
ויקרא ת LEVITICUS

INTRODUCTION

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

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

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

AUTHORSHIP AND DATES

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

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

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

ויקרא פרק א

א וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד
לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם
כִּי־יִקְרִיב מִכֶּם קֹרְבָן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר
וּמִן־הָעֶזְאֵן תִּקְרִיבוּ אֶת־קֹרְבָנֵכֶם:

ג אִם־עֹלָה קֹרְבָנוֹ מִן־הַבָּקָר זָכָר תָּמִים יִקְרִיבֵנו
אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה:
ד וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו:
ה וְשָׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְנֵי
אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־
הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד: ו וְהִפְשִׁיט

LEVITICUS 1

¹ And he called Moses and, from the Tent of Meeting, Yahweh spoke to him, saying, ² "Speak to the Israelites and say to them, "When any one of you brings an offering to Yahweh, you can take as your offering an animal from either herd or flock.

³ "If the offering is a high-offering of an animal from the herd, he is to offer a male without blemish; he is to offer it at the door to the Tent of Meeting, so it may be accepted before Yahweh. ⁴ He is to lay his hand on the victim's head, and it shall be acceptable as atonement on his behalf. ⁵ Then he must kill the bull before Yahweh and the sons of Aaron, the priests, shall offer the blood. They will pour it on the sides of the

LEVITICUS 1

- ¹ The MT assumes 'Yahweh' in the 1st clause but places it in the 2nd clause (after 'spoke'); this seems awkward: the *Peshitta* places 'LORD' in the 1st clause (right after 'called'). The best explanation for this arises from the verse's function as a transition from Ex 40 to Lv 1; the 1st clause, 'and he called to Moses', links back to Ex 40:35, "Moses could not enter the Tent of Meeting because the cloud settled on it and the glory of Yahweh filled the Dwelling." Ex 40:36-38 is a parenthetical explanation of the ongoing function of the cloud in leading the people through the wilderness.; since Moses could not enter the Tent of Meeting, Yahweh 'called' to him 'from the Tent of Meeting'. Note that the א in וַיִּקְרָא is presented here as a 'small letter', just as it appears in almost all *Hebrew MSS*.
- ² The shift to the 2PL verb in the last clause corresponds to the previous 2PL pronoun in 'any one of you'; it is distinct from the regular pattern of 3S verbs throughout the rest of Chs 1-3.
- ³ The term, 'high-offering' translates עֹלָה, connecting it to a name for God (עֶלְיוֹן - 'Most High God') - the offering was for God alone. Other common translations are 'burnt offering' and 'whole offering' - the animal was burnt completely.
- ⁴ 'Atonement' was the sacrifice by which someone who had offended Yahweh by breaking the Covenant might be restored to favour.
- ⁵ Ezekiel (44:11) entrusts the slaughtering to the Levites. The priest's role began when the blood contacted the altar. This was a general law in all sacrifices: only the priest approached the altar (see Nb 18:7). The blood was regarded as the seat of life (Gn 9:4, Dt 12:16, 23, Ps 30:9) and was thus held to be peculiarly sacred to God.

אֶת־הָעֹלָה וְנִתַּח אֹתָהּ לְנִתְחֶיהָ: ז' וְנִתְּנוּ בְּנֵי אֹהֶל
הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ:
ח' וְעָרְכוּ בְּנֵי אֹהֶל הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת־
הָרֹאשׁ וְאֶת־הַפָּדֶר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ
אֲשֶׁר עַל־הַמִּזְבֵּחַ: ט' וְקָרְבוּ וְכָרְעוּ יָרַחַץ בַּמַּיִם
וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַהּ עֹלָה אִשָּׁה רֵיח־
נִיחֹחַ לַיהוָה: {ס}

י' וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכֹּשְׂבִים אוֹ מִן־הָעִזִּים
לְעֹלָה זָכָר תָּמִים יִקְרִיבֵנוּ: י"א וְשָׁחַט אֹתוֹ עַל יָרֶד
הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי אֹהֶל הַכֹּהֲנִים
אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב: י"ב וְנִתַּח אֹתוֹ לְנִתְחָיו
וְאֶת־רֹאשׁוֹ וְאֶת־פָּדְרוֹ וְעָרַךְ הַכֹּהֵן אֹתָם עַל־
הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ:
י"ג וְהִקְרִב וְהִכְרִיעַ יָרַחַץ בַּמַּיִם וְהִקְרִיב הַכֹּהֵן

altar at the door to the Tent of Meeting. ⁶ Then he shall skin the victim and quarter it. ⁷ The priests descended from Aaron shall put fire on the altar and arrange wood on this fire. ⁸ Then the priests descended from Aaron are to put the pieces, with the head and the fat on the wood on the altar fire. ⁹ He is to wash the entrails and legs in water, and the priest is to burn all of it on the altar. This whole will be a burnt offering and the fragrance of it will appease Yahweh.

¹⁰ "If his offering is an animal out of the flock, a lamb or a goat offered as a burnt offering, he is to offer a male without blemish. ¹¹ And he shall kill it on the north side of the altar, before Yahweh, and the priests descended from Aaron, shall pour the blood on the sides of the altar. ¹² Then he is to quarter it, and the priest is to arrange the quarters, as well as the head and the fat, on the wood on the altar fire. ¹³ But he is to wash the entrails and legs in water, and the priest shall burn all of it on

⁶ The LXX (μεσλοῦσιν) and the Samaritan Pentateuch have 'they shall skin' rather than 'he shall skin', suggesting that the priests not the one who made the offering were to skin and cut the carcass of the bull into pieces.

⁷ 'The priests descended from Aaron' follows the Peshitta; the MT uses 'the sons of Aaron, the priests' (as also in v. 8).

⁸ A few Hebrew MSS, the Samaritan Pentateuch, LXX (καὶ τὴν κεφαλὴν), Peshitta & Tg have the conjunction 'and' before 'the head', which would suggest the rendering 'and the head and the fat' rather than the rendering of the MT here, 'with the head and the fat'.

⁹ The offering was not regarded as material food offered to God and shared with him (see #Dt 18:1) but was assimilated to the smoke of the burnt offering or of incense, ascending as a 'pleasing smell' (see #Ex 29:18).

¹⁰ Literally translated, this verse opens, "And if from the flock is his offering, from the sheep or from the goats, for a burnt offering."

¹¹ 'The priests descended from Aaron' follows the Peshitta; the MT uses 'the sons of Aaron, the priests'.

¹² See #6 on whether the one who made the offering or the priest(s) should quarter the carcass.

¹³ The literal translation of 'burn' is 'turn it into smoke'.

אֶת־הַכֹּל וְהַקָּטִיר הַמִּזְבֵּחַ עֲלֶה הוּא אֲשֶׁה רִיחַ
נִיחֹחַ לַיהוָה: {פ}

יָד וְאִם מִן־הָעוֹף עֲלֶה קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן־
הַתְּלִים אוֹ מִן־בְּנֵי הַיוֹנָה אֶת־קָרְבָּנוֹ: טו וְהִקְרִיבוּ
הַכֹּהֵן אֶל־הַמִּזְבֵּחַ וּמָלַק אֶת־רֹאשׁוֹ וְהַקָּטִיר
הַמִּזְבֵּחַ וְנִמְצָה דָּמּוֹ עַל קִיר הַמִּזְבֵּחַ: טז וְהִסִּיר
אֶת־מְרֹאֲתוֹ בְּנִצָּתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצֶל הַמִּזְבֵּחַ
קֹדֶמָה אֶל־מְקוֹם הַדָּשֵׁן: יז וְשָׁסַע אֹתוֹ בְּכַנְפָּיו לֹא
יִבְדִּיל וְהַקָּטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַ עַל־הָעֵצִים
אֲשֶׁר עַל־הָאֵשׁ עֲלֶה הוּא אֲשֶׁה רִיחַ נִיחֹחַ
לַיהוָה: {ס}

the altar. This holocaust will be a burnt offering and the fragrance of it will appease Yahweh.

¹⁴ “If his offering to Yahweh is a burnt offering of a bird, he is to offer a turtledove or a young pigeon. ¹⁵ The priest shall offer it at the altar and wring off its head and burn it on the altar; then its blood is to be drained out on the side of the altar. ¹⁶ Then he shall remove the crop with the feathers; these he is to throw on the eastern side of the altar, in the place for the ashes. ¹⁷ He is to divide with a wing on each side but without separating the two parts. Then the priest shall burn it on the altar, on the wood that is on the fire. The whole will be a burnt offering and its fragrance will appease Yahweh.

¹⁴ This paragraph details the offering to be made by poor people, who cannot afford a sacrifice from the herd or flock.

¹⁵ The action implied by the verb ‘wring’ seems to involve a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin to sever the head from the main body.

¹⁶ The meaning of the Hebrew, here translated as ‘the crop with the feathers’, following the LXX (τὸν πρόλοβον σὺν τοῖς πτεροῖς) & NJB, is uncertain; the NRSV & NIV, following the Tg, have, ‘its crop with its contents’.

¹⁷ The word ‘but’ before ‘without’ follows the NJB, several Hebrew MSS, the LXX (καὶ οὐ διελεῖ), Samaritan Pentateuch and Peshitta, reading a *vav* on the negative verb; the MT (& NRSV) lacks the conjunction.

LEVITICUS 2

ויקרא פרק ב

א וְנִפֶּשׁ כִּי־תִקְרִיב קֶרֶבֶן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קֶרֶבֶנוּ וַיִּצֶק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבִנָּהּ: ב וְהִבִּיֵּאה אֶל־בְּנֵי אֹהֶל־הַכֹּהֲנִים וְקִמָּץ מִשֶּׁם מִלֹּא קִמָּצוּ מִסֵּלֶתָהּ וּמִשְׁמֶנָּה עַל כָּל־לִבְנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִכָּרְתָּהּ הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה: ג וְהַנּוֹתָרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קִדָּשִׁים מֵאֲשֵׁי יְהוָה: {ס}

ד וְכִי תִקְרַב קֶרֶבֶן מִנְחָה מֵאַפָּה תִגּוֹר סֶלֶת חֲלוֹת מִצֵּת בְּלוֹלֹת בַּשֶּׁמֶן וּרְקִיקֵי מִצּוֹת מִשְׁחִים בַּשֶּׁמֶן: {ס}

ה וְאִם־מִנְחָה עַל־הַמִּחְבֵּת קֶרֶבֶנָּךְ סֶלֶת בְּלוּלָה בַּשֶּׁמֶן מִצָּה תִהְיֶה: ו' פִּתּוֹת אֹתָהּ פִּתִּים וַיִּצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: {ס}

¹ “If anyone offers Yahweh an oblation, his offering is to consist of wheat flour on which he is to pour oil and put incense,² and bring it to the sons of Aaron, the priests; he is to take a handful of the choice flour and oil and all the incense, and the priest shall burn it on the altar as a memorial, a burnt offering whose odour will please Yahweh. ³ The remainder of the oblation is to revert to Aaron and his sons, a most holy portion of the food burnt for Yahweh.

⁴ “When you bring a grain offering baked in the oven, the wheat flour is to be prepared as unleavened cakes mixed with oil, or as unleavened wafers spread with oil.

⁵ “If your offering is an oblation cooked on the griddle, the wheat flour mixed with oil is to be unleavened. ⁶ You shall break it into pieces and pour oil over it; it is an oblation.

LEVITICUS 2

¹ The ‘oblation’ (מִנְחָה) – the NJB uses ‘cereal offering’) was an offering of agricultural produce, hence originating as the rite of a settled population, probably going back to the early days of the settlement of Canaan. As Abel’s offering was from the flock, so Cain’s was a typical grain offering from ‘the fruit of the ground’ (Gn 4:3–5); both types were expressions of gratitude and praise.

² The ‘memorial’ (אֲזִכָּרָת) was the part of the oblation that was burnt on the altar, as opposed to the remainder, which was normally consumed by the priests (v. 3; see the full regulations in 6:14–23).

³ A distinction was drawn between ‘holy’ and ‘most holy’ offerings; the latter sanctified everything they touched (Ex 29:37).

⁴ The Hebrew word translated here as ‘spread’ (the root is מָשַׁח) is often translated ‘anointed’ in other contexts.

⁵ In place of ‘be unleavened’, here following the NRSV & NETB, the NJB has ‘contain no leavening’.

⁶ There is no *vav* at the start of this verse and the verb ‘break’ is pointed as an infinite absolute; here, we render it and the following as imperatives. The LXX suggests adding a *vav* and pointing is as a consecutive perfect: ‘and you shall break it in pieces’ (καὶ διαθρύψεις αὐτὰ κλάσματα).

וְאִם־מִנְחַת מִרְחֶשֶׁת קִרְבַּנְךָ סֵלֶת בַּשֶּׁמֶן תַּעֲשֶׂה:⁷
וְהִבֵּאתָ אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֲלֵה לַיהוָה
וְהַקְרִיבָהּ אֶל־הַכֹּהֵן וְהִגִּישָׁה אֶל־הַמִּזְבֵּחַ:⁸ וְהָרִים
הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֲזִכָּרְתָּהּ וְהִקְטִיר הַמִּזְבֵּחַ
אֵשָׁה רֵיחַ נִיחֹחַ לַיהוָה:⁹ וְהִנֹּחֲתָהּ מִן־הַמִּנְחָה
לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קִדָּשִׁים מֵאֲשֵׁי יְהוָה:

יֹא כֹל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה
חֶמֶץ בִּי כֹל־שֶׂאֵר וְכֹל־דָּבָשׁ לֹא־תִקְטִירוּ מִמֶּנּוּ
אֵשָׁה לַיהוָה:¹¹ קִרְבֵּן רֵאשִׁית תִּקְרִיבוּ אֹתָם לַיהוָה
וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרֵיחַ נִיחֹחַ:¹² וְכֹל־קִרְבֵּן

⁷ “If your oblation is grain cooked in the pan, the wheat flour is to be fried in oil. ⁸ You shall bring to Yahweh the oblation that has been thus prepared, presenting it to the priest, who is to bring it to the altar. ⁹ The priest shall take the memorial from the oblation and burn it on the altar, as a burnt offering whose odour will please Yahweh. ¹⁰ The remainder of the oblation will revert to Aaron and his sons, a most holy portion of Yahweh’s burnt offering.

¹¹ “None of the meal offering for Yahweh is to be prepared with leaven, for you must not make leaven or honey a burnt offering to Yahweh. ¹² You may bring them to Yahweh as an offering of first fruit, but they shall not go up as an appeasing fragrance at the altar. ¹³ You shall put

⁷ Lv 7:9 makes it clear that one cooked ‘on’ a griddle but ‘in’ a pan, which suggests that the oil in the pan served for deep fat frying.

⁸ There are several person, gender, and voice verb problems in this verse: **1** the MT has ‘you shall bring’ but the LXX (προσφέρειν) and the Qumran MSS have ‘he shall bring’; **2** the MT has ‘which shall be made’ (3PM Niphal passive verb which does not agree with its feminine subject, מִנְחָה), while the LXX has ‘which he shall make’ (ποιῇ – 3P Qal), thus agreeing with its 3P verb at the beginning of the verse; **3** the MT has a 3P *vav* consecutive verb ‘and he shall present it to the priest’, which agrees with the LXX but is not internally consistent with the 2P verb at the beginning of the verse in the MT. Some conjecture that the latter might be re-pointed to an imperative verb yielding ‘present it to the priest’; this would require no change of consonants and corresponds to the person of the 1st verb in the MT. This solution has been tentatively accepted here, even though it neither resolves the gender problem of the 2nd verb nor fits the general grammatical pattern of the chapter in the MT.

⁹ The verb רָיַח (‘take’) is commonly used for setting aside portions of an offering (see, e.g., 4:8–10).

¹⁰ Before ‘a most holy’, the NRSV & NETB insert ‘it is’; here, we follow the MT & NJB.

¹¹ The addition of leaven changed the natural character of the gift offered to God and, to a certain degree, profaned it. The prohibition may perhaps also be a reaction against Canaanite religious practices (see Amos 4:5). Honey was forbidden because, like leaven (see Ex 12:15), it was associated with foods that ferment.

¹² The ‘first fruit’ referred to here was given to the priests as a stipend for their service to Yahweh, not offered on the altar (Nb 18:12).

¹³ Salt was believed to have a purifying effect (2K 2:20, Ezk 16:4, and see Mt 5:13).

מִנְחָתְךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשָּׁבֵית מֶלַח בְּרִית
אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל-קִרְבָּנְךָ תִּקְרִיב
מֶלַח: {ס}

י' וְאִם-תִּקְרִיב מִנְחָת בִּכּוּרִים לַיהוָה אֲבִיב קִלּוֹי
בָּאֵשׁ גֶּרֶשׁ כְּרָמֶל תִּקְרִיב אֶת מִנְחָת בִּכּוּרֶיךָ:
טו וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשִׁמְתָּ עָלֶיהָ לִבְנֶה מִנְחָה הוּא:
טז וְהִקְטִיר הַכֹּהֵן אֶת-אֲזִכְרְתָהּ מִגֶּרֶשָׁה וּמִשְׁמָנָה
עַל כָּל-לִבְנֹתֶיהָ אֲשֶׁה לַיהוָה: {פ}

salt in every oblation that you give and you must not fail to put the salt of the Covenant with your God on your oblation; to every offering you are to offer salt to Yahweh your God.

¹⁴ If you offer Yahweh an oblation of first fruits, you shall offer roasted corn or bread made with ground corn. ¹⁵ You are to add oil to it and put incense on it; it is an oblation; ¹⁶ and the priest is to burn the memorial from part of the coarse grain and oil (together with all the incense) as a burnt offering for Yahweh.

¹⁴ Under 'oblations', vv. 12–16 classify the ancient practice of offering the first fruits (see #Dt 26:1).

¹⁵ Throughout this chapter, the NRSV uses 'frankincense' in place of 'incense', here following the NJB.

¹⁶ In place of 'coarse grain', here following the NRSV, the NJB has 'bread' and NETB has 'crushed bits'.

ויקרא פרק ג

א וְאִם-זֶבֶחַ שְׁלָמִים קָרְבָּנוֹ אִם מִן-הַבְּקָר הוּא מִקְרִיב אִם-זָכָר אִם-נִקְבָּה תָּמִים יִקְרִיבֵנוּ לִפְנֵי יְהוָה: ב וְסָמַךְ יָדוֹ עַל-רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד וּזְרָקוּ בְּנֵי אֹהֶל מוֹעֵד הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב: ג וְהִקְרִיב מִזֶּבֶחַ הַשְּׁלָמִים אִשָּׁה לִיהוָה אֶת-הַחֹלֶל הַמְכַסֶּה אֶת-הַקֶּרֶב וְאֶת כָּל-הַחֹלֶל אֲשֶׁר עַל-הַקֶּרֶב: ד וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת-הַחֹלֶל אֲשֶׁר עָלֵהֶן אֲשֶׁר עַל-הַכְּסָלִים וְאֶת-הַיֹּתֶרֶת עַל-הַכֶּבֶד עַל-הַכְּלָיֹת יִסְרֹנָה: ה וְהִקְטִירוּ אֹתוֹ בְּנֵי-אֹהֶל מוֹעֵד עַל-הָעֹלָה אֲשֶׁר עַל-הָעֵצִים אֲשֶׁר עַל-הָאֵשׁ אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה: {פ}

ו וְאִם-מִן-הָעֶזְאֵן קָרְבָּנוֹ לִזְבֹּחַ שְׁלָמִים לִיהוָה זָכָר אוֹ נִקְבָּה תָּמִים יִקְרִיבֵנוּ: ז אִם-כֶּשֶׂב הוּא-מִקְרִיב

LEVITICUS 3

1 "If a man's sacrifice is a communion sacrifice and if he offers an animal from the herd, male or female, whatever he offers before Yahweh shall be without blemish. 2 He is to lay his hand on the victim's head and kill it at the door to the Tent of Meeting. Then the sons of Aaron, the priests, shall pour out the blood on the borders of the altar. 3 He is to offer part of the sacrifice as a burnt offering for Yahweh: the fat that covers the entrails, all the fat that is on the entrails, 4 the two kidneys, the fat on them and on the loins and the protruding lobe, which he is to remove from the liver and kidneys. 5 The sons of Aaron shall burn this part on the altar, in addition to the burnt offering, on the wood of the fire. It will be a burnt offering and its fragrance will please Yahweh.

6 "And if it is an animal from the flock that he offers as a communion sacrifice to Yahweh, he is to offer a male or female without blemish. 7 If

LEVITICIUS 3

- 1 The sacrifice known as the 'communion sacrifice' (זֶבֶחַ שְׁלָמִים: here following the NJB – the NRSV has 'sacrifice of well-being' and NETB has 'peace offering sacrifice'), in which the victim was shared between God and the one who made the offering, is attested in Canaan, but the Israelite sacrifice differed from it by the antique ritual of the blood (see #1:5).
- 2 See #1:5 on the priest's role in the sacrifice.
- 3 The fat layer that covers the entrails as a whole is different from the fat that surrounds the various organs.
- 4 In place of 'protruding lobe', here following NETB, the NJB has 'fatty mass' and the NRSV has 'appendage'; literally translated, this verse ends, "... and the protruding lobe on the liver on the kidneys he shall remove it."
- 5 The literal translation of 'burn' (as NJB) is 'turn to smoke' (as NRSV).
- 6 Literally translated, this verse ends, "... a flawless male or female he shall present it."
- 7 In place of 'presents a sheep as his offering', here following the NRSV & NETB, the NJB has simply 'offers a sheep'.

אֶת־קִרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה: ^ח וְסִמְךָ אֶת־
יָדוֹ עַל־רֹאשׁ קִרְבָּנוֹ וְשַׁחֲט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד
וְזָרְקוּ בְנֵי אֹהֶל־אֵת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב:
^ט וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֻלְבוֹ
הָאֵלִיָּה תְּמִימָה לַעֲמַת הָעֶצֶה יִסִּירָנָה וְאֶת־הַחֹלֶב
הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת כָּל־הַחֹלֶב אֲשֶׁר עַל־
הַקֶּרֶב: ^י וְאֶת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֹלֶב אֲשֶׁר עָלֵהֶן
אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכְּבֵד עַל־
הַכְּלָיִת יִסִּירָנָה: ^{יא} וְהִקְטִירוּ הַכֹּהֵן הַמִּזְבֵּחַ לַחֵם
אִשָּׁה לַיהוָה: {פ}

^{יב} וְאִם עֹז קִרְבָּנוֹ וְהִקְרִיבוֹ לִפְנֵי יְהוָה: ^{יג} וְסִמְךָ אֶת־
יָדוֹ עַל־רֹאשׁוֹ וְשַׁחֲט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ
בְנֵי אֹהֶל־אֵת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב: ^{יד} וְהִקְרִיב
מִמֶּנּוּ קִרְבָּנוֹ אִשָּׁה לַיהוָה אֶת־הַחֹלֶב הַמְכַסֶּה אֶת־
הַקֶּרֶב וְאֶת כָּל־הַחֹלֶב אֲשֶׁר עַל־הַקֶּרֶב: ^{טו} וְאֶת
שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֹלֶב אֲשֶׁר עָלֵהֶן אֲשֶׁר עַל־
הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכְּבֵד עַל־הַכְּלָיִת

he presents a sheep as his offering, he is to offer it before Yahweh; ⁸ and he shall lay his hand on the victim's head and slaughter it in front of the Tent of Meeting; then the sons of Aaron shall pour out its blood on the borders of the altar. ⁹ Of this communion sacrifice, he is to offer the following as food burnt for Yahweh: the fat, all the tail taken off near the base of the spine, the fat covering the entrails, and all the fat that is on the entrails, ¹⁰ and the two kidneys, and the fat that is on them and on the loins, and the protruding lobe, which he will remove from the liver and kidneys. ¹¹ And the priest shall make this part smoke on the altar; it is the food of the burnt offering for Yahweh.

¹² "And if his offering is a goat, he is to present it before Yahweh; ¹³ and he is to lay his hand on the victim's head and slaughter it in front of the Tent of Meeting, and the sons of Aaron shall pour out its blood on the borders of the altar. ¹⁴ Then this is what he is to offer as a burnt offering for Yahweh: the fat that covers the entrails, all the fat that is on the entrails, ¹⁵ the two kidneys, the fat that is on them and on the loins and the protruding lobe, which he is to remove from the liver and kidneys.

⁸ See #1:5 on the priest's role in the sacrifice.

⁹ See #3 on the two types of 'fat' here mentioned.

¹⁰ Refer to #4 on the translation of this verse.

¹¹ The LXX replaces the word 'food' with 'pleasing smell' (ὄσμη ἐὺωδίας – see v. 16 #1:9), to safeguard God's spiritual nature (see Dt 14, Ps 50:13).

¹² The NRSV replaces the 3MS pronouns in this verse with 2PS, as also in v. 6; here, we follow the MT, NJB & NETB.

¹³ See #1:5 on the priest's role in the sacrifice.

¹⁴ See #3 on the two types of 'fat' here mentioned.

¹⁵ Refer to #4 on the translation of this verse.

יִסְרְנָה: טז וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחַ לַחֵם אֲשֶׁה
לְרִיחַ נִיחֹחַ כָּל־חֶלֶב לַיהוָה: יז חֻקַּת עוֹלָם
לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֵיכֶם כָּל־חֶלֶב וְכָל־דָּם לֹא
תֹאכְלוּ: {פ}

¹⁶ The priest shall make these pieces smoke on the altar; it is the food of the burnt offering, a pleasing smell to Yahweh. All the fat belongs to Yahweh. ¹⁷ This is a perpetual law for all your descendants, wherever you may live: never eat either fat or blood.”

¹⁶ Fat, like blood, was held to be God’s portion of the sacrifices (7:22–27, Ex 23:18).

¹⁷ Literally translated, this verse, here following the NJB, ends, “all fat and all blood you must not eat.”

LEVITICUS 4

ויקרא פרק ד

^א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר: נֶפֶשׁ כִּי־תַחֲטָא בְשֹׁגְגָה מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וַעֲשָׂה מֵאַחַת מֵהֵנָּה: ^ג אִם הִכָּהֵן הַמִּשְׁיחַ יַחֲטָא לְאַשְׁמַת הָעָם וְהַקֹּרִיב עַל חֲטָאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחֻטָּאת: ^ד וְהָבִיא אֶת־הַפֶּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפֶּר וְשָׁחַט אֶת־הַפֶּר לִפְנֵי יְהוָה: ^ה וְלָקַח הִכָּהֵן הַמִּשְׁיחַ מִדָּם הַפֶּר וְהָבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד: ^ו וְטָבַל הִכָּהֵן אֶת־אֶצְבָּעוֹ בַּדָּם וְהִזָּה מִן־הַדָּם שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה אֶת־פָּנָיו פְּרֻכֶּת הַקֹּדֶשׁ: ^ז וְנָתַן הִכָּהֵן מִן־הַדָּם עַל־קַרְנוֹת מִזְבֵּחַ קֹטֶרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־דָּם הַפֶּר יִשְׁפֹךְ אֶל־יִסּוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:

¹ Yahweh spoke to Moses; he said: ² "Speak to the Israelites and say: "A man may sin inadvertently against any one of the commandments of Yahweh and do one of the forbidden things; in such a case: ³ "If the anointed priest sins, so making the people guilty, then for his sin he is to offer to Yahweh a young bull, without blemish, as a sacrifice for sin. ⁴ He is to bring the bull before Yahweh at the entrance to the Tent of Meeting, he is to lay his hand on its head and slaughter it before Yahweh. ⁵ Then the anointed priest shall take some of the blood of the bull and take it into the Tent of Meeting. ⁶ The priest shall dip his finger in the blood and sprinkle it over the veil of the sanctuary seven times, before Yahweh. ⁷ Then the priest shall put a little of the blood of the bull on the horns of the altar of incense that smokes before Yahweh in the Tent of Meeting, and he is to pour all the rest of the bull's blood at the foot of the altar of high-offering at the door to the Tent of Meeting.

LEVITICUS 4

¹ The quotation introduced here extends from Lv 4:2 through 5:13 and encompasses all the sin offering regulations.

² The sacrifice is efficacious only for one who sins *unintentionally*, i.e., who inadvertently offends God's holiness. The translation 'inadvertently' follows the LXX (ἀκουσίως) & NJB; the MT has 'in going astray' (בְּשֹׁגְגָה), Tg Onqelos has 'by neglect' and the NRSV has 'unintentionally'. The sacrifice must be accompanied by confession (5:5).

³ The 'anointed priest' (i.e. the High Priest) was God's representative before the nation, and he was also the representative of the nation before God; hence, any fault of his involved the whole nation in guilt.

⁴ In place of 'entrance', here following the NJB & NRSV, NETB has 'doorway'.

⁵ The literal translation of 'some of the blood' is 'from the blood', and similarly throughout this chapter.

⁶ The Hebrew verb הִזָּה does indeed mean 'sprinkle' (or 'splatter'); contrast 'splash' (זָרְקוּ) in 1:5.

⁷ The altar of (fragrant) incense was inside the tabernacle (Ex 30:1-10).

ח וְאֶת־כָּל־חֵלֶב פֶּר הַחֲטָאת יָרִים מִמֶּנּוּ אֶת־
הַחֵלֶב הַמִּכֶּסֶה עַל־הַקֶּרֶב וְאֶת כָּל־הַחֵלֶב אֲשֶׁר
עַל־הַקֶּרֶב: ט וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר
עָלֶיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הִיתָרָת עַל־הַכֶּבֶד
עַל־הַכְּלָיֹת יִסִּירָנָה: י פֶּאֶשֶׁר יוֹרֵם מִשּׁוֹר זָבַח
הַשְּׁלָמִים וְהַקְטִירָם הַכֹּהֵן עַל מִזְבֵּחַ הָעֹלָה:
יא וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בָּשָׂרוֹ עַל־רֹאשׁוֹ וְעַל־
כַּרְעָיו וְקֶרְבּוֹ וּפְרָשׁוֹ: יב וְהוֹצִיא אֶת־כָּל־הַפָּר אֶל־
מַחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר אֶל־שַׁפְךְ הַדָּשָׁן
וְשָׂרַף אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שַׁפְךְ הַדָּשָׁן
יִשְׂרָף: {פ}

יג וְאִם כָּל־עַדְת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְּבַר מִעֲיָגִי
הַקֹּהֵל וַעֲשׂוּ אֶחָת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־
תַעֲשִׂינָהּ וְאָשָׁמוּ: יד וְנוֹדַעַה הַחֲטָאת אֲשֶׁר חָטְאוּ

8 “And, of the bull offered as a sacrifice for sin, he will set aside all the fat: the fat that covers the entrails and all the fat on the entrails, ⁹ and the two kidneys and the fat that is on them, which is by the loins, and the protruding lobe, which he will remove from the liver and kidneys – ¹⁰ exactly as was done with the portion of the bull set aside in the communion sacrifice. The priest shall turn them into smoke on the altar of high-offering. ¹¹ However, he shall carry the skin of the bull and all its flesh, as well as its head, its legs, its entrails and its dung ¹² – the whole of the bull – outside the camp to a place that is clean, the place where the ashes from the fat are thrown away, and the bull must be burnt there.

¹³ “If the whole community of Israel sins inadvertently and, without being aware of it, does something that is forbidden by the commandments of Yahweh, ¹⁴ the community is to offer a young bull without

⁸ After ‘covers’, the MT has here the preposition ‘on’ (עַל), as awkward in Hebrew as it is in English, but the Samaritan Pentateuch, LXX, Peshitta, and Tg read אֶת, which is what would be expected (cf. 3:3, 9, 14). It may have been mistakenly inserted here under the influence of ‘on the entrails’ at the end of the verse.

⁹ In place of ‘protruding lobe’, here following NETB, the NJB has ‘fatty mass’ and the NRSV has ‘appendage’ (cf. #3:4).

¹⁰ The NJB has ‘make these smoke’ in place of ‘turn them into smoke’, here following the NRSV.

¹¹ All of v. 11 is a so-called *casus pendens* (also known as an extra-position or a nominative absolute), which means that it anticipates the next verse, being the full description of ‘the whole of the bull’ at its start (actually after the 1st verb of the verse).

¹² Since the sacrifice was offered to restore the Covenant, the person or persons on whose behalf it was offered could not participate in eating the victim, since he was not at peace with God. What therefore was not offered on the altar was burnt in its entirety outside the sanctuary.

¹³ The literal translation of ‘inadvertently’ is ‘in going astray’ (see #2).

¹⁴ After ‘committed’, the MT adds ‘on it’ (עָלֶיהָ), which probably refers back to one of the ‘commandments’ of v. 13.

עֲלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּר בֶּן־בָּקָר לְחַטָּאת וְהִבְיֵאוּ
 אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד: טו וְסִמְכוּ זִקְנֵי הָעֵדָה אֶת־
 יָדֵיהֶם עַל־רֹאשׁ הַפֶּר לִפְנֵי יְהוָה וְשַׁחֲטוּ אֶת־הַפֶּר
 לִפְנֵי יְהוָה:

טז וְהִבְיֵא הַכֹּהֵן הַמָּשִׁיחַ מִדַּם הַפֶּר אֶל־אֹהֶל מוֹעֵד:
 ז' וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שִׁבְעַת פְּעָמִים
 לִפְנֵי יְהוָה אֶת פָּנֵי הַפָּרֹכֶת: יח וּמִן־הַדָּם יִתֵּן עַל־
 קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד
 וְאֶת כָּל־הַדָּם יִשְׁפֹךְ אֶל־יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־
 פָּתַח אֹהֶל מוֹעֵד: יט וְאֵת כָּל־חֲלָבֹו יָרִים מִמֶּנּוּ
 וְהִקְטִיר הַמִּזְבֵּחַ: כ וְעָשָׂה לֶפֶר כַּאֲשֶׁר עָשָׂה לֶפֶר
 הַחַטָּאת בֵּן יַעֲשֶׂה־לוֹ וְכִפֹּר עֲלֵיהֶם הַכֹּהֵן וְנִסְלַח
 לָהֶם: כא וְהוֹצִיא אֶת־הַפֶּר אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרַף
 אֹתוֹ כַּאֲשֶׁר שָׂרַף אֶת הַפֶּר הָרִאשׁוֹן חַטָּאת הַקֹּהֵל
 הוּא: {פ}

blemish as a sacrifice for sin, when the sin that they have committed is discovered. They shall bring the animal before the Tent of Meeting; before Yahweh, the elders of the community shall lay their hands on the bull's head, and it must be killed before Yahweh.

16 "Then the anointed priest is to carry some of the bull's blood into the Tent of Meeting. 17 He is to dip his finger in the blood and sprinkle the veil before Yahweh seven times. 18 Then he shall put some of the blood on the horns of the altar, which is before Yahweh inside the Tent of Meeting, and then pour out all the rest of the blood at the foot of the altar of burnt offering, at the entrance to the Tent of Meeting. 19 Then he is to remove all the fat from it and burn it on the altar. 20 He shall treat this bull as he did the bull of sin offering; he shall treat it in the same way, so the priest will make atonement on their behalf, and they will be forgiven. 21 He shall carry the bull out of the camp and burn it as he burned the first bull. This is the sacrifice for the sin of the community.

15 The same rite is used for the High Priest because he is the representative of the community.

16 NETB has 'High Priest' in place of 'anointed priest', here following the MT, NJB & NRSV.

17 The MT reads literally, "and the priest shall dip his finger from the blood and sprinkle seven times," which is awkward; compare v. 6, which has literally, "and the priest shall dip his finger in the blood and sprinkle from the blood seven times." The MT appears to be corrupt by haplography (i.e., assuming v. 6 to be the correct form, in v. 17 the scribe skipped from 'his finger' to 'from the blood') and metathesis (i.e., this also resulted in a text where 'from the blood' stands before 'sprinkle' rather than after it.

18 The first 'altar' here mentioned is that of incense (see v. 7).

19 For the full rendition of fat regulations, see vv. 8-9.

20 In place of 'so the priest will make atonement on their behalf, and', here following the NRSV, the NJB has 'and when the priest has performed the rite of atonement over the people'.

21 Literally translated, this verse opens, "And he shall bring out the bull to from outside to the camp."

כב אשר נשיא יחטא ועשה אחת מכל מצות יהוה
אלהיו אשר לא תעשינה בשגגה ואשם: כג או-
הודע אליו חטאתו אשר חטא בה והביא את-
קרבתו שעיר עזים זכר תמים: כד וסמך ידו על-
ראש השעיר ושחט אתו במקום אשר ישחט
את העלה לפני יהוה חטאת הוא: כה ולקח הכהן
מדם החטאת באצבעו ונתן על קרנת מזבח
העלה ואת דמו ישפך אל יסוד מזבח העלה:
כו ואת כל חלביו יקטיר המזבח כחלב זבח
השלמים וכפר עליו הכהן מחטאתו ונסלח לו:
{פ}

כז ואם נפש אחת תחטא בשגגה מעם הארץ
בעשתה אחת ממצות יהוה אשר לא תעשינה
ואשם: כח או הודע אליו חטאתו אשר חטא
והביא קרבתו שעירת עזים תמימה נקבה על-

22 “Whenever a leader sins, mistakenly doing one of the things forbid-
den by the commandments of Yahweh his God, and is guilty 23 (or if his
sin is made known to him), he is to bring a goat as an offering, a male
without blemish. 24 He is to lay his hand on the goat’s head and kill it in
the place where the high-offerings are killed before Yahweh; it is a sin
offering. 25 The priest is to take some of the victim’s blood on his finger
and put it on the horns of the altar of high-offerings; then he shall pour
out its blood at the foot of the altar of high-offerings 26 and he shall burn
all the fat on the altar, like the fat in the communion sacrifice. Thus, the
priest shall make atonement for him, for his sin, and he shall be forgiven.

27 “If one of the ordinary people sins mistakenly and makes himself
guilty by doing something forbidden by the commandments of Yahweh
28 (or if anyone makes his sin known to him), he is to bring a she-goat as
an offering for the sin he has committed, a female without blemish. 29 He

22 This section begins with the relative pronoun אשר, which usually means ‘who’ or ‘which’, but here means ‘whenever’.

23 Vv. 4:22b–23a is difficult; the translation offered here (following the NJB) suggests that there are two possible legal situations envisioned, separated by או (‘or’) at the beginning of v. 23. 4:22b refers to any case in which the leader readily admits his guilt, whereas v. 23a refers to cases where the leader is convicted of his guilt by legal action.

24 The LXX has a plural form for ‘slaughter’ (σφαῖσιν) and also for the same verb later in the verse.

25 No layman has the sanctity of the High Priest (Ezk 44:3, 45:7–12) and the blood of their victim is not allowed inside the Holy Tent.

26 In place of ‘he shall burn’, here following the MT, the NJB & NRSV, NETB has ‘the priest will burn’.

27 The literal translation of ‘ordinary people’ (here following the NRSV – the NJB lacks ‘ordinary’) is ‘people of the land’.

28 Vv. 27b–28a is essentially the same as 4:22b–23a (see the footnotes there).

29 The LXX has a plural form for ‘kill’ (σφαῖσιν); cf. v. 24.

חֲטָאתוֹ אֲשֶׁר חָטָא: כֹּה וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ
הַחֲטָאת וְשַׁחַט אֶת־הַחֲטָאת בַּמָּקוֹם הָעֶלְיוֹן:
וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֵת
מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יִסּוֹד
הַמִּזְבֵּחַ: לֹא וְאֶת־כָּל־חֲלֵבָהּ יִסִּיר כַּאֲשֶׁר הוֹסֵר
חֲלֵב מֵעַל זֶבַח הַשְּׁלָמִים וְהַקָּטִיר הַכֹּהֵן הַמִּזְבֵּחַ
לְרִיחַ נִיחֹחַ לַיהוָה וְכִפֹּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ: {פ}
לֵב וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לַחֲטָאת נִקְבָּה תְּמִימָה
יָבִיאָנָה: לֹא וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשַׁחַט
אֹתָהּ לַחֲטָאת בַּמָּקוֹם אֲשֶׁר יִשַּׁחַט אֶת־הָעֹלָה:
וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת בְּאֶצְבָּעוֹ וְנָתַן עַל־
קַרְנֵת מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יִסּוֹד
הַמִּזְבֵּחַ: לֹא וְאֶת־כָּל־חֲלֵבָהּ יִסִּיר כַּאֲשֶׁר יוֹסֵר
חֲלֵב־הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים וְהַקָּטִיר הַכֹּהֵן אֹתָם
הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה וְכִפֹּר עָלָיו הַכֹּהֵן עַל־
חֲטָאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ: {פ}

is to lay his hand on the victim's head and kill it at the place of the high-offerings.³⁰ The priest is to take some of its blood on his finger and put it on the horns of the altar of high-offering; then he shall pour out all the rest of the blood at the foot of the altar.³¹ Then he is to remove all the fat, as the fat was removed for the communion sacrifice, and the priest shall burn it on the altar as an appeasing fragrance for Yahweh. Thus will the priest make atonement for the man, and he shall be forgiven.

³² "If he brings a lamb as an offering for a sin-sacrifice, he is to bring a female without blemish.³³ He is to lay his hand on the victim's head and slaughter it as a sin offering in the place where the burnt offering is slaughtered.³⁴ The priest is to take some of the blood of this sacrifice on his finger, put it on the horns of the altar of burnt offering and pour out the rest of the blood at the foot of the altar.³⁵ He is to remove its fat as was done for the sheep of the communion sacrifice, and the priest shall burn it all on the altar, with the burnt offering for Yahweh. Thus will the priest make atonement for the man, and he shall be forgiven.

³⁰ See #1:5 on the priest's role in the sacrifice.

³¹ The focus of sin offering 'atonement' was purging impurities from the Tabernacle (see #1:4).

³² The NRSV replaces the 3MS pronouns in this verse with 2PS, as also in v. 33; here, we follow the MT, NJB & NETB.

³³ The NJB has a plural form ('burnt offerings') at the end of this verse; here, we follow the NRSV & NETB.

³⁴ See #1:5 on the priest's role in the sacrifice.

³⁵ The focus of sin offering 'atonement' was purging impurities from the Tabernacle (see #1:4).

LEVITICUS 5

ויקרא פרק ה

- א וְנִפְשׁ כִּי־תִחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהוּא עֹד אֹי רָאָה אוֹ יָדַע אִם־לֹא יִגִּיד וְנִשְׁאָ עוֹנוֹ: 1 “If anyone sins by hearing a public adjuration to testify, being a witness who has seen or known, but does not speak up, he shall be punished.
- ב אוֹ נִפְשׁ אֲשֶׁר תִּגְעַ בְּכָל־דָּבָר טָמֵא אוֹ בְּנִבְלַת חַיָּה טָמְאָה אוֹ בְּנִבְלַת בְּהֵמָה טָמְאָה אוֹ בְּנִבְלַת שָׂרֵץ טָמֵא וְנִעְלַם מִמֶּנּוּ וְהוּא טָמֵא וְאָשָׁם: 2 “Or if he touches anything unclean – the dead body of an unclean animal, wild or tame, or of one of the unclean things that swarm – and without realising it becomes unclean, he becomes guilty.
- ג אוֹ כִּי יִגַּע בְּטִמְאַת אָדָם לְכָל טִמְאַתּוֹ אֲשֶׁר יִטְמָא בָּהּ וְנִעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם: 3 “Or if he touches the uncleanness of man and contact with it makes him unclean but is unaware of it, when he becomes aware, he is guilty.
- ד אוֹ נִפְשׁ כִּי תִשָּׁבַע לְבָטָא בְּשִׁפְתָּיִם לְהָרַע אוֹ לְהִיטִיב לְכָל אֲשֶׁר יִבְטֵא הָאָדָם בְּשִׁבְעָה וְנִעְלַם מִמֶּנּוּ וְהוּא־יָדַע וְאָשָׁם לְאַחַת מֵאלֵה: 4 “Or if a man makes a rash oath for good or evil, in any matter in which a man may swear unthinkingly and he does not notice it, when he becomes aware, he is guilty, in any of these following cases.
- ה וְהָיָה כִּי־יֵאָשֵׁם לְאַחַת מֵאלֵה וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ: וְהָבִיָּא אֶת־אֲשָׁמוֹ לִיהוָה עַל חֲטָאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן־הַצֹּאֵן כְּשִׁבָּה אוֹ־שְׁעִירַת עִזִּים לְחֲטָאת וְכִפֹּר עָלָיו הַכֹּהֵן מַחְטָאתוֹ: 5 “If he is guilty in any of those cases, he will have to confess the sin committed, ⁶ and he shall bring to Yahweh as a penalty for the guilt a female of the flock (sheep or goat) as a sacrifice for his sin. The priest shall perform the rite of atonement over him to free him from his sin.

LEVITICUS 5

- 1 After summoning the witness, the judge pronounced a conditional curse on him should he lie or prove evasive.
- 2 ‘If he’ follows the Samaritan Pentateuch and a few Hebrew MSS (כִּי); the MT has ‘who’ (אֲשֶׁר).
- 3 For laws concerning uncleanness, see Chs 11–15 & Nb 19:11–13.
- 4 The literal translation of ‘swear unthinkingly’ (here following the NJB) is ‘speak thoughtlessly’ (as NETB).
- 5 The ‘confession’ of sin was a solemn, public act, which must precede the rite, for sacrifice is not a magical means of atonement. What all the transgressions in 5:1–4 have in common is that the time is past for handling the original situation properly (i.e., testifying in court, following purity regulations, or fulfilling an oath), so now the person has become guilty and needs to follow corrective sacrificial procedures.
- 6 In this context, the word for ‘guilt’ (אֲשָׁם) refers to the ‘penalty’ for incurring guilt, the so-called consequential *asam*.

וְאִם־לֹא תִגִּיעַ יָדוֹ דֵּי שֶׁהָ וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר
 חָטָא שְׁתֵּי תְּרִים אוֹ־שְׁנֵי בְּנֵי־יוֹנָה לִיהוָה אֶחָד
 לַחֲטָאתָ וְאֶחָד לְעֹלָה: ^ח וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן
 וְהִקְרִיב אֶת־אֲשֶׁר לַחֲטָאתָ רֹאשׁוֹנָה וּמֶלֶךְ אֶת־
 רֹאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא יִבְדִּיל: ^ט וְהִזָּה מִדָּם
 הַחֲטָאתָ עַל־קִיר הַמִּזְבֵּחַ וְהִנָּשָׂא בַדָּם יִמָּצֵה אֶל־
 יְסוֹד הַמִּזְבֵּחַ חֲטָאתָ הוּא: ^י וְאֶת־הַשְּׁנֵי יַעֲשֶׂה עֹלָה
 כַּמִּשְׁפָּט וְכִפֹּר עָלָיו הִכְהֵן מִחֲטָאתוֹ אֲשֶׁר־חָטָא
 וְנִסְלַח לוֹ: {ס}

וְאִם־לֹא תִשִּׁיג יָדוֹ לְשְׁתֵּי תְּרִים אוֹ לְשְׁנֵי בְּנֵי־
 יוֹנָה וְהֵבִיא אֶת־קֶרְבָּנוֹ אֲשֶׁר חָטָא עֲשִׂירֵת הָאֵפָה
 סֹלֶת לַחֲטָאתָ לֹא־יִשִּׂים עָלֶיהָ שֶׁמֶן וְלֹא־יִתֵּן עָלֶיהָ
 לִבְנָה כִּי חֲטָאתָ הוּא: ^{יב} וְהֵבִיאהָ אֶל־הַכֹּהֵן וְקִמַּץ
 הַכֹּהֵן מִמֶּנָּה מְלֹא קִמְצוֹ אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר
 הַמִּזְבֵּחַה עַל אֲשֵׁי יְהוָה חֲטָאתָ הוּא: ^{יג} וְכִפֹּר עָלָיו

⁷ “If he cannot afford an animal of the flock, he is to bring, for his guilt, two turtledoves or two young pigeons to Yahweh – one for a sacrifice for sin and the other for a high-offering. ⁸ He will bring them to the priest who is to offer the first one for the sin offering; he is to wring its neck but not remove the head. ⁹ He shall sprinkle the side of the altar with the victim’s blood, and then drain out the rest of the blood at the foot of the altar; it is a sin offering. ¹⁰ Of the other, he is to make a high-offering according to the ritual. So shall the priest make atonement for the man for the sin he has committed, and he shall be forgiven.

¹¹ “If he cannot afford two turtledoves or two young pigeons, he is to bring a tenth of an ephah of wheat flour as an offering for the sin committed; he shall not mix oil with it or put incense on it, for it is a sacrifice for sin. ¹² He is to bring it to the priest, who is to take a handful of it as a memorial and burn this in addition to the burnt offering for Yahweh; it is a sin offering. ¹³ So shall the priest make atonement for the

⁷ The words ‘for his sin’ have been left out in v. 7, and ‘to Yahweh’ has been moved so that it follows the mention of the birds.

⁸ The action implied by ‘wring its neck’ seems to involve both a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin but, in this case, not severing the head from the main body.

⁹ The literal translation of ‘the rest of the blood’ is ‘the remainder in the blood’; the preposition ‘in’ (ב) here means ‘some among’ a collection.

¹⁰ The term ‘ritual’ (מִשְׁפָּט) here refers to the set of regulations for burnt offering birds in 1:14–17.

¹¹ The literal translation of ‘he cannot afford’ is ‘his hand cannot reach to’ (as also in v. 7). A ‘tenth of an ephah’ was one day’s ration for a person.

¹² The ‘memorial’ (אֲזִכְרָתָהּ) was the part of the grain offering that was burnt on the altar (2:2), as opposed to the remainder, which was normally consumed by the priests (2:3; see the full regulations in 6:7–16); it was probably intended to call to mind before Yahweh the reason for the presentation of the particular offering.

¹³ The phrase, ‘in any of those cases’, refers to the cases provided for in 4:22 & 27.

הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאַחַת מֵאלֵה
וְנִסְלַח לוֹ וְהִיְתָה לְכֹהֵן כַּמִּנְחָה: {ס}

י' וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ט' נֶפֶשׁ כִּי־תִמְעַל
מֵעַל וְחָטָא בְּשִׁגְגָה מִקֹּדְשֵׁי יְהוָה וְהֵבִיא אֶת־
אֲשָׁמוֹ לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכָּךְ בַּסֶּף־
שִׁקְלִים בְּשִׁקְל־הַקֹּדֶשׁ לְאֲשָׁם: ט"ו וְאֵת אֲשֶׁר חָטָא
מִן־הַקֹּדֶשׁ יִשְׁלַם וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן
אֹתוֹ לְכֹהֵן וְהַכֹּהֵן יַכְפִּיר עָלָיו בְּאֵיל הָאֲשָׁם וְנִסְלַח
לוֹ: {פ}

י"ו וְאִם־נֶפֶשׁ כִּי תַחֲטָא וְעָשְׂתָה אֶחָת מִכָּל־מִצְוֹת
יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא־יָדַע וְאֲשָׁם וְנָשָׂא
עֹנֹו: י"ז וְהֵבִיא אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכָּךְ לְאֲשָׁם
אֶל־הַכֹּהֵן וַכְּפָר עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג
וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ: יט אֲשָׁם הוּא אֲשָׁם אֲשָׁם
לַיהוָה: {פ}

man for the sin he has committed in any of those cases, and he shall be forgiven. In this case, the priest has the same rights as in the oblation."

¹⁴ Yahweh spoke to Moses, saying: ¹⁵ "If anyone is guilty and sins in error by infringing Yahweh's sacred rights, he is to bring to Yahweh as a guilt offering an unblemished ram from his flock, to be valued in silver by the sanctuary shekel; this is a guilt offering. ¹⁶ He shall restore what his sin subtracted from the sacred rights, adding one-fifth to it, and give it to the priest; the priest shall make atonement for him with the ram for the guilt offering and he shall be forgiven.

¹⁷ "If anyone sins, unknowingly doing something forbidden by the commandments of Yahweh, he is guilty and subject to punishment.

¹⁸ As a guilt offering, he is to bring to the priest an unblemished ram of his flock, or the equivalent. The priest shall make atonement for him for the error he has committed unintentionally and he shall be forgiven.

¹⁹ This is a guilt offering; he was certainly guilty before Yahweh."

¹⁴ The quotation introduced here extends from v. 14 through v. 19, encompassing the first main section of guilt offering regulations.

¹⁵ 'Yahweh's sacred rights', literally 'holy things', are offerings freely made or laid down by the law. When the rights of God or fellow citizen (see #4:1) had sustained damage that could be assessed in terms of money, a fine was added to the sacrifice (see vv. 16 & 24). 'Reparation money' and 'sin money', mentioned in 2K 12:17, seem to refer to payments accompanying these sacrifices, which implies that these were already being made before the Exile (see also, perhaps, Ho 4:8). The 'sanctuary shekel' was heavier than the one in common use (see #Ex 30:15).

¹⁶ The literal translation of 'subtracted' (here following the NJB) is 'sinned'.

¹⁷ The case of unwitting disobedience is similar to cases requiring a sin offering (4:27-35, compare 7:7).

¹⁸ In place of 'guilt offering', here following the NRSV & NETB, the NJB has 'sacrifice of reparation' (throughout this section).

¹⁹ An alternative translation reads, "This is a sacrifice of reparation, which he ought to offer to Yahweh as such."

כ וידבר יהוה אל-משה לאמר: כא נפש כי תחטא ומעלה מעל ביהוה וכחש בעמיתו בפקדון או- בתשומת יד או בגזל או עשק את-עמיתו: כב או- מצא אבדה וכחש בה ונשבע על-שקר על-אחת מכל אשר-יעשה האדם לחטא בהנה: כג והיה כי- יחטא ואשם והשיב את-הגזלה אשר גזל או את- העשק אשר עשק או את-הפקדון אשר הפקד אתו או את-האבדה אשר מצא: כד או מכל אשר- ישבע עליו לשקר ושלם אתו בראשו וחמשתיו יסף עליו לאשר הוא לו יתננו ביום אשמתו: כה ואת-אשמו יביא ליהוה איל תמים מן-הצאן בערכך לאשם אל-הכהן: כו וכפר עליו הכהן לפני יהוה ונסלח לו על-אחת מכל אשר-יעשה לאשמה בה: {פ}

²⁰ Yahweh spoke to Moses, saying: ²¹ “If anyone sins and commits a sin against Yahweh by deceiving his neighbour over a deposit or a security, or by withholding something that is due to him, or by exploiting him; ²² or if he finds lost property and denies it; or if he perjures himself about any sin that a man may commit. ²³ If he sins and so becomes guilty, he is to restore what he has taken or demanded in excess – the deposit confided to him, the lost property that he found, ²⁴ or any object about which he has perjured himself. He shall add one-fifth to the principal and pay the whole to whoever held the property rights when he became guilty. ²⁵ Then he is to bring an unblemished ram of his flock to Yahweh as a guilt offering: it shall be valued according to the rate paid to the priest for a guilt offering. ²⁶ The priest shall make atonement for him before Yahweh and he will be forgiven, whatever the act for which he became guilty.”

²⁰ Vv. 20-26 are included as 6:1-7 in the NRSV; the numbering scheme used here follows that of the MT and NJB. The law expounded herein, concerning cases involving damage against another person (compare Ex 22:7-15), is supplemented by the legislation in Nb 5:5-10.

²¹ In place of ‘neighbour’, here following the NJB, NRSV & NIV, NETB has ‘fellow citizen’.

²² Literally translated, this verse ends, “on one from all which the man shall do to sin in them.”

²³ The literal translation of ‘the deposit confided to him’ (here following the NJB) is ‘that had been held in trust with him’.

²⁴ The ‘principal’ (literally ‘its head’) refers to the full amount, the original item or amount obtained illegally.

²⁵ In place of ‘it shall be valued ... guilt offering’, here following the NJB, the NRSV has simply ‘or its equivalent for a guilt offering’.

²⁶ Literally translated, this verse ends, “on one from all which he does to become guilty in it.”

LEVITICUS 6

ויקרא פרק ו

^א וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^ב צוּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הוּא הָעֹלָה עַל־מִקְדָּהּ עַל־הַמִּזְבֵּחַ כָּל־לַיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוָּקֵד בּוֹ: ^ג וְלִבְשׁ הַכֹּהֵן מִדּוֹ בֶּד וּמִכְנָסֵי־בֶד יִלְבַּשׁ עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ: ^ד וּפָשַׁט אֶת־בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מִקְוֹם טְהוֹר: ^ה וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוָּקֵד־בּוֹ לֹא תִכָּבֶה וּבֹעֵר עָלֶיהָ הַכֹּהֵן עֹצִים בַּבֹּקֶר וּבָעֶרְבַּי עָלֶיהָ הָעֹלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים: ^ו אֵשׁ תָּמִיד תִּוָּקֵד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה: {ס}

^ז וְזֹאת תֹּרַת הַמִּנְחָה הַקֹּרֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ: ^ח וְהָרִים מִמֶּנּוּ בִקְמָצוֹ

¹ Yahweh spoke to Moses; he said: ² "Give these orders to Aaron and his sons: "This is the ritual for burnt offering (that is, the burnt offering that stays on the altar brazier all night until morning and is consumed by the altar fire). ³ "The priest is to put on his linen tunic and cover his body with linen. Then he shall remove the ashes of the fat of the sacrifice consumed by the altar fire and place them at the side of the altar. ⁴ Then he is to take off his clothes, put on others, and carry the ashes to some place that is ritually clean, outside the camp. ⁵ "The fire on the altar must be kept burning on it; it must not go out. Every morning, the priest shall make it up with wood. He is to arrange the burnt offering on it and burn the fat from the communion sacrifices. ⁶ An undying fire is always to burn on the altar; it must not go out.

⁷ "This is the ritual of the oblation: "The sons of Aaron shall bring it before Yahweh in front of the altar. ⁸ He is to take a handful of the wheat

LEVITICUS 6

¹ In most English translations, the verse numbers of this chapter are increased by 7 (see #5:20); here, we follow the scheme of the MT & NJB.

² Note that the מ in מִקְדָּהּ is here presented as a small letter, as it appears in almost all Hebrew MSS.

³ For Priestly dress, see Ex 28:40–43.

⁴ The word 'ritually', not present in the MT, has been supplied to clarify that the cleanness of the place involved is ritual or ceremonial in nature.

⁵ The words 'on it' here seem to refer to the 'brazier' of v. 2.

⁶ This verse repeats the important aspects of v. 5, for emphasis.

⁷ The NRSV & NETB have 'grain offering' in place of 'oblation', here following the NJB.

⁸ The NRSV opens with 'they' in place of 'he', here following the MT & NJB; the pronoun refers to the officiating priest.

מִסֵּלֶת הַמִּנְחָה וּמִשְׁמֶנֶה וְאֵת כָּל־הַלֶּבֶנָה אֲשֶׁר
עַל־הַמִּנְחָה וְהַקֵּטֹרֶת הַמִּזְבֵּחַ רֵיחַ נִיחֹחַ אֲזַכְּרָתָהּ
לַיהוָה: ^ט וְהַנּוֹתֵרֶת מִמֶּנָּה יֹאכְלוּ אֹהֶלֶן וּבָנָיו מִצֹּת
תֹּאכֵל בַּמָּקוֹם קֹדֶשׁ בַּחֲצֵר אֹהֶל־מוֹעֵד יֹאכְלוּהָ:
יֵלֵא תֹאפֶה חֶמֶץ חֶלֶקֶם נִתַּתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ
קֹדָשִׁים הִוא כַּחֲטָאֹת וְכֹאשִׁים: ^י כָּל־זָכָר בְּבִנֵי
אֹהֶלֶן יֹאכְלֶנָה חֶק־עוֹלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי יְהוָה
כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ: {פ}

^{יב} וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^ג זֶה קֶרְבֵּן אֹהֶלֶן
וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בַּיּוֹם הַמָּשָׁח אֹתוֹ
עֲשִׂיתָ הָאָפֶה סֵלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בַּבֹּקֶר
וּמִחֲצִיתָהּ בָּעֶרֶב: ^{יד} עַל־מִחְבַּת בֶּשֶׁמֶן תַּעֲשֶׂה
מִרְבֶּכֶת תְּבִיאָנָה תְּפִינִי מִנַּחַת פָּתִים תִּקְרִיב רֵיח־
נִיחֹחַ לַיהוָה: ^{טו} וְהִפָּהֶן הַמָּשִׁיחַ תַּחֲתֵיו מִבָּנָיו
יַעֲשֶׂה אֹתָהּ חֶק־עוֹלָם לַיהוָה כָּלִיל תִּקְטֹרֶ: ^{טז} וְכָל־
מִנְחָת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכֵל: {פ}

flour with the oil and incense that have been added to it; he must burn the memorial on the altar as a pleasing odour to Yahweh, ⁹ and Aaron and his sons shall eat what is left of it as unleavened loaves, in a sacred place within the court of the Tent of Meeting. ¹⁰ The portion I give them of my gifts shall not be baked with leaven. It is most holy, like the sin offering and the guilt offering. ¹¹ Every male of Aaron's family may eat this portion of Yahweh's burnt offering as their perpetual due for all your descendants; anything that touches it will become holy."

¹² Yahweh spoke to Moses, saying: ¹³ "This is the offering that Aaron and his sons are to make to Yahweh on the day of their anointing: one tenth of an ephah of fine flour as a regular oblation: half in the morning, half in the evening. ¹⁴ It shall be made with oil on a griddle; you shall bring it well soaked, an oblation of baked pieces, and give it as a sweet odour to Yahweh. ¹⁵ The priest among his sons, anointed in his place, shall offer it. By perpetual law, it shall be wholly burnt for Yahweh. ¹⁶ Every oblation of a priest must be wholly burnt; it must not be eaten."

⁹ The NJB has 'precincts' in place of 'court', here following the NRSV.

¹⁰ In place of 'gifts', here following NETB, the NJB has 'burnt offering'.

¹¹ Since the priests eat their portion in the holy place in a state of ritual purity (v. 16), holiness can be transferred to anyone who touches them.

¹² Vv. 19–23, missing from the LXX, deal with the ceremony of investiture (see 8:6, 9:4), and interrupt the more general ritual instruction.

¹³ In place of 'regular', here following the NRSV, the NJB has 'perpetual' and NETB has 'continual'.

¹⁴ The term rendered here 'well soaked' (מִרְבֶּכֶת) occurs only here, 7:12, and 1Ch 23:29, and is sometimes translated 'well-mixed' (as NIV).

¹⁵ In place of 'the priest among his sons, anointed in his place', here following the NJB, NETB has 'the High Priest who succeeds him from among his sons'.

¹⁶ The priest could not both make and receive the offering: the idea is rather that of a debt to God than of participation in the divine life as in communion sacrifices (3:1ff, 7:10ff, and see also 7:28–34).

י' וַיִּדְבֹּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: יח דַּבֵּר אֶל-אַהֲרֹן
וְאֶל-בָּנָיו לֵאמֹר זֹאת תֹּזֶרֶת הַחֲטָאת בַּמָּקוֹם אֲשֶׁר
תִּשְׁחַט הָעֹלָה תִשְׁחַט הַחֲטָאת לִפְנֵי יְהוָה קֹדֶשׁ
קֹדְשִׁים הוּא: יט הִפְהִן הַמִּחְטָא אֹתָהּ יֹאכְלֶנָּה
בַּמָּקוֹם קֹדֶשׁ תֹּאכֹל בַּחֲצֵר אֹהֶל מוֹעֵד: כ כל
אֲשֶׁר-יִגֹּעַ בְּבִשְׂרָהּ יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל-
הַבְּגָד אֲשֶׁר יִזֶּה עָלֶיהָ תִּכְבֵּס בַּמָּקוֹם קֹדֶשׁ:
כא וְכֹל־יָחִרֶשׁ אֲשֶׁר תִּבְשַׁלְּבוּ יִשְׁבֵּר וְאִם-בְּכֵלִי
נִחֲשֶׁת בִּשְׁלָה וּמֶרֶק וְשֹׁטֶף בַּמַּיִם: כב כָּל-זָכָר
בְּכֹהֲנִים יֹאכֹל אֹתָהּ קֹדֶשׁ קֹדְשִׁים הוּא: כג וְכָל-
חֲטָאת אֲשֶׁר יוֹבֵא מִדָּמָהּ אֶל-אֹהֶל מוֹעֵד לְכַפֵּר
בְּקֹדֶשׁ לֹא תֹאכֹל בָּאֵשׁ תִּשְׂרֹף: {פ}

¹⁷ Yahweh spoke to Moses, saying: ¹⁸ "Say to Aaron and his sons: "This is the ritual for the sin offering: "The victim for the sin offering is to be killed before Yahweh at the spot where the high-offering is killed; it is most holy. ¹⁹ The priest who offers it is to eat it; it shall be eaten in a holy place, in the court of the Tent of Meeting. ²⁰ Whatever touches its flesh will become holy; if any of its blood splashes clothing, you shall wash the stained part in a holy place. ²¹ A clay vessel in which the meat is boiled must be broken; but if it was boiled in a bronze vessel, it must be scrubbed and rinsed with water. ²² Any male who is a priest may eat it; it is most holy. ²³ But no victims offered for sin may be eaten, the blood of which has been taken into the Tent of Meeting for atonement inside the sanctuary; it must be burned with fire.

¹⁷ Note the separate introduction for the regulation regarding the sin offering, as also for the inaugural oblation (v. 12).

¹⁸ The literal translation of 'most holy' (קֹדֶשׁ קֹדְשִׁים) is 'holy of holies'.

¹⁹ In place of 'in the court', here following the NRSV, the NJB has 'within the precincts'.

²⁰ Vv. 20–21 reflect the ancient view of holiness as something transferable by contact (v. 18). Holiness can be scoured off a bronze vessel; but a clay vessel, because it is absorbent, must be destroyed.

²¹ In place of 'a clay vessel', here following NETB, the NJB has 'an earthenware vessel'.

²² A private individual's sacrifice for sin could not be eaten by himself, since his guilt has not yet been expiated (#4:12); the priests, however, could eat it. The rule is the same for the sacrifice of reparation (7:6, 8–10).

²³ The NJB ends this verse, here following the NRSV & NETB, with, "these must be thrown on the fire."

LEVITICUS 7

ויקרא פרק ז

^א וְזֹאת תֹרַת הָאֲשֶׁם קֹדֶשׁ קֳדָשִׁים הוּא: ^ב בַּמָּקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת־הָעֹלָה יִשְׁחָטוּ אֶת־הָאֲשֶׁם וְאֶת־דָּמּוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב: ^ג וְאֵת כָּל־חֻלְבּוֹ יִקְרִיב מִמֶּנּוּ אֶת הָאֵלֶּיָּה וְאֶת־הַחֵלֶב הַמִּכֶּסֶה אֶת־הַקֶּרֶב: ^ד וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֵלֶב אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְרֹת עַל־הַכְּבֵד עַל־הַכְּלָיִת יִסְרֹנָה: ^ה וְהַקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחַ אֲשֶׁה לַיהוָה אֲשֶׁם הוּא: ^ו כָּל־זֶכֶר בַּבְּהֵמָה יֹאכְלֶנּוּ בַּמָּקוֹם קָדוֹשׁ יֹאכֹל קֹדֶשׁ קֳדָשִׁים הוּא: ^ז בַּחֲטָאתָ כַּאֲשֶׁם תֹּרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יִכְפֹּרֵבּוּ לוֹ יִהְיֶה: ^ח וְהַכֹּהֵן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ עֹזֵר הָעֹלָה אֲשֶׁר הִקְרִיב לִפְנֵי לֹי יִהְיֶה: ^ט וְכָל־מִנְחָה אֲשֶׁר תֹּאפֶה בַּתֵּנּוֹר וְכָל־נֶעֱשָׂה בַּמִּרְחָשֶׁת וְעַל־מַחֲבֹת לִפְנֵי הַמִּקְרִיב אֹתָהּ לֹי

¹ "This is the ritual for the guilt offering: it is most holy. ² They shall kill the victim in the place where high-offerings are killed, and the priest must pour out the blood on the borders of the altar. ³ Then he is to offer all the fat: the tail, the fat that covers the entrails, ⁴ the two kidneys, the fat that is on them and on the loins, and the protruding lobe, which he will remove from the liver and the kidneys. ⁵ The priest must burn these pieces on the altar as a burnt offering for Yahweh. This is a guilt offering. ⁶ Every male who is a priest may eat it. It shall be eaten in a holy place; it is most holy. ⁷ The sin offering is like the guilt offering – the law is the same for both. The offering with which he has performed the rite of atonement is to revert to the priest. ⁸ As for the priest who presents someone's burnt offering, the hide of that burnt offering which he presented belongs to him. ⁹ Every oblation baked in the oven, every oblation cooked in the pan or on the griddle shall revert to the priest

LEVITICUS 7

¹ In place of 'guilt offering', here following the NRSV & NETB, the NJB has 'sacrifice for reparation'.

² The MT has simply 'he' in place of 'the priest', here following the NJB (the NRSV has 'they').

³ Here, the pronoun 'he' refers to the person making the offering.

⁴ In place of 'protruding lobe', here following NETB, the NJB has 'fatty mass' and the NRSV has 'appendage'.

⁵ See #1:9 on the nature of the 'burnt offering'.

⁶ The literal translation of 'most holy' (קֹדֶשׁ קָדָשִׁים) is 'holy of holies'.

⁷ Literally translated, the 1st sentence reads, "like the sin offering like the guilt offering, one law to them."

⁸ The NJB reads, "The skin of the victim presented by a man to the priest to offer as a burnt offering shall revert to the priest." Here, we follow NETB.

⁹ Before the 2nd occurrence of 'every', the MT includes the particle 'and'; here, we follow the NJB, with an implied 'or' (explicit in NETB).

תְּהִיָּה: י' וְכָל־מִנְחָה בְּלוּלָה־בַשֶּׁמֶן וְחִרְבָּה לְכָל־בְּנֵי
אַהֲרֹן תְּהִיָּה אִישׁ כְּאָחִיו: {פ}

יא וְזֹאת תֹּדַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:
יב אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב | עַל־זֶבַח הַתּוֹדָה
חֲלֹת מִצּוֹת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מִצּוֹת מִשְׁחִים
בַּשֶּׁמֶן וְסֹלֶת מִרְפֶּכֶת חֹלֶת בְּלוּלֹת בַּשֶּׁמֶן: יג עַל־
חֹלֶת לֶחֶם חֲמֵץ יִקְרִיב קִרְבָּנוּ עַל־זֶבַח תּוֹדַת
שְׁלָמִיו: יד וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קִרְבָּנוֹ תְּרוּמָה
לַיהוָה לִכְהֵן הַזֶּרֶק אֶת־דָּם הַשְּׁלָמִים לוֹ יִהְיֶה:
טו וּבִשֶּׁר זֶבַח תּוֹדַת שְׁלָמָיו בַּיּוֹם קִרְבָּנוֹ יֹאכַל לֹא־
יָנִיחַ מִמֶּנּוּ עַד־בֹּקֶר: טז וְאִם־גִּדְּרָא אוֹ נִדְבָּה זֶבַח
קִרְבָּנוֹ בַּיּוֹם הִקְרִיבוֹ אֶת־זֶבְחוֹ יֹאכַל וּמִמַּחֲרֹת
וְהַנּוֹתֵר מִמֶּנּוּ יֹאכַל: יז וְהַנּוֹתֵר מִבִּשֶּׁר הַזֶּבֶח בַּיּוֹם
הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף: יח וְאִם הָאֵכָל יֹאכַל מִבִּשֶּׁר־

who offered it.¹⁰ Every oblation, mixed with oil or dry, is to revert to all the sons of Aaron without distinction.

¹¹ “This is the ritual for the communion sacrifice he shall offer to Yahweh: ¹² If he offers it for thanksgiving, he must add to it an offering of unleavened cakes mixed with oil, unleavened wafers spread with oil, and cakes of wheat flour well soaked with oil. ¹³ He must present this offering with the cakes of leavened bread and the thanksgiving sacrifice. ¹⁴ He shall present one cake from each offering as a gift to Yahweh; it shall revert to the priest who pours out the blood of the communion sacrifice. ¹⁵ The flesh of his victim shall be eaten on the day it is offered; nothing must remain until the next morning. ¹⁶ If the victim is offered as a votive or freewill offering, it is to be eaten on the day it is offered and also on the following day; ¹⁷ but on the third day whatever remains of the victim’s flesh must be thrown on the fire. ¹⁸ If the flesh offered as a

¹⁰ The literal translation of ‘without distinction’ is ‘a man like his brother’.

¹¹ The communion sacrifice might be offered ‘in praise’ (vv. 12–15), or in fulfilment of a vow or as a voluntary offering (vv. 16–17). It is difficult to determine the exact relationship between the three kinds. (See Dt 12:6, 17, Jr 17:26, 33:11, Am 4:5). The pronoun ‘he’ (following the MT) refers to the one making the offering; the LXX (πρὸς προσώπου) and Samaritan Pentateuch have ‘they shall offer’.

¹² The communion sacrifice may be accompanied by a grain offering for a thanksgiving.

¹³ In place of ‘thanksgiving sacrifice’, here following the NRSV & NETB, the NJB has ‘communion sacrifice with praise’.

¹⁴ The term rendered ‘gift’ is תְּרוּמָה, which generally refers to that set aside from the offerings to Yahweh as stipends for the officiating priests.

¹⁵ The pronoun ‘his’ here refers to the one making the offering.

¹⁶ For the distinction between ‘votive’ and ‘freewill offerings’ see #22:23.

¹⁷ For this verse, here following the NJB, the NRSV reads, “but what is left of the flesh of the sacrifice shall be burned up on the third day.”

¹⁸ Alternative readings for ‘defiled’ (as NJB) are ‘an abomination’ (NRSV), ‘spoiled’ (NETB), ‘desecrated’ & ‘forbidden’.

זֶבַח שְׁלָמִיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ
 לֹא יִחְשַׁב לוֹ פָּגוּל יִהְיֶה וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ
 עֲוֹנָה תִשָּׂא: יט וְהַבָּשָׂר אֲשֶׁר-יִגַּע בְּכָל-טָמֵא לֹא
 יֵאָכֵל בָּאֵשׁ יִשְׂרָף וְהַבָּשָׂר כָּל-טָהוֹר יֵאָכֵל בָּשָׂר:
 כ וְהַנֶּפֶשׁ אֲשֶׁר-תֹּאכַל בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר
 לַיהוָה וְטִמְאַתּוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא
 מֵעַמִּיהָ: כא וְנֶפֶשׁ כִּי-תִגַּע בְּכָל-טָמֵא בְטִמְאַת
 אָדָם אִוָּן בְּבִהֶמָה טָמֵאָה אִוָּ בְּכָל-שֶׁקֶץ טָמֵא
 וְאָכַל מִבְּשָׂר-זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה
 הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ: {פ}

כב וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: כג דַּבֵּר אֶל-בְּנֵי
 יִשְׂרָאֵל לֵאמֹר כָּל-חֵלֶב שֹׁזֹר וְכֹשֵׁב וְעֹז לֹא
 תֹאכְלוּ: כד וְחֵלֶב נְבִלָה וְחֵלֶב טְרֵפָה יַעֲשֶׂה לְכָל-
 מְלֹאכָה וְאָכַל לֹא תֹאכְלוּהוּ: כה כִּי כָל-אֹכֵל חֵלֶב
 מִן-הַבִּהֶמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה
 וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ: כו וְכָל-אֹכֵל לֹא

communion sacrifice is eaten on the third day, the man who has offered it will not be accepted. He is to receive no credit for it, it is defiled flesh, and the man who eats it shall bear the consequences of his fault.¹⁹ Flesh that has touched anything unclean cannot be eaten; it must be thrown on the fire. Anyone who is clean may eat flesh,²⁰ but anyone unclean who eats the flesh of a communion sacrifice offered to Yahweh shall be outlawed from his people.²¹ If anyone touches anything unclean, human or animal, or any foul thing, and then eats the flesh of a communion sacrifice offered to Yahweh, this man shall be outlawed from his people.”

²² Then Yahweh spoke to Moses, saying: ²³ “Speak to the Israelites, say to them: “You must not eat the fat of ox, sheep or goat.²⁴ And the fat of an animal that has died a natural death or been savaged by wild beasts may be used for any other purpose, but you must not eat it.²⁵ If anyone eats the fat of an animal offered as a burnt offering to Yahweh, that person shall be outlawed from his people.²⁶ In any of your dwelling

¹⁹ Before the last occurrence of ‘flesh’, the NRSV adds ‘other’ and NETB adds ‘clean’; here, we follow the MT & NJB.

²⁰ For a desert nomad to be outlawed from his people was tantamount to a death sentence.

²¹ For the categories of unclean animals see Ch. 11.

²² Here, the opening *vav* particle (literally ‘and’) has been translated as ‘then’ (following NETB) to indicate the implied sequence of events. See #6:1 on the breakdown of this section of the book.

²³ The NRSV has ‘people of Israel’ in place of ‘Israelites’, here following the NJB; the literal translation is ‘sons of Israel’ (בְּנֵי יִשְׂרָאֵל).

²⁴ The NJB lacks the phrase ‘a natural death’, here following the NJB.

²⁵ See #20 on the severity of this punishment.

²⁶ On this prohibition, see #1:5.

תֹּאכְלוּ בְּכָל מוֹשְׁבֵיכֶם לְעוֹף וְלַבְּהֵמָה: כִּי כָל־
נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא
מֵעַמּוּיָהּ: {פ}

כֹּחַ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: כֹּס דִּבֶּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמֹו לַיהוָה
יָבִיא אֶת־קֶרְבָּנוֹ לַיהוָה מִזֶּבַח שְׁלָמֹו: לִידֹו
תְּבִיאֶנָּה אֶת אֲשֵׁי יְהוָה אֶת־הַחֶלֶב עַל־הַחֹזֶה
יְבִיאֵנוּ אֶת הַחֹזֶה לַהֲנִיף אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה:
לֹא וְהַקְטִיר הַכֹּהֵן אֶת־הַחֶלֶב הַמִּזֶּבֶחַ וְהָיָה הַחֹזֶה
לְאַהֲרֹן וּלְבָנָיו: לֵב וְאֵת שׁוֹק הַיָּמִין תִּתְּנוּ תְּרוּמָה
לִפְנֵי מִזְבְּחֵי שְׁלָמֵיכֶם: לֵג הַמִּקְרִיב אֶת־דָּם
הַשְּׁלָמִים וְאֶת־הַחֶלֶב מִבְּנֵי אַהֲרֹן לוֹ תִּהְיֶה שׁוֹק
הַיָּמִין לְמֹנֶה: לֵד כִּי אֶת־חֹזֶה הַתְּנוּפָה וְאֵת שׁוֹק

places, you must not eat blood, whether it be of bird or of beast.

²⁷ Anyone who eats blood, whoever he may be, shall be outlawed from his people.””

²⁸ Then Yahweh spoke to Moses, saying: ²⁹ “Speak to the Israelites, say to them: “Anyone who offers a communion sacrifice to Yahweh is to bring him part of his communion sacrifice as an offering. ³⁰ He is to bring with his own hands Yahweh’s burnt offering: the fat that adheres to the breast. He is to bring it and the breast, with which he must make the gesture of offering before Yahweh. ³¹ The priest must burn the fat on the altar, and the breast shall revert to Aaron and his sons. ³² You must give the right thigh from your communion sacrifice as a contribution to the priest; ³³ the one among the sons of Aaron who offers the blood and fat of the communion sacrifice shall have the right thigh for a portion.

²⁷ The NJB opens this verse, here following NETB, with ‘wherever you live’.

²⁸ Here, the opening *vav* particle (literally ‘and’) has been translated as ‘then’ (following NETB) to indicate the implied sequence of events. See #6:1 on the breakdown of this section of the book.

²⁹ In place of ‘communion sacrifice’, here following the NJB, the NRSV has ‘sacrifice of well-being’ and NETB has ‘peace offering sacrifice’ (and so throughout this section).

³⁰ Many Hebrew MSS and some versions (notably the LXX) limit the offerings in the last part of this verse to the fat portions, specifically, the fat and the lobe of the liver; the verse is somewhat awkward in the MT but nevertheless correct.

³¹ The literal translation of ‘burn the fat’ is ‘turn the fat into smoke’.

³² The KJV translates the term תְּרוּמָה (‘contribution’) as ‘heave offering’, derived from the idea of ‘to raise’, ‘to lift’ found in the verbal root; ‘contribution’ (as NETB) is a better English rendering because it refers to something taken out from (i.e. ‘lifted up from’) the offering as a special contribution to the specific priest who presided over the offering procedures in any particular instance.

³³ For this verse, here following the NRSV, the NJB reads, “This right thigh shall be the portion of the son of Aaron who offers the blood and fat of the communion sacrifice.”

הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי
שְׁלֵמֵיהֶם וְאֶתֶּן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֶק־
עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

לֵה זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה
בְּיוֹם הַקִּרְיָב אֹתָם לִכְהֵן לַיהוָה: לֹא אֲשֶׁר צֹוָה יְהוָה
לָתֵת לָהֶם בְּיוֹם מִשְׁחוֹ אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל
חֶקֶת עוֹלָם לְדֹרֹתָם: לֹא זֹאת הַתּוֹרָה לַעֲלֹה לַמִּנְחָה
וּלְחֻטָּאת וּלְאֲשָׁם וּלְמִלּוּאִים וּלְזִבְחַת הַשְּׁלָמִים:
לֹא אֲשֶׁר צֹוָה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בְּיוֹם צִוְּתוֹ
אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קִרְבָּנֵיהֶם לַיהוָה
בְּמִדְבַּר סִינַי: {פ}

³⁴ Thus, I keep back this breast and thigh out of the communion sacrifices offered by the Israelites and give these to Aaron the priest and to his sons: this is a perpetual law binding the Israelites.””

³⁵ This, then, was the portion of Aaron and his sons in Yahweh’s burnt offerings on the day he presented them to Yahweh to be his priests.

³⁶ This is what the orders of Yahweh bind the Israelites to give them on the day they are anointed: this is a perpetual law for all their descendants. ³⁷ Such then is the ritual for burnt offering, oblation, sin offering, guilt offering, investiture and communion, ³⁸ which Yahweh commanded Moses on Mount Sinai when he ordered the Israelites to make their offerings to Yahweh in the desert of Sinai.

³⁴ In place of ‘law’, here following the *NJB*, the *NRSV* has ‘due’.

³⁵ This allusion to the first investiture sacrifice introduces its full description in Chs. 8–10. The pronoun ‘he’ here refers to Moses. The grammar here is relatively unusual: first, the verb ‘presented’ appears to be in the perfect rather than the infinitive, the latter being normal in such temporal expressions; second, the active verb form appears to be used as a passive plural (‘they were presented’); however, if it is translated active and singular then Moses would be the subject: “on the day he (Moses) presented them (Aaron and his sons).”

³⁶ The literal translation of ‘for all their descendants’ is ‘for your generations’.

³⁷ In the *MT*, only ‘oblation’ lacks a connecting *vav*; however, many *Hebrew MSS*, the *Samaritan Pentateuch*, *LXX* (καὶ θυσίας), *Peshitta*, and some *Tg* have the *vav* on ‘oblation’ as well.

³⁸ The *NJB* makes this verse a separate sentence, replacing the opening ‘which’ with ‘This is what’; here, we follow the *NRSV* & *NETB*.

ויקרא פרק ח

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב קח אֶת־אַהֲרֹן
וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה
וְאֵת פֶּרֶךְ הַחֹטָאת וְאֵת שְׁנֵי הָאֵילִים וְאֵת סֵל
הַמִּצּוֹת: ג וְאֵת כָּל־הָעֵדָה הַקֹּהֵל אֶל־פֶּתַח אֹהֶל
מוֹעֵד: ד וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אִתּוֹ וַתִּקְהַל
הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד: ה וַיֹּאמֶר מֹשֶׁה אֶל־
הָעֵדָה זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת:
ו וַיִּקְרַב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחֹץ אֹתָם
בַּמִּים: ז וַיִּתֵּן עָלָיו אֶת־הַכֹּתֶנֶת וַיַּחְגֹּר אִתּוֹ בֶּאֱבֶנֶט
וַיַּלְבֵּשׁ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֶפֶד
וַיַּחְגֹּר אִתּוֹ בַּחֹשֶׁב הָאֶפֶד וַיֹּאפֶד לוֹ בּוֹ: ח וַיִּשֶׂם
עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־

LEVITICUS 8

1 Then Yahweh spoke to Moses; he said: 2 "Take Aaron, and his sons with him, and the vestments, and the anointing oil, and the bull for the sacrifice for sin, and the two rams and the basket of unleavened bread. 3 Then call the whole community together at the entrance to the Tent of Meeting." 4 Moses followed the orders of Yahweh; the community gathered at the entrance to the Tent of Meeting, 5 and Moses said to the congregation, "This is what Yahweh has ordered to be done." 6 Then Moses made Aaron and his sons come forward and washed them with water. 7 He put the tunic on him, passed the sash round his waist, dressed him in the robe and put the ephod on him. Then he put round his waist the woven band of the ephod with which he clothed him. 8 He then put the pectoral on him and placed the Urim and Thummim into

LEVITICUS 8

- 1 The ritual of High Priestly investiture appears here as an account of the investiture of Aaron and his sons. It comprises the robing and anointing (vv. 7–13), sacrifice for sin for the consecration of the altar (vv. 14–17), the burnt offering (vv. 18–21), and the investiture sacrifice (vv. 22–35).
- 2 In place of 'vestments', here following the NJB & NRSV, NETB has 'garments'.
- 3 See #1.1 on not actually entering the Tent of Meeting.
- 4 The NJB opens with 'Moses followed the orders of Yahweh'; here, we follow the NRSV & NETB.
- 5 The NJB has 'them' in place of 'the congregation', here following the NRSV & NETB.
- 6 The priestly regalia are described in Ex 28.
- 7 The 'sash' fastened the tunic around the waist (Ex 28:4, 39, 29:9, 39:29). The 'robe' was a long shirt-like over-garment that reached down below the knees; its hem had embroidery of pomegranates and golden bells around the bottom (Ex 28:4, 31–35, 29:5, 39:22–26). The 'woven band of the ephod' served as a sort of belt around Aaron's body that would hold the ephod closely to him rather than allowing it to hang loosely across his front (Ex 28:8, 27; 29:5, 39:5, 20).
- 8 The 'Urim' and 'Thummim' were two small objects used in the casting of lots to discern the will of God: see Ex 28:30, Nb 27:21, Dt 33:8, 1S 14:41 (LXX) & 28:6, Ezr 2:63 & Ne 7:65; it appears that, by casting them, one could obtain a yes or no answer, or no answer at all (1S 28:6).

הַתָּמִים: ^ט וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם
עַל־הַמִּצְנֶפֶת אֶל־מֹול פָּנָיו אֶת צֵיץ הַזָּהָב נֶזֶר
הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

י וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת־
הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיְקַדֵּשׁ אֹתָם: ^י וַיִּזֶּן
מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח אֶת־
הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כִּנּוֹ
לְקֹדֶשִׁים: ^{יב} וַיִּצֹק מִשְׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן
וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁוֹ: ^{יג} וַיִּקְרַב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן
וַיִּלְבָּשֶׁם כִּתְנֹת וַיַּחְגֹּר אֹתָם אֲבִנֹת וַיַּחֲבֹשׁ לָהֶם
מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

יד וַיָּגֵשׁ אֶת פֶּר הַחֲטָאֹת וַיִּסְמְךְ אַהֲרֹן וּבָנָיו אֶת־
יְדֵיהֶם עַל־רֹאשׁ פֶּר הַחֲטָאֹת: ^{טו} וַיִּשְׁחֹט וַיִּקַּח
מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב
בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־
יִסּוֹד הַמִּזְבֵּחַ וַיְקַדֵּשׁהוּ לְכַפֵּר עָלָיו: ^{טז} וַיִּקַּח אֶת־

the pectoral. ⁹ He put the turban on his head, with the golden plate on the front of the turban; this is the sacred diadem as Yahweh prescribed it to Moses.

¹⁰ Then Moses took the anointing oil and anointed the Dwelling and everything in it, and so consecrated them. ¹¹ Next, he sprinkled some of it on the altar seven times, and anointed the altar and its furnishings, the basin and its stand, to consecrate them. ¹² Then he poured some of the anointing oil on Aaron's head, and so consecrated him. ¹³ Then Moses made Aaron's sons come forward; he put the tunics on them, passed the girdles round their waists and put on their headdresses, as Yahweh had ordered Moses.

¹⁴ Then he had the bull for the sacrifice for sin brought forward. Aaron and his sons laid their hands on the head of the sin offering bull ¹⁵ and he slaughtered it. Moses then took the blood and with his finger put some of it on the horns round the altar, to take away its sin. Then he poured out the rest of the blood at the foot of the altar, which he

⁹ The 'golden plate' was attached as a 'sacred diadem' to the front of the turban by means of a blue cord and had written on it "Holy to Yahweh" (Ex 28:36-37, 39:30-31).

¹⁰ On the anointing of the tabernacle and furnishings, see Ex 30:26-30, 40:9-15.

¹¹ The NJB lacks 'some of it on', here following the NRSV.

¹² The NJB ends this verse, here following the NRSV, with 'consecrating him by unction'.

¹³ The MT has 'girdle' in the singular form but the context is clearly plural (as also the word in the Samaritan Pentateuch).

¹⁴ See 4:3-12 for the sin offering of the priests.

¹⁵ Contrary to some English translations (NJB, NASB, NIV), Aaron (not Moses) most likely slaughtered the bull, possibly with the help of his sons, although the verb is singular, not plural; Moses then performed the ritual procedures that involved direct contact with the altar.

כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכֶּבֶד
וְאֶת־שְׁתֵּי הַכְּלִיֹּת וְאֶת־חִלְבֵּהֶן וַיִּקְטֹּר מֹשֶׁה
הַמִּזְבֵּחַ: י' וְאֶת־הַפֶּר וְאֶת־עֲרֹ וְאֶת־בִּשְׂרוֹ וְאֶת־
פִּרְשׁוֹ שָׂרֶף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה:

י" וַיִּקְרָב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֹהֶלֶן וּבְנָיו אֶת־
יָדֵיהֶם עַל־רֹאשׁ הָאֵיל: י" וַיִּשְׁחֹט וַיִּזְרֹק מֹשֶׁה אֶת־
הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: כ' וְאֶת־הָאֵיל נָתַח לִנְתָחוֹ
וַיִּקְטֹּר מֹשֶׁה אֶת־הָרֹאשׁ וְאֶת־הַנְּתָחִים וְאֶת־
הַפְּדֵר: כ" וְאֶת־הַקֶּרֶב וְאֶת־הַכְּרָעִים רָחַץ בַּמַּיִם
וַיִּקְטֹּר מֹשֶׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עֲלֶה הוּא
לְרִיח־נִיחָח אֲשֶׁה הוּא לִיהוָה כַּאֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה:

כ" וַיִּקְרָב אֶת־הָאֵיל הַשֵּׁנִי אֵיל הַמִּלֻּאִים וַיִּסְמְכוּ
אֹהֶלֶן וּבְנָיו אֶת־יָדֵיהֶם עַל־רֹאשׁ הָאֵיל: כ" וַיִּשְׁחֹט
וַיִּקַּח מֹשֶׁה מִדָּמּוֹ וַיִּתֵּן עַל־תֵּנוּד אֶזְנו־אֹהֶלֶן הַיְּמָנִית

consecrated by performing the rite of atonement over it.¹⁶ Then he took all the fat that covers the entrails, the protruding lobe of the liver, the two kidneys and their fat; and he burnt them on the altar.¹⁷ The bull's skin, its flesh and its dung he burnt outside the camp, as Yahweh had ordered Moses.

¹⁸ Then he had the ram for burnt offering brought forward. Aaron and his sons laid their hands on the head of the ram¹⁹ and he slaughtered it. Moses then poured its blood out on all the borders of the altar.²⁰ Then he quartered the ram and Moses burned the head, the pieces and the fat.²¹ He washed the entrails and legs, and Moses burnt the whole ram on the altar. This was a burnt offering, whose fragrance would appease Yahweh; a burnt offering as a gift for Yahweh, as Yahweh had ordered Moses.

²² Then he presented the other ram, for the sacrifice of investiture. Aaron and his sons laid their hands on the head of the ram²³ and he killed it. Moses then took some of its blood and put it on the lobe of Aaron's right

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

¹⁷ See 4:11-12, 21, 6:23.

¹⁸ In place of 'the head of the ram', here following the MT & NRSV, the NJB has 'its head'.

¹⁹ Aaron probably did the slaughtering (see #15).

²⁰ Aaron probably cut the ram up into parts but Moses presented them on the altar (see #15).

²¹ Again, Aaron probably did the washing but Moses presented the portions on the altar (see #15).

²² For the 'sacrifice of investiture', see 7:37.

²³ The term for 'big toe' is the same as that for 'thumb'; it refers to the larger appendage on either the hand or the foot.

וְעַל־בֶּהֶן יָדוֹ הַיְּמָנִית וְעַל־בֶּהֶן רִגְלוֹ הַיְּמָנִית:
כד וַיִּקְרָב אֶת־בְּנֵי אֶהֱרֹן וַיִּתֵּן מֹשֶׁה מִן־הַדָּם עַל־
תְּנוּדָאָזְנָם הַיְּמָנִית וְעַל־בֶּהֶן יָדָם הַיְּמָנִית וְעַל־בֶּהֶן
רִגְלָם הַיְּמָנִית וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ
סָבִיב: כה וַיִּקַּח אֶת־הַחֹלֶב וְאֶת־הָאֵלִיָּה וְאֶת־כָּל־
הַחֹלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכֹּבֵד וְאֵת־
שְׁתֵּי הַכְּלִיֹּת וְאֶת־חִלְבֵּהֶן וְאֵת שׁוֹק הַיְּמִין: כו וּמִסֵּל
הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה לָקַח חֶלֶת מִצָּה אַחַת
וְחֶלֶת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד וַיִּשֶׂם עַל־
הַחֹלֶבִּים וְעַל שׁוֹק הַיְּמִין: כז וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי
אֶהֱרֹן וְעַל כַּפֵּי בָנָיו וַיִּנָּף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:
כח וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ
עַל־הָעֹלָה מִלֵּאִים הֵם לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא
לַיהוָה: כט וַיִּקַּח מֹשֶׁה אֶת־הַחֹזֶה וַיִּנִּיפֵהוּ תְנוּפָה
לִפְנֵי יְהוָה מֵאֵיל הַמִּלֵּאִים לְמֹשֶׁה הָיָה לְמִנְחָה
בְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

ל וַיִּקַּח מֹשֶׁה מִשְׁמֶן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־

ear, the thumb of his right hand, and the big toe of his right foot.²⁴ Then he made the sons of Aaron come forward and he put some of the blood on the lobes of their right ears, the thumbs of their right hands and the big toes of their right feet. Next Moses poured the rest of the blood on all the borders of the altar.²⁵ Then he took the fat: the tail, all the fat that is on the entrails, the protruding lobe that is over the liver, the two kidneys and their fat, and the right thigh.²⁶ From the basket of unleavened bread placed before Yahweh, he took an unleavened cake, a cake of bread made with oil and a wafer; he placed these on the fat and the right thigh,²⁷ and put it all into Aaron's palms and those of his sons, and made the gesture of offering before Yahweh.²⁸ Then Moses took them back and burned them on the altar in addition to the burnt offering. This was the sacrifice of investiture, whose fragrance would appease Yahweh, a burnt offering to Yahweh.²⁹ Finally, Moses took the breast and made the gesture of offering before Yahweh. This was Moses' portion of the ram of investiture, as Yahweh had ordered Moses.

³⁰ Then Moses took some of the anointing oil and the blood that was on

²⁴ The NJB lacks 'all', here following the NRSV.

²⁵ In place of 'protruding lobe', here following NETB, the NJB has 'fatty mass' and the NRSV has 'appendage'.

²⁶ On the 'wafer', see #2:4.

²⁷ The 'palms' refer to the up-turned hands, positioned in such a way that the articles of the offering could be placed on them.

²⁸ 'Investiture' literally translates as 'filling of hands' (see v. 33 and #Ex 28:41).

²⁹ The opening conjunction (literally, 'and') has here been translated as 'finally', following NETB (the NJB has 'then' and the NRSV omits it).

³⁰ The NJB omits the phrase 'some of', here following the NRSV & NETB.

הַמִּזְבֵּחַ וַיִּזְּ עַל־אַהֲרֹן עַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בְּגָדֵי
בָנָיו אֹתוֹ וַיְקַדֵּשׁ אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בָּנָיו
וְאֶת־בְּגָדֵי בָנָיו אֹתוֹ:

לֹא וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו בִּשְׁלוּ אֶת־
הַבָּשָׂר פָּתַח אֹהֶל מוֹעֵד וְשֵׁם תֹּאכְלוּ אֹתוֹ וְאֶת־
הַלֶּחֶם אֲשֶׁר בַּסֵּל הַמִּלֻּאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר
אַהֲרֹן וּבָנָיו יֹאכְלֶהוּ: ^{לב} וְהֵנוּתָר בַּבָּשָׂר וּבַלֶּחֶם
בָּאֵשׁ תִּשְׂרֹפוּ: ^{לג} וּמִפֹּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ
שִׁבְעַת יָמִים עַד יוֹם מְלֵאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת
יָמִים יְמַלֵּא אֶת־יְדֵיכֶם: ^{לד} כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם: ^{לה} וּפֹתַח אֹהֶל
מוֹעֵד תִּשְׁבּוּ יוֹמָם וּלְיָלָל שִׁבְעַת יָמִים וּשְׁמַרְתֶּם
אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תָמוּתוּ כִּי־כֵן צִוִּיתִי:
לֹא וַיַּעַשׂ אַהֲרֹן וּבָנָיו אֶת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה
יְהוָה בְּיַד־מֹשֶׁה: {ס}

the altar and sprinkled Aaron and his vestments with it, and his sons and their vestments. In this way, he consecrated Aaron and his vestments, and his sons and their vestments.

³¹ Then Moses said to Aaron and his sons, “Cook the meat at the entrance to the Tent of Meeting, and eat it there, as also the bread for the sacrifice of investiture that is in the basket, as I ordered, when I said: Aaron and his sons are to eat it. ³² What remains of the meat and bread you will burn. ³³ For seven days, you must not leave the entrance to the Tent of Meeting, until the time of your investiture is complete; for your investiture will require seven days. ³⁴ As has been done today, Yahweh has ordered us to do to perform the rite of atonement over you; ³⁵ and for seven days, day and night, you must remain at the entrance to the Tent of Meeting observing Yahweh’s ritual; do this and you will not die. For this is the order I received.” ³⁶ Aaron and his sons did everything that Yahweh had ordered through Moses.

³¹ Several major ancient versions have the passive form of the verb ‘ordered’ (cf. 8:35, 10:13); in that case we would translate, ‘as I was ordered’.

³² Literally translated, this verse reads, “But the remainder in the flesh and in the bread you shall burn with fire.”

³³ The literal translation of the last part of this verse is, “because seven days he shall fill your hands” (see #28).

³⁴ Literally translated, this verse opens, “Just as he has done...”

³⁵ This was not a promise of immortality: the penalty for infringing any of these ritual laws was death (see 10:1ff).

³⁶ The literal translation of ‘through Moses’ is ‘by the hand of Moses’.

LEVITICUS 9

ויקרא פרק ט

א וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו
וּלְזִקְנֵי יִשְׂרָאֵל: ב וַיֹּאמֶר אֶל-אַהֲרֹן כַּחֲלֹף עֵגֶל בָּרֶךְ
בִּקְרָ לַחֲטָאת וְאֵיל לְעֹלָה תְּמִימִם וְהִקְרֵב לִפְנֵי
יְהוָה: ג וְאֶל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׂעִיר-
עִזִּים לַחֲטָאת וְעֵגֶל וּכְבֵּשׂ בְּנֵי-שָׁנָה תְּמִימִם
לְעֹלָה: ד וְשׁוֹר וְאֵיל לְשִׁלְמִים לְזִבְחַ לִפְנֵי יְהוָה
וּמִנְחָה בְּלוּלָה בַשֶּׁמֶן כִּי הַיּוֹם יִהְיֶה נִרְאָה אֲלֵיכֶם:
ה וַיָּקֻחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל-פְּנֵי אֹהֶל מוֹעֵד
וַיִּקְרְבוּ כָל-הָעֵדָה וַיַּעֲמֵדּוּ לִפְנֵי יְהוָה: ו וַיֹּאמֶר
מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה תַּעֲשׂוּ וִירָא
אֲלֵיכֶם כְּבוֹד יְהוָה: ז וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן קְרֵב
אֶל-הַמִּזְבֵּחַ וַעֲשֵׂה אֶת-חֲטָאתְךָ וְאֶת-עֹלֹתְךָ וְכַפֵּר
בְּעִדְךָ וּבְעַד הָעָם וַעֲשֵׂה אֶת-קָרְבַּן הָעָם וְכַפֵּר
בְּעִדָם כַּאֲשֶׁר צִוָּה יְהוָה:

¹ On the eighth day, Moses called Aaron and his sons and the elders of Israel; ² he said to Aaron, "Take a bull calf as a sin offering, and a ram as a high-offering, both flawless, and bring them before Yahweh. ³ And say to the Israelites, "Take a goat as a sacrifice for sin offering and, as a high-offering, a calf and a lamb, flawless yearlings, ⁴ and as communion offerings, an ox and a ram to be killed before Yahweh; and finally an oblation mixed with oil. For, Yahweh will appear to you today.'"

⁵ They brought what Moses commanded in front of the Tent of Meeting and the whole community came and stood before Yahweh. ⁶ Moses said, "This is what Yahweh ordered to be done, so that the glory of Yahweh may be visible to you." ⁷ And Moses said to Aaron, "Go to the altar and make your sin offering and your burnt offering, and so make atonement for yourself and the people. Then present the people's offering and make atonement for them, as Yahweh has ordered."

LEVITICUS 9

¹ This 'eighth day' is the one after the seven days of ordination referred to in 8:33–35.

² In place of 'flawless', here following NETB, the NJB & NRSV have 'without blemish'.

³ The literal translation of 'yearlings' (as NRSV) is 'sons of a year'; the NJB has 'both one year old'.

⁴ The verb 'appear' is either a prophetic perfect ('will appear to you'), as here, the MT & NJB, or a *futurum instans* participle ('is going to appear to you', as in the LXX (ὀφθῆσεται) and several other versions; in either case, the point is that Moses was anticipating that Yahweh would indeed appear to them on this day (cf. vv. 6, 22–24).

⁵ The literal translation of 'in front of' is 'to the faces of'.

⁶ In place of 'the glory of Yahweh', here following the MT (& NRSV, NETB, &c), the NJB has 'his glory'.

⁷ In place of the 1st occurrence of 'the people', here following the MT & NRSV, the NJB, following the LXX (οἴκου σου) has 'your family'.

ח וַיִּקְרַב אֶהָרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֹגֶל
הַחֲטָאת אֲשֶׁר־לוֹ: ט וַיִּקְרְבוּ בְנֵי אֶהָרֹן אֶת־הַדָּם
אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ
וְאֶת־הַדָּם יָצַק אֶל־יֶסֶד הַמִּזְבֵּחַ: י וְאֶת־הַחֹלֶב
וְאֶת־הַכֶּלִּית וְאֶת־הַיֶּתֶר מִן־הַכֶּבֶד מִן־הַחֲטָאת
הַקָּטִיר הַמִּזְבֵּחַ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
יא וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרָף בָּאֵשׁ מִחוּץ
לַמַּחֲנֶה:

יב וַיִּשְׁחַט אֶת־הָעֵלָה וַיִּמְצְאוּ בְנֵי אֶהָרֹן אֵלָיו אֶת־
הַדָּם וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב: יג וְאֶת־הָעֵלָה
הַמְצִיאוּ אֵלָיו לִנְתַחֲיָהּ וְאֶת־הָרֹאשׁ וַיִּקְטֹּר עַל־
הַמִּזְבֵּחַ: יד וַיִּרְחֹץ אֶת־הַקֶּרֶב וְאֶת־הַכְּרָעִים וַיִּקְטֹּר
עַל־הָעֵלָה הַמִּזְבֵּחַ:

טו וַיִּקְרַב אֶת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׁעִיר הַחֲטָאת
אֲשֶׁר לָעָם וַיִּשְׁחַטְהוּ וַיַּחֲטִיאוּהוּ כַּרְאשׁוֹן: טז וַיִּקְרַב

8 And Aaron drew near to the altar and killed the calf of the sin offering, which was for himself. 9 Then the sons of Aaron presented the blood to him; and he dipped his finger in the blood and put some on the horns of the altar, and then poured out the rest of the blood at the foot of the altar. 10 The fat of the sacrifice for sin and the kidneys and the protruding lobe that is over the liver, he burned on the altar, as Yahweh had commanded Moses; 11 the flesh and the skin he burned outside the camp.

12 Next, he killed the high-offering; Aaron's sons handed him the blood and he poured it on the borders of the altar. 13 Then they handed him the quartered victim, and its head too, and he burned these on the altar. 14 He washed the entrails and legs and burned them on the altar in addition to the high-offering.

15 He then presented the people's offering; he took the goat of the people's sin offering, killed it, and offered it for sin like the first. 16 Then

8 Aaron offered a sin offering (4:1–12) and a burnt offering (1:3–13) to make atonement for himself.

9 In place of the 2nd occurrence of 'the blood', here following the MT, NRSV & NETB, the NJB has 'it'.

10 The NJB has 'fatty mass' in place of 'protruding lobe', here following NETB, and the NRSV has 'appendage'.

11 See 4:5–12 and the notes there regarding the sin offering for priest(s) and cf. #8:14–15.

12 Some texts have 'Aaron slaughtered' and 'his sons' (the NJB has the latter); here, we follow the NRSV.

13 Literally translated, this verse opens, "and the burnt offering they handed to him to its parts and the head."

14 The literal translation of 'burned them' is 'turned them into smoke'.

15 In place of 'like', the NJB has 'as with'; here, we follow the NRSV.

16 The NJB has 'brought forward' in place of 'presented', here following the NRSV.

אֶת־הָעֹלָה וַיַּעֲשֶׂה כַּמִּשְׁפָּט: ^{יז} וַיִּקְרַב אֶת־הַמִּנְחָה וַיִּמְלֵא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹר עַל־הַמִּזְבֵּחַ מִלֶּבֶד עַל־תֵּת הַבֶּקֶר:

^{יח} וַיִּשְׁחַט אֶת־הַשּׁוֹר וְאֶת־הָאֵיל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמָּצְאוּ בְנֵי אֶהֱרֹן אֶת־הַדָּם אֵלָיו וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב: ^{יט} וְאֶת־הַחֲלָבִים מִן־הַשּׁוֹר וּמִן־הָאֵיל הָאֵלִיָּה וְהַמְכַסֶּה וְהַכְּלִיִּית וַיִּתֵּרֶת הַכֶּבֶד: ^כ וַיִּשְׂימוּ אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּקְטֹר הַחֲלָבִים הַמִּזְבֵּחַ: ^{כא} וְאֶת־הַחֲזוֹת וְאֶת־שׁוֹק הַיָּמִין הִנִּיף אֶהֱרֹן תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה:

^{כב} וַיֵּשָׂא אֶהֱרֹן אֶת־יָדָיו אֶל־הָעָם וַיְבָרֲכֵם וַיֵּרָד מֵעֲשֵׂת הַחֲטָאת וְהָעֹלָה וְהַשְּׁלָמִים: ^{כג} וַיָּבֹא מֹשֶׁה וְאֶהֱרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־יְהוָה אֶל־כָּל־הָעָם: ^{כד} וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיֵּרָא כָּל־הָעָם וַיִּרְגְּזוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

he had the high-offering presented and sacrificed it according to the ritual. ¹⁷ Next, the oblation was presented, and he took a handful of it and burned it on the altar besides the morning high-offering.

¹⁸ Finally, he killed the ox and the ram as a communion sacrifice, which was for the people; and Aaron's sons handed him the blood and he poured it out on the borders of the altar. ¹⁹ And the fat of the ox and of the ram, the tail, and the fatty covering of the entrails, and the kidneys, and the protruding lobe over the liver, ²⁰ and they placed it on the ribs and he made it all smoke on the altar. ²¹ Then, with the ribs and the right thigh, Aaron made the wave of offering as Yahweh had ordered Moses.

²² Aaron raised his hands towards the people, blessed them and came down from the sin offering, the high-offering, and the communion sacrifice. ²³ Moses and Aaron entered the Tent of Meeting and came out to bless the people; and Yahweh's glory appeared to all the people: ²⁴ fire came out from before Yahweh and consumed the high-offering and the fat on the altar. At this sight, the people shouted and fell on their faces.

¹⁷ The latter part of the verse refers to morning and evening offerings that comprised the daily regulation for the (Ex 40:29).

¹⁸ In place of 'communion sacrifice', here following the NJB, the NRSV has 'sacrifice of well-being' and NETB has 'peace offering'.

¹⁹ The NRSV reads: " – the broad tail, the fat that covers the entrails, the two kidneys and the fat on them, and the appendage of the liver."

²⁰ 'They' refers to Aaron's sons, cf. v. 18; the LXX, Samaritan Pentateuch & Peshitta – have 'he', referring to Aaron alone as in the 2nd half of the verse.

²¹ In place of 'made the gesture of offering', here following the NJB, the NRSV has 'raised as an elevation offering'.

²² After the offerings, Aaron 'came down' from the steps leading up to the great altar.

²³ In place of 'Moses and Aaron entered', here following the MT & NRSV, the NJB has 'and entered ... with Moses'.

²⁴ The NJB has 'a flame' in place of 'fire', here following the NRSV & NETB.

ויקרא פרק י

א וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אֵשׁ מִחֹתָתוֹ וַיִּתְּנוּ בָהֶן אֵשׁ וַיִּשִּׂימוּ עָלֶיהָ קֹטֶרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם: ב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה: ג וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה |

לֵאמֹר בְּקִרְבִּי אֶקְדֹּשׁ
וְעַל־פָּנַי כָּל־הָעָם

אָכַבֵּד וַיֵּדֶם אַהֲרֹן:

ד וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֲזִיָּאֵל דָּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שָׂאוּ אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ לַמִּחֲנֶה: ה וַיִּקְרְבוּ וַיִּשָּׂאֻם בְּכַתְנֹתָם אֶל־מַחוּץ לַמִּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: ו וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וּלְעִזָּר וּלְאִיתָמָר בְּנָיו רַאשֵׁיכֶם אַל־תִּפְרְעוּ וּבִגְדֵיכֶם

LEVITICUS 10

¹ Then Nadab and Abihu, sons of Aaron, each took his censer, put fire in it and incense on the fire, and presented unlawful fire before Yahweh, which he had not ordered them. ² And, from Yahweh's presence, fire leapt out and consumed them, and they died before Yahweh. ³ Then Moses said to Aaron, "That is what Yahweh meant when he said:

"In those who near me I show my holiness,
and before all the people I show my glory.'"

Aaron remained silent.

⁴ Moses called Mishael and Elzaphan, sons of Uzziel, the uncle of Aaron, and said to them, "Come forward and take your brothers away from before the sanctuary, out of the camp." ⁵ They forward came and carried them away, still in their tunics, out of the camp, just as Moses had ordered. ⁶ And Moses said to Aaron and his sons Eleazar and Ithamar, "Do not disorder your hair nor tear your garments; you are not going to

LEVITICUS 10

- ¹ Although used elsewhere as a variation from the common use of *vav* in Hebrew, in this instance 'then' is intended to show that the Nadab and Abihu catastrophe took place on the inauguration day described in Ch. 9. The incident here happened shortly after Yahweh's fire that consumed the offerings at the end of Ch. 9. Thus, the 'sin offering' male goat referred to in 10:16-19 is the very one referred to in 9:15.
- ² The sin was incurred perhaps because Nadab and Abihu were not priests, or because the fire was presented at an unauthorised time.
- ³ The couplet is found nowhere else in the Bible. Those who are 'close to Yahweh' (the priests) have a share in his 'holiness' (see 19:2); his 'glory' (see #Ex. 24:16) is shown, by means of a punitive fire, to all the people.
- ⁴ The NJB omits 'before', here following the WEBBE.
- ⁵ The NJB omits 'forward' (as also in v. 4), here following the NRSV; NETB has 'near' (on both occasions).
- ⁶ These acts are the mourning ritual; but the priests must remain apart from the secular world and are subject to special rules (see also Ch. 21).

לֹא־תִפְּרָמוּ וְלֹא תָמֹתוּ וְעַל כָּל־הָעֵדָה יִקָּצֵף
וְאַחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכוּ אֶת־הַשְּׂרָפָה אֲשֶׁר
שָׂרַף יְהוָה: וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶן־
תָּמֹתוּ בִי־שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כַדְבָּר
מֹשֶׁה: {פ}

ח וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר: ט יֵינּוּ וְשֹׂכָר אֵל־
תִּשְׁתֵּי אֹתָהּ וּבְנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד
וְלֹא תָמֹתוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: י וְלֹהֲבִדִּיל בֵּין
הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר:
יא וְלִהְיוֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר
דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה: {פ}

יב וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֱלֶעָזָר וְאֶל־אִיתָמָר
בְּנֵי הַנֹּתָרִים קָחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאֲשִׁי

die. It is with the whole community that he is angry; the whole House of Israel must lament your brothers, the victims of Yahweh's fire. ⁷ Do not leave the entrance to the Tent of Meeting, or you will die; for, the anointing oil of Yahweh is on you." They obeyed the words of Moses.

⁸ And Yahweh spoke to Aaron: ⁹ "When you come to the Tent of Meeting, you and your sons with you, do not take wine or strong drink; then you will not die. This is a perpetual law for all your descendants; ¹⁰ and so be it too when you separate the holy from the profane, the unclean from the clean, ¹¹ and when you teach the Israelites any of the laws that Yahweh has pronounced for them through Moses.

¹² Moses said to Aaron and his surviving sons, Eleazar and Ithamar, "Take the oblation that is left over from Yahweh's burnt offering. Eat it

⁷ The NJB & NETB have 'lest you die' in place of 'or you will die', here following the NRSV.

⁸ The NJB omits the opening conjunction and adds 'he said' at the end of this verse.

⁹ See Ezk 44:21. The grammar here suggests that the last portion of this verse functions as both a conclusion to v. 9 and an introduction to vv. 10-11; it is a pivot clause, as it were: thus, it was a 'perpetual law' to not drink alcohol when ministering in the Tabernacle, but it was also a 'perpetual law' to distinguish between holy/clean and profane/unclean (v. 10) as well as to teach the children Israel all such statutes (v. 11).

¹⁰ The two pairs of categories in this verse refer to: 1 the status of a person, place, thing, or time: 'holy' (קֹדֶשׁ) versus 'profane' (חֹל); as opposed to 2 the condition of a person, place, or thing: 'unclean' (טָמֵא) versus 'clean' (טָהוֹר). Someone or something could gain holy *status* by being consecrated, and to treat someone or something that was holy as if it were common would be to profane that person or thing. Similarly, on another level, someone or something could be in a clean *condition*, but one could defile that person or thing and thereby make it unclean. To purify that unclean person or thing would be to make it clean once again.

¹¹ See Chs 11-15.

¹² In place of 'most holy', here following the NRSV & NETB, the NJB has 'a most holy thing'.

יְהוָה וְאִכְלוּהָ מִצֹּת אֶצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֳדָשִׁים
הוא: י^ג וְאִכְלֹתֶם אֹתָהּ בַּמָּקוֹם קָדוֹשׁ כִּי חֻקָּךְ וְחֻק־
בְּנִיךָ הוּא מֵאֲשֵׁי יְהוָה כִּי־כֵן צִוִּיתִי: יד וְאֵת חֲזֵה
הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה תֹאכְלוּ בַּמָּקוֹם
טְהוֹר אֹתָהּ וּבְנִיךָ וּבִנְתִּיךָ אִתְּךָ כִּי־חֻקָּךְ וְחֻק־בְּנִיךָ
נִתְּנוּ מִזִּבְחֵי שְׁלָמִי בְּנֵי יִשְׂרָאֵל: טו שׁוֹק הַתְּרוּמָה
וְחֲזֵה הַתְּנוּפָה עַל אֲשֵׁי הַחֲלָבִים יָבִיאוּ לַהֲנִיף
תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לָךְ וּלְבְנִיךָ אִתְּךָ לְחֻק־
עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה:

טז וְאֵת שְׁעִיר הַחַטָּאת דָּרַשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה
שָׂרָף וִיקָצַף עַל־אֱלֶעָזָר וְעַל־אִיתָמָר בְּנֵי אֶהֱרֹן
הַנוֹתָרִם לֵאמֹר: יז מִדּוּעַ לֹא־אִכְלֹתֶם אֶת־הַחַטָּאת
בַּמָּקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קֳדָשִׁים הוּא וְאֹתָהּ נָתַן
לָכֶם לִשְׂאֵת אֶת־עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי
יְהוָה: יח הֵן לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּגִימָה

unleavened beside the altar, for it is most holy. ¹³ Eat it in a holy place; it is the portion of Yahweh's burnt offering due to you and your sons; so I have been ordered. ¹⁴ "The breast that was offered up and the thigh that was set aside you will eat in a clean place, you, and your sons and daughters as well; this is the portion of the communion sacrifices of the Israelites that is due to you and your sons. ¹⁵ The thigh that was set aside and the breast that was offered up, when the fat was burnt, to raise as an elevation offering before Yahweh, revert to you, and your sons with you, by perpetual law as Yahweh has ordered."

¹⁶ Then Moses enquired about the goat offered as a sacrifice for sin and found that they had burnt it. He was angry with Eleazar and Ithamar, Aaron's surviving sons: ¹⁷ He asked, "Why did you not eat this victim in the holy place? For, it is a most holy thing God has given to you to bear the iniquity of the community, by performing the rite of atonement over it before Yahweh. ¹⁸ Since its blood was not taken inside the

¹³ Cf. 2:3 and 6:7–11 for these regulations.

¹⁴ Cf. 7:14, 28–34 for these regulations.

¹⁵ In place of 'to raise for an elevation offering before Yahweh', here following the NRSV, the NJB has (relocated) 'after they have been presented before Yahweh by the gesture of offering'.

¹⁶ The anecdote of vv. 16–21 takes no account of the rules laid down in 4:13ff and 6:17–23; the excuse offered by Aaron and the assent given by Moses are difficult to understand. In place of 'and found that they had burnt it', the WEBBE has 'and behold, it was burnt'.

¹⁷ The translation, 'bear the iniquity', appears to mean that the priests would bear the sin of the people by eating the sin offering; but such a notion is found nowhere else. A more likely interpretation is reflected as: "he gave it to you for bearing the iniquity of the congregation."

¹⁸ The term here rendered 'inside' refers to the bringing of the blood inside the holy place for application to the altar of incense rather than to the altar of burnt offering in the courtyard of the Tabernacle (cf. 4:7, 16–18 & 6:23).

אָכֹל תֹאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צֻוֵּיתִי: יט וַיֹּדֹבֶר
אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־חַטָּאתָם
וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה וַתִּקְרָאנָה אֹתִי כְּאֵלֶּה
וְאֶכְלָתִי חַטָּאת הַיּוֹם הַיֵּטֵב בְּעֵינֵי יְהוָה: כ וַיִּשְׁמַע
מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו: {פ}

sanctuary, you should have eaten its flesh there, as I ordered you.”

¹⁹ Aaron said to Moses, “Today they have offered their sacrifice for sin and their burnt offering before Yahweh. If I had been concerned, if I had eaten the victim for sin today, would that have seemed good to Yahweh?” ²⁰ When Moses heard this, he was satisfied.

¹⁹ The last clause of this verse translates the idiom, “*would it have seemed good in the eyes of Yahweh.*”

²⁰ As in the previous verse, ‘*he was satisfied*’ translates the idiom, ‘*it was good in his eyes*’.

ויקרא פרק יא

^א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר אֱלֹהִים:
^ב דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר
תֹאכְלוּ מִכָּל-הַבְּהֵמָה אֲשֶׁר עַל-הָאָרֶץ:

^ג כָּל מִפְרֶסֶת פְּרֹסָה וְשֹׁסַעַת שֹׁסַע פְּרֹסֶת מַעֲלָת
גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹאכְלוּ: ^ד אֲדָּ אֶת-זֶה לֹא
תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְרָסֵי הַפְּרֹסָה אֶת-
הַגִּמְלָה כִּי-מַעֲלָה גֵרָה הוּא וּפְרֹסָה אֵינָנוּ מִפְּרִיס
טָמֵא הוּא לָכֵם: ^ה וְאֶת-הַשָּׁפָן כִּי-מַעֲלָה גֵרָה הוּא
וּפְרֹסָה לֹא יִפְרִיס טָמֵא הוּא לָכֵם: ^ו וְאֶת-הָאֲרֻנָּבֶת
כִּי-מַעֲלָת גֵּרָה הוּא וּפְרֹסָה לֹא הִפְרִיסָהּ טָמֵאָה
הוּא לָכֵם: ^ז וְאֶת-הַחֲזִיר כִּי-מִפְּרִיס פְּרֹסָה הוּא
וְשֹׁסַע שֹׁסַע פְּרֹסָה וְהוּא גֵרָה לֹא-יִגַּר טָמֵא הוּא

LEVITICUS 11

¹ And Yahweh spoke to Moses and Aaron and said to them, ² “Speak to the Israelites and say: Of all the animals on the earth, these are the animals you may eat:

³ “You may eat any animal that has a cloven hoof, divided in two parts, and that chews the cud. ⁴ However, the following, which either only chew the cud or only have a cloven hoof, are the ones that you may not eat: the camel is unclean for you, because though it chews the cud, it does not have a cloven hoof. ⁵ The rock badger is unclean for you, because though it chews the cud, it does not have a cloven hoof; ⁶ the hare is unclean for you, because though it chews the cud it does not have a cloven hoof; ⁷ the pig is unclean for you, because though it has a cloven hoof, divided into two parts, it does not chew the cud. ⁸ You must not

LEVITICUS 11

- ¹ The ‘law of purity’ (Chs 11–16) complements the ‘law of holiness’ (Chs. 17–26), as the negative and positive aspects of the same divine demand.
- ² The literal translation of ‘*the animals*’ is ‘*the animal*’, but as a collective plural, and so throughout this chapter.
- ³ The classifications given here are empirical. They are based on practical characteristics rather than ultimate distinction, sheep or cattle being kept in mind as the prototype of what is a clean animal. The identification of some of the animals mentioned is uncertain.
- ⁴ In place of ‘*chews the cud*’, here following the NRSV & MT (literally, ‘*brings up the cud*’), the NJB has ‘*is a ruminant*’.
- ⁵ Strictly speaking, the animals mentioned in vv. 5–6 do not chew the cud but only appear to. The ‘*rock badger*’ (as NRSV & NETB) refers to a small animal generally understood to be *Hyrax syriacus*; the NJB has ‘*hyrax*’, the KJV & NIV have ‘*coney*’, the NKJV has ‘*rock hyrax*’, and the NASB (1995 update) has ‘*shaphan*’; in a footnote, the WEBBE offers ‘*rock badger*’ as an alternative.
- ⁶ The ‘*hare*’ is classed with the ruminants because the movements of its jaw suggest chewing the cud.
- ⁷ The pig came to be regarded as the animal that was particularly unclean (1M 1:47).
- ⁸ The regulations against touching the carcasses of dead unclean animals are treated in more detail in 11:24–28 (cf. also vv. 29–40).

לָכֶם: ^ח מִבֶּשֶׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ
טִמְאִים הֵם לָכֶם:

^ט אֶת־זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לּוֹ
סִנְפִּיר וְקִשְׁקֶשֶׂת בַּמַּיִם בַּיָּמִים וּבַנְּחָלִים אַתֶּם
תֹּאכְלוּ: ^י וְכֹל אֲשֶׁר אֵין־לּוֹ סִנְפִּיר וְקִשְׁקֶשֶׂת
בַּיָּמִים וּבַנְּחָלִים מִכָּל שְׂרָץ הַמַּיִם וּמִכָּל גִּפְשׁ הַחַיָּה
אֲשֶׁר בַּמַּיִם שֶׁקֶץ הֵם לָכֶם: ^{יא} וְשֶׁקֶץ יִהְיוּ לָכֶם
מִבֶּשֶׂרָם לֹא תֹאכְלוּ וְאֶת־נִבְלָתָם תִּשְׁקְצוּ: ^{יב} כָּל
אֲשֶׁר אֵין־לּוֹ סִנְפִּיר וְקִשְׁקֶשֶׂת בַּמַּיִם שֶׁקֶץ הוּא
לָכֶם:

^{יג} וְאֶת־אַלֶּה תִּשְׁקְצוּ מִן־הָעוֹף לֹא יֹאכְלוּ שֶׁקֶץ הֵם
אֶת־הַנֶּשֶׁר וְאֶת־הַפֶּרֶס וְאֶת־הָעֹזְנִיָּה: ^{יד} וְאֶת־
הַדָּאָה וְאֶת־הָאִיָּה לְמִינָהּ: ^{טו} אֶת כָּל־עֶרֶב לְמִינוֹ:
^{טז} וְאֶת בֵּת הַיַּעֲנָה וְאֶת־הַתַּחֲמָס וְאֶת־הַשֹּׁחַף
וְאֶת־הַנֶּץ לְמִינָהּ: ^{יז} וְאֶת־הַכּוֹס וְאֶת־הַשִּׁלְךְ וְאֶת־

eat the meat of such animals nor must you touch their dead bodies; you must hold them unclean.

⁹ “Of all that lives in water, these you may eat: Anything that has fins and scales, and lives in the water, whether in sea or river, you may eat.

¹⁰ However, anything in sea or river that does not have both fins and scales, of all the creatures that swarm in the waters and of all the living things found there, these are detestable to you. ¹¹ They are to remain detestable to you; you are not to eat of their flesh and you must hold their carcasses detestable. ¹² Anything that lives in water, but has no fins or scales, is detestable to you.

¹³ “And among the birds, here are those you must hold detestable. They shall not be eaten, they are detestable things: The tawny vulture, the bearded vulture, and the osprey, ¹⁴ and the kite, and the several kinds of buzzard, ¹⁵ every raven, after its kinds, ¹⁶ and the ostrich, the screech owl, the seagull, the several kinds of hawk, ¹⁷ and the horned owl, the

⁹ The literal translation of ‘anything that has fins and scales’ is ‘all that have fin and scale’.

¹⁰ In place of ‘that does not have both fins and scales’, here following NETB, the NJB reads ‘has not fins or scales’.

¹¹ For this verse, here following the NJB, NETB reads, “Since they are detestable to you, you must not eat their meat and their carcass you must detest.”

¹² In place of ‘fins or scales’, here following the NJB, the NRSV has ‘both fins and scales’.

¹³ The NJB includes the latter part of this verse as v. 14, wherein vv. 14 & 15 are numbered 15 & 16; here, we follow the MT. The identification of several of the birds in vv. 13–19 is uncertain. The NRSV reads: “... the eagle, the vulture, the osprey ...”

¹⁴ The NRSV reads: “...the buzzard, the kite of any kind.”

¹⁵ The NRSV reads: “... the ostrich, the nighthawk, the sea gull.”

¹⁶ The NJB includes this verse as part of the previous one, therein numbered 16; here, we follow the MT.

¹⁷ The NRSV reads: “... the little owl, the cormorant, the great owl.”

הַיִּנְשׁוּף: יח וְאֶת־הַתְּנִשְׁמַת וְאֶת־הַקָּאֵת וְאֶת־
הַרְחֵם: יט וְאֶת־הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֶת־
הַדּוֹכִיפַת וְאֶת־הָעֵטְלָף:

כ כל שֶׁרֶץ הָעוֹף הַהֶלֶךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם:
כא אֲדָךְ אֶת־זֶה תֹאכְלוּ מִכָּל שֶׁרֶץ הָעוֹף הַהֶלֶךְ עַל־
אַרְבַּע אֲשֶׁר־לוֹ לֹא כָרְעִים מִמַּעַל לְרַגְלָיו לִנְתֹר
בָּהֶן עַל־הָאָרֶץ: כב אֶת־אַלֶּה מֵהֶם תֹאכְלוּ אֶת־
הָאַרְבֶּה לְמִינֹהּ וְאֶת־הַסִּלְעָם לְמִינֵהוּ וְאֶת־הַחֲרָגָל
לְמִינֵהוּ וְאֶת־הַחֲגָב לְמִינֵהוּ: כג וְכָל שֶׁרֶץ הָעוֹף
אֲשֶׁר־לוֹ אַרְבַּע רַגְלִים שֶׁקֶץ הוּא לָכֶם:

כד וְלֹאֲלֶה תִטְמְאוּ כָּל־הַנֶּגַע בְּנִבְלָתָם יִטְמָא עַד־
הָעֶרֶב: כה וְכָל־הַנֶּשָׂא מִנִּבְלָתָם יִכָּבֵס בַּגְּדֵי וְיִטְמָא
עַד־הָעֶרֶב: כו לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְּרִסַּת
פָּרָסָה וְשִׁסְעָה אֵינָנָה שִׁסְעַת וְגֵרָה אֵינָנָה מַעֲלָה

night owl, the cormorant, and the barn owl, ¹⁸ and the ibis, and the pelican, and the white vulture, ¹⁹ and the stork, the several kinds of heron, the hoopoe and the bat.

²⁰ “And all winged insects that move on four feet you must hold as detestable things. ²¹ Of all these winged insects, you may eat only the following: those that have jointed legs above their feet so that they can leap over the ground. ²² Of these, you may eat: the several kinds of migratory locust, the bald locust, the cricket and the grasshopper in their several kinds. ²³ However, all the winged insects on four feet you are to hold detestable.

²⁴ “By these you defile yourselves; whoever touches the carcass of one of them will be unclean until evening. ²⁵ Whoever picks up their carcass must wash his clothing and will be unclean until evening. ²⁶ Animals that have hoofs but are not cloven-hoofed or do not chew the cud, you

¹⁸ The NRSV reads: “... the water hen, the desert owl, the carrion vulture.”

¹⁹ The ‘hoopoe’ (*Upupa epops*) is a bird with a fan-like crest and striped plumage.

²⁰ There are certain insects that use only four feet for walking, but the intention is probably to distinguish between birds and insect. The locust is not impure (see v. 21).

²¹ The word ‘jointed’ is from the NRSV; it is not present in the NJB; the literal translation of the phrase is ‘which to it are lower legs from above to its feet’, following the *Qere* (לִּי – ‘to it’) rather than the *Kethib* (לא – ‘not’).

²² Alternative translations of ‘in their several kinds’ (as NJB) are ‘according to its kind’ (NRSV) and ‘of any kind’ (NETB).

²³ A more literal translation of ‘insect’ (as NJB & NRSV) is ‘swarming thing’ (as NETB).

²⁴ Literally translated, this verse open ‘to these’.

²⁵ An unclean animal, when dead, transmits uncleanness at the touch but it may be safely handled when alive. Further (vv. 32–38), the contagion of uncleanness, like that of its opposite, holiness (6:27–28), affects object, vessels, *et cetera*.

²⁶ This and the following verses develop more fully the categories of uncleanness set forth in principle in vv. 24–25.

טִמְאִים הֵם לָכֶם כָּל־הַנֶּגַע בָּהֶם יִטְמָא: כִּי וְכָל־
הוֹלֵךְ עַל־כַּפָּיו בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע
טִמְאִים הֵם לָכֶם כָּל־הַנֶּגַע בְּנִבְלָתָם יִטְמָא עַד־
הָעֶרֶב: כִּי וְהַנֶּשֶׂא אֶת־נִבְלָתָם יִכְבֶּס בַּגָּדִיו וְיִטְמָא
עַד־הָעֶרֶב טִמְאִים הֵמָּה לָכֶם: {ס}

כֹּס וְזֶה לָכֶם הַטֹּמֵא בַּשָּׂרָץ הַשָּׂרָץ עַל־הָאָרֶץ הַחֹלֵד
וְהָעֶכְבֵּר וְהָצִב לְמִינֵהוּ: ל וְהָאֲנָקָה וְהַכֶּחַ וְהַלְטָאָה
וְהַחֲמָט וְהַתְּנַשְׁמֶת:

לֹא אֵלֶּה הַטִּמְאִים לָכֶם בְּכָל־הַשָּׂרָץ כָּל־הַנֶּגַע בָּהֶם
בְּמָתָם יִטְמָא עַד־הָעֶרֶב:

לִב וְכָל אֲשֶׁר־יִפֹּל־עָלָיו מֵהֶם | בְּמָתָם יִטְמָא מִכָּל־
כְּלִי־עֵץ אֹי בִגְד אֹי־עוֹר אֹי שֶׁק כְּלִי־אֶשֶׁר־
יַעֲשֶׂה מִלֶּאכָה בָּהֶם בַּמִּים יִבֹּא וְיִטְמָא עַד־הָעֶרֶב
וְטָהֵר: לֵג וְכָל־כְּלִי־חֶרֶשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכּוֹ
כָּל אֲשֶׁר בְּתוֹכּוֹ יִטְמָא וְאֵתוֹ תִּשְׁפְּרוּ: לִד מִכָּל־
הָאֵכָל אֲשֶׁר יֵאָכֵל אֲשֶׁר יִבּוֹא עָלָיו מִים יִטְמָא

are to hold unclean; anyone who touches them will be unclean.²⁷ Those four-footed animals that walk on the flat of their foot are unclean for you; anyone who touches their carcasses will be unclean until evening,²⁸ and anyone who picks up their carcasses must wash his clothing and will be unclean until evening. They are unclean to you.

²⁹ “These are the beasts crawling on the ground that you are to hold unclean: the weasel, the mouse, the several kinds of lizard: ³⁰ the gecko, the land crocodile, the great lizard, the chameleon and the sand lizard.

³¹ “Of all the swarming things, these are unclean to you; anyone who touches them when dead will be unclean until evening.

³² “Any object on which one of them falls when it is dead shall be unclean: wooden utensil, clothing, skin, sackcloth – any utensil at all. It shall be immersed in water and will remain unclean until evening: then it will be clean. ³³ If it falls into an earthenware vessel, the vessel must be broken; whatever it contains is unclean. ³⁴ Any edible food will be unclean if the water touches it; any drink will be unclean, no matter

²⁷ This verse refers to all animals without hoofs, not just those that walk on the flat of their feet.

²⁸ For the last sentence, here following the NRSV & NETB, the NJB reads, “You are to hold them unclean.”

²⁹ NETB has ‘rat’ in place of ‘weasel’, here following the NJB & NRSV.

³⁰ For this verse, here following the NJB & NRSV, NETB reads, “the Mediterranean gecko, the spotted lizard, the wall gecko, the skink, and the chameleon.”

³¹ The NJB opens this verse, “Of all the small beasts, these are the creatures...”

³² The literal translation of ‘it shall be immersed in water’ is ‘in water it shall be brought’.

³³ Literally translated, ‘whatever it contains’ reads ‘all that is in its midst’.

³⁴ The 2nd half of the verse assumes that the unclean carcass has fallen into the food or drink (cf. v. 33 and also vv. 35–38).

וְכָל־מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל־כֵּלִי יִטְמָא: ^לוְכָל
 אֲשֶׁר־יִפֹּל מִנִּבְלָתָם | עָלָיו יִטְמָא תִּנּוֹר וְכִירִים יִתָּן
 טִמְאִים הֵם וְטִמְאִים יִהְיוּ לָכֶם: ^לוְאֵד מַעַיִן וּבֹר
 מְקוֹה־מַּיִם יִהְיֶה טָהוֹר וְנִגַּע בְּנִבְלָתָם יִטְמָא: ^לוְכִי
 יִפֹּל מִנִּבְלָתָם עַל־כָּל־זֶרַע זֶרַע אֲשֶׁר יִזְרַע טָהוֹר
 הוּא: ^לוְכִי יִתֵּן מַיִם עַל־זֶרַע וְנִפֹּל מִנִּבְלָתָם עָלָיו
 טִמָּא הוּא לָכֶם: {ס}

^{לט}וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לֶאֱכֹלָה
 הִנֵּגַע בְּנִבְלָתָהּ יִטְמָא עַד־הָעֶרֶב: ^מוְהָאֵכֹל
 מִנִּבְלָתָהּ יִכְבֶּס בְּגָדָיו וְטִמָּא עַד־הָעֶרֶב וְהַנֶּשֶׂא
 אֶת־נִבְלָתָהּ יִכְבֶּס בְּגָדָיו וְטִמָּא עַד־הָעֶרֶב:

^{מא}וְכָל־הַשָּׂרָץ הַשָּׂרָץ עַל־הָאָרֶץ שֶׁקָּץ הוּא לֹא
 יֵאָכֵל: ^{מב}כָּל הַזֹּלֵךְ עַל־גִּחֹן וְכָל הַזֹּלֵךְ עַל־אֲרָבַע
 עַד כָּל־מִרְבֵּה רַגְלִים לְכָל־הַשָּׂרָץ הַשָּׂרָץ עַל־
 הָאָרֶץ לֹא תֹאכְלוּם כִּי־שֶׁקָץ הֵם: ^{מג}אֶל־תִּשְׁקְצוּ

what its container. ³⁵ Anything on which a carcass of such a creature may fall will be unclean; oven or stove must be broken in pieces, for unclean they are and unclean they must be for you ³⁶ (although springs, wells and stretches of water will remain clean); anyone who touches a carcass of theirs will be unclean. ³⁷ If one of their carcasses falls on any seed whatever, the seed will remain clean; ³⁸ but if the seed has been wet and a carcass of theirs falls on it, then you must hold it unclean.

³⁹ “If an animal that you use as food dies, he who touches the carcass will be unclean until evening; ⁴⁰ he who eats its carcass must wash his clothing and will be unclean until evening; he who picks up the carcass must wash his clothing and will be unclean until evening.

⁴¹ “And every crawling beast that crawls on the ground is detestable; you must not eat it. ⁴² Anything that moves on its belly, anything that moves on four legs, or has many feet – in short, all the crawling beasts that crawl on the ground – you must not eat these because they are

³⁵ The NJB has simply ‘destroyed’ in place of ‘broken in pieces’, here following the MT & NRSV.

³⁶ Water is in itself life-giving and purifying.

³⁷ Literally translated, this verse opens, “And if there falls from their carcass on any seed of sowing which shall be sown.”

³⁸ In place of ‘if the seed has been wet’, here following the NJB, the NRSV has ‘if water has been put on the seed’.

³⁹ This word for ‘animal’ refers to land animal quadrupeds, not just any beast that dwells on the land (cf. 11:2).

⁴⁰ The NJB has ‘the dead’ in place of ‘its carcass’, here following the NRSV.

⁴¹ In place of ‘every’, here following NETB, the NJB has ‘any’; the NRSV converts the sentence to use plural forms.

⁴² This is the middle verse of the Pentateuch; the Masoretes affirm the exact middle to be the 1 in the word גִּחֹן (‘belly’), which is written as an enlarged letter in virtually all Hebrew MSS (as here).

אֶת־נַפְשֵׁיכֶם בְּכָל־הַשָּׂרָץ הַשָּׂרָץ וְלֹא תִטְמָאוּ
בָהֶם וְנִטְמַתֶּם בָּם: ^{מד} כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם
וְהִתְקַדַּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי וְלֹא
תִטְמָאוּ אֶת־נַפְשֵׁיכֶם בְּכָל־הַשָּׂרָץ הָרֹמֵשׁ עַל־
הָאָרֶץ: ^{מה} כִּי אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לֵהִיֵּת לָכֶם לֵאלֹהִים וְהִיִּיתֶם קְדוֹשִׁים כִּי
קָדוֹשׁ אֲנִי:

^{מו} זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכָל־נֶפֶשׁ הַחַיָּה
הָרֹמֶשֶׁת בַּמַּיִם וְלִכְל־נֶפֶשׁ הַשָּׂרָצַת עַל־הָאָרֶץ:
^{מז} לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה
הַנֹּאכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכֵל: {פ}

detestable. ⁴³ You shall not make yourself detestable with all these crawling beasts; do not defile yourself with them, and do not be defiled by them. ⁴⁴ For, I am Yahweh your God: sanctify yourselves therefore, and become holy, for I am holy. You shall not defile yourself with all these crawling beasts that crawl on the ground. ⁴⁵ Yes, it is I, Yahweh, who brought you out of the land of Egypt to be your God: you, therefore, must be holy, because I am holy."

⁴⁶ Such is the law concerning animals, birds, and all living creatures that move in water, and every creature that crawls on the ground, ⁴⁷ to distinguish between the clean from the unclean; creatures that may be eaten from those that must not be eaten.

⁴³ The literal translation of 'crawling beasts' is 'swarming things that swarm'.

⁴⁴ The basis for these laws is not irrational taboo but the Covenant relationship, which sets Israel apart for the service of God (Ex 19:3-6). As a holy and consecrated people (Ex 22:31), Israelites must avoid all impurity in order that the holy God may tabernacle in their midst (15:31, 18:1-5, 20:22-26, 26:11-12).

⁴⁵ The literal translation of 'to be your God' is 'to be to you for a God'.

⁴⁶ The term translated 'law' (תּוֹרָה) introduces here a summary or colophon for all of Ch. 11; similar summaries are found in 7:37-38, 13:59, 14:54-57 & 15:32-33.

⁴⁷ The NJB makes this verse a separate sentence, opening with, "Its purpose is to separate."

ויקרא פרק יב

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ^ב דַּבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרֹעַ וְיָלְדָה זָכָר וְטָמְאָה
שִׁבְעַת יָמִים כִּימֵי נִדָּת דְּוֹתָהּ תִּטְמָא: ^ג וּבַיּוֹם
הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ: ^ד וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת
יָמִים תֵּשֵׁב בְּדָמֶי טְהָרָה בְּכָל-קֹדֶשׁ לֹא-תִגַּע וְאֶל-
הַמִּקְדָּשׁ לֹא תָבֹא עַד-מִלֵּאת יָמֶי טְהָרָה:
ה וְאִם-נִקְבָּה תֵּלֵד וְטָמְאָה שִׁבְעִים כְּנִדְתָּהּ וּשְׁשִׁים
יוֹם וּשְׁשֶׁת יָמִים תֵּשֵׁב עַל-דָּמֶי טְהָרָה:

LEVITICUS 12

¹ Yahweh spoke to Moses, saying, ² "Speak to the Israelites and say: If a woman conceives and gives birth to a boy, she is to be unclean seven days, as she is unclean during her monthly periods. ³ On the eighth day, the flesh of his foreskin must be circumcised. ⁴ She must wait thirty-three days for her blood to be purified; she must not touch anything holy nor enter the sanctuary until her time of purification is over.
⁵ "If she gives birth to a girl, she is to be unclean for two weeks, as in her periods; she must wait sixty-six days for her blood to be purified.

LEVITICUS 12

- ¹ Childbirth, like menstruation or seminal discharge (Ch. 15), is regarded as a loss of vitality; this loss must be made good by ritual means: union with God, the source of life, is thus re-established.
- ² This law does not imply that sex is evil – a view completely foreign to Israel's thoughts; rather, the woman becomes unclean because of her bodily discharge (v. 7).
- ³ The rendering, 'the flesh of his foreskin', is literal; based on 15:2–3, one could argue that the Hebrew word for 'flesh' here (בָּשָׂר) is euphemistic for the male genital member and therefore translate 'the foreskin of his member'.
- ⁴ The 7 days after the birth of a son were days of *blood impurity* for the woman as if she was on her menstrual period; the next 33 days were either 'days of purification', 'days of purifying' or 'days of purity', depending on how one understands the abstract noun טְהָרָה ('purification' or 'purity') in this context. During this time, the woman could not touch anything holy or enter the Sanctuary but she was no longer contagious and could engage in normal everyday life.
- ⁵ The doubling of the time after the birth of a female child is puzzling and various explanations have been proposed: **1** a male child *must* be circumcised on the 8th day, so the impurity of the mother could not last beyond the first 7 days. **2** It would be natural to expect that the increased severity of the blood flow after childbirth would call for a longer period of impurity than the normal 7 days of the menstrual period impurity (compare 15:19 with 15:25–30). **3** This suggests that the 14 day impurity period for the female child would have been more appropriate, and the impurity period for the birth of a male child had to be shortened. **4** The fact that the offerings were the same for either a male or a female infant (vv. 6–8) suggests that the other differences in the regulations are not due to the notion that a male child had greater intrinsic value than a female child.

וּבְמִלֵּאתָ יְמֵי טְהָרָהּ לְבֵן א֥וֹ לְבַת תָּבִיא כֶּבֶשׂ
בֶּן־שָׁנָתוֹ לְעֹלָה וּבֶן־יוֹנָה אוֹ־תֹר לְחֹטֵאת אֶל־פֶּתַח
אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן:

וְהִקְרִיבּוּ לִפְנֵי יְהוָה וְכִפֶּר עָלֶיהָ וְטָהְרָה מִמָּקֹר
דָּמֶיהָ זֹאת תּוֹרַת הַיִּלָּדָת לְזָכָר א֥וֹ לְנִקְבָּה: ח וְאִם־
לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ וּלְקַחָה שְׁתֵּי־תֹרִים א֥וֹ שְׁנֵי
בְּנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֹטֵאת וְכִפֶּר עָלֶיהָ
הַכֹּהֵן וְטָהְרָה: {פ}

⁶ “When her time of purification is over, for a boy or a girl, she is to bring to the priest at the door to the Tent of Meeting a yearling lamb for a high-offering and a young pigeon or turtledove as a sin offering.

⁷ “He is to offer this before Yahweh, make atonement for her, and she shall be clean from her flow of blood. This is the law for she who bears a boy or girl. ⁸ If she cannot afford a lamb, she is to take two turtledoves or two pigeons, one for a high-offering and one for a sin offering; the priest is to make atonement for her and she shall be clean.”

⁶ The sin offering is prescribed for inadvertent sin (4:27–35).

⁷ The opening pronoun here refers to the priest mentioned in v. 6, as the *NJB* makes explicit.

⁸ An alternative reading for the last clause is ‘*she will become pure*’.

ויקרא פרק יג

א וַיֹּדְבֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ב אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׁרוֹ שָׂאת אוֹ־סַפְחַת אוֹ בְהֶרֶת וְהָיָה בְעוֹר־בְּשָׁרוֹ לִנְגַע צֶרַעַת וְהוּבֹא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים: ג וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשַׁעַר בִּנְגַע הַפֶּדָּא לְבָן וּמֵרָאָה הַנֶּגַע עֹמֵק מֵעוֹר בְּשָׁרוֹ נִגַע צֶרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ: ד וְאִם־בְּהֶרֶת לְבָנָה הוּא בְּעוֹר בְּשָׁרוֹ וְעֹמֵק אֵין־מֵרָאָה מִן־הָעוֹר וְשַׁעֲרָה לֹא־הָפֵדָּא לְבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּגַע שְׁבַעֵת יָמִים: ה וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֶּגַע עֹמֵד בְּעֵינָיו לֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שְׁבַעֵת יָמִים שְׁנִית: ו וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם

LEVITICUS 13

¹ Yahweh said to Moses and Aaron, ² “If a swelling or scab or shiny spot appears on a man’s skin, which could develop into a leprous disease, he shall be taken to the priest, either Aaron or one of his sons. ³ The priest must examine the disease on the skin; if the hair on the diseased part has turned white, or if the disease is deeper than the skin, the disease is leprous and, on examining it, the priest must declare the man unclean. ⁴ But if there is a shiny spot on the skin without any visible depression of the skin and without whitening of the hair, the priest is to isolate him for seven days. ⁵ The priest must examine him on the seventh day, and if he sees that the disease is checked and has not spread in the skin, he is to isolate him for a further seven days ⁶ and examine him again on the seventh day. If he finds that the diseased part is no longer shiny and has

LEVITICUS 13

- ¹ The word traditionally translated as ‘leprosy’ includes various skin diseases (vv. 1–44) and even signs of decay in clothing (vv. 47–59) or on walls (14:33–53); here, following the NRSV, we translate the term as ‘a leprous disease’; the NJB uses ‘a contagious skin disease’).
- ² Most modern English versions render שָׂאת as ‘swelling’ (from the verb ‘to lift up’), which has been retained here; some argue that עֹמֵק (‘deeper’) in v. 3 means that this sore was lower than the surrounding skin, in which case ‘swelling’ would be an inappropriate translation of שָׂאת here. Thus, one could translate here, for example, ‘discoloration’, ‘spot’ or ‘blemish’; however, a swelling often extends deeply below the surface of the skin, and it is certainly a common symptom of skin diseases. The etymology and meaning of the term translated ‘scab’ is unknown; it could also mean ‘rash’, ‘flaking skin’, or an ‘eruption’ of some sort.
- ³ 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).
- ⁴ Literally translated, this verse ends, “... and the priest will shut up the infection seven days.”
- ⁵ Although there is no expressed ‘and’ at the beginning of the clause ‘has not spread’, there is in the corresponding clause of v. 6 so it should be assumed here as well.
- ⁶ The ‘seventh day’ here refers to the end of the 2nd period of 7 days mentioned at the end of v. 5.

הַשְּׂבִיעִי שְׁנִיתֹ וְהָיָה כִּהְיָה הַנֶּגַע וְלֹא־פָשָׁה הַנֶּגַע
בְּעוֹר וְטַהֲרוּ הַכֹּהֵן מִסַּפַּחַת הָהוּא וְכִבֵּס בַּגָּדָיו
וְטַהֲרֵ: ^ז וְאִם־פָּשָׁה תִּפְשֶׁה הַמִּסַּפַּחַת בְּעוֹר אַחֲרֵי
הָרֵאָתוֹ אֶל־הַכֹּהֵן לְטַהֲרֹתוֹ וְנִרְאָה שְׁנִית אֶל־
הַכֹּהֵן: ^ח וְנִרְאָה הַכֹּהֵן וְהָיָה פִּשְׁתָּה הַמִּסַּפַּחַת בְּעוֹר
וְטָמְאָה הַכֹּהֵן צָרַעַת הוּא: {פ}

^ט נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבֵא אֶל־הַכֹּהֵן:
^י וְנִרְאָה הַכֹּהֵן וְהָיָה שְׂאֵת־לִבְנָה בְּעוֹר וְהָיָה הַכֹּהֵן
שֹׁעַר לִבָּן וּמַחִית בָּשָׂר חֵי בְשָׂאֵת: ^{יא} צָרַעַת נֹשֶׁנֶת
הוּא בְּעוֹר בָּשָׂרוֹ וְטָמְאָה הַכֹּהֵן לֹא יִסְגְּרוּ כִּי טָמֵא
הוּא: ^{יב} וְאִם־פָּרוּחַ תִּפְרַח הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ
הַצָּרַעַת אֶת כָּל־עוֹר הַנֶּגַע מֵרָאשׁוֹ וְעַד־רַגְלָיו
לְכָל־מִרְאָה עֵינֵי הַכֹּהֵן: ^{יג} וְנִרְאָה הַכֹּהֵן וְהָיָה כִּסְתָּהּ
הַצָּרַעַת אֶת־כָּל־בָּשָׂרוֹ וְטַהֲרֵ אֶת־הַנֶּגַע כָּלּוֹ הַפֶּךָ
לִבָּן טָהוֹר הוּא: ^{יד} וּבָיֹום הָרֵאָוֹת בּוֹ בָּשָׂר חֵי

not spread in the skin, then the priest is to declare the man clean; it is a scab: he shall wash his clothes and be clean. ⁷ But if the scab spreads in the skin after he has been examined by the priest and declared clean, then he must present himself again to the priest. ⁸ After examining him and certifying the spread of the scab over the skin, the priest must declare him unclean: it is a leprous disease.

⁹ “Someone who has a leprous disease must be taken to the priest, ¹⁰ who must examine him, and if he finds on the skin a whitish swelling with whitening of the hair and raw flesh in the swelling, ¹¹ then it is a dormant skin disease and the priest must declare him unclean. He will not isolate him; he is obviously unclean. ¹² But if the disease spreads all through the skin, if it covers him entirely from head to foot as far as the priest can see, ¹³ then the priest must examine the sick person and, if he finds that the skin disease covers his whole body, declare the sick person clean. Since it has all become white, he is clean ¹⁴ but as soon as raw flesh

⁷ The literal translation of ‘if the scab spreads’ is ‘if spreading the scab spreads’.

⁸ This verse follows the NJB; a more literal reading, following the NRSV is, “The priest shall make an examination, and if the eruption has spread in the skin, the priest shall pronounce him unclean; it is a leprous disease.”

⁹ Vv. 9–17 are concerned not with the question of distinguishing real from apparent disease, but leprous diseases from others. This book seems to regard only the ulcerous form as contagious.

¹⁰ In place of ‘raw flesh in the swelling’, following the MT (literally, ‘rawness of living flesh in the swelling’) and NRSV, the NJB has ‘an ulcer forming’.

¹¹ The text here follows the MT; the LXX has the opposite sense for the last sentence, “and will isolate him” (καὶ ἀφοριεῖ αὐτόν).

¹² When the symptoms spread over the surface, it is a sign of recovery: the white scabs will drop off.

¹³ The literal translation of ‘declare the sick person clean’ is ‘declare the infection clean’.

¹⁴ The NJB has ‘an ulcer’ in place of ‘raw flesh’ (see #10).

יִטְמָא: טו וְרָאָה הַכֹּהֵן אֶת־הַבָּשָׂר הַחַי וְטִמְאָו
הַבָּשָׂר הַחַי טִמְאָה הוּא צִרְעַת הוּא: טז אִם כִּי יָשׁוּב
הַבָּשָׂר הַחַי וְנִהְפָּךְ לְלָבָן וַבֹּא אֶל־הַכֹּהֵן: יז וְרָאָהּ
הַכֹּהֵן וְהָיָה נִהְפָּךְ הַנֶּגַע לְלָבָן וְטָהַר הַכֹּהֵן אֶת־
הַנֶּגַע טָהוֹר הוּא: {פ}

יח וּבָשָׂר כִּי־יִהְיֶה בּוֹ־בָעוּר שָׁחִין וְנִרְפָּא: יט וְהָיָה
בַּמָּקוֹם הַשָּׁחִין שְׂאֵת לְבָנָה אוֹ בַּהֶרֶת לְבָנָה
אֲדַמְדָּמַת וְנִרְאָה אֶל־הַכֹּהֵן: כ וְרָאָה הַכֹּהֵן וְהָיָה
מִרְאֵה שֹׁפֵל מִן־הָעוֹר וְשַׁעֲרָה הַפֶּךְ לָבָן וְטִמְאָו
הַכֹּהֵן נִגְע־צִרְעַת הוּא בַּשָּׁחִין פָּרָחָה: כא וְאִם
יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵין־בָּהּ שַׁעַר לָבָן וְשֹׁפֵלָה
אֵינָנָה מִן־הָעוֹר וְהָיָה כֹּהֵן וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת
יָמִים: כב וְאִם־פָּשָׁה תִּפְשָׁה בָּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ

appears on him, he will be unclean.¹⁵ After examining the raw flesh, the priest is to declare him unclean: the raw flesh is unclean, it is leprous.¹⁶ But if the raw flesh again turns white, he must go to the priest;¹⁷ the priest must examine him and if he finds that the disease has turned white, he is to declare the sick person clean: he is clean.

¹⁸ “When there is a boil on one’s skin that heals¹⁹ leaving in its place a white or reddish-white spot, he must show it to the priest.²⁰ The priest must examine it and if it appears deeper than the skin and its hair has whitened, he is to declare him unclean: this is a leprous disease, broken out in a boil.²¹ But if on examination the priest finds neither white hair nor depression of the skin, but a fading of the affected part, he is to isolate the sick person for seven days;²² if the disease has indeed spread over the skin, he must declare him unclean: it is a leprous disease.²³ But

¹⁵ Literally translated, this verse opens, “And the priest shall see the living flesh.”

¹⁶ The literal translation of ‘again turns white’ is ‘returns and is turned/changed to white’; the verb ‘returns’ (שָׁוָה) often functions adverbially when combined with a 2nd verb (as here) and, in such cases, is usually rendered ‘again’. Another suggestion is that here שָׁוָה means ‘to recede’ (cf., e.g., 2K 20:9), so one could translate ‘the raw flesh recedes and turns white’; this would mean that the new white skin has grown over the raw flesh.

¹⁷ The literal translation of ‘sick person’ is ‘infection’ (cf. #13).

¹⁸ Alternative translations for ‘boil’ are ‘ulcer’ and ‘abscess’. Before ‘on one’s skin’ (literally ‘in its skin’), the MT adds ‘in it’, though the LXX, Peshitta, Vg and some medieval Hebrew MSS omit this; the Samaritan Pentateuch omits ‘in its skin’.

¹⁹ Some (as NETB) translate ‘he must show himself to the priest’; there is no way from the grammar to be sure which is intended.

²⁰ The literal translation of ‘the priest shall examine it’ is ‘and the priest shall see’; the pronoun is unexpressed but it should be assumed.

²¹ In place of ‘isolate’, here following the NJB, the NRSV has ‘confine’ and NETB has ‘quarantine’.

²² Here, following the NJB, NRSV & NETB, we omit the opening conjunction (‘and’).

²³ Literally translated, this verse opens, “And if under it the bright spot stands, it has not spread...”

נגע הוא: כג ואם-תחתיה תעמד הבהרת לא
פשתה צרבת השחין הוא וטהרו הכהן: {ס}

כד או בשר כי-יהיה בערו מכות-אש והייתה מחית
המכה בהרת לבנה אדמדמת או לבנה: כה וראה
אתה הכהן והנה נהפך שער לבן בבהרת ומראה
עמק מן-העור צרעת הוא במכה פרוחה וטמא
אתו הכהן נגע צרעת הוא: כו ואם יראנה הכהן
והנה אין-בבהרת שער לבן ושפלה איננה מן-
העור והוא כהה והסגירו הכהן שבעת ימים:
כו וראהו הכהן ביום השביעי אם-פשה תפשה
בעור וטמא הכהן אתו נגע צרעת הוא: כח ואם-
תחתיה תעמד הבהרת לא-פשתה בעור והוא
כהה שאת המכה הוא וטהרו הכהן כי-צרבת
המכה הוא: {פ}

כט ואיש או אשה כי-יהיה בו נגע בראש או בזקן:
ל וראה הכהן את-הנגע והנה מראהו עמק מן-

if the shiny spot remains in one place and has not spread, then it is the
scar of a boil and the priest is to declare him clean.

²⁴ “If a body has a burn and, on the burn, an ulcer forms, a shiny reddish-
white or whitish spot, ²⁵ the priest must examine it. If the hair has turned
white or the spot is deeper than the skin, then a leprous disease has
broken out in the burn. The priest is to declare the man unclean: this is
a leprous disease. ²⁶ But if the priest examines the spot and does not find
white hair or depression of the skin, but a fading of the spot, then the
priest is to isolate him for seven days; ²⁷ on the seventh day, he must
examine him, and if the disease has spread on the skin, he must declare
him unclean: this is a leprous disease. ²⁸ If the spot is still restricted and
has not spread over the skin, but has faded instead, this means that it is
only a swelling due to the burn. The priest is to declare him clean: it is
merely a burn scar.

²⁹ “If a man or woman has a sore on the head or in the beard, ³⁰ the priest
must examine the sore; if it appears deeper than the skin, with the hair

²⁴ Literally translated, this verse opens, “Or a body, if there is in its skin a burn of fire...”

²⁵ The literal translation of ‘deeper than the skin’ is ‘its appearance is deep from the skin’.

²⁶ The NJB opens this verse (somewhat conjecturally) with, “If, on the other hand...”

²⁷ The literal translation of ‘has spread’ is ‘is indeed spreading’.

²⁸ On the translation here, refer to #23.

²⁹ Vv. 29–37 deal with an itching disease, possibly ringworm. In place of ‘in the beard’, here following the MT, NRSV & NETB, the NJB has ‘chin’.

³⁰ The Hebrew word rendered ‘eczema’ (as NJB – the NRSV has ‘an itch’) is נִתֵּק; it is related to a verb meaning ‘to tear (out/apart)’ and may derive from the scratching and/or the tearing out of the hair or the scales of the skin in response to the itching sensation caused by the disease.

הָעוֹר וְבוֹ שֵׁעַר צָהָב דֶּק וְטָמֵא אֹתוֹ הִכְהֵן נֹתֵק
הוּא צָרַעַת הָרֹאשׁ אֹז הִזְקֵן הוּא: ^{לא} וְכִי־יִרְאֶה
הִכְהֵן אֶת־נִגַּע הַנֶּתֶק וְהָנָה אֵין־מֵרְאֹהוּ עִמָּךְ מִן־
הָעוֹר וְשֵׁעַר שָׁחַר אֵין בּוֹ וְהִסְגִּיר הִכְהֵן אֶת־נִגַּע
הַנֶּתֶק שִׁבְעַת יָמִים: ^{לב} וְרָאָה הִכְהֵן אֶת־הַנֶּגַע בֵּינִים
הַשְּׂבִיעִי וְהָנָה לֹא־פָשָׁה הַנֶּתֶק וְלֹא־הָיָה בּוֹ שֵׁעַר
צָהָב וּמֵרְאֶה הַנֶּתֶק אֵין עִמָּךְ מִן־הָעוֹר: ^{לג} וְהִתְגַּלַּח
וְאֶת־הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר הִכְהֵן אֶת־הַנֶּתֶק
שִׁבְעַת יָמִים שְׁנִית: ^{לד} וְרָאָה הִכְהֵן אֶת־הַנֶּתֶק
בֵּינִים הַשְּׂבִיעִי וְהָנָה לֹא־פָשָׁה הַנֶּתֶק בָּעוֹר
וּמֵרְאֹהוּ אֵינְנוּ עִמָּךְ מִן־הָעוֹר וְטָהַר אֹתוֹ הִכְהֵן
וְכִבֶּס בְּגָדָיו וְטָהַר: ^{לה} וְאִם־פָּשָׁה יִפְשָׁה הַנֶּתֶק
בָּעוֹר אַחֲרֵי טָהֳרָתוֹ: ^{לו} וְרָאֹהוּ הִכְהֵן וְהָנָה פָּשָׁה
הַנֶּתֶק בָּעוֹר לֹא־יִבְקֹר הִכְהֵן לְשֵׁעַר הַצָּהָב טָמֵא
הוּא: ^{לז} וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק וְשֵׁעַר שָׁחַר צָמַח־
בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטָהָרוּ הִכְהֵן: {ס}

on it yellow and thin, he must declare him unclean: it is eczema, a leprous disease of the head or beard. ³¹ If the priest finds the eczema no deeper than the skin and no black hair, he is to isolate the sick person for seven days; ³² he must examine the affected part on the seventh day and, if he finds that the eczema has not spread, the hair on it is not yellow and it is no deeper than the skin, ³³ he shall shave his hair, but not the part with eczema, and the priest is to isolate him for seven days more. ³⁴ He must examine the infected part on the seventh day and, if he finds that it has not spread over the skin and it appears no deeper than the skin, the priest is to declare him clean; he shall wash his clothes and be clean. ³⁵ But if, after his cleansing, the eczema spreads over the skin, ³⁶ the priest must examine him; if he finds that the eczema has spread over the skin, then the sick person is unclean: there is no need to see if the hair is yellow. ³⁷ But if, as far as he can see, the eczema is checked and dark hair is beginning to grow on it, then the sick person is cured; he is clean, and the priest is to declare him clean.

³¹ The NJB repeats 'yellow' in place of 'black', here following the MT (cf. vv. 29 & 32).

³² Literally translated, this verse ends, "and the appearance of the scall is not deep from the skin."

³³ In place of 'him', here following the NJB, the MT has 'the eczema' (the NRSV has 'the person with the itch'). Note that the ג in וְהִתְגַּלַּח is written as an enlarged letter in almost all Hebrew MSS (as here).

³⁴ The NJB ends this verse, here following the NRSV, with, "after washing his clothes he will be clean."

³⁵ In place of 'his purification', here following the MT, NJB & NETB, the NJB has 'he was pronounced clean'.

³⁶ Literally translated, this verse ends, "the priest shall not search for yellow hair."

³⁷ A more literal translation of the opening clauses is, "But if in his eyes the infection has stood."

לֹחַ וְאִישׁ אִזְ-אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בְּהִרְתּוֹ
בְּהִרְתּוֹ לִבְנֹת: לֹט וְרָאָה הַכֹּהֵן וְהֵנָּה בְּעוֹר־בְּשָׂרָם
בְּהִרְתּוֹ כִּהְיוֹת לִבְנֹת בְּהֵק הוּא פָּרַח בְּעוֹר טָהוֹר
הוּא: {ס}

מִן וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קָרַח הוּא טָהוֹר הוּא:
מֵאָם וְאִם מִפְּאֵת פָּנָיו יִמְרֹט רֹאשׁוֹ גִּבַּח הוּא טָהוֹר
הוּא: מִבֹּ וְכִי־יִהְיֶה בְּקִרְחָתוֹ אִזְ בְּגִבַּחַת נֹגַע לְבָן
אֲדָמָדָם צֹרַעַת פִּרְחָת הוּא בְּקִרְחָתוֹ אִזְ בְּגִבַּחַתוֹ:
מִגֹּ וְרָאָה אֹתוֹ הַכֹּהֵן וְהֵנָּה שְׂאֵת־הַנֶּגַע לְבָנָה
אֲדָמָדָם בְּקִרְחָתוֹ אִזְ בְּגִבַּחַתוֹ כְּמִרְאָה צֹרַעַת
עוֹר בְּשָׂר: מִדֹּ אִישׁ־צֹרַע הוּא טָמֵא הוּא טָמֵא
יִטְמָאנוּ הַכֹּהֵן בְּרֹאשׁוֹ נֹגְעוֹ: מִהֹ וְהִצֹּרַע אֲשֶׁר־בּוֹ
הַנֶּגַע בְּגָדָיו יִהְיוּ פָּרָמִים וְרֹאשׁוֹ יִהְיֶה פָּרוּעַ וְעַל־

³⁸ “If bright spots break out on the skin of a man or woman – white spots – ³⁹ the priest must examine them. If he finds that the spots are of a dull white, this is a rash that has broken out on the skin: the sick person is clean.

⁴⁰ “When a man’s head is bare so that he is balding behind, he is clean.

⁴¹ If his head is bare on the forehead so that he is balding in front, he is clean. ⁴² But if a reddish-white sore appears on his bald scalp or forehead, this it is a leprous disease breaking out on the man’s bald scalp or forehead. ⁴³ The priest must examine it, and if he finds a reddish-white swelling on the scalp or forehead, looking like a leprous disease, ⁴⁴ the person has such a disease: he is unclean. The priest must declare him unclean; he has a leprous disease of the head. ⁴⁵ Anyone with a contagious skin disease must wear his clothing torn and his hair

³⁸ The NJB has ‘shiny’ in place of ‘bright’, here following the NRSV & NETB.

³⁹ In place of ‘the sick person’ (here following the NJB), the MT has the pronoun ‘he’, but the regulations apply to a man or woman (v. 38^a).

⁴⁰ Falling hair, unless accompanied by other symptoms (vv. 42–43), is not necessarily a sign of leprosy. Literally translated, this verse opens, “And a man, when his head is rubbed bare, he is bald-headed;” the translation offered here (following NETB), referring to the back of the head (i.e., the area from the top of the head sloping backwards), is based on the contrast between this condition and that of the following verse.

⁴¹ Literally translated, this verse opens, “And if from the front edge of his face, his head is rubbed bare;” (see #40).

⁴² The MT has ‘bald’ before ‘forehead’ (twice); here, we follow the NJB (which also omits the adjective before both instances of ‘forehead’)

⁴³ In place of ‘examine it’, the MT has ‘examine him’, which some take to refer to the person as a whole, while others take it as a reference to the ‘infection’ (נֶגַע) of v. 42; the Samaritan Pentateuch has ‘her’, which would probably refer to the ‘disease’ (צֹרַעַת*) of v. 42. The general pattern in this chapter suggests that ‘it’, either the infection or the disease, is the object of the examination (cf. v. 3).

⁴⁴ There is no causal expression in the Hebrew text connecting the two clauses of the last sentence, but the logical relationship between them seems to be causal.

⁴⁵ If truly a leper, the individual must appear like a mourner (10:6) and must go into isolation (Job 2:7–8).

שָׁפָם יַעֲטֶה וְטָמֵא | טָמֵא יִקְרָא: מו כָּל־יָמָיו אֲשֶׁר
הִנֵּגַע בּוֹ יִטָּמֵא טָמֵא הוּא בָּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה
מוֹשְׁבוֹ: {ס}

מז וְהִפְגִּיד כִּי־יְהִיָּה בּוֹ נִגַּע צָרַעַת בַּבֶּגֶד צֹמֵר אֹ
בַבֶּגֶד פְּשִׁתִּים: מח אֹ בִשְׁתִּי אֹ בְעֵרֵב לַפְּשִׁתִּים
וְלֹצֹמֵר אֹ בְעוֹר אֹ בְכָל־מְלֹאכֶת עוֹר: מט וְהָיָה
הִנֵּגַע יִרְקַק אֹ אֲדָמָדָם בַּבֶּגֶד אֹ בְעוֹר אֹ־
בִשְׁתִּי אֹ־בְעֵרֵב אֹ בְכָל־כְּלִי־עוֹר נִגַּע צָרַעַת הוּא
וְהָרָאָה אֶת־הַכֹּהֵן: נ וְרָאָה הַכֹּהֵן אֶת־הִנֵּגַע
וְהִסְגִּיר אֶת־הִנֵּגַע שִׁבְעַת יָמִים: נא וְרָאָה אֶת־
הִנֵּגַע בַּיּוֹם הַשְּׂבִיעִי כִּי־פָשָׁה הִנֵּגַע בַּבֶּגֶד אֹ־
בִשְׁתִּי אֹ־בְעֵרֵב אֹ בְעוֹר לְכָל אֲשֶׁר־יַעֲשֶׂה הָעוֹר
לְמְלָאכָה צָרַעַת מִמָּאֶרֶת הִנֵּגַע טָמֵא הוּא:
נב וְשָׂרַף אֶת־הַבֶּגֶד אֹ אֶת־הַשְּׁתִּי אֹ אֶת־הָעֵרֵב
בְּצֹמֵר אֹ בַפְּשִׁתִּים אֹ אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־
יְהִיָּה בּוֹ הִנֵּגַע כִּי־צָרַעַת מִמָּאֶרֶת הוּא בָּאֵשׁ
תִּשְׂרָף:

disordered; he must shield his upper lip and cry, "Unclean, unclean."

⁴⁶ As long as the disease lasts, he must be unclean; he must live apart: he must live outside the camp.

⁴⁷ "And when a piece of clothing has the mark of a leprous disease in it, whether it is woollen clothing or linen clothing, ⁴⁸ in warp or woof of linen or woollen fabric or covering, or leather or anything made of leather, ⁴⁹ and if this clothing, fabric, covering, or warp or woof of any anything made of leather appears yellowish green or reddish, it is a leprous disease and must be shown to the priest. ⁵⁰ The priest must examine the infection and isolate the object for seven days. ⁵¹ If, on the seventh day, he observes that the infection has spread on the garment, or in the warp or in the woof, or the covering, or the leather, or the leatherwork, whatever it may be, it is a leprous disease and the object is unclean. ⁵² He will burn this clothing, or warp or woof, whether it is a linen or woollen covering, or leather article of any kind, on which the infection has appeared; for it is a spreading leprous disease, which must be destroyed by fire.

⁴⁶ The literal translation of the opening clause is, "All the days that the infection is in him."

⁴⁷ In place of 'has the mark of a leprous disease in it', here following the MT, the NJB has 'is infected with contagious mould'.

⁴⁸ The NJB omits 'in warp or woof of'; the 'warp' (vertical) and 'woof' (horizontal) thread may be two different sets of thread not yet woven together, or they may refer to two different kinds of thread already woven, in which case one might have the disease in it while the other does not.

⁴⁹ In place of 'warp or woof of any article of leatherwork', the NJB has simply 'leather or leatherwork' (see #48).

⁵⁰ Literally translated, this verse reads, "And the priest shall see the infection and he shall shut up the infection seven days."

⁵¹ The NJB has 'the fabric' in place of 'or in the warp or in the woof', here following NETB (see #48).

⁵² The NJB omits 'spreading', here following the NRSV; NETB has 'malignant' in place of 'spreading leprous'.

נָגַד וְאִם יִרְאֶה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׁה הַנִּגַּע בַּבִּגְד אוֹ בַשִּׂטִּי אוֹ בַעֲרֹב אוֹ בְּכָל־כְּלִי־עוֹר: נִד וְצֹוֹה הַכֹּהֵן וּלְכַבְּסוֹ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע וְהִסְגִּירוֹ שְׁבַע־יָמִים שְׁנִית: נִה וְרָאֶה הַכֹּהֵן אַחֲרָיו הַכֶּבֶס אֶת־הַנִּגַּע וְהִנֵּה לֹא־הִפָּךְ הַנִּגַּע אֶת־עֵינּוֹ וְהַנִּגַּע לֹא־פָשָׁה טָמֵא הוּא בָּאֵשׁ תִּשְׂרָפֶנּוּ פַּחַתָּהּ הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ:

נִו וְאִם רָאֶה הַכֹּהֵן וְהִנֵּה כָּהָה הַנִּגַּע אַחֲרֵי הַכֶּבֶס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבִּגְד אוֹ מִן־הָעוֹר אוֹ מִן־הַשִּׂטִּי אוֹ מִן־הָעֵרֶב: נִז וְאִם־תִּרְאֶה עוֹד בַּבִּגְד אוֹ־בַשִּׂטִּי אוֹ־בַעֲרֹב אוֹ בְּכָל־כְּלִי־עוֹר פִּרְחָתָהּ הוּא בָּאֵשׁ תִּשְׂרָפֶנּוּ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע: נִח וְהַבִּגְד אוֹ־הַשִּׂטִּי אוֹ־הָעֵרֶב אוֹ־כָל־כְּלִי הָעוֹר אֲשֶׁר תִּכְבֹּס וְסָר מֵהֶם הַנִּגַּע וּכְבַּס שְׁנִית וְטָהַר: נִט זֹאת תּוֹרַת נִגְע־צֹרֶעַת בִּגְד הַצֹּמֵר | אוֹ הַפְּשִׁתִּים אוֹ הַשִּׂטִּי אוֹ הָעֵרֶב אוֹ כָּל־כְּלִי־עוֹר לְטָהָרוֹ אוֹ לְטָמְאוֹ: {פ}

⁵³ “But if the priest examines it and the disease has not spread on the clothing, in the warp or the woof, or leather object whatever it may be, ⁵⁴ the priest is to order the infected article to be washed and is to isolate it for seven more days. ⁵⁵ The priest shall examine the diseased article after it has been washed. If the diseased spot has not changed colour, though the disease has not spread, it is unclean; you shall burn it in fire, whether the leprous spot is on the inside or on the outside.

⁵⁶ “But if the priest examines it and the infection has faded after washing, he is to tear it from the clothing, leather, warp or woof; ⁵⁷ but if the infection reappears on the same clothing, warp or woof, or leather article, whatever it is, then it is spreading and you must destroy by fire whatever is infected. ⁵⁸ The clothing, warp or woof, or leather article whatever it is, which you was and the disease disappears from it, is to be washed a second time and it will be clean. ⁵⁹ Such is the law on leprous disease in a linen or woollen garment, warp or woof, or leather article whatever it is, to decide whether it is clean or unclean.”

⁵³ In place of ‘in the warp or the woof’, here following the MT, NRSV & NETB, the NJB has ‘fabric, covering’ (see #48).

⁵⁴ The NJB opens with ‘he’ in place of ‘the priest’, here following the MT & NRSV.

⁵⁵ For this verse, here following the NRSV (which more closely matches the MT), the NJB reads, “After the cleansing, he must examine the infection and if he finds that there is no change in its appearance, even though it has not spread, the article is unclean; you must burn it in fire; it is infected.”

⁵⁶ In place of ‘tear it from’, here following the MT, the NJB has ‘cut it out of’ and the NRSV has ‘tear the spot out of’.

⁵⁷ The NJB has ‘the infection is active’ in place of ‘it is spreading’, here following the NRSV.

⁵⁸ The NJB has ‘fabric or covering’ in place of ‘warp or woof’, here following the MT, NRSV & NETB (see #48).

⁵⁹ In place of ‘to decide whether it is’, here following the NRSV, the NJB has ‘when it is a question of declaring them’. The term here translated ‘law’ (תּוֹרַת) introduces a summary or colophon for all of Lev 13; similar summaries are found in 7:37–38, 11:46–47, 14:54–57 and 15:32–33.

ויקרא פרק יד

LEVITICUS 14

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב זֹאת תְּהִיָּה תּוֹרַת
הַמִּצְוָה בַּיּוֹם טְהַרְתּוּ וְהוּבֵא אֶל־הַכֹּהֵן: ג וַיֵּצֵא
הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא
נִגַע־הַצֹּרַעַת מִן־הָעֲרוּעַ: ד וַיֵּצֵא הַכֹּהֵן וּלְקַח
לְמַטְהַר שְׁתֵּי־צִפְרִים חַיֹּת טְהוֹרוֹת וְעֵץ אֶרֶז וּשְׁנֵי
תּוֹלַעַת וְאַזְבִּי: ה וַיֵּצֵא הַכֹּהֵן וְשָׁחַט אֶת־הַצִּפּוֹר
הָאֶחָד אֶל־כָּלִי־חֶרֶשׁ עַל־מִים חַיִּים: ו אֶת־הַצִּפּוֹר

¹ Yahweh spoke to Moses; he said: ² "This is the law to be applied on the day of purification of someone who has suffered from a leprous disease. He must be taken to the priest, ³ and the priest must go outside the camp and make an examination. If the person's disease has healed, ⁴ he shall order the following to be brought for the man's purification: two live clean birds, cedar wood, crimson yarn, and hyssop. ⁵ Then he will order one of the birds to be slaughtered in an earthenware pot over fresh

LEVITICUS 14

- ¹ This chapter combines two purification rites: vv. 2–9, an archaic rite somewhat like that of the red heifer (see #Nb 19:1) and presupposing that the illness is caused by a demon, which can be driven away by these means (see the goat for Azazel, 16:10); and 10–32, a rite more in keeping with the rest of the Book, except for the anointing with oil (vv. 15–18), which has no parallel.
- ² The alternative rendering of the verse ending, '*it must be reported to the priest*', may be better in light of the fact that the priest had to go outside the camp. Since he or she had been declared 'unclean' by a priest (13:3) and was, therefore, required to remain outside the camp, the formerly diseased person could not re-enter the camp until he or she had been declared 'clean' by a priest (cf. 13:6). Many, however, prefer our rendering: it is the most natural meaning of the verb (i.e. 'to be taken' from בּוֹא 'to come' in the Hophal stem, which means 'to be taken/brought' in all other occurrences in Leviticus other than 13:2, 9, and 14:2; see only 6:30, 10:18, 11:32 and 16:27), it suits the context well in 13:2, and the rendering 'to be taken' is supported by 13:7^b.
- ³ An alternative rendering for '*has healed*' (as NRSV) is '*has been healed*' (as NETB).
- ⁴ '*Hyssop*' (probably one or several sub-species of *marjoram thymus*), a spice and herb plant that grows out of walls in Palestine (see 1K 5:13) was particularly leafy and therefore especially useful for sprinkling the purifying liquid (cf. vv. 5–7). The ceremony of vv. 4–8 has archaic elements that elude explanation: it has been proposed, for example, that the '*cedar wood*' was a stick to which the hyssop was bound with the '*crimson yarn*' to make a sort of sprinkling instrument; in the light of the burning of these three materials as part of the preparation of the ashes of the red heifer in Nb 19:5–6, however, this seems unlikely.
- ⁵ The literal translation of '*fresh*' is '*living*'; the expression '*living water*' (cf. 14:50, 15:13, Nb 19:17) refers to water that flows, including such sources as artesian wells (Gn 26:19, Sg 4:15), springs (Jr 2:13, as opposed to cisterns, cf. 17:13), and flowing streams (Zc 14:8): in other words, this is water that has not stood stagnant as, for example, in a sealed off cistern.

הַחִיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֲרֹז וְאֶת־שָׁנִי
הַתּוֹלַעַת וְאֶת־הָאֵזָב וְטָבַל אוֹתָם וְאֶת הַצֹּפֶר
הַחִיָּה בַדָּם הַצֹּפֶר הַשֹּׁחֲטָה עַל הַמַּיִם הַחַיִּים:
וְהָיָה עַל הַמָּטָהָר מִן־הַצֹּרֶעַת שִׁבְעַת פְּעָמִים
וְטָהֲרֹו וְשָׁלַח אֶת־הַצֹּפֶר הַחִיָּה עַל־פְּנֵי הַשָּׂדֶה:
כִּי וְכַבֵּס הַמָּטָהָר אֶת־בְּגָדָיו וְגָלַח אֶת־כָּל־שְׁעָרוֹ
וְרָחַץ בַּמַּיִם וְטָהַר וְאַחֵר יָבוֹא אֶל־הַמַּחֲנֶה וְיָשֵׁב
מִחוּץ לָאֹהֶל שִׁבְעַת יָמִים: וְהָיָה בַיּוֹם הַשְּׂבִיעִי
יִגְלַח אֶת־כָּל־שְׁעָרוֹ אֶת־רֹאשׁוֹ וְאֶת־זָקְנוֹ וְאֶת
גִּבְתָּ עֵינָיו וְאֶת־כָּל־שְׁעָרוֹ יִגְלַח וְכַבֵּס אֶת־בְּגָדָיו
וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר:

וּבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנֵי־כִבְשִׁים תְּמִימִם וְכִבְשָׂה
אַחַת בַּת־שָׁנָתָה תְּמִימָה וְשִׁלְשָׁה עֶשְׂרֹנִים סֵלֹת
מִנְחָה בָּלוּלָה בַשֶּׁמֶן וְלֹג אֶחָד שֶׁמֶן: וְהָעֹמֵד
הַכֹּהֵן הַמָּטָהָר אֶת הָאִישׁ הַמָּטָהָר וְאֹתָם לִפְנֵי
יְהוָה פָּתַח אֹהֶל מוֹעֵד:

water.⁶ He is to take the live bird, the cedar wood, the crimson yarn and the hyssop and he must dip all of this (including the live bird) into the blood of the bird slaughtered over fresh water.⁷ Then he must sprinkle the man who is to be purified of the skin disease seven times, and having declared him clean, must set the live bird free to fly off into the open country.⁸ The man who is undergoing purification is to wash his clothing, shave all his hair and wash himself; then he will be clean. After this, he may return to the camp, although he must remain seven days outside his tent.⁹ On the seventh day, he must shave off all his hair – head, beard, and eyebrows; he must shave off all his hair. After washing his body and his clothes, he will be clean.

¹⁰ “On the eighth day, he is to take two lambs without blemish, an unblemished ewe one year old, three-tenths of wheaten flour mixed with oil for the oblation, and one log of oil.¹¹ The priest who is performing the purification will place the person to be purified, with all his offerings, at the door of the Tent of Meeting, before Yahweh.

⁶ Although the MT has no ו ('and') at the beginning of this verse, a few medieval Hebrew MSS and the Samaritan Pentateuch have one and the LXX (*xai*), Peshitta, and Vg (*alium*) translate as if it is there; the NJB & NETB open the verse with 'then' but here we follow the NRSV.

⁷ Perhaps the freeing of the living bird symbolises the carrying away of the leper's uncleanness.

⁸ On the ritual washing of garments, see 16:23–24, Ex 19:10.

⁹ The literal translation of 'on the seventh day' (NETB has 'when the seventh day comes') is 'and it shall be on the seventh day'.

¹⁰ The amount of flour required was 3/10 of an *ephah* (about 13.5 litres); the log was a liquid measure (1/12 of a *hin*) of approximately 550 ml.

¹¹ The MT here is awkward to translate; it reads literally, "and the priest who pronounces clean shall cause to stand the man who is cleansing himself and them" (i.e., the offerings listed in v. 10).

יב וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ הָאֶחָד וְהִקְרִיב אֹתוֹ
 לְאַשֶׁם וְאֶת־לֶג הַשֶּׁמֶן וְהִנִּיף אֹתָם תְּנוּפָה לִפְנֵי
 יְהוָה: יג וְשָׁחַט אֶת־הַכֶּבֶשׂ בַּמָּקוֹם אֲשֶׁר יִשְׁחַט
 אֶת־הַחֲטָאת וְאֶת־הָעֶלָּה בַּמָּקוֹם הַקֹּדֶשׁ כִּי
 כֹּחֲטָאת הָאֲשֶׁם הוּא לִכְהֵן קֹדֶשׁ קֳדָשִׁים הוּא:
 יד וְלָקַח הַכֹּהֵן מִדָּם הָאֲשֶׁם וְנָתַן הַכֹּהֵן עַל־תִּנּוּךְ
 אָזֶן הַמִּטְהָר הַיְּמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְּמָנִית וְעַל־
 בֶּהֶן רִגְלוֹ הַיְּמָנִית: טו וְלָקַח הַכֹּהֵן מִלֶּג הַשֶּׁמֶן וַיִּצַק
 עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית: טז וְטָבַל הַכֹּהֵן אֶת־
 אֶצְבָּעוֹ הַיְּמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ
 הַשְּׂמָאלִית וְהִזָּה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שִׁבְעַת פְּעָמִים
 לִפְנֵי יְהוָה: יז וּמִיתָר הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ יִתֵּן
 הַכֹּהֵן עַל־תִּנּוּךְ אָזֶן הַמִּטְהָר הַיְּמָנִית וְעַל־בֶּהֶן יָדוֹ
 הַיְּמָנִית וְעַל־בֶּהֶן רִגְלוֹ הַיְּמָנִית עַל דָּם הָאֲשֶׁם:

¹² “The priest must take one lamb and offer it as a guilt offering, with the log of oil, and make the gesture of offering before Yahweh. ¹³ Then he must slaughter the lamb on the spot in the Sanctuary where the sin offering and the burnt offering are slaughtered. This guilt offering, like the sin offering, reverts to the priest; it is most holy. ¹⁴ The priest must take the blood of this sacrifice and put some of it on the lobe of the right ear, the thumb of the right hand and the big toe of the right foot of the one to be purified. ¹⁵ And the priest shall pour some of the oil into his own left hand ¹⁶ and dip a finger of his right hand into the oil in his left hand, and sprinkle this oil seven times with his finger before Yahweh. ¹⁷ Then the priest is to take some of the oil that remains in his hand and put it on the lobe of the right ear of the one being purified, and on the thumb of his right hand and on the big toe of his right foot, in addition to the blood of the guilt offering. ¹⁸ The rest of the oil in priest’s hand he

¹² In this case, the guilt offering, like the sin offering (v. 19, 5:1–6), is prescribed for an inadvertent offence.

¹³ Since the priest himself presents this offering, it would seem that the offering is already in his hands and he would, therefore, be the one who slaughtered the lamb in this instance rather than the one making the offering; the *Samaritan Pentateuch* and *LXX* (σφάζουσιν) make the 2nd occurrence of the verb ‘slaughter’ plural rather than singular, which suggests that it is to be taken as an impersonal passive.

¹⁴ The term for ‘big toe’ (בֶּהֶן) is the same as that for ‘thumb’; it refers to the larger appendage on either the hand or the foot.

¹⁵ Literally translated, this verse reads, “And the priest shall pour ... on the left hand of the priest.” As the Rabbis observe, the repetition of ‘priest’ as the expressed subject of both verbs in this verse may suggest that two priests were involved in this ritual, but the seemingly unnecessary repetition of ‘priest’ in several verses throughout the chapter argues against this (see esp. vv. 3, 14, 18, 20, 24 & 26); moreover, in this case, ‘priest’ may be repeated to avoid confusing the priest’s hand with that of the one being cleansed (cf. v. 14).

¹⁶ The *NJB* opens this verse ‘he must dip’; here, we follow the *NRSV*.

¹⁷ In place of ‘the priest’, here following the *MT* & *NRSV*, the *NJB* has ‘he’.

¹⁸ The *NJB* has ‘have made’ in place of ‘make’, here following the *NRSV* & *NETB*.

י" והנותר בשמן אשר על־כף הכהן יתן על־ראש המטהר וכפר עליו הכהן לפני יהוה:

יט ועשה הכהן את־החטאת וכפר על־המטהר מטמאתו ואחר ישחט את־העלה: כ והעלה הכהן את־העלה ואת־המנחה המזבחה וכפר עליו הכהן וטהר: {ס}

כא ואם־דל הוא ואין ידו משגת ולקח כבש אחד אשם לתנופה לכפר עליו ועשרון סלת אחד בלול בשמן למנחה ולג שמן: כב ושתי תרים או שני בני יונה אשר תשיג ידו והיה אחד חטאת והאחד עלה: כג והביא אתם ביזם השמיני לטהרתו אל־הכהן אל־פתח אהל־מועד לפני יהוה: כד ולקח הכהן את־כבש האשם ואת־לג השמן והניף אתם הכהן תנופה לפני יהוה: כה ושחט את־כבש האשם ולקח הכהן מדם האשם ונתן על־תנוך אזן־המטהר הימנית ועל־בהן ידו הימנית ועל־

is to put on the head of he who is to be purified. In this way, he will make atonement for him before Yahweh.

¹⁹ "Then the priest must offer the sin offering and make atonement for uncleanness for the one being purified; then, he must kill the high-offering, ²⁰ and send up the high-offering and oblation on the altar. Thus, the priest has made atonement for him and he will be clean.

²¹ "If he is poor and cannot afford so much, he shall take one lamb for the guilt offering, to be waved, to make atonement for him; and he is to take for the oblation one tenth of an ephah of wheat flour mixed with oil, and a log of oil, ²² and two turtledoves or two young pigeons – if he can afford them – one for a sin offering and one for a high-offering. ²³ On the eighth day, he must bring them to the priest at the door of the Tent of Meeting, before Yahweh, for his purification. ²⁴ The priest is to take the lamb for the guilt offering and the log of oil, and present them before Yahweh with the gesture of offering. ²⁵ Then he must kill the lamb for the guilt offering, take some of its blood and put it on the lobe of the

¹⁹ The LXX adds 'the priest' (ὁ ἱερεὺς) as the subject of the verb 'slaughter', but the one making the offering is normally the one who does the actually slaughtering of the sacrificial animal.

²⁰ For the last sentence, here following the NRSV, the NJB reads, "When the priest has made atonement for him in this way, the man will be clean."

²¹ The literal translation of 'cannot afford so much' (here following the NRSV) is 'his hand does not reach'. On the 'ephah' and 'log', see #10.

²² Literally translated, 'young pigeons' is 'sons of the pigeons'. The versions struggle with whether or not 'one' should or should not have the definite article in its 2 occurrences in this verse; the MT has the 1st without and the 2nd with the article.

²³ The literal translation of 'at the door' is 'to the door'.

²⁴ Before 'present', the MT repeats 'the priest shall'; here, we follow the LXX (ἐπιθήσει), NJB & NETB.

²⁵ The term for 'big toe' (בִּהָן) is the same as that for 'thumb'; it refers to the larger appendage on either the hand or the foot.

בִּהְיוֹת רִגְלוֹ הַיְּמָנִית: כִּי וּמִן־הַשֶּׁמֶן יִצַּק הַכֹּהֵן עַל־כַּף
הַכֹּהֵן הַשְּׂמָאלִית: כִּי וְהִזָּה הַכֹּהֵן בְּאַצְבָּעוֹ הַיְּמָנִית
מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ הַשְּׂמָאלִית שִׁבַּע פְּעָמִים
לִפְנֵי יְהוָה: כִּי וְנָתַן הַכֹּהֵן מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ
עַל־תִּנּוֹד אֶזֶן הַמִּטְהָר הַיְּמָנִית וְעַל־בֶּהֶן יָדוֹ
הַיְּמָנִית וְעַל־בֶּהֶן רִגְלוֹ הַיְּמָנִית עַל־מְקוֹם דָּם
הָאֵשׁ: כִּי וְהִנּוֹתָר מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן
יָתֵן עַל־רֹאשׁ הַמִּטְהָר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה:
לְעֵשָׂה אֶת־הָאֶחָד מִן־הַתֹּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה
מֵאֲשֶׁר תִּשְׁיֵג יָדוֹ: לֹא אֵת אֲשֶׁר־תִּשְׁיֵג יָדוֹ אֶת־
הָאֶחָד חֲטָאת וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וְכַפֵּר
הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה: לִב זֹאת תּוֹרַת אֲשֶׁר־
בּוֹ נִגַּע צָרַעַת אֲשֶׁר לֹא־תִשְׁיֵג יָדוֹ בְּטַהֲרָתוֹ: {פ}
לִב וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: לִי כִי
תָבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחָזָה
וְנִתְּתִי נִגַּע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶּם: לֵה וּבֹא

right ear of the person to be purified, on the thumb of his right hand and on the big toe of his right foot. ²⁶ The priest is to pour the oil into the palm of his own left hand, ²⁷ and sprinkle this oil in his left hand seven times with his right finger before Yahweh. ²⁸ He is to put some of it on the lobe of the right ear of the person to be purified, on the thumb of his right hand and on the big toe of his right foot, as with the blood of the guilt offering. ²⁹ The rest of the oil in the priest's hand he must put on the head of the one being purified, making atonement for him before Yahweh. ³⁰ Of the turtledoves or young pigeons – as he can afford – he is to offer a ³¹ one as a sin offering and one as a burnt offering, along with an oblation. Thus, the priest will, before Yahweh, make atonement for the one being purified. ³² This is the law for a person afflicted by a leprous disease who cannot afford the means of his purification.” ³³ And Yahweh spoke to Moses and Aaron; he said: ³⁴ When you reach the land of Canaan, which I am giving you as an inheritance, if I strike a house with a leprous disease in the land you are to possess, ³⁵ then the

²⁶ On the repetition of ‘priest’ in this verse see #15.

²⁷ The NJB omits ‘right’, here following the MT & NRSV.

²⁸ See #25 on the term for ‘thumb’ and ‘big toe’.

²⁹ The literal translation of ‘put on’ is ‘give to’.

³⁰ Before ‘turtledoves’ the NJB adds ‘two’; here, we follow the NRSV.

³¹ After ‘oblation’, the NJB adds ‘if he can afford them’.

³² Literally translated, this verse ends, “whose hand does not reach in his purification.”

³³ This section (vv. 33–53) deals with the law pertaining to contaminated houses.

³⁴ The literal translation of ‘strike a house with’, here following the NJB, is ‘give to a house’; the NRSV has ‘put in a house’.

³⁵ In place of ‘something like a leprous disease’, here following the NJB (substituting ‘leprous’ for ‘contagious’), the NRSV has ‘some sort of disease’.

אֲשֶׁר-לוֹ הַבַּיִת וְהֵגִיד לַכֹּהֵן לֵאמֹר כִּנָּגַע נִרְאָה לִי
בַּבַּיִת: לוֹ וְצוּהָ הַכֹּהֵן וּפָנּוּ אֶת-הַבַּיִת בְּטָרִם יָבֹא
הַכֹּהֵן לִרְאוֹת אֶת-הַנִּגָּע וְלֹא יִטְמָא כָּל-אֲשֶׁר בַּבַּיִת
וְאַחֵר כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת-הַבַּיִת: לוֹ וְרָאָה
אֶת-הַנִּגָּע וְהִנֵּה הַנִּגָּע בְּקִירַת הַבַּיִת שֶׁקַּעְרוּרֹת
יִרְקַקֶּת אוֹ אֲדָמְדָמֹת וּמִרְאִיהֶן שָׁפֹל מִן-הַקִּיר:
לֹא וַיֵּצֵא הַכֹּהֵן מִן-הַבַּיִת אֶל-פֶּתַח הַבַּיִת וְהִסְגִּיר
אֶת-הַבַּיִת שִׁבְעַת יָמִים: לוֹ וְשָׁב הַכֹּהֵן בַּיּוֹם
הַשְּׁבִיעִי וְרָאָה וְהִנֵּה פָשָׁה הַנִּגָּע בְּקִירַת הַבַּיִת:
מִ וְצוּהָ הַכֹּהֵן וַחֲלָצוּ אֶת-הָאֲבָנִים אֲשֶׁר בָּהֶן הַנִּגָּע
וְהִשְׁלִיכוּ אֹתָהֶן אֶל-מַחוּץ לָעִיר אֶל-מָקוֹם טָמֵא:
מֵא וְאֶת-הַבַּיִת יִקְצַע מִבֵּית סָבִיב וְשִׁפְכוּ אֶת-
הָעֶפֶר אֲשֶׁר הִקְצֹוּ אֶל-מַחוּץ לָעִיר אֶל-מָקוֹם
טָמֵא: מֵב וְלָקְחוּ אֲבָנִים אַחֲרוֹת וְהִבִּיאוּ אֶל-תַּחַת
הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטַח אֶת-הַבַּיִת: מֵג וְאִם-
יָשׁוּב הַנִּגָּע וּפָרַח בַּבַּיִת אַחֵר חֲלָץ אֶת-הָאֲבָנִים

owner must come and say to the priest the priest, "I have seen something like a leprous disease in the house."³⁶ And the priest shall command and they shall clear the house before he goes to examine the infection; thus, nothing in the house will become unclean. Then the priest must go and look at the house;³⁷ and if on examination he finds the walls of the house pitted with reddish or greenish depressions,³⁸ the priest is to go out of the house, to the door of the house, and shut it up for seven days.³⁹ On the seventh day, the priest must return and if, on examination, he finds that the infection has spread in the walls of the house,⁴⁰ then the priest must give orders that the infected stones shall be removed and thrown into some unclean place outside the town.⁴¹ Then he must have all the inside of the house scraped, and the plaster that comes off must be emptied out into an unclean place outside the town.⁴² They must take other stones and put them in the place of those stones and they must give the house a new coat of plaster.⁴³ If the infection breaks out again in the house after the stones have been

³⁶ In the phrase, 'And the priest shall command and they shall clear the house', the 2nd verb ('and they shall clear') states the thrust of the priest's command, which suggests the translation 'that they clear'.

³⁷ These coloured depressions were left by the mildew staining and rotting the walls.

³⁸ In place of 'out of the house', here following the MT & NJB, the NRSV has simply 'outside'.

³⁹ The NJB has 'over the walls' in place of 'in the walls', here following the MT & NRSV.

⁴⁰ See #36 on the verbs, 'pull out' and 'throw'.

⁴¹ In place of 'then he is to have ... house scraped', here following the MT, the Samaritan Pentateuch, LXX, Peshitta & Tg have 'the house is to be scraped'.

⁴² The NJB has 'new' and 'the old', respectively, in place of 'other' and 'those', here following the NRSV.

⁴³ The NJB omits 'in the house', here following the MT, LXX (ἐν τῇ οἰκίᾳ) & NRSV.

וְאַחֲרֵי הַקְצוֹת אֶת־הַבַּיִת וְאַחֲרֵי הַטּוֹחַ: מִדּוֹבֵא
הַכֹּהֵן וְרָאָה וְהָנָה פֶּשֶׁה הַנֶּגַע בַּבַּיִת צָרַעַת
מִמֵּאֲרַת הוּא בַּבַּיִת טָמֵא הוּא: מִה וְנָתַן אֶת־הַבַּיִת
אֶת־אֲבָנָיו וְאֶת־עֲצָיו וְאֵת כָּל־עֹפֶר הַבַּיִת וְהוֹצִיא
אֶל־מִחוּץ לְעִיר אֶל־מְקוֹם טָמֵא: מו וְהָבֵא אֶל־
הַבַּיִת כָּל־יְמֵי הַסִּגִּיר אֹתוֹ יִטְמָא עַד־הָעֶרֶב:
מוֹ וְהִשְׁכַּב בַּבַּיִת יִכְבֵּס אֶת־בְּגָדָיו וְהָאָכַל בַּבַּיִת
יִכְבֵּס אֶת־בְּגָדָיו: מִח וְאִם־בָּא יָבֹא הַכֹּהֵן וְרָאָה
וְהָיָה לֹא־פֶשֶׁה הַנֶּגַע בַּבַּיִת אַחֲרֵי הַטּוֹחַ אֶת־הַבַּיִת
וְטָהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנֶּגַע: מט וְלָקַח
לְחַטָּא אֶת־הַבַּיִת שְׁתֵּי צִפְרִים וְעֵץ אֲרָז וּשְׁנֵי
תוֹלַעַת וְאֵזֹב: נ וְשָׁחַט אֶת־הַצֹּפֶר הָאֶחָת אֶל־כָּלִי־
חַרֵּשׁ עַל־מִים חַיִּים: נא וְלָקַח אֶת־עֵץ־הָאֲרָז וְאֶת־
הָאֵזֹב וְאֵת שְׁנֵי הַתּוֹלַעַת וְאֵת הַצֹּפֶר הַחַיָּה וְטָבַל
אֹתָם בַּדָּם הַצֹּפֶר הַשְׁחוּטָה וּבַמִּים הַחַיִּים וְהִזָּה

removed and the house scraped and re-plastered,⁴⁴ the priest is to come and examine it. If he sees the infection has spread in the house, this means that there is a disease in the house: it is unclean.⁴⁵ He must have the house pulled down and the stones, woodwork and all the plaster be taken to an unclean place outside the town.⁴⁶ Anyone who enters the house while he has closed it will be unclean until evening.⁴⁷ Anyone who sleeps there must wash his clothing. Anyone who eats there must wash his clothing.⁴⁸ But if he enters to examine the infection and the priest finds that it has not spread in the house since it was plastered, he is to declare the house clean, for the infection is healed.⁴⁹ To cleanse the house, he is to take two birds, cedar wood, crimson, and hyssop.⁵⁰ He must kill one of the birds in an earthenware pot over fresh water.⁵¹ Then he is to take the cedar wood, the hyssop, the crimson, and the live bird, and must dip them into the blood of the killed bird and into the fresh water. He is to sprinkle the house seven times;⁵² and, after having

⁴⁴ The NJB omits the 1st occurrence of 'in the house', here following the MT & NRSV (cf. #43).

⁴⁵ 'He must have the house pulled down' follows the Samaritan Pentateuch, LXX (καθελοῦσιν τὴν οἰκίαν), Peshitta & Tg, which have the plural form of the verb – suggesting the passive translation; NETB, following the MT, has the singular (active) verb: 'he must pull down the house'.

⁴⁶ The pronoun 'he' here refers to the priest (see v. 38).

⁴⁷ An alternative reading for 'sleeps', here following the NJB & NRSV, is 'lies down' (as NETB).

⁴⁸ Literally translated, this verse opens, "And if the priest entering [infinitive absolute] enters [finite verb];" the infinitive absolute is used to highlight contrast rather than emphasis.

⁴⁹ The impurity of the house is assimilated to that of someone freeing himself from sin.

⁵⁰ The literal translation of 'fresh water' is 'living water'; see #5.

⁵¹ The rite is the same as the archaic one for people suffering from skin diseases (vv. 4–7) but no sin offering is here required.

⁵² In place of 'cleansed', here following the NRSV, the NJB has 'made the sin offering for'.

אֶל־הַבַּיִת שִׁבַּע פְּעָמִים: ^{נב} וְחָטָא אֶת־הַבַּיִת בַּדָּם
הַצִּפּוֹר וּבַמַּיִם הַחַיִּים וּבַצֹּפֶר הַחַיָּה וּבַעֵץ הָאֶרֶז
וּבְאַזְבִּיב וּבְשֵׁנִי הַתּוֹלַעַת: ^{נג} וְשָׁלַח אֶת־הַצִּפּוֹר הַחַיָּה
אֶל־מִחוּץ לָעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכָפַר עַל־הַבַּיִת
וְטָהַר: ^{נד} זֹאת הַתּוֹרָה לְכָל־נֹגַע הַצָּרַעַת וְלִנְתָק:
^{נה} וְלִצְרַעַת הַבֶּגֶד וְלִבַּיִת: ^{נו} וְלִשְׂאֵת וְלִסְפַּחַת
וְלִבְהָרַת: ^{נז} לְהוֹרֹת בַּיּוֹם הַטָּמֵא וּבַיּוֹם הַטָּהוֹר זֹאת
תּוֹרַת הַצָּרַעַת: {פ}

cleansed the house with the blood of the bird, the running water, the live bird, the cedar wood, the hyssop and the crimson, ⁵³ he must set the live bird free to fly into the open field out of the town. Thus, he shall make atonement over the house and it will be clean. ⁵⁴ This is the ritual for any leprous disease: for an itch, ⁵⁵ leprous diseases of the garment and of the house, ⁵⁶ for swellings, eruptions, and shiny spots. It defines the occasions when things are unclean and when clean. ⁵⁷ Such is the law on leprous diseases."

⁵³ The literal translation of 'out of the town' is 'to from outside to the town'.

⁵⁴ For this verse, here following the NRSV, the NJB reads, "Such is the law for all cases of skin disease and eczema."

⁵⁵ In place of 'of the garment and of the house', here following the MT, the NJB has 'in clothes and houses'.

⁵⁶ The NJB has 'scabs' in place of 'eruptions', here following the NRSV & NETB.

⁵⁷ This verse is a colophon that closes the section on the various forms of 'leprous' disease.

ויקרא פרק טו

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר: ב דַּבְּרוּ
אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה
זָב מִבְּשָׁרוֹ זָבֹו טָמֵא הוּא: ג וְזֹאת תִּהְיֶה טִמְאַתּוֹ
בְּזָבֹו רַר בְּשָׁרוֹ אֶת-זָבֹו אוֹ-הַחֲתִים בְּשָׁרוֹ מְזֻזָּו
טִמְאַתּוֹ הוּא:

ד כָּל-הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הַזָּב יִטְמָא וְכָל-
הַכְּלִי אֲשֶׁר-יֵשֵׁב עָלָיו יִטְמָא: ה וְאִישׁ אֲשֶׁר יִגַּע
בַּמִּשְׁכָּבוֹ יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמִּים וְטָמֵא עַד-
הָעֶרֶב: ו וְהַיֹּשֵׁב עַל-הַכְּלִי אֲשֶׁר-יֵשֵׁב עָלָיו הַזָּב
יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמִּים וְטָמֵא עַד-הָעֶרֶב:

ז וְהַנֹּגֵעַ בַּבְּשָׁר הַזָּב יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמִּים וְטָמֵא
עַד-הָעֶרֶב: ח וְכִי-יִרְק הַזָּב בַּטְּהוֹר וְכָבֵס בְּגָדָיו

LEVITICUS 15

¹ Yahweh spoke to Moses and Aaron; he said: ² "Speak to the Israelites and say to them: "When any man has a discharge from his body, that discharge is unclean. ³ The uncleanness of his discharge is this: while the discharge continues, whether his body allows the discharge to flow or whether it blocks his discharge, he is unclean.

⁴ "Any bed the man lies on or any seat he sits on shall become unclean.

⁵ Anyone who touches his bed must wash his clothing and bathe in water and will be unclean until evening. ⁶ Anyone who sits on a seat where the man has sat must wash his clothing and bathe in water and will be unclean until evening.

⁷ "He who touches the body of a man so affected must wash his clothes, bathe in water and be unclean until evening. ⁸ If the sick man spits on

LEVITICUS 15

¹ The kinds of impurity dealt with in this chapter include not only contagious venereal disease but also normal seminal discharge and menstruation. Everything connected with conception and birth is sacred and mysterious (see #12:1).

² The literal translation of 'any man' (אִישׁ אִישׁ) is 'man man'; the duplication is distributive (cf. 17:3, 22:19 &c).

³ The LXX opens this verse with, "This is the law of his uncleanness..." (καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ); here, we follow the MT. After 'blocks his discharge', the LXX (πᾶσαι αἱ ἡμέραι ῥύσεως σώματος αὐτοῦ, ἥ συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως) and Samaritan Pentateuch add 'all the days of the flow of his body, by which his body is affected by the flow'.

⁴ Unclean persons contaminate anything or anyone they touch (11:24–38).

⁵ In place of 'bathe in water', here following the NRSV, the NJB has 'wash himself' (as also in v. 6).

⁶ The NRSV opens with 'all' in place of 'anyone', here following the NJB, and NETB opens with 'the one'.

⁷ In this instance, 'body' (literally, 'flesh') probably refers to any part of the body, not the sexual member specifically.

⁸ Literally translated, this verse opens, "And if the man with a discharge spits in the clean one."

וְרַחֵץ בַּמִּים וְטָמֵא עַד־הָעֶרֶב: ^ט וְכָל־הַמֵּרְפֵּב אֲשֶׁר יֵרָכֵב עָלָיו הָזֵב יִטָּמָא:

יְ וְכָל־הַנֹּגֵעַ בְּכָל־אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטָּמָא עַד־הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמִּים וְטָמֵא עַד־הָעֶרֶב: ^י וְכָל־אֲשֶׁר יַגְעִבּוּ הָזֵב וְיָדָיו לֹא־שָׁטַף בַּמִּים וְכָבֵס בְּגָדָיו וְרַחֵץ בַּמִּים וְטָמֵא עַד־הָעֶרֶב: ^{יב} וְכָל־יִחְרָשׁ אֲשֶׁר־יַגְעִבּוּ הָזֵב יִשְׁבֵּר וְכָל־כְּלִי־עֵץ יִשְׁטֹף בַּמִּים:

יג וְכִי־יִטְהַר הָזֵב מִזּוּבּוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וְכָבֵס בְּגָדָיו וְרַחֵץ בְּשָׂרוֹ בַּמִּים חַיִּים וְטָהַר: ^{יד} וּבַיּוֹם הַשְּׁמִינִי יִקַּח־לוֹ שְׁתֵּי תֹרִים אֹז שְׁנֵי בְּנֵי יוֹנָה וּבָא לִפְנֵי יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וְנָתַנָּם אֶל־הַכֹּהֵן: ^{טו} וַעֲשֵׂה אֹתָם הַכֹּהֵן אֶחָד חֲטָאת וְהָאֶחָד עֹלָה וְכָפַר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה מִזּוּבּוֹ: {ס}

one who is clean, he must wash his clothes, bathe in water and be unclean until evening. ⁹ Any saddle the sick man rides will be unclean.

¹⁰ “All who touch anything that was under him will be unclean until evening; all who carry such an object must wash their clothing, bathe in water and be unclean until evening. ¹¹ All whom the sick man touches without washing his hands must wash their clothing, bathe in water and be unclean until evening. ¹² Any earthenware vessel the sick man touches must be broken and any wooden utensil must be rinsed.

¹³ “When he with a discharge is cured, he must allow seven days for his cleansing; he must wash his clothing and wash his body in fresh water and will be clean. ¹⁴ On the eighth day, he must take two turtledoves or two young pigeons and come before Yahweh at the door of the Tent of Meeting and give them to the priest. ¹⁵ The priest shall offer a sin offering with one and a burnt offering with the other. So, the priest will make atonement for him before Yahweh for his discharge.

⁹ The Hebrew term for ‘saddle’ is a cognate noun from the verb ‘ride’ later in this verse; it refers to anything on which one may ride without the feet touching the ground including, for example, a saddle, a blanket, or a seat on a chariot.

¹⁰ The literal translation of ‘that was under’ is ‘which shall be under’; the verb is perhaps a future perfect (‘which shall have been’).

¹¹ Literally translated, this verse opens, “And all who the man with the discharge touches in him and his hands he has not rinsed in water.”

¹² At the end of this verse, the NRSV adds ‘in water’; here, we follow the NJB.

¹³ This paragraph prescribes the sacrifices to make atonement for uncleanness. On the sin offering, see 4:2.

¹⁴ In place of ‘come’, here reflecting the MT’s Qal form of the verb בוא, the LXX (οἰσσει – followed generally by the Peshitta & Tg) reflects the Hiphil form of the same verb (‘bring’) as in v. 29 below; in v. 29, however, there is no additional clause ‘and give them to the priest’, so the Hiphil is necessary in that context while it is not necessary here.

¹⁵ Literally translated, the 1st sentence reads, “and the priest shall make them one a sin offering and the one a burnt offering.”

טז ואִישׁ כִּי־תִצָּא מִמֶּנּוּ שִׁכְבַּת־זָרַע וְרָחַץ בַּמַּיִם
 אֶת־כָּל־בָּשָׁרוֹ וְטָמֵא עַד־הָעֶרֶב: ז' וְכָל־בֶּגֶד וְכָל־
 עוֹר אֲשֶׁר־יְהִיָּה עָלָיו שִׁכְבַּת־זָרַע וְכַבֵּס בַּמַּיִם
 וְטָמֵא עַד־הָעֶרֶב: יח ואִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ
 שִׁכְבַּת־זָרַע וְרָחֲצוּ בַּמַּיִם וְטָמְאוּ עַד־הָעֶרֶב: {פ}
 יט ואִשָּׁה כִּי־תִהְיֶה זֹבָה דָּם יְהִיָּה זֹבָה בְּבִשְׂרָהּ
 שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנֹּגֵעַ בָּהּ יִטְמָא
 עַד־הָעֶרֶב: כ' וְכָל־אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא
 וְכָל־אֲשֶׁר־תֵּשֵׁב עָלָיו יִטְמָא: כא וְכָל־הַנֹּגֵעַ
 בְּמִשְׁכָּבָהּ יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
 הָעֶרֶב: כב וְכָל־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו
 יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: כג ואִם
 עַל־הַמִּשְׁכָּב הוּא אֹו עַל־הַכְּלִי אֲשֶׁר־הוּא יֵשֵׁב־ת־

16 “When a man has a seminal discharge, he must wash his whole body with water and he shall be unclean until evening. 17 Any clothing or leather touched by the semen shall be washed and it will be unclean until evening. 18 When a man lies with a woman and has a seminal discharge, both must wash and they will be unclean until evening.

19 “When a woman has a discharge, and blood flows from her body, she shall be in her impurity for seven days. Anyone who touches her will be unclean until evening. 20 Everything she lies on in this state will be unclean; everything she sits on will be unclean. 21 Anyone who touches her bed must wash his clothing, bathe in water and be unclean until evening. 22 Anyone who touches any furniture she has sat on must wash his clothing, bathe in water and be unclean until evening. 23 If there is anything on the bed or on the chair on which she sat, anyone who

16 Vv. 16–18 do not suggest that these secretions are evil or that sex is taboo. On holy occasions, such as worship (Ex 19:15) or the conduct of holy war (1S 21:4–6), sexual abstinence was required.

17 In place of ‘semen’ (literally, ‘seed’), here following the NRSV, the NJB repeats ‘seminal discharge’ from v. 16.

18 The NJB omits the clause ‘and has a seminal discharge’, here following the MT & NRSV.

19 The literal translation of ‘body’ is ‘flesh’; the term here refers euphemistically to the female sexual area (cf. #7).

20 In place of the two occurrences of ‘everything’, here following the NRSV, the NJB has, respectively, ‘any bed’ and ‘any seat’ (cf. v. 26).

21 The NJB has ‘wash himself’ in place of ‘bathe in water’, here following the MT, NRSV & NETB (as also in v. 22).

22 In place of ‘any furniture’, here following NETB, the NJB has ‘any seat’ and the NRSV has ‘anything’.

23 The translation and meaning of this verse is a subject of much debate in the commentaries; it is difficult to determine what the pronoun הוּא refers to, whether it means ‘he’ referring to the one who does the touching, ‘it’ for the furniture or the seat in v. 22, ‘she’ referring to the woman herself (as in the Samaritan Pentateuch, which has הִיא rather than הוּא), or perhaps anything that was lying on the furniture or the bed of vv. 21–22; the latter view is taken here.

עָלָיו בִּנְגַע־בּוֹ יִטְמָא עַד־הָעֶרֶב: כִּי וְאִם שָׁכַב
יִשְׁכַּב אִישׁ אֹתָהּ וְתָהִי נִדְתָּהּ עָלָיו וְטִמָּא שִׁבְעַת
יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: {ס}

כֹּה וְאִשָּׁה כִּי־יִזְוֹב זֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֵת־
נִדְתָּהּ אוֹ כִּי־תִזְוֹב עַל־נִדְתָּהּ כָּל־יָמֶי זֹב טִמָּאתָהּ
כִּימֵי נִדְתָּהּ תִּהְיֶה טִמְאָה הוּא: כּו כָּל־הַמִּשְׁכָּב
אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יָמֵי זֹבָהּ כַּמִּשְׁכָּב נִדְתָּהּ
יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טִמָּא יִהְיֶה
כַּטִּמְאָת נִדְתָּהּ: כז וְכָל־הַנּוֹגֵעַ בָּם יִטְמָא וְכַבֵּס
בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטִמָּא עַד־הָעֶרֶב: כח וְאִם־
טָהְרָה מִזֹּבָהּ וְסִפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחֲרֵי
תִּטְהַר: כט וּבַיּוֹם הַשְּׁמִינִי תִקַּח־לָּהּ שְׁתֵּי תֹרִים אוֹ
שְׁנֵי בָנִי יוֹנָה וְהִבִּיֵּאתָ אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח
אֹהֶל מוֹעֵד: ל וַעֲשֵׂה הַכֹּהֵן אֶת־הָאֶחָד חֲטָאת
וְאֶת־הָאֶחָד עֹלָה וְכָפַר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה
מִזֹּב טִמְאָתָהּ:

touches it will be unclean until evening. ²⁴ If a man sleeps with her, he will be affected by the uncleanness of her monthly periods; he shall be unclean for seven days, and any bed he lies on will be unclean.

²⁵ "If a woman has a flow of blood for many days outside her period, or if the period is prolonged, during the time of this flow she shall be in the same state of impurity as during her periods. ²⁶ Any bed she lies on during the time of the flow will be in the same condition as the bed she lies on during her periods; anything she sits on will be unclean as during her periods. ²⁷ Whoever touches them will be unclean; he must wash his clothing, bathe in water and be unclean until evening. ²⁸ If she is cured of her flow, she shall count seven days, then she will be clean. ²⁹ On the eighth day, she is to take two turtledoves or two young pigeons and bring them to the priest at the door of the Tent of Meeting. ³⁰ The priest shall offer a sin offering with one of them and a burnt offering with the other. This is how the priest will make atonement for her before Yahweh for the flow that caused her uncleanness."

²⁴ A more literal opening of this verse is, "And if a man indeed lies with her and her menstrual impurity is on him."

²⁵ The NJB has 'several' in place of 'many', here following the NRSV & NETB.

²⁶ In place of 'anything', here following the NRSV, the NJB has 'any seat'.

²⁷ The NJB has 'wash himself' in place of 'bathe in water', here following the MT, NRSV & NETB.

²⁸ Although this verse is parallel to v. 13 above, it begins with וְאִם ('and if') rather than וְכִי ('and when') there.

²⁹ The literal translation of 'young pigeons' is 'from the sons of the pigeon', referring either to young pigeons or various species of pigeon.

³⁰ Literally translated, this verse opens, "And the priest shall make the one a sin offering and the one a burnt offering."

לֹא וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטְּמֵאתָם וְלֹא יָמָתוּ
 בְּטִמְאָתָם בְּטִמְאָם אֶת־מִשְׁכְּנִי אֲשֶׁר בְּתוֹכָם:
 לָב זֹאת תּוֹרַת הַזֵּב וְאֲשֶׁר תֵּצֵא מִמֶּנּוּ שְׂכִבַת־זֶרַע
 לְטִמְאָה־בָּהּ: לֵג וְהִדּוּהַ בְּנִדָּתָהּ וְהַזֵּב אֶת־זִזְבוֹ
 לְזָכָר וּלְנִקְבָּהּ וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־
 טִמְאָה: {פ}

³¹ “Thus, you shall separate the Israelites from their uncleanness, rather than incurring death by defiling my Dwelling that is among them.

³² Such is the law of a man with a seminal discharge, anyone made unclean by a seminal discharge, ³³ a woman in the uncleanness of her periods, those with a discharge, and of a man who sleeps with an unclean woman.”

³¹ The NJB opens this verse with “Thus you must warn the Israelites against a state of uncleanness,” a conjectural translation reading הוזהרתם (*‘you will warn’*) for הוזהרתם (*‘you will separate’*); here, we follow the NRSV. The people of Israel must be holy, for Yahweh, whose tabernacle is in their midst, is holy (compare 19:2).

³² The literal translation of ‘with a seminal discharge’ is ‘and who a lying of seed goes out from him’.

³³ For this verse, here following the NJB, the NRSV reads, “for her who is in the infirmity of her period, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.”

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ויקרא פרק טז

- ^א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּמְתוּ: ^ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אָחִידְךָ וְאֵל־יֵבֶא בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֶן וְלֹא יָמוּת כִּי בִעֲנֹן אֶרְאֶה עַל־הַכַּפֹּרֶת:
- ^ג בְּזָאת יָבֵא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחֹטָאת וְאַיִל לְעֹלָה: ^ד כְּתֹנֶת־בֹּד קָדֵשׁ יַלְבֹּשׁ וּמְכַנְסֵי־בֹד יִהְיוּ עַל־בָּשָׂרוֹ וּבִאֲבָנֹת בֹּד יַחְגֹּר וּבְמִצְנֶפֶת בֹּד יִצְנֹף בְּגָדֵי־קָדֵשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בָּשָׂרוֹ וְלִבָּשָׁם:
- ^ה וּמֵאֵת עֵדֹת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לְחֹטָאת וְאַיִל אֶחָד לְעֹלָה: ^ו וְהִקְרִיב אַהֲרֹן אֶת־פָּר הַחֹטָאת אֲשֶׁר־לּוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ: ^ז וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח
- ¹ Yahweh spoke to Moses, after the death of the two sons of Aaron who died when they approached the presence of Yahweh; ² Yahweh said to Moses, "Tell Aaron your brother that he must not enter the Sanctuary past the veil, in front of the mercy-seat that is over the Ark, whenever he chooses; he may die, for I appear in a cloud on the mercy-seat.
- ³ "This is how is to enter the Sanctuary: with a young bull for a sin offering and a ram for a burnt offering. ⁴ He is to put on a tunic of consecrated linen, wear linen on his body, a linen sash round his waist and a linen turban on his head. He must put on these sacred vestments after washing himself with water.
- ⁵ "He is to receive two male goats for a sin offering and a ram for a burnt offering from the community of the Israelites. ⁶ After offering the bull as a sacrifice for his own sin and making atonement for himself and his household, ⁷ Aaron must take the two he-goats and set them before

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- ¹ The literal translation of 'approached the presence' is 'in their drawing near to the faces'; the rendering here (following NETB) relies on the use of this expression for the very 'presence' of God in Ex 33:14-15 and in the Lv 9:24 -10:2 passage, where the Nadab and Abihu catastrophe referred to here is narrated. The NJB ends this verse with, "...through offering unlawful fire before Yahweh."
- ² The 'veil' (פָּרֹכֶת) stretched not only in front of but also over the top of the Ark, which stood behind and under it inside the most holy place.
- ³ The literal translation of 'a young bull' is 'a bull, a son of the herd'.
- ⁴ The 'tunic' was a shirt-like garment worn next to the skin and put on first (cf. Ex 28:4, 39-40, 29:5, 8, 39:27); it covered the upper body only; the 'sash' fastened it around the waist (Ex 28:4, 29:9, 39:29). The 'turban' consisted of wound-up linen (cf. Ex 28:4, 37, 39; 29:6, 39:31, Lv 16:4).
- ⁵ The literal translation of 'male goats' (the NJB lacks 'male') is 'he-goats of goats'.
- ⁶ In place of 'household', here following NETB, the NJB has 'family' and the NRSV has 'house'.
- ⁷ The 'two he-goats' are referred to as 'two he-goats of goats' in v. 5.

אֶהֱל מוֹעֵד: ^ח וְנָתַן אֶהָרָן עַל־שְׁנֵי הַשְּׁעִירִם גִּרְלוֹת
 גֹּרֵל אֶחָד לַיהוָה וְגֹרֵל אֶחָד לַעֲזָאזֵל: ^ט וְהִקְרִיב
 אֶהָרָן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּרֵל לַיהוָה
 וַעֲשֵׂהוּ חַטָּאת: ^י וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּרֵל
 לַעֲזָאזֵל יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח
 אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה:

^{יא} וְהִקְרִיב אֶהָרָן אֶת־פָּר הַחַטָּאת אֲשֶׁר־לּוֹ וְכִפֹּר
 בָּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת־פָּר הַחַטָּאת אֲשֶׁר־
 לוֹ: ^{יב} וְלָקַח מִלֹּא־הַמִּחְתָּה גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ
 מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֶת סָמִים דִּקָּה וְהֵבִיא
 מִבֵּית לַפָּרֹכֶת: ^{יג} וְנָתַן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ לִפְנֵי
 יְהוָה וְכִסָּהּ | עָנַן הַקִּטְרֶת אֶת־הַכִּפָּרֶת אֲשֶׁר עַל־
 הָעֵדוּת וְלֹא יָמוּת: ^{יד} וְלָקַח מִדָּם הַפָּר וְהִזָּה
 בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכִּפָּרֶת קִדְמָה וּלְפָנֵי הַכִּפָּרֶת יִזָּה
 שִׁבְע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ:

^{טו} וְשַׁחַט אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא

Yahweh at the entrance to the Tent of Meeting. ⁸ He is to draw lots for the two goats and allot one to Yahweh and the other to Azazel. ⁹ Aaron is to offer up the goat whose lot fell for Yahweh and offer it as a sacrifice for sin. ¹⁰ The goat whose lot fell for Azazel shall be set alive before Yahweh, to perform the rite of atonement over it, sending it out into the desert to Azazel.

¹¹ “Aaron must offer the bull as his own sin offering, then make atonement for himself and his household, and slaughter the bull. ¹² Then he is to fill a censer with live coals from the altar before Yahweh and take two handfuls of finely ground fragrant incense; he is to take these through the veil ¹³ and put the incense on the fire before Yahweh, so the cloud of incense covers the mercy-seat that is on the Testimony; thus, he shall not die. ¹⁴ Then he must take some of the blood of the bull and sprinkle it with his finger on the eastern side of the mercy-seat; before the mercy-seat, he must sprinkle this blood seven times with his finger.

¹⁵ “He must kill the sin offering goat of the people and take its blood

⁸ ‘Azazel’ (עֲזָאזֵל), as the *Peshitta* seems rightly to have understood, was the name of a demon, whom the ancient Hebrews and Canaanites believed to live in the desert, the barren region where God did not exert his life-giving activity (see v. 22 and its footnote, and #17:1).

⁹ In place of ‘whose lot fell for Yahweh’, here following the *NRSV* & *NETB*, the *NJB* has ‘whose lot was marked “For Yahweh”’.

¹⁰ The *LXX* has ‘he shall stand it’ (σθήσει) in place of ‘shall be set alive’ (cf. v. 7).

¹¹ At the end of this verse, the *MT* repeats ‘for himself’.

¹² The literal translation of ‘two handfuls’ is ‘the fullness of the hollow of his two hands’.

¹³ The cloud of incense is to cover the mercy seat in order to protect the priest from beholding God (Ex 33:20).

¹⁴ Presumably, in this case the blood was sprinkled seven times on the ground in front of the ark on which the mercy-seat was mounted.

¹⁵ In place of the pronoun ‘it’ and the end of this verse (here following the *NJB*), the *MT* repeats ‘the mercy-seat’.

אֶת־דָּמּוֹ אֶל־מִבֵּית לַפָּרֹכֶת וַעֲשֵׂה אֶת־דָּמּוֹ כַּאֲשֶׁר
עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכִּפֹּרֶת וּלְפָנֵי
הַכִּפֹּרֶת: ^{טז} וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל
וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד
הַשָּׁכֵן אִתָּם בְּתוֹךְ טְמֵאֹתָם: ^{יז} וְכָל־אָדָם לֹא־יִהְיֶה
בְּאַהֲל מוֹעֵד בְּבָאוֹ לְכַפֹּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר
בְּעָדוֹ וּבְעָד בֵּיתוֹ וּבְעָד כָּל־קֹהֶל יִשְׂרָאֵל: ^{יח} וַיָּצֵא
אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֹּר עָלָיו וּלָקַח
מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ
סָבִיב: ^{יט} וְהִזָּה עָלָיו מִן־הַדָּם בְּאַצְבָּעוֹ שֶׁבַע
פְּעָמִים וְטָהָרוּ וְקִדְּשׁוּ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל:

^כ וְכֹלֵה מִכִּפֹּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־
הַמִּזְבֵּחַ וְהַקְרִיב אֶת־הַשְּׂעִיר הַחִי: ^{כא} וְסָמַךְ אֹהֶל־
אֶת־שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׂעִיר הַחִי וְהִתְוֹדָה עָלָיו
אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־
חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־

past the veil; with this, he is to do as with the blood of the bull, sprinkling it on the mercy-seat and before it. ¹⁶ Thus, he is to make atonement for the Sanctuary for the impurities of the Israelites, for their transgressions and all their sins, and so he must deal with the Tent of Meeting that is with them, in the midst of their impurities. ¹⁷ Let no one be in the Tent of Meeting, when he enters to make atonement in the Sanctuary, until he leaves. When he has made atonement for himself, his house and for all the assembly of Israel, ¹⁸ he is to go out to the altar before Yahweh and make atonement for it; he must take some of the blood of the bull and the goat, and put it on the horns of the altar. ¹⁹ He must sprinkle some of the blood on the altar seven times with his finger, purifying it and setting it apart from the impurities of the Israelites.

²⁰ “When the atonement of the Sanctuary, the Tent of Meeting and the altar is complete, he is to bring the other goat that is still alive. ²¹ Aaron must lay his hands on its head and confess all the faults of the Israelites, all their transgressions and all their sins, and lay them to its charge. Having thus laid them on the goat’s head, he shall send it out into the

¹⁶ The High Priest is to make atonement for the Tabernacle and altar (Ex 29:35–37) because of the people’s sins and uncleanness.

¹⁷ The NJB has ‘congregation’ in place of ‘assembly’, here following the NRSV.

¹⁸ Before ‘the horns’, the NRSV adds ‘each of’ and NETB adds ‘all around’.

¹⁹ ‘Setting it apart’ literally translates as ‘sanctifying it’ (see #17:1).

²⁰ In this case, the Sanctuary, etc., are direct objects of the verb ‘to atone’ (cf. v. 33^a 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 עַל or בְּעָד occur with the verb כִּפֹּר, the purging is almost always being done ‘for’ or ‘on behalf of’ priests or people.

²¹ The NRSV ends this verse: “... by means of someone designated for the task ...” The meaning of the Hebrew is uncertain.

אִישׁ עֹתִי הַמִּדְבָּרָה: כב וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת־
כָּל־עֲוֹנֹתָם אֶל־אֶרֶץ גִּזְרָה וְשָׁלַח אֶת־הַשְּׂעִיר
בַּמִּדְבָּר: כג וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־
בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם
שָׁם: כד וְרָחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ
וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת־עֹלֹתוֹ וְאֶת־עֹלֹת
הָעָם וְכִפֹּר בַּעֲדוֹ וּבַעֲדֵי הָעָם: כה וְאֵת חֵלֶב
הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ:

כו וְהִמְשִׁיחַ אֶת־הַשְּׂעִיר לְעֹזְאֵל יִכָּבֵס בַּגִּדִּיו וְרָחַץ
אֶת־בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחֲנֶה:
כז וְאֵת פֶּרֶךְ הַחֲטָאת וְאֵת שְׂעִיר הַחֲטָאת אֲשֶׁר
הוּבָא אֶת־דָּמָם לְכַפֹּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ
לַמִּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם
וְאֶת־פְּרָשָׁם: כח וְהִשְׂרֹף אֹתָם יִכָּבֵס בַּגִּדִּיו וְרָחַץ
אֶת־בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחֲנֶה:

desert led by a man waiting ready, ²² and the goat will bear all their faults away with it into a desert place. When he has sent the goat out into the desert, ²³ Aaron is to enter the Tent of Meeting and remove the linen vestments he wore to enter the Sanctuary; he must leave them there ²⁴ and wash his body in water in a consecrated place. Then he is to put the vestments on again and go out to offer his own and the people's burnt offering; he must make atonement for himself and for the people; ²⁵ he must burn up the fat of the sacrifice for sin on the altar.

²⁶ "And the man who leads out the goat to Azazel must wash his clothing and bathe his body in water, and then he can return to the camp. ²⁷ The bull and the goat offered as a sacrifice for sin, whose blood has been taken into the sanctuary for the rite of atonement, shall be taken out of the camp where their skin, flesh and dung are to be burnt. ²⁸ The man who burns them must wash his clothing and bathe his body in water, and then he can return to the camp.

²² The scapegoat was not sacrificed to Azazel but carried away the people's guilt to the demon's desolate haunts. The handing over of the animal and the rite of atonement were performed 'before Yahweh' (v. 10) by the priest (v. 21); in this way, an ancient popular custom was taken over, and purged of demonolatry.

²³ In place of 'enter', here following the MT, NRSV & NETB, the NJB has 'return to'.

²⁴ The NJB lacks 'in water', here following the MT & NRSV. After 'for himself', the LXX adds the expected 'and for his household' (καὶ περὶ τοῦ οἴκου αὐτοῦ – cf. vv. 6, 11 & 17).

²⁵ The literal translation of 'burn' is 'turn into smoke'.

²⁶ The NJB lacks 'in water', here following the MT & NRSV.

²⁷ The literal translation of 'shall be taken out of the camp' is 'he shall bring into from outside to the camp'.

²⁸ The NJB lacks 'bathe' and 'in water', here following the MT & NRSV.

כֹּה וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי
בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנּוּ אֶת-נַפְשֵׁיכֶם וְכָל-מְלֹאכָה
לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: ^ל כִּי-יְבִיֹם
הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּטְהָרוּ: ^{לא} שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם
וְעָנִיתֶם אֶת-נַפְשֵׁיכֶם חֻקַּת עוֹלָם:

לב וְכִפֹּר הַכֹּהֵן אֲשֶׁר-יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת-
יָדָיו לְכַהֵן תַּחַת אָבִיו וְלִבָּשׁ אֶת-בְּגָדֵי הַבֵּד בַּגִּדֵי
הַקֹּדֶשׁ: ^{לג} וְכִפֹּר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת-אֹהֶל
מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל-כָּל-עַם
הַקָּהָל יִכַּפֵּר: ^{לד} וְהָיְתָה-זֹאת לָכֶם לְחֻקַּת עוֹלָם

²⁹ “This shall be a perpetual law for you. On the tenth day of the seventh month, you must fast and refrain from work, the native and the stranger who lives among you. ³⁰ For this is the day on which the rite of atonement shall be performed over you, to purify you. Before Yahweh, you will be clean of all your sins. ³¹ It shall be a Sabbath rest for you and you are to fast. This is a perpetual law.

³² “Atonement must be made by the priest who has been anointed and installed to officiate in place of his father. He is to put on the linen, the sacred vestments, ³³ and make atonement for the Sacred Sanctuary, the Tent of Meeting and the altar. Then he must make atonement for the priests and all the people of the community. ³⁴ This shall be a perpetual

²⁹ Literally translated, this verse opens, “*And it shall be for you a perpetual statute,*” where the initial pronoun is feminine; v. 34 begins with the same clause except for the missing demonstrative pronoun. The LXX has ‘this’ (ἐσται) in both places and it suits the sense of the passage, although both the verb and the pronoun are sometimes missing in this clause elsewhere in the book (see, e.g., 3:17).

³⁰ The phrase ‘of all your sins’ could go with the previous clause, as the verse is rendered by NETB, or it could go with the following clause, as here and in the NJB & NRSV.

³¹ The NRSV ends the 1st sentence: “... and you shall deny yourselves.” On the last sentence, see #29.

³² The literal translation of the 1st sentence is, “*And the priest whom he shall anoint him and whom he shall fill his hand to act as priest under his father is to make atonement.*” In Hebrew, imperfect active verbs are often used as passives.

³³ In place of ‘Sacred Sanctuary’, here following the NJB, the NRSV has just ‘sanctuary’ and NETB has ‘Most Holy Place’; although this is the only place this expression occurs in the OT, it clearly refers to the innermost shrine behind the veil, where the Ark of the Covenant was located.

³⁴ The MT of v. 16:34^b reads literally ‘and he did just as Yahweh had commanded Moses’; this has been retained here (following NETB) in spite of the fact that it suggests that Aaron immediately performed the rituals outlined in this chapter (note that Aaron was the one to whom Moses was to speak the regulations in this chapter – v. 2). The problem is that the chapter presents these procedures as regulations for ‘the tenth day of the seventh month’ (v. 29) and calls for their fulfilment at that time, not during the current (first) month (Ex 40:2; note also that they left Sinai in the second month, long before the next seventh month, Nb 10:11). The LXX translates, ‘once in the year it shall be done as the LORD commanded Moses’

לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֶחָת בַּשָּׁנָה law for you; once a year, atonement must be made for the Israelites for
וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: {פ} all their sins.” Thus, he did just as Yahweh had commanded Moses.

(ἅπαξ τοῦ ἐνιαυτοῦ ποιηθήσεται, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ), attaching ‘once in the year’ (ἅπαξ τοῦ ἐνιαυτοῦ) to this clause rather than the former one, and rendering the verb as passive, ‘it shall be done’ (ποιηθήσεται, cf. NRSV). We have already observed the passive use of active verbs in this context (see #32). The NJB & NRSV translate, ‘Moses did as Yahweh commanded him’, ignoring the fact that the name Moses in the Hebrew text has the direct object indicator. Passive verbs, however, regularly take subjects with direct object indicators (see, e.g., v. 27). The NIV renders it ‘and it was done, as the LORD commanded Moses’, following the LXX passive translation. The NASB translates ‘and just as the LORD had commanded Moses, so he did’, transposing the introductory verb to the end of the sentence and supplying ‘so’ in order to make it fit the context.

ויקרא פרק יז

א וידבר יהוה אל-משה לאמר: ב דבר אל-אהרן ואל-בניו ואל כל-בני ישראל ואמרת אליהם זה הדבר אשר-צוה יהוה לאמר:

ג איש איש מבית ישראל אשר ישחט שזר או-כשב או-עז במחנה או אשר ישחט מחוץ למחנה: ד ואל-פתח אהל מועד לא הביאו להקריב קרבן ליהוה לפני משכן יהוה דם יחשב לאיש ההוא דם שפך ונכרת האיש ההוא מקרב עמו: ה למען אשר יביאו בני ישראל את-זבחייהם אשר הם זבחים על-פני השדה והביאם ליהוה אל-פתח אהל מועד אל-הכהן וזבחו וזבחי שלמים ליהוה אותם: ו וזרק הכהן את-הדם על-מזבח יהוה פתח אהל מועד והקטיר החלב לריח

LEVITICUS 17

¹ And Yahweh spoke to Moses; he said: ² "Speak to Aaron and his sons, and to all the Israelites, and say to them: This is the word of Yahweh, his command:

³ "Any man of the House of Israel who slaughters an ox, lamb, or goat, whether inside the camp or outside it, ⁴ must first bring it to the entrance to the Tent of Meeting to make an offering of it to Yahweh before his Dwelling. Anyone who fails to do this must answer for the bloodshed; he shall be outlawed from his people. ⁵ Thus, the Israelites will bring the sacrifices they wish to make in the open country to the priest, for Yahweh, at the entrance to the Tent of Meeting and they will make communion sacrifices for Yahweh with them. ⁶ The priest shall sprinkle the blood on the altar of Yahweh that stands at the entrance to the Tent of Meeting, he shall burn its fat, and the fragrance will appease Yahweh.

LEVITICUS 17

¹ Because holiness is thought of in relation to worship, it is connected with the idea of ritual purity: the 'law of holiness' is also a 'law of purity'. However, the God of Israel makes moral demands and, under this influence, the primitive notion of holiness undergoes a transformation: avoidance of what was ritually impure becomes abstention from sin; ritual purity develops into purity of conscience (see Isaiah's inaugural vision, #Is 6:3).

² The NRSV has 'people of Israel' in place of 'Israelites' (בְּנֵי יִשְׂרָאֵל – literally, 'sons of Israel'), here following the NJB.

³ After 'Israel', the LXX adds 'or the sojourners who sojourn in your midst' (ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν – cf. Lev 16:29, etc., and note 17:8, 10, & 13 below).

⁴ The reason given in v. 7 is that sacrifices in the open fields had been offered to satyrs, or goat-demons (Is 34:14, Dt 32:17, 2Ch 11:15).

⁵ The literal translation of 'in the open country' is 'on the faces of the field'.

⁶ After 'altar', the LXX adds 'all around' (κύκλῳ), which is normal for this overall construction (see 1:5; 3:8, et cetera).

נִיחָח לַיהוָה: וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם
לְשֹׁעִירִם אֲשֶׁר הֵם זִנִּים אַחֲרֵיהֶם חֻקַּת עוֹלָם
תִּהְיֶה־זֹאת לָהֶם לְדֹרֹתָם:

ח וְאֵלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר
אֲשֶׁר־יִגֹּר בְּתוֹכְכֶם אֲשֶׁר־יַעֲלֶה עָלָה אוֹזֶבֶחַ:
ט וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יִבְיֹאֲנוּ לַעֲשׂוֹת אֹתוֹ
לַיהוָה וְנִכְרַת הָאִישׁ הַהוּא מֵעַמּוֹ:

י וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכְכֶם
אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בְּנֶפֶשׁ הַאֲכָלָת אֶת־
הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ: יא כִּי נֶפֶשׁ הַבֶּשֶׂר
בַּדָּם הוּא וְאֲנִי נָתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־
נַפְשֵׁיכֶם כִּי־הַדָּם הוּא בְּנֶפֶשׁ יְכַפֵּר: יב עַל־כֵּן
אִמְרַתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם
וְהַגֵּר הַגֵּר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם:

יג וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכְכֶם
אֲשֶׁר יִצּוֹד צִיד חַיָּה אוֹ־עוֹף אֲשֶׁר יֹאכַל וְשָׁפַךְ אֶת־

⁷ They must no longer offer their sacrifices to the satyrs in whose service they once prostituted themselves. This is a perpetual law for them and for their descendants.

⁸ “You will say to them: Any man of the House of Israel or stranger living among them who offers a burnt offering or sacrifice ⁹ without bringing it to the entrance to the Tent of Meeting to offer it to Yahweh shall be outlawed from his people.

¹⁰ “If any man of the House of Israel or stranger living among you eats blood of any kind, I will set my face against the man who has eaten the blood and will outlaw him from his people. ¹¹ For the life of the creature is in the blood, and I have given it to you for performing the rite of atonement on the altar for your lives, for blood is what atones for a life.

¹² Therefore, I have said to the Israelites: No person among you shall eat blood, nor shall any alien who resides among you eat blood.

¹³ “If anyone of the Israelites or any stranger living among you catches game or a bird that it is lawful to eat, he must pour out its blood and

⁷ The Hebrew word for ‘satyrs’ means ‘goat’; here it indicates beings of animal form who were thought to haunt deserts and ruins (Is 13:21, 34:14). Azazel was thought to be one of them (see #16:8). Here and in 2Ch 11:15, the word is used contemptuously of false gods.

⁸ The LXX (ὑμεῖς), Peshitta & Vg (vos) have ‘you’ (plural) rather than ‘them’ after ‘among’, as does the NJB.

⁹ The exact meaning of the penalty here specified is uncertain: it could mean **1** that he will be executed, whether by God or by man, **2** that he will be excommunicated from sanctuary worship and/or community benefits, or **3** that his line will be terminated by God (i.e., extirpation).

¹⁰ The literal translation of ‘if any man’ (וְאִישׁ אִישׁ) is ‘and man man’; the repetition of the word ‘man’ is distributive.

¹¹ An alternative translation of ‘for your lives’ is ‘by means of the life that is in it’ but see Dt 19:21.

¹² The literal translation of ‘no person among shall eat blood’ is ‘any person from you shall not eat blood’.

¹³ After ‘Israelites’, a few medieval Hebrew MSS, the Samaritan Pentateuch, and Tg add ‘from the house of Israel’ as in vv. 3, 8 & 10.

דָּמּוֹ וְכִסָּהּ בְּעָפָר: יי כִּי־נֶפֶשׁ כָּל־בָּשָׂר דָּמּוֹ
בְּנִפְשׁוֹ הוּא וְאָמַר לְבְנֵי יִשְׂרָאֵל דָּם כָּל־בָּשָׂר לֹא
תֹאכְלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמּוֹ הוּא כָּל־אֹכְלוֹ
יִכָּרֵת:

טו וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל גִּבְלָהּ וְטִרְפָּהּ בְּאֶזְרָח
וּבִגְרָ וּכְבָּשׁ בְּגִדָיו וְרִחָץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב
וְטָהָר: טז וְאִם לֹא יִכָּבֵשׁ וּבִשְׂרוֹ לֹא יִרְחֹץ וְנִשְׂא
עֲוֹנוֹ: {פ}

cover it with earth. ¹⁴ For, the life of all flesh is its blood, and I have said to the Israelites: You must not eat the blood of any flesh, for the life of all flesh is in its blood, and anyone who eats it shall be outlawed from his people.

¹⁵ “Any native or stranger who eats what has died on its own or been torn by beasts must wash his clothing and bathe in water and be unclean until evening; then he will be clean. ¹⁶ But if he does not wash them or bathe his body, he shall bear his iniquity.”

¹⁴ Literally translated, this verse opens, “for the life of all flesh, its blood in its life it is;” the LXX, Peshitta, and Vg leave out ‘in its life’, which would naturally yield ‘for the life of all flesh, its blood it is’. The translation above is perhaps oversimplified but the meaning is the same in any case.

¹⁵ Translated literally, this verse opens ‘and any soul’.

¹⁶ The rendering, ‘bear the punishment for his iniquity’, reflects the use of the word ‘iniquity’ to refer to the punishment for iniquity; this is sometimes referred to as the consequential use of the term (cf. 5:17, 7:18, 10:17, *et cetera*).

ויקרא פרק יח

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
ג כַּמַּעֲשֵׂה אֶרֶץ-מִצְרַיִם אֲשֶׁר יִשְׁבַּתְּם-בָּהּ לֹא
תַעֲשׂוּ וְכַמַּעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם
שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֵהֶם לֹא תֵלְכוּ: ד אֶת-
מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת-חֻקֹּתַי תִּשְׁמְרוּ לִלְכֹּת בָּהֶם
אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וּשְׁמַרְתֶּם אֶת-חֻקֹּתַי וְאֶת-
מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחִי בָהֶם אֲנִי
יְהוָה: {ס}

ו אִישׁ אִישׁ אֶל-כָּל-שֹׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת
עֵרוֹהָ אֲנִי יְהוָה: {ס}
ז עֲרוֹת אָבִיד וְעֲרוֹת אִמָּךְ לֹא תְגַלֶּה הֵוא לֹא
תְגַלֶּה עֲרוֹתָהּ: {ס}

LEVITICUS 18

¹ And Yahweh spoke to Moses; he said: ² "Speak to the Israelites and say to them: "I am Yahweh your God. ³ You must not behave as they do in the land of Egypt where you once lived; and you must not behave as they do in the land of Canaan, where I am taking you. You must not walk in their statutes. ⁴ You must follow my ordinances and keep my statutes; by them, you must lead your life. I am Yahweh your God. ⁵ You must keep my statutes and my ordinances. Whoever complies with them will find life in them. I am Yahweh.

⁶ "None of you may approach a woman who is closely related to him, to have sex with her. I am Yahweh.

⁷ "You must not uncover the nakedness of your father or mother; she is your mother – you must not have sex with her.

LEVITICUS 18

¹ This chapter is, to some degree, a literary unit and more akin to Deuteronomy than to the rest of the 'Law of Holiness'.

² The affirmation, "I am Yahweh your God," or its abridged form, "I am Yahweh," recurs like a refrain throughout this and the following chapter, giving a direction to the entire law of holiness. Yahweh is the God of Israel, whom he has brought out of Egypt (19:36, 22:33); he is a holy God (19:2, 20:26, 21:8), who makes his people holy (20:8, 21:8, 15, 22:9, 32 and see 20:7).

³ Literally translated, this verse (here following the NJB) opens, "As the deed of the land of Egypt, which you were dwelling in it, you must not do."

⁴ The Hebrew term translated 'ordinances' (מִשְׁפָּטִי) refers to the set of regulations about to be set forth in the following chapters (cf. 19:37, 20:22, 25:18, 26:46). Note especially the thematic and formulaic relationships between the introduction in vv. 1-5 and the parenthesis in 20:22-26, both of which refer explicitly to the corrupt nations and the need to separate from them by keeping Yahweh's regulations.

⁵ As a holy people, set apart for special relation to Yahweh, Israel must not imitate the practices of other peoples (vv. 24-29, see #11:44-45).

⁶ The literal translation of the phrase 'closely related to him' is 'of the flesh of his body'.

⁷ The NRSV, more literally following the MT, opens with, "You shall not uncover the nakedness of your father, which is the nakedness of your mother."

ח עֲרוֹת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוֹת אָבִיךָ הוא: {ס}	8 “You must not have sex with your father’s wife; it is your father’s sexual prerogative.
ט עֲרוֹת אַחֻזְתְּךָ בֵּת־אָבִיךָ אוֹ בֵּת־אִמְךָ מוֹלְדֶת בֵּית אוֹ מוֹלְדֶת חוּץ לֹא תִגְלֶה עֲרוֹתָן: {ס}	9 “You must not have sex with your sister, your father’s or mother’s daughter; whether born at home or abroad, you must have sex with her.
י עֲרוֹת בֵּת־בְּנֶךָ אוֹ בֵּת־בָּתְּךָ לֹא תִגְלֶה עֲרוֹתָן כִּי עֲרוֹתְךָ הִנֵּה: {ס}	10 “You must not have sex with the daughter of your son or daughter; for their sexual privacy is your own.
יא עֲרוֹת בֵּת־אִשְׁת אָבִיךָ מוֹלְדֶת אָבִיךָ אַחֻזְתְּךָ הוא לֹא תִגְלֶה עֲרוֹתָהּ: {ס}	11 “You must not have sex with your father’s wife’s daughter, born of your father; she is your sister; you must not have sex with her.
יב עֲרוֹת אַחֻז־אָבִיךָ לֹא תִגְלֶה שָׂאֵר אָבִיךָ הוא: {ס}	12 “You must not have sex with your father’s sister; she is your father’s flesh.
יג עֲרוֹת אַחֻז־אִמְךָ לֹא תִגְלֶה כִּי־שָׂאֵר אִמְךָ הוא: {ס}	13 “You must not have sex with your mother’s sister, because she is your mother’s flesh.
יד עֲרוֹת אַחִי־אָבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב דִּדְתְּךָ הוּא: {ס}	14 “You must not have sex with your father’s brother; that is, you must not approach his wife; she is your aunt.
טו עֲרוֹת כַּלְתְּךָ לֹא תִגְלֶה אִשְׁת בְּנֶךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ: {ס}	15 “You must not have sex with your daughter-in-law; she is your son’s wife; you must not have sex with her.

⁸ The laws in the Pentateuch sometimes assume the possibility that a man may have more than one wife (cf., e.g., Dt 21:15–17).

⁹ The literal translation of ‘born at home or abroad’ is ‘born of house or born of outside’.

¹⁰ To have sexual relations with one’s granddaughter would be like openly exposing one’s own shameful nakedness.

¹¹ A half sister, the daughter of the man’s father by another wife (see #8) is to be considered a true sister.

¹² A few medieval Hebrew MSS, the LXX (γαρ), Peshitta, Vg (quia) & NJB read ‘because’ or ‘for’ before ‘she is’, as in v. 13; here, we follow the MT.

¹³ In place of ‘flesh’, here following the NRSV, the NJB has ‘own flesh and blood’ (as also in v. 12).

¹⁴ As in v 12, some MSS & the versions (& NJB) have ‘because’ or ‘for’ before ‘she is’.

¹⁵ Throughout this section, the NJB has ‘intercourse’ in place of ‘sex’.

טז עֲרוֹת אֶשֶׁת-אָחִיךָ לֹא תִגְלֶה עֲרוֹת אָחִיךָ
הוא: {ס}

יז עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת-בֵּת-בְּנָהּ וְאֶת-
בֵּת-בָּתָּהּ לֹא תִקַּח לְגִלּוֹת עֲרוֹתָהּ שְׂאֲרָהּ הִנָּה
זִמָּה הוּא: יח וְאִשָּׁה אֶל-אָחִתָּהּ לֹא תִקַּח לְעֹרֶר
לְגִלּוֹת עֲרוֹתָהּ עָלֶיהָ בַּחַיָּיהָ: יט וְאֶל-אִשָּׁה בְּנִדָּת
טִמְאַתָּהּ לֹא תִקְרַב לְגִלּוֹת עֲרוֹתָהּ: כ וְאֶל-אִשְׁתְּ
עֲמִיתְךָ לֹא-תִתֵּן שְׁכִבְתָּךְ לְזֹרַע לְטִמְאַה-בָּהּ:

כא וּמִזֶּרַעְךָ לֹא-תִתֵּן לְהַעֲבִיר לַמָּלָךְ וְלֹא תַחֲלֹל
אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

כב וְאֶת-זָכָר לֹא תִשְׁכַּב מִשְׁכָּבִי אִשָּׁה תוֹעֵבָה הוּא:
כג וּבְכָל-בְּהֵמָה לֹא-תִתֵּן שְׁכִבְתָּךְ לְטִמְאַה-בָּהּ
וְאִשָּׁה לֹא-תַעֲמִיד לִפְנֵי בְּהֵמָה לְרִבְעָה תִּבֹּל הוּא:

16 “You must not have sex with your brother’s wife; it is your brother’s sexual prerogative.

17 “You must not have sex with a woman and her daughter; you must not have sex with her son’s or daughter’s daughter; they are her flesh; it is incest. 18 You must not wed a woman and her sister, to have her as a rival while her sister is still alive. 19 You must not approach and have sex with a woman in her menstrual impurity. 20 And you must not have sex with your neighbour’s wife; you would thereby become unclean.

21 “You must not allow any of your children to be sacrificed to Molech, thus profaning the name of your God. I am Yahweh.

22 “You must not lie with a man as with a woman; it is an abomination.

23 You must not lie with any animal and defile yourself with it. A woman must not offer herself to an animal, to lie with it; it is perversion.

16 The levirate marriage was an exception to this rule (see Gn 38:8).

17 In place of ‘they are her flesh’, here following the MT & NETB, the NJB & NRSV, following the LXX (οἱκεῖναι γὰρ σοῦ εἶναι) have ‘for they are your flesh’.

18 The NJB has ‘to have intercourse with her’ in place of ‘to have her as a rival’, here following the MT & NRSV.

19 The literal translation of ‘her menstrual impurity’ is ‘the menstruation of her impurity’.

20 Here, adultery is condemned as an instance of ritual impurity.

21 ‘Sacrificed’ literally translates as ‘passed’. In Canaanite ritual, children were sacrificed by being ‘made to pass’ through fire (i.e. by burning); the practice was condemned by the Law (20:2–5, Dt 12:31, 18:10).

22 The term translated ‘abomination’ (תוֹעֵבָה) is used again in reference to homosexuality in 20:13; cf. also its use for unclean food (Dt 14:3), idol worship (Is 41:24), and remarriage of a former wife who has been married in between (Dt 24:4).

23 The term תִּבֹּל (‘perversion’) derives from the verb ‘to mix’ or ‘to confuse’ and here refers to illegitimate mixtures of species or violation of the natural order of things.

כד אֶל־תִּטְמָאוּ בְּכָל־אֱלֹהִי כִי בְּכָל־אֱלֹהִי נִטְמָאוּ
הַגּוֹיִם אֲשֶׁר־אֲנִי מַשְׁלַח מִפְּנֵיכֶם: כה וְתִטְמָא
הָאָרֶץ וְאֶפְקַד עֲוֹנָהּ עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת־
יֹשְׁבֶיהָ:

כו וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקְתִּי וְאֶת־מִשְׁפָּטִי וְלֹא
תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת הָאֵלֹהִי הַאֲזֹרָח וְהַגֵּר הַגֵּר
בְּתוֹכְכֶם: כז כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי־
הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וְתִטְמָא הָאָרֶץ: כח וְלֹא־תִקְיֹא
הָאָרֶץ אֶתְכֶם בְּטִמְאַכֶּם אֹתָהּ כְּאִשֶּׁר קָאָה אֶת־
הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: כט כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכָּל
הַתּוֹעֵבֹת הָאֵלֹהִי וְנִכְרְתוּ הַנִּפְשׁוֹת הָעֹשֹׂת מִקֶּרֶב
עַמָּם: ל וּשְׁמַרְתֶּם אֶת־מִשְׁמְרָתִי לְבִלְתִּי עֲשׂוֹת
מִחֻקֹּת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמָאוּ
בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: {פ}

²⁴ “Do not defile yourselves by any of these things, for this is how the nations I am casting out before you defiled themselves. ²⁵ The land was defiled; I punished it for its iniquity and the land vomited out its inhabitants.

²⁶ “Therefore, you yourselves must keep my statutes and my ordinances, and you must not do any of these abominations, neither the native nor the stranger who lives among you. ²⁷ For, the men of this land before you committed all these abominations and the land became unclean. ²⁸ If you make it unclean, will it not vomit you out, as it vomited the nation that was here before you? ²⁹ Yes, anyone who commits one of these abominations, whatever it may be, any person doing so shall be outlawed from among his people. ³⁰ Keep to my rules; do not observe the abominable customs that were in force before you came, then you will not defile yourselves by them. I am Yahweh your God.”

²⁴ The literal translation of ‘I am casting out before you’ (here following the NRSV – the NJB has ‘I have expelled before you’) is ‘I am sending away from your faces’.

²⁵ In place of ‘I punished it for its iniquity’, here following the NRSV, the NJB has ‘took the penalty for it’.

²⁶ Although the laws of Leviticus are placed in the ancient setting of Mount Sinai, this passage clearly presupposes a time after the occupation of Canaan. The emphatic pronoun ‘yourselves’, here following the MT & NETB, is omitted by the Samaritan Pentateuch, LXX, Peshitta, Vg, NJB.

²⁷ The NRSV places this entire verse in parentheses.

²⁸ In place of ‘nation’, here following the MT, NJB & NRSV, the LXX (ἔθνη), Peshitta & Tg have the plural, ‘nations’ (as does NETB).

²⁹ See #7:20 on the implication of being ‘outlawed from among his people’.

³⁰ The literal translation of ‘do not observe the abominable customs’ is ‘to not do from the statutes of the detestable acts’.

LEVITICUS 19

ויקרא פרק יט

- ¹ And Yahweh spoke to Moses; he said: ² “Speak to the whole community of Israelites and say to them: Be holy, for I, Yahweh your God, am holy. ³ “Every one of you must respect his mother and father; and you must keep my Sabbaths; I am Yahweh your God. ⁴ “Do not turn to the idols and do not make yourselves gods from molten metal. I am Yahweh your God.
- ⁵ “If you offer a communion sacrifice to Yahweh, make yourselves acceptable and so offer it. ⁶ It shall be eaten the same day or the day after; whatever remains the day after must be burnt. ⁷ If eaten on the third day it is an abomination, it will not be accepted. ⁸ All who eat it shall be subject to punishment, for they have profaned the holiness of Yahweh; any such person shall be cut off from his people.
- ^א וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ^ב דַּבֵּר אֶל-כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: ^ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת-שַׁבָּתִי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ^ד אֶל-תִּפְנוּ אֶל-הָאֱלִילִים וְאֱלֹהִי מִסִּכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
- ^ה וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרֹצְנֵכֶם תִּזְבַּחְהוּ: ^ו בַּיּוֹם זִבְחֲכֶם יֹאכַל וּמִמָּחֳרָת וְהַנּוֹתָר עַד-בֵּיּוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרֹף: ^ז וְאִם הָאֵכָל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצֶה: ^ח וְאֹכְלוֹ עֹנֵו יֵשָׂא כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרַתָּה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ:

LEVITICUS 19

- ¹ On this frequent opening formula, see #4:1.
- ² This verse is the keynote of the chapter and of the whole Holiness Code (Chs. 17–26). The people of Israel have been separated for a special covenant relationship with the God who liberated them from Egypt (v. 36).
- ³ Literally translated, this verse opens, “A man his mother and his father you (PL) shall fear;” the LXX (πατέρα αὐτοῦ καὶ μητέρα αὐτοῦ), Peshitta, Vg, and some Tg MSS reverse the order (‘his father and his mother’), as does the NJB. The term ‘fear’ is subject to misunderstanding by the modern reader, so the term ‘respect’ has been used in the translation (following the NJB & NETB – the NRSV has ‘revere’).
- ⁴ The word ‘idols’ (אֱלִילִים) literally translates as ‘nothings’ (see 26:1 & Is 2:8).
- ⁵ For the closing clause, here following the NJB, the NRSV has ‘offer it in such a way that it is acceptable in your behalf’ and NETB has ‘you must sacrifice it so that it is accepted for you’.
- ⁶ The literal translation of the first instance of ‘the day after’ is ‘from the following day’.
- ⁷ The literal translation of ‘if eaten’ is ‘and if being eaten (infinitive absolute) it is eaten (finite verb)’.
- ⁸ Regarding ‘profaned’, see #10:10; on the ‘cut off’ penalty see #7:20.

ט וּבְקַצְרְכֶם אֶת־קְצִיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ לִקְצֹר וְלִקֵּט קְצִירְךָ לֹא תִלְקֹט: י' וְכִרְמְךָ לֹא תַעֲזֹל וּפֶרֶט כִּרְמְךָ לֹא תִלְקֹט לָעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

יא לֹא תִגְנוּבוּ וְלֹא־תִכְחָשׁוּ וְלֹא־תִשְׁקְרוּ אִישׁ בַּעֲמִיתוֹ: יב וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחַלְלֶתָ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: יג לֹא־תַעֲשֹׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלִּין פֶּעֱלֶת שְׂכִיר אֶתְךָ עַד־בֹּקֶר: יד לֹא־תִקְלַל חֵרֶשׁ וּלְפָנַי עֹזֵר לֹא תִתֵּן מִכְשָׁל וִירָאָתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה:

טו לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עַמִּיתְךָ: טז לֹא־תִלְוֶה רֵכִיל בַּעֲמִיךָ לֹא תַעֲמִיד עַל־דָּם רֵעֶךָ אֲנִי יְהוָה: יז לֹא־תִשְׁנֹא אֶת־אֲחִיךָ בַּלִּבֶּבֶךָ הֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא: יח לֹא־תִקֵּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמְּךָ וְאֶהְבֶּתָ לְרֵעֶךָ כַּמּוֹד אֲנִי יְהוָה:

9 “When you harvest your land, you are not to reap to the very end of the field or gather the gleanings of the harvest. 10 You are not to strip your vine bare or collect fruit fallen in your vineyard; you must leave them for the poor and the alien. I am Yahweh your God.

11 “You must not steal nor deal deceitfully or fraudulently with your neighbour. 12 You must not swear falsely by my name, profaning the name of your God: I am Yahweh. 13 You must not exploit or rob your neighbour; you must not keep back the labourer’s wage until next morning. 14 You must not curse the dumb, nor put an obstacle in the blind man’s way, but you must fear your God: I am Yahweh.

15 “Do not be unfair in judgement; do not favour the poor or defer to the great but judge your neighbour fairly. 16 Do not slander your family nor endanger your neighbour: I am Yahweh. 17 Do not hate your brother in your heart; you must reprove your neighbour and not take his sin upon yourself. 18 Do not take vengeance or bear a grudge against the children of your people; you must love your neighbour as yourself: I am Yahweh.

9 The literal translation of ‘you are not to reap to the very end of the field’ is ‘you shall not complete the corner of your field to harvest’.

10 The literal translation of ‘you are not to strip your vine bare’ is ‘and you shall not deal severely with your vineyard’.

11 Vv. 11–18 regulate social behaviour and are summed up in the commandment to love one’s neighbour.

12 The literal translation of ‘swear falsely’ is ‘swear to the falsehood’.

13 In place of ‘keep back’, here following the NJB, the NRSV has ‘keep for yourself’ and NETB has ‘hold back’.

14 The ‘dumb’ man cannot curse back; the Hebrew word also means ‘deaf’.

15 In place of ‘Do not be unfair judgement’, the NJB has ‘you must not be unjust in administering justice’.

16 The meaning of רֵכִיל, here translated as ‘slander’, is uncertain. To ‘jeopardise your neighbour’s life’ would be by a baseless capital charge.

17 Previous ethical injunctions come to a climax in the law of vv. 17–18, the source of the ‘second’ commandment quoted in the NT (Mk 12:31).

18 Jesus quotes part of this verse in Mt 19:19, 22:39.

יט אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְּהִמָּתְךָ לֹא־תִרְבִּיעַ כְּלָאִים
שָׂדֶךְ לֹא־תִזְרַע כְּלָאִים וּבְגָד כְּלָאִים שֶׁעָטְנוּ לֹא
יַעֲלֶה עָלֶיךָ:

כ וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שִׁכְבַּת־זָרַע וְהוּא
שִׁפְחָה נִחְרַפֶּת לְאִישׁ וְהִפְדָּה לֹא נִפְדָּתָה אוֹ
חִפְשָׁה לֹא נִתְּנָה לָהּ בְּקֶרֶת תְּהִיָּה לֹא יוֹמָתוּ כִּי־לֹא
חִפְשָׁה: כא וְהָבִיָּא אֶת־אַשְׁמוֹ לַיהוָה אֶל־פֶּתַח
אֹהֶל מוֹעֵד אֵיל אֲשָׁם: כב וְכִפֹּר עָלָיו הַכֹּהֵן בְּאֵיל
הָאֲשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח
לוֹ מִחַטָּאתוֹ אֲשֶׁר חָטָא: {פ}

כג וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וְנִטְעַתֶּם כָּל־עֵץ מֵאֲכָל
וְעֵרְלָתֶם עֵרְלָתוֹ אֶת־פְּרִיֹו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם
עֵרְלִים לֹא יֵאָכֵל: כד וּבִשְׁנָה הָרְבִיעִית יִהְיֶה כָל־
פְּרִיֹו קֹדֶשׁ הַלֹּולִים לַיהוָה: כה וּבִשְׁנָה הַחֲמִישִׁת
תֹּאכְלוּ אֶת־פְּרִיֹו לְהוֹסִיף לָכֶם תָּבוֹאתוּ אֲנִי יְהוָה
אֱלֹהֵיכֶם:

19 “You must keep my laws. You are not to mate your cattle with those of another kind; you are not to sow two kinds of grain in your field; you are not to wear a garment made from two kinds of fabric.

20 “If a man lies carnally with a woman, she being another’s slave not yet purchased or given her freedom, then the man shall be obliged to compensate; but he shall not be put to death, since she was not free.

21 He must bring a guilt offering for Yahweh to the door of the Tent of Meeting, a ram of reparation. 22 With this ram of reparation, the priest must make atonement for the man before Yahweh for the sin committed; and the sin he has committed will be forgiven.

23 “When you enter this land and plant any sort of fruit tree, you are to regard its fruits as its foreskin. For three years, it shall be a thing uncircumcised and you must not eat it. 24 In the fourth year, all its fruit shall be holy, in a feast of praise to Yahweh. 25 In the fifth year, you may eat the fruit and add its produce to your harvest: I am Yahweh your God.

19 This verse is a prohibition against magic, with its incongruous compounds. On the term כְּלָאִים (*‘two kinds of fabric’*), cf. Dt 22:11, where the term refers to a mixture of linen and wool woven together in a garment.

20 The reason for this legal clemency is that the slave-woman is regarded as another man’s property, i.e. his concubine (Ex 21:7–11).

21 On the guilt offering, see #5:15.

22 The literal translation of *‘the sin he has committed’* is *‘the sin he has sinned’*.

23 Circumcision originally celebrated man’s achievement of maturity (see #Gn 17:10), and an uncircumcised man was unclean. The fruit of a young tree was, by analogy, ‘uncircumcised’, and therefore unclean until consecrated to God; the WEBBE has *‘forbidden’*.

24 An alternative reading for the end of this verse is, “it shall be set aside for jubilation to Yahweh.”

25 In place of *‘add its produce to your harvest’*, here following NETB; the NJB has *‘gather the produce for yourselves’*.

כֹּד לֹא תֹאכְלוּ עַל־הַדָּם לֹא תִנְחָשׁוּ וְלֹא תַעֲוֹנֻנוּ:
כֹּד לֹא תִקְפוּ פֶּאֶת רֹאשְׁכֶם וְלֹא תִשְׁחִית אֶת פֶּאֶת
זִקְנְךָ: כֹּח וְשִׁרְט לְנֶפֶשׁ לֹא תִתְּנוּ בִּבְשָׁרְכֶם וּכְתַבְתָּ
קַעֲקַע לֹא תִתְּנוּ בְּכֶם אֲנִי יְהוָה:

כֹּס אֲל־תַּחֲלֹל אֶת־בֵּתְךָ לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ
וּמִלֶּאָה הָאָרֶץ זִמָּה: לֹא־תִשְׁבַּתְתִּי תִשְׁמְרוּ
וּמִקְדָּשִׁי תִירָאוּ אֲנִי יְהוָה: לֹא־תִתְּפוּ אֶל־הָאֲבֹת
וְאֶל־הַיִּדְעָנִים אֲל־תִּבְקְשׁוּ לְטַמְּאָה בָּהֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם: לֹב מִפְּנֵי שִׁיבָה תָקוּם וְהִדְרַת פְּנֵי זִקֵּן
וִירֵאת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: {ס}

לֹב וְכִי־יִגְוֹר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אוֹתוֹ:
לֹד כְּאֶזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר | הַגֵּר אִתְּכֶם
וְאָהַבְתָּ לוֹ כְּמוֹד כִּי־גֵרִים הֵייתֶם בְּאַרֶץ מִצְרַיִם

²⁶ “You must eat nothing with blood in it. You must not practise divination or magic. ²⁷ You must not round off your hair at the edges nor trim the edges of your beard. ²⁸ You are not to gash your bodies for the dead, and you are not to tattoo yourselves: I am Yahweh.

²⁹ “Do not profane your daughter by making her a harlot; thus, the land will not be prostituted and filled with incest. ³⁰ You must keep my Sabbaths and fear my sanctuary: I am Yahweh. ³¹ Do not have recourse to the spirits of the dead or to magicians; they will defile you: I am Yahweh your God. ³² You are to rise up before grey hairs; you are to honour old age and fear your God: I am Yahweh.

³³ “When an alien lives among you in your land, you must not molest him. ³⁴ You must count the alien that lives among you as a citizen among you and love him as yourself, for you were

²⁶ The literal translation of the first sentence is ‘you must not eat on the blood’; in place of ‘on the blood’, the LXX has ‘on the mountains’ (ἐπὶ τῶν ὄρεων), suggesting that this is a prohibition against illegitimate places and occasions of worship, not the eating of blood. In place of ‘divination or magic’, here following the NJB, the NRSV has ‘augury or witchcraft’.

²⁷ Vv. 27–28 forbid mourning customs thought to be tainted with paganism (see also 21:5 & Dt 14:1). Their practice is widely attested, however (Job 1:20, Is 3:24, Jr 16:6, 41:5, 47:5, 48:37, Am 8:10), and the mention of these same customs in Ezk 7:18 shows that they persisted in use, possibly because they were considered to have a penitential and hence religious significance (see Is 22:12).

²⁸ The literal translation of the term נֶפֶשׁ is ‘soul’, ‘person’, or ‘life’; however, it can sometimes (as here) refer to a ‘dead (person)’, cf. 21:1,5, 22:5).

²⁹ The literal translation of ‘making her a harlot’ is ‘making her practice harlotry’.

³⁰ In place of ‘fear’, here following NETB, the NJB & NRSV have ‘reverence’.

³¹ The prohibition here concerns those who would seek special knowledge through the spirits of the dead; cf. 20:6.

³² In place of ‘grey hairs’, here following the MT (& NJB), the NRSV has ‘the aged’; the LXX has ‘the face of a grey one’ (προσώπου πολιοῦ).

³³ A more literal (though clumsy) translation of ‘when an alien lives among you’ is ‘when a sojourner sojourns’.

³⁴ In place of ‘a citizen among you’, here following the NRSV, the NJB has ‘one of your own countrymen’.

אֲנִי יְהוָה אֱלֹהֵיכֶם: לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט
בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׁוּרָה: לֹא־מֵאֲזֵנֵי צֶדֶק אֲבִי-
צֶדֶק אֵיפֶת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:
לֹא־וַשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי
וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה: {פ}

once aliens in the land of Egypt: I am Yahweh your God. ³⁵ You must not cheat in measuring length, weight or capacity. ³⁶ Your scales and weights must be just, a just ephah and a just hin: I am Yahweh who brought you out of the land of Egypt. ³⁷ Keep all my statutes and my ordinances, put them into practice: I am Yahweh."

³⁵ 'Capacity' here refers to measures of liquid volume.

³⁶ An 'ephah' is a dry measure of about 4 gallons, or perhaps one third of a bushel, and a 'hin' is a liquid measure of about 3.6 litres.

³⁷ The literal translation of the first part of this verse is, "you shall keep all my statutes and all my regulations and you shall do them;" this appears to be a kind of verbal hendiadys, where the 1st verb is a modifier of the action of the 2nd verb (cf. 22:31, *et cetera*).

ויקרא פרק ב

א וידבר יהוה אל־משה לאמר: ב ואֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזֶּרְעוֹ לַמֶּלֶךְ מוֹת יוֹמָת עִם הָאָרֶץ יִרְגְּמֵהוּ בָאֲבָן: ג ואֲנִי אֶתֵּן אֶת־פָּנַי בְּאִישׁ הַהוּא וְהִכֵּרְתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזֶּרְעוֹ נָתַן לַמֶּלֶךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי וּלְחַלֵּל אֶת־שֵׁם קִדְשִׁי: ד וְאִם הָעָלַם יַעֲלִימוּ עִם הָאָרֶץ אֶת־עֵינֵיהֶם מִן־הָאִישׁ הַהוּא בְּתֵתוֹ מִזֶּרְעוֹ לַמֶּלֶךְ לְבִלְתִּי הָמִית אֹתוֹ: ה וְשִׁמַּתִּי אֲנִי אֶת־פָּנַי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכֵּרְתִּי אֹתוֹ וְאֵת כָּל־הַזָּנִים אַחֲרָיו לְזָנוֹת אַחֲרֵי הַמֶּלֶךְ מִקֶּרֶב עַמָּם:

ו וְהִנֵּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֱבֹת וְאֶל־הַיִּדְעֹנִים לְזָנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת־פָּנַי בְּנַפְשׁ הַהוּא וְהִכֵּרְתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ: ז וְהִתְקַדְּשְׁתֶּם וְהִיִּיתֶם

LEVITICUS 20

¹ And Yahweh spoke to Moses; he said: ² “Moreover, say to the Israelites: “Any son of Israel or any stranger living in Israel must die if he hands over any of his seed to Molech. The people of the country must stone him with stones ³ and I shall set my face against that man and outlaw him from his people; for in handing over his children to Molech he has defiled my sanctuary and profaned my holy name. ⁴ And, if the people of the country choose to close their eyes to the man’s action in handing over his children to Molech, and they do not put him to death, ⁵ I myself shall turn my face against him and against his clan. I shall outlaw them from their people, him and all those after him who prostitute themselves by following Molech.

⁶ “If a man has recourse to the spirits of the dead or to magicians, to prostitute himself by following them, I shall set my face against that man and outlaw him from his people. ⁷ You must make yourselves holy;

LEVITICUS 20

¹ This chapter forms a fresh section dealing with penalties and repeats ordinances already recorded. The severity of punishment is based on the conviction that Israel is to be a holy people, separated from others by its manner of life and worship (vv. 7–8, 22–26).

² The literal translation of ‘any stranger living’ is ‘from the sojourner who sojourns’. For ‘seed’, the NJB has ‘children’ and the WEBBE has ‘offspring’.

³ Literally translated, ‘set my face’ is ‘give my faces’.

⁴ The literal translation of ‘his children’ is ‘some of his seed’.

⁵ Literally translated, this verse ends, “... who commit harlotry after Molech.”

⁶ On the ‘spirits of the dead’, see #19:31.

⁷ The NRSV opens this verse, here following the NJB, with, “Consecrate yourselves therefore, and be holy.”

קְדָשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: ^ח וּשְׁמַרְתֶּם אֶת־
חֻקֹּתַי וְעַשִּׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדְשְׁכֶם: ^ט כִּי־
אִישׁ אִישׁ אֲשֶׁר יִקְלַל אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת
יוּמָת אָבִיו וְאִמּוֹ קָלִל דָּמָיו בּוֹ:

י' וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ אִישׁ אֲשֶׁר יִנְאַף אֶת־
אִשְׁתּוֹ רֵעֵהוּ מוֹת־יוּמָת הַנָּאֹף וְהַנָּאֶפֶת: י"א וְאִישׁ
אֲשֶׁר יִשְׁכַּב אֶת־אִשְׁתּוֹ אָבִיו עֲרוֹת אָבִיו גָּלָה מוֹת־
יוּמָתוֹ שְׁנֵיהֶם דְּמִיהֶם בָּם: י"ב וְאִישׁ אֲשֶׁר יִשְׁכַּב
אֶת־כַּלְתּוֹ מוֹת יוּמָתוֹ שְׁנֵיהֶם תָּבַל עָשׂוּ דְמִיהֶם
בָּם: י"ג וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכַּבִּי אִשָּׁה
תּוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוֹ דְּמִיהֶם בָּם:
י"ד וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זָמָה הוּא
בָּאֵשׁ יִשְׂרָפוּ אֹתוֹ וְאֶתְהֵן וְלֹא־תִהְיֶה זָמָה
בְּתוֹכְכֶם: טו וְאִישׁ אֲשֶׁר יִתֵּן שְׁכִבְתּוֹ בְּבִהְמָה מוֹת

for, I am Yahweh your God. ⁸ You must keep my laws and put them into practice, for it is I, Yahweh, who makes you holy. ⁹ Hence: Anyone who curses father or mother must die. Since he has cursed his father or mother, his blood-guilt shall be on him.

¹⁰ "A man who commits adultery with a married woman, who commits adultery with his neighbour's wife, must die, he and his accomplice.

¹¹ "The man who has sex with his father's wife has infringed his father's sexual rights; both of them must die, their blood shall be on their own heads. ¹² If a man lies with his daughter-in-law, both of them must die; it is a perversion; their blood shall be on their own heads. ¹³ If a man lies with a man as with a woman, they have committed an abomination; they must die, their blood shall be on their own heads. ¹⁴ If a man takes a woman and her mother to wife, that is incest; they shall be burnt in fire, he and they, so there is no incest among you. ¹⁵ If a man lies with

⁸ The opening of this verse (literally, "and you shall keep my statutes and you shall do them") appears to be a kind of verbal hendiadys, where the 1st verb is a modifier of the action of the 2nd.

⁹ The rendering, 'blood-guilt', refers to the fact that the shedding of blood brings guilt on those who shed it illegitimately (even the blood of animals shed illegitimately, 17:4; cf. the background of Gn 4:10-11); if the community performs a legitimate execution, however, the blood-guilt rests on the person who has been legitimately executed.

¹⁰ The NRSV and NJB omit the first sentence, a Hebrew dittography of the opening clause of the following sentence.

¹¹ NETB has 'blood-guilt' in place of 'blood', here following the NJB & NRSV (see #9).

¹² On the term תָּבַל ('perversion'), see #18:23.

¹³ In place of 'committed an abomination', here following the NRSV, the NJB has 'done a hateful thing together'.

¹⁴ The literal translation of 'they shall be burnt in fire, he and they' (as NJB) is 'in fire they shall burn him and them'.

¹⁵ The NJB has 'the animal must be killed' in place of 'you must kill the animal', here following the MT & NRSV.

יוֹמָת וְאֶת־הַבְּהֵמָה תִּהְרָגוּ: טז וְאִשָּׁה אֲשֶׁר תִּקְרַב
 אֶל־כָּל־בְּהֵמָה לְרַבְעָה אֹתָהּ וְהִרְגַּת אֶת־הָאִשָּׁה
 וְאֶת־הַבְּהֵמָה מוֹת יוֹמָתוֹ דְּמִיָּהֶם בָּם: יז וְאִישׁ
 אֲשֶׁר־יִקַּח אֶת־אָחִיתוֹ בֶּת־אָבִיו אוֹ בֶּת־אִמּוֹ וְרָאָה
 אֶת־עֲרוֹתֶיהָ וְהִיא־תִרְאָה אֶת־עֲרוֹתָיו חֹסֵד הוּא
 וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמָּם עֲרוֹת אָחִיתוֹ גִּלָּה עוֹנֹו
 יִשָּׂא: יח וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה דֹּה וְגִלָּה
 אֶת־עֲרוֹתֶיהָ אֶת־מִקְרָהּ הֵעִרָה וְהוּא גִלָּתָהּ אֶת־
 מִקְוֹר דְּמִיָּהּ וְנִכְרְתוּ שְׁנֵיהֶם מִקְרַב עַמָּם: יט וְעֲרוֹת
 אָחוֹת אִמָּךְ וְאָחוֹת אָבִיךָ לֹא תִגְלֶה כִּי אֶת־שְׂאֵר
 הָעֵרָה עֹנִים יִשָּׂאוּ:

כ וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֲרוֹת דָּדוֹ גִּלָּה
 חֲטָאִים יִשָּׂאוּ עֲרִירִים יָמָתוֹ: כא וְאִישׁ אֲשֶׁר יִקַּח
 אֶת־אִשְׁתִּי אָחִיו נָדָה הוּא עֲרוֹת אָחִיו גִּלָּה עֲרִירִים
 יִהְיוּ:

כב וּשְׁמִרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי
 וַעֲשִׂיתֶם אֹתָם וְלֹא־תִקְיֹא אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי

an animal, he must die and you must kill the animal. ¹⁶ If a woman approaches any animal to lie with it, you shall kill the woman and the animal. They must die; their blood shall be on their own heads. ¹⁷ If a man takes his father's or mother's daughter to wife and they have sex, it is an outrage; they shall be executed in public, for the man has had sex with his sister and he must bear the punishment of his guilt. ¹⁸ If a man lies with a menstruating woman and exposes her nakedness, he has laid bare her flow, and she has uncovered her flow of blood: both of them must be outlawed from their people. ¹⁹ You must not have sex with your mother's sister or your father's sister; a man has had sex with a close relation, and they must bear the consequences of their fault.

²⁰ "If a man lies with his uncle's wife, he has infringed his uncle's sexual rights: they must bear the punishment of their fault and die childless.

²¹ If a man takes his brother's wife, it is impurity; he has infringed his brother's sexual rights and they shall die childless.

²² "You must therefore keep all my statutes, and all my ordinances, and put them into practice: thus, you will not be vomited out by the land

¹⁶ The literal translation of 'to lie with it' is 'to copulate it'.

¹⁷ This is the only case for which punishment is to be in public.

¹⁸ In place of 'her flow of blood', here following the NRSV, the NJB has 'the source of her blood'.

¹⁹ The literal translation of 'a close relation' is 'his own flesh'.

²⁰ In place of 'uncle's wife', here following the MT, NJB & NRSV, NETB has simply 'aunt'.

²¹ After 'takes', the NJB adds 'to wife'.

²² Vv. 22–26 use similar phraseology as in the points mentioned in 18:24–30.

מִבִּיֵּא אֶתְכֶם שָׁמָּה לְשִׁבְתָּ בָּהּ: כִּי וְלֹא תִלְכוּ
בַּחֲקֵת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם כִּי אֶת־כָּל־
אֱלֹהִי עֲשׂוּ וְאַקְקֹץ בָּם: כִּי וְאָמַר לָכֶם אַתֶּם תִּירְשׁוּ
אֶת־אֲדָמָתָם וְאֲנִי אֶתְנַנֶּה לָכֶם לְרֵשֶׁת אֶתְּהָ אֶרֶץ
זֹבֶת חֶלֶב וְדִבֶּשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי
אֶתְכֶם מִן־הָעַמִּים:

כִּי וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין־
הָעוֹף הַטָּמֵא לַטְּהֹר וְלֹא־תִשְׁקְצוּ אֶת־נַפְשֵׁיכֶם
בַּבְּהֵמָה וּבָעוֹף וּבְכָל־אֲשֶׁר תֵּרַמַּשׁ הָאֲדָמָה אֲשֶׁר־
הִבְדַּלְתִּי לָכֶם לַטְּמֵא: כִּי וְהִיִּיתֶם לִי קְדוֹשִׁים כִּי
קְדוֹשׁ אֲנִי יְהוָה וְאִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת
לִי:

כִּי וְאִישׁ אִו־אִשָּׁה כִּי־יִהְיֶה בָהֶם אוֹב אוֹ יִדְעֹנֵי מוֹת
יוֹמָתוֹ בְּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם: {פ}

where I am taking you to live.²³ You must not follow the customs of the nation that I expel to make way for you; for they practised all these things and, for this, I have come to detest them.²⁴ I have told you already: You shall take possession of their soil; and I myself will give you possession of it, and land where milk and honey flow. I, Yahweh your God, have set you apart from the peoples.

²⁵ “Therefore, you must distinguish the clean animal from the unclean, the unclean bird apart from the clean. Do not defile yourselves with these animals or birds, or things that creep on the ground: I have made you set them apart as unclean.²⁶ “Be consecrated to me, because I, Yahweh, am holy, and I will set you apart from these peoples so that you may be mine.

²⁷ “Any man or woman who is a necromancer or magician must be put to death by stoning: their blood shall be on their own heads.”

²³ In place of ‘nation’, here following the MT & NRSV, the NJB, following the Samaritan Pentateuch, LXX (ἐθνεῶν), Peshitta, Vg and all other major versions has ‘nations’.

²⁴ Before ‘the peoples’, the LXX here adds ‘all’ (πάντων), as also in the same phrase in v. 26.

²⁵ The verb here translated as ‘distinguish’ is the same as that translated ‘set apart’ in vv. 24 & 26.

²⁶ The NRSV has ‘separate you from’ in place of ‘set you apart from’, here following the NJB.

²⁷ According to some scholars, this verse is a later addition.

ויקרא פרק כא

^א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֹמַר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא־יִטְמָא בְּעַמּוּיוֹ: ^ב כִּי אִם־לְשֹׂארוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבִנּוֹ וּלְבִתּוֹ וּלְאָחִיו: ^ג וְלִאֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטְמָא: ^ד לֹא יִטְמָא בְּעַל בְּעַמּוּיוֹ לְהַחֲלוֹ: ^ה לֹא־יִקְרְחוּ יִקְרָחָה קְרָחָה בְּרֹאשׁוֹ וּפָאֵת זָקָנָם לֹא יִגְלְחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שְׂרָטָה: ^ו קְדָשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יַחֲלֹלוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אֲשִׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מִקְרִיבִים וְהָיוּ קְדָשִׁים: ^ז אִשָּׁה זֹנָה וְחָלָלָה לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מְאִישָׁה לֹא יִקְחוּ כִּי־קֹדֶשׁ הוּא לֵאלֹהָיו: ^ח וְקִדְּשְׁתּוּ כִּי־אֶת־לֶחֶם אֱלֹהִים הוּא מִקְרִיב קֹדֶשׁ יִהְיֶה־לָּךְ כִּי קְדוֹשׁ אָנִי

LEVITICUS 21

¹ Yahweh spoke to Moses: "Speak to the priests, the sons of Aaron, and say to them: "No one is to defile himself for a corpse of his people, ² except for one of his closest relations – father, mother, son, daughter, brother. ³ He may also defile himself for his virgin sister: if she is still a close relation, being unmarried; ⁴ but for a close female relation who is married, he must not defile himself; he would profane himself. ⁵ They must not wear tonsures, shave the edges of their beards, or gash their bodies. ⁶ They shall be holy to their God and must not profane the name of their God; for they bring the burnt offerings to Yahweh, the food of their God; and they must be in a holy condition. ⁷ They must not marry a woman profaned by prostitution, or one divorced by her husband; for the priest is consecrated to his God. ⁸ You shall treat him as holy, for he offers up the food of your God; he shall be holy to you, for I, Yahweh,

LEVITICUS 21

- ¹ Contact with the dead (the term נֶפֶשׁ, normally meaning 'soul' or 'life' can sometimes refer to a corpse) produces uncleanness (Nb 6:9, 19:11–13, 31:19, 24, and see Hg 2:13). The same rule is given for priests in Ezk 44:25–27; it is more severe for the High Priest, here at v. 11.
- ² The literal translation of 'one of his closest relatives' is 'his flesh, the one near to him'.
- ³ Marriage, by which woman becomes the 'flesh' of her husband (Gn 2:23) loosens ties of blood.
- ⁴ The NRSV opens this verse with, "but he shall not defile himself as a husband among his people..." The meaning is disputed: the text is probably corrupt. At the beginning of the verse, for 'ba-al' ('husband') the Jerusalem text reads 'libe-ulat ba-al' ('for a woman with a husband'), contrasting with the previous verse.
- ⁵ The Kethib/Qere difference here would benefit from an explanation.
- ⁶ The 'food of their God' faintly echoes the ancient notion of sacrifice as the offering of food for the deity; here, the language is merely traditional.
- ⁷ Widows are not excluded, as in Ezk 44:22, which makes exception for the widow of a priest only and is the same as for the High Priest (v. 14).
- ⁸ The first three 2P references in this verse are all singular, but the last is plural.

יְהוָה מְקַדְּשְׁכֶם: ^ט וּבַת אִישׁ כֹּהֵן כִּי תִחַל לְזָנוֹת
אֶת־אָבִיהָ הִיא מִחֻלָּלַת בָּאֵשׁ תִּשְׂרָף: {ס}

וְהַכֹּהֵן הַגָּדוֹל מֵאַחִיו אֲשֶׁר־יוֹצֵק עַל־רֹאשׁוֹ שֶׁמֶן
הַמִּשְׁחָה וּמִלֹּא אֶת־יָדָיו לְלִבָּשׁ אֶת־הַבְּגָדִים אֶת־
רֹאשׁוֹ לֹא יִפְרֹעַ וּבִגְדָיו לֹא יִפְרֹס: ^י וְעַל כָּל־נִפְשֹׁת
מֵת לֹא יָבֹא לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא: ^{יב} וּמִן־
הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחֲלִיל אֶת מִקְדָּשׁ אֱלֹהָיו כִּי
נֹזֵר שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְהוָה: ^{יג} וְהָיָה
אִשָּׁה בְּבִתּוּלִיָּה יִקַּח: ^{יד} אֲלֻמְנָה וּגְרוּשָׁה וַחֲלָלָה
זֹנָה אֶת־אֱלֹהָ לֹא יִקַּח כִּי אִם־בִּתּוּלָה מֵעַמּוֹ יִקַּח
אִשָּׁה: ^{טו} וְלֹא־יַחֲלִיל זֶרְעוֹ בְּעַמּוֹ כִּי אֲנִי יְהוָה
מִקְדָּשׁוֹ: {ס}

^{טז} וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^{יז} דַּבֵּר אֶל־אַהֲרֹן
לֵאמֹר אִישׁ מִזֶּרְעֶךָ לְדֹרֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוֹם לֹא

am holy, who sanctify you. ⁹ If the daughter of a priest profanes herself by prostitution, she profanes her father and must be burnt to death.

¹⁰ “The priest who is higher than his brother, on whose head the anointing oil is poured, and who has been invested to wear the sacred robes, is not to disorder his hair or tear his clothes; ¹¹ he must not go near a dead man’s corpse nor defile himself even for his father or mother. ¹² He must not leave the Sanctuary and thus profane the Sanctuary of his God; for, the consecration of the anointing oil of his God is on him. I am Yahweh. ¹³ He must take a wife who is a virgin. ¹⁴ He must not take a wife who is a widow, divorced, or profaned by prostitution: only a virgin from his own family may he marry. ¹⁵ He must not profane his children in his people; for I, Yahweh, have sanctified him.”

¹⁶ And Yahweh spoke to Moses; he said: ¹⁷ “Speak to Aaron and say: “None of your descendants, in any generation, must come forward to

⁹ The literal translation of ‘burned to death’ is ‘burnt with fire’.

¹⁰ The High Priest’s head had been anointed and must not be unkempt; his clothes were special priestly garments, so he must not tear them.

¹¹ Although the MT has ‘men’s’ (plural) after ‘dead’, the LXX and Peshitta have the singular (‘man’s’), corresponding to the singular adjectival participle ‘dead’ (cf. also Nb 6:6).

¹² The NJB has ‘holy place’ in place of the 1st instance of ‘Sanctuary’, here following the NRSV.

¹³ Literally translated, this verse reads, “And he, a wife in her virginity he shall take.”

¹⁴ By marrying outside his tribe, the High Priest would profane the sanctuary and transmit profane blood to his descendants.

¹⁵ In place of ‘people’, here following the LXX (λαῶν), Samaritan Pentateuch, Peshitta & Tg, the MT has ‘peoples’.

¹⁶ Just as the sacrificial offering must be unblemished (22:17–25), so the priest who offers it must be without bodily defect; unnatural deformity or disfigurement is frowned upon; for, human beings are God’s creation, made in the divine image (Gn 5:1–3).

¹⁷ In place of ‘infirmity’, here following the NJB, the NRSV has ‘blemish’ and NETB has ‘physical flaw’.

יִקְרֹב לְהִקְרִיב לֶחֶם אֱלֹהִיו: יי כִּי כָל־אִישׁ אֲשֶׁר־
 בּוֹ מוֹם לֹא יִקְרֹב אִישׁ עוֹלָא אוֹ פֶּסַח אוֹ חֶרֶם אוֹ
 שְׂרוּעַ: יט אוֹ אִישׁ אֲשֶׁר־יְהִי בּוֹ שִׁבְרֵי רֶגֶל אוֹ שִׁבְרֵי
 יָד: כ אוֹ־גִבָּן אוֹ־דָק אוֹ תִּבְלָל בְּעֵינָיו אוֹ גֶּרֶב אוֹ
 יִלְפָּת אוֹ מְרוּחַ אֶשֶׁף: כא כָּל־אִישׁ אֲשֶׁר־בּוֹ מוֹם
 מִזֶּרַע אֶהְרֹן הַכֹּהֵן לֹא יֵגֵשׁ לְהִקְרִיב אֶת־אֲשֵׁי יְהוָה
 מוֹם בּוֹ אֵת לֶחֶם אֱלֹהִיו לֹא יֵגֵשׁ לְהִקְרִיב: כב לֶחֶם
 אֱלֹהִיו מִקְדָּשֵׁי הַקִּדְּשִׁים וּמִן־הַקִּדְּשִׁים יֹאכַל:
 כג אֲךְ אֶל־הַפְּרֹכֶת לֹא יָבֹא וְאֶל־הַמִּזְבֵּחַ לֹא יֵגֵשׁ
 כִּי־מוֹם בּוֹ וְלֹא יַחֲלִל אֶת־מִקְדָּשֵׁי כִּי אֲנִי יְהוָה
 מִקְדָּשָׁם: כד וַיְדַבֵּר מֹשֶׁה אֶל־אֶהְרֹן וְאֶל־בָּנָיו וְאֶל־
 כָּל־בְּנֵי יִשְׂרָאֵל: {פ}

offer the food of his God if he has any infirmity.¹⁸ No man must come near if he has an infirmity such as blindness or lameness, if he has a split nose or a limb too long,¹⁹ if he has a broken foot or arm,²⁰ if he is a hunchback or a dwarf, if he has a disease of the eyes or of the skin, if he has a running sore, or if he is a eunuch.²¹ No descendant of Aaron the priest must come forward to offer the burnt offerings of Yahweh if he has any infirmity; if he has an infirmity, he must not come forward to offer the food of his God.²² He may eat the food of his God, things most holy and things holy;²³ but he must not go near the veil or approach the altar, because he has an infirmity, and must not profane my holy things; for it is I, Yahweh, who have sanctified them.”²⁴ Thus, Moses spoke to Aaron, to his sons, and to all the Israelites.

¹⁸ The term חֶרֶם (*split nose*) seems, lexically, to refer to any facial defect.

¹⁹ The NJB has *‘injured’* in place of *‘broken’*, here following the NRSV.

²⁰ The literal translation of *‘if he is a eunuch’* (following the NJB) is *‘if he has crushed testicles’* (as NRSV).

²¹ An alternative reading of *‘must come forward’* is *‘shall approach’*.

²² In place of *‘things’*, here following the NJB, the NRSV has *‘of the’* (twice).

²³ The NRSV has *‘curtain’* in place of *‘veil’*, here following the NJB.

²⁴ The NJB opens this verse with *‘Moses told this’*; here, we follow the NRSV.

ויקרא פרק כב

^א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^ב דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וַיִּנָּזְרוּ מִקֹּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יִחַלְּלוּ אֶת־שֵׁם קֹדֶשׁי אֲשֶׁר הֵם מִקְדָּשִׁים לִי אֲנִי יְהוָה: ^ג אֹמֵר אֱלֹהִים לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זֶרַעְכֶם אֶל־הַקֹּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלִּפְנֵי אֲנִי יְהוָה:

^ד אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צְרוּעַ אוֹ זֶבֶב בְּקֹדְשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהַר וְהִנָּגַע בְּכָל־טִמְאַנְפֶּשׁ אוֹ אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שִׁכְבַּת־זֶרַע: ^ה אוֹ־אִישׁ אֲשֶׁר יִגַּע בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בָאָדָם אֲשֶׁר יִטְמָא־לוֹ לְכָל טִמְאַתּוֹ: ^ו נֶפֶשׁ אֲשֶׁר תִּגַּע־בּוֹ וְטִמְאַה עַד־הָעֶרֶב וְלֹא יֹאכַל מִן־הַקֹּדְשִׁים כִּי אֶסְדֶּרְחֶן בְּשָׂרוֹ בַּיּוֹם: ^ז וּבָא הַשֶּׁמֶשׁ וְטָהַר וְאַחֲרָיִם יֹאכַל מִן־הַקֹּדְשִׁים כִּי לַחֲמוֹ הוּא:

LEVITICUS 22

¹ And Yahweