”) has a concessive force in this context.

hands.¹ **26:26** When I break off your supply of bread,² ten women will bake your bread in one oven; they will ration your bread by weight,³ and you will eat and not be satisfied.

26:27 ““If in spite of this⁴ you do not obey me but walk in hostility against me,⁵ **26:28** I will walk in hostile rage against you⁶ and I myself will also discipline you seven times on account of your sins.

26:29 You will eat the flesh of your sons and the flesh of your daughters.⁷ **26:30** I will destroy your high places and cut down your incense altars,⁸ and I will stack your dead bodies on top of the lifeless bodies of your idols.⁹ I will abhor you.¹⁰ **26:31** I will lay your cities waste¹¹ and make your sanctuaries desolate, and I will refuse to smell your soothing aromas. **26:32** I myself will make the land desolate and your enemies who live in it will be appalled. **26:33** I will scatter you among the nations and unsheathe the sword¹² after you, so your land will become desolate and your cities will become a waste.

26:34 ““Then the land will make up for¹³ its Sabbaths all the days it lies desolate while you are in the land of your enemies; then the land will rest and make up its Sabbaths. **26:35** All the days of the desolation it will have the rest it did not have¹⁴ on your Sabbaths when you lived on it.

26:36 ““As for¹⁵ the ones who remain among you, I will bring despair into their hearts in the lands of their enemies. The sound of a blowing

leaf will pursue them, and they will flee as one who flees the sword and fall down even though there is no pursuer. **26:37** They will stumble over each other as those who flee before a sword, though¹⁶ there is no pursuer, and there will be no one to take a stand¹⁷ for you before your enemies. **26:38** You will perish among the nations; the land of your enemies will consume you.

Restoration through Confession and Repentance

26:39 ““As for the ones who remain among you, they will rot away because of¹⁸ their iniquity in the lands of your enemies, and they will also rot away because of their ancestors’¹⁹ iniquities which are with them. **26:40** However, when²⁰ they confess their iniquity and their ancestors’ iniquity which they committed by trespassing against me,²¹ by which they also walked²² in hostility against me²³ **26:41** (and I myself will walk in hostility against them and bring them into the land of their enemies), and²⁴ then their uncircumcised hearts become humbled and they make up for²⁵ their iniquity, **26:42** I will remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham,²⁶ and I will remember the land. **26:43** The land will be abandoned by them²⁷ in order that it may make up for²⁸ its Sabbaths while it is made desolate²⁹ without them,³⁰ and they will

¹ tn Heb “in hand of enemy,” but Tg. Ps.-J. and Tg. Neof. have “in the hands of your enemies” (J. E. Hartley, *Leviticus* [WBC], 454).

² tn Heb “When I break to you staff of bread” (KJV, ASV, and NASB all similar).

³ tn Heb “they will return your bread in weight.”

⁴ tn Heb “And if in this.”

⁵ tn Heb “with me.”

⁶ tn Heb “in rage of hostility with you”; NASB “with wrathful hostility”; NRSV “I will continue hostile to you in fury”; CEV “I’ll get really furious.”

⁷ tn Heb “and the flesh of your daughters you will eat.” The phrase “you will eat” has not been repeated in the translation for stylistic reasons.

⁸ sn Regarding these cultic installations, see the remarks in B. A. Levine, *Leviticus* (JPSTC), 188, and R. E. Averbeck, *NIDOTTE* 2:903. The term rendered “incense altars” might better be rendered “sanctuaries [of foreign deities]” or “stelae.”

⁹ tn The translation reflects the Hebrew wordplay “your corpses...the corpses of your idols.” Since idols, being lifeless, do not really have “corpses,” the translation uses “dead bodies” for people and “lifeless bodies” for the idols.

¹⁰ tn Heb “and my soul will abhor you.”

¹¹ tn Heb “And I will give your cities a waste”; NLT “make your cities desolate.”

¹² tn Heb “and I will empty sword” (see HALOT 1228 s.v. 3 רָאשׁ).

¹³ tn There are two Hebrew roots רַצֵּחַ (*ratsah*), one meaning “to be pleased with; to take pleasure” (HALOT 1280-81 s.v. רַצֵּחַ; cf. “enjoy” in NASB, NIV, NRSV, and J. E. Hartley, *Leviticus* [WBC], 452), and the other meaning “to restore” (HALOT 1281-82 s.v. II רַצֵּחַ; cf. NAB “retrieve” and B. A. Levine, *Leviticus* [JPSTC], 189).

¹⁴ tn Heb “it shall rest which it did not rest.”

¹⁵ tn Heb “And.”

¹⁶ tn Heb “and.” The Hebrew conjunction וְ (*vav*, “and”) is used in a concessive sense here.

¹⁷ tn The term rendered “to stand up” 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.

¹⁸ tn Heb “in” (so KJV, ASV; also later in this verse).

¹⁹ tn Heb “fathers” (also in the following verse).

²⁰ tn Heb “And.” Many English versions take this to be a conditional clause (“if...”) though there is no conditional particle (see, e.g., NASB, NIV, NRSV; but see the very different rendering in B. A. Levine, *Leviticus* [JPSTC], 190). The temporal translation offered here (“when”) takes into account the particle וְ (*az*, “then”), which occurs twice in v. 41. The obvious contextual contrast between vv. 39 and 40 is expressed by “however” in the translation.

²¹ tn Heb “in their trespassing which they trespassed in me.” See the note on Lev 5:15, although the term is used in a more technical sense there in relation to the “guilt offering.”

²² tn Heb “and also which they walked.”

²³ tn Heb “with me.”

²⁴ tn Heb “or then,” although the LXX has “then” and the Syriac “and then.”

²⁵ tn Heb “and then they make up for.” On the verb “make up for” see the note on v. 34 above.

²⁶ tn Heb “my covenant with Abraham I will remember.” The phrase “I will remember” has not been repeated in the translation for stylistic reasons.

²⁷ tn Heb “from them.” The preposition “from” refers here to the agent of the action (J. E. Hartley, *Leviticus* [WBC], 455).

²⁸ tn The jussive form of the verb with the simple vav (וְ) here calls for a translation that expresses purpose.

²⁹ tn The verb is the Hophal infinitive construct with the third feminine singular suffix (GKC 182 §67y; cf. v. 34).

³⁰ tn Heb “from them.”

make up for their iniquity because⁴ they have rejected my regulations and have abhorred² my statutes. **26:44** In spite of this, however, when they are in the land of their enemies I will not reject them and abhor them to make a complete end of them, to break my covenant with them, for I am the LORD their God. **26:45** I will remember for them the covenant with their ancestors³ whom I brought out from the land of Egypt in the sight of the nations to be their God. I am the LORD.””

Summary Colophon

26:46 These are the statutes, regulations, and instructions which the LORD established⁴ between himself and the Israelites at Mount Sinai through⁵ Moses.

Redemption of Vowed People

27:1 The LORD spoke to Moses: **27:2** “Speak to the Israelites and tell them, ‘When a man makes a special votive offering⁶ based on the conversion value of persons to the LORD,⁷ **27:3** the conversion value of the male⁸ from twenty years old up to sixty years old⁹ is fifty shekels by the standard of the sanctuary shekel.¹⁰ **27:4** If the person is a female, the conversion value is thirty shekels. **27:5** If the person is from five years old up to twenty years old, the conversion value of the male is twenty shekels, and for the female ten shekels. **27:6** If the person is one month old

¹ tn Heb “because and in because,” a double expression, which is used only here and in Ezek 13:10 (without the vav) for emphasis (GKC 492 §158.b).

² tn Heb “and their soul has abhorred.”

³ tn Heb “covenant of former ones.”

⁴ sn For similar expressions referring back to the ancestors who refused to follow the stipulations of the Mosaic covenant see, for example, Deut 19:14; Jer 11:10, and Ps 79:8 (see B. A. Levine, *Leviticus* [JPSTC], 192, and J. E. Hartley, *Leviticus* [WBC], 471).

⁵ tn Heb “gave” (so NLT); KJV, ASV, NCV “made.”

⁶ tn Heb “by the hand of” (so KJV).

⁶ tn Cf. the note on Lev 22:21. Some take this as an expression for fulfilling a vow, “to fulfill a vow” (e.g., HALOT 927-28 s.v. נָתַן piel and NASB; cf. NRSV “in fulfillment of a vow”) or, alternatively, “to make a vow” or “for making a vow” (HALOT 928 s.v. נָתַן piel [לִפְנֵי]). Perhaps it refers to the making a special vow, from the verb נָתַן (*pala*’, “to be wonderful; to be remarkable”), cf. Milgrom, *Numbers* [JPSTC], 44. B. A. Levine, *Leviticus* (JPSTC), 151 and 193, suggests that this is a special term for “setting aside a votive offering” (related to נָתַן, *palah*, “to set aside”). In general, the point of the expression seems to be that this sacrifice is a special gift to God that arose out of special circumstances in the life of the worshiper.

⁷ tn Heb “your valuation, persons to the LORD,” but “in your valuation” is a frozen form and, therefore, the person (“your”) does not figure into the translation (see J. E. Hartley, *Leviticus* [WBC], 73). Instead of offering a person to the Lord one could redeem that person with the appropriate amount of money delineated in the following verses (see the note on Lev 5:15 above and the explanation in Hartley, 480-81).

⁸ tn Heb “your conversion value shall be [for] the male.”

⁹ tn Heb “from a son of twenty years and until a son of sixty years.”

¹⁰ tn See the note on Lev 5:15.

up to five years old, the conversion value of the male is five shekels of silver,¹¹ and for the female the conversion value is three shekels of silver. **27:7** If the person is from sixty years old and older, if he is a male the conversion value is fifteen shekels, and for the female ten shekels. **27:8** If he is too poor to pay the conversion value, he must stand the person before the priest and the priest will establish his conversion value,¹² according to what the man who made the vow can afford,¹³ the priest will establish his conversion value.

Redemption of Vowed Animals

27:9 “If what is vowed is a kind of animal from which an offering may be presented¹⁴ to the LORD, anything which he gives to the LORD from this kind of animal¹⁵ will be holy. **27:10** He must not replace or exchange it, good for bad or bad for good, and if he does indeed exchange one animal for another animal, then both the original animal¹⁶ and its substitute will be holy. **27:11** If what is vowed is an unclean animal from which an offering must not be presented to the LORD, then he must stand the animal before the priest, **27:12** and the priest will establish its conversion value,¹⁷ whether good or bad. According to the assessed conversion value of the priest, thus it will be. **27:13** If, however, the person who made the vow redeems the animal,¹⁸ he must add one fifth to¹⁹ its conversion value.

Redemption of Vowed Houses

27:14 “If a man consecrates his house as holy to the LORD, the priest will establish its conversion value, whether good or bad. Just as the priest establishes its conversion value, thus it

¹¹ tn Heb “five shekels silver.”

¹² tn Heb “and the priest shall cause him to be valued.”

¹³ tn Heb “on the mouth which the hand of the one who vowed reaches.”

¹⁴ tn Heb “which they may present from it an offering.” The plural active verb is sometimes best rendered in the passive (GKC 460 §144.f, g). Some medieval Hebrew mss. Smr, a ms of the Targum, and the Vulgate all have the singular verb instead (cf. similarly v. 11).

¹⁵ tn Heb “from it.” The masculine suffix “it” here is used for the feminine in the MT, but one medieval Hebrew ms. some ms of Smr, the LXX, and the Syriac have the feminine. The referent (this kind of animal) has been specified in the translation for clarity.

¹⁶ tn Heb “it and its substitute.” The referent (the original animal offered) has been specified in the translation for clarity.

¹⁷ tn Heb “and the priest shall cause it to be valued.” See the note on v. 8 above.

¹⁸ tn Heb “And if redeeming [infinitive absolute] he redeems it [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113. p. The referent of “he” (the person who made the vow) and “it” (the animal) have both been specified in the translation for clarity.

¹⁹ tn Heb “on,” meaning “on top of, in addition to” (likewise in v. 15).

will stand.¹ **27:15** If the one who consecrates it redeems his house, he must add to it one fifth of its conversion value in silver, and it will belong to him.²

Redemption of Vowed Fields

27:16 “If a man consecrates to the LORD some of his own landed property, the conversion value must be calculated in accordance with the amount of seed needed to sow it,³ a homer of barley seed being priced at fifty shekels of silver.⁴ **27:17** If he consecrates his field in the jubilee year,⁵ the conversion value will stand, **27:18** but if⁶ he consecrates his field after the jubilee, the priest will calculate the price⁷ for him according to the years that are left until the next jubilee year, and it will be deducted from the conversion value. **27:19** If, however, the one who consecrated the field redeems it,⁸ he must add to it one fifth of the conversion price⁹ and it will belong to him.¹⁰ **27:20** If he does not redeem the field, but sells¹¹ the field to someone else, he may never redeem it. **27:21** When it reverts¹² in the jubilee, the field will be holy to the LORD like a permanently dedicated field;¹³ it will become the priest’s property.¹⁴

27:22 “If he consecrates to the LORD a field he has purchased,¹⁵ which is not part of his own landed property, **27:23** the priest will calculate for him the amount of its conversion value until the jubilee year, and he must pay¹⁶ the conversion value on that jubilee day as something that is holy

¹ tn The expression “it shall stand” may be a technical term for “it shall be legally valid”; cf. NLT “assessment will be final.”

² tn Heb “and it shall be to him.”

³ tn Heb “a conversion value shall be to the mouth of its seed.”

⁴ tn Heb “seed of a homer of barley in fifty shekels of silver.”

⁵ tn Heb “from the year of the jubilee.” For the meaning of “jubilee,” see the note on Lev 25:10 above.

⁶ tn Heb “And if.” The Hebrew conjunction *vav* (“and”) can be considered to have adversative force here.

⁷ tn Heb “the silver.”

⁸ tn Heb “And if redeeming [infinitive absolute] he redeems [finite verb] the field, the one who consecrated it.” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

⁹ tn Heb “the silver of the conversion value.”

¹⁰ tn Heb “and it shall rise to him.” See HALOT 1087 s.v. בָּנָה 7 for the rendering offered here, but see also the note on the end of v. 14 above (cf. J. E. Hartley, *Leviticus* [WBC], 476, 478).

¹¹ tn Heb “and if he sells.”

¹² tn Heb “When it goes out” (cf. Lev 25:25-34).

¹³ tn Heb “like the field of the permanent dedication.” The Hebrew word בְּרֵם (*kherem*) is a much discussed term. In this and the following verses it refers in a general way to the fact that something is permanently devoted to the Lord and therefore cannot be redeemed (cf. v. 20b). See J. A. Naudé, *NIDOTTE* 2:276-77; N. Lohfink, *TDOT* 5:180-99, esp. pp. 184, 188, and 198-99; and the numerous explanations in J. E. Hartley, *Leviticus* (WBC), 483-85.

¹⁴ tn Heb “to the priest it shall be his property.”

¹⁵ tn Heb “his field of purchase,” which is to be distinguished from his own ancestral “landed property” (cf. v. 16 above).

¹⁶ tn Heb “give” (so KJV, ASV, NASB, NLT).

to the LORD. **27:24** In the jubilee year the field will return to the one from whom he bought it, the one to whom it belongs as landed property. **27:25** Every conversion value must be calculated by the standard of the sanctuary shekel;¹⁷ twenty gerahs to the shekel.

Redemption of the Firstborn

27:26 “Surely no man may consecrate a firstborn that already belongs to the LORD as a firstborn among the animals; whether it is an ox or a sheep, it belongs to the LORD.¹⁸ **27:27** If, however,¹⁹ it is among the unclean animals, he may ransom it according to²⁰ its conversion value and must add one fifth to it, but if it is not redeemed it must be sold according to its conversion value.

Things Permanently Dedicated to the Lord

27:28 “Surely anything which a man permanently dedicates to the LORD²¹ from all that belongs to him, whether from people, animals, or his landed property, must be neither sold nor redeemed; anything permanently dedicated is most holy to the LORD. **27:29** Any human being who is permanently dedicated²² must not be ransomed; such a person must be put to death.

Redemption of the Tithe

27:30 “Any tithe²³ of the land, from the grain of the land or from the fruit of the trees, belongs to the LORD; it is holy to the LORD. **27:31** If a man redeems²⁴ part of his tithe, however, he must add one fifth to it.²⁵ **27:32** All the tithe of herd or flock, everything which passes under the rod, the tenth one will be holy to the LORD.²⁶ **27:33** The owner²⁷ must not examine the animals to distinguish between good and bad, and he must not exchange it. If, however, he

¹⁷ tn See the note on Lev 5:15.

¹⁸ tn Heb “to the Lord it is.”

¹⁹ tn Heb “And if.”

²⁰ tn Heb “in” or “by.”

²¹ tn Heb “Surely, any permanently dedicated [thing] which a man shall permanently dedicate to the Lord.” The Hebrew term בְּרֵם (*kherem*) refers to things that are devoted permanently to the Lord (see the note on v. 21 above).

²² tn Heb “permanently dedicated from among men.”

²³ tn On the “tithe” system in Israel, see R. E. Averbeck, *NIDOTTE* 2:1035-55 and esp. pp. 1041-42 on Lev 27:30-33.

²⁴ tn Heb “And if redeeming [infinitive absolute] a man redeems [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

²⁵ tn Heb “its one fifth on it.”

²⁶ tn The tithed animal was the tenth one that passed under the shepherd’s rod or staff as they were being counted (see J. E. Hartley, *Leviticus* [WBC], 485, and B. A. Levine, *Leviticus* [JPSTC], 200).

²⁷ tn Heb “he”; the referent (the owner of the animal) has been specified in the translation for clarity.

does exchange it,¹ both the original animal² and its substitute will be holy.³ It must not be redeemed.””

Final Colophon

27:34 These are the commandments which the LORD commanded Moses to tell the Israelites⁴ at Mount Sinai.

¹ **tn** Heb “And if exchanging [infinitive absolute] he exchanges it [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.

² **tn** Heb “it and its substitute.” The referent (the original animal offered) has been specified in the translation for clarity.

³ **tn** Heb “it shall be and its substitute shall be holy.”

⁴ **tn** Most of the commentaries and English versions translate, “which the Lord commanded Moses for the children of Israel.” The preposition **בְּ** (‘el), however, does not usually mean “for.” In this book it is commonly used when the Lord commands Moses “to speak [un]to” a person or group of persons (see, e.g., Lev 1:2; 4:2, etc.). The translation “to tell” here reflects this pattern in the book of Leviticus.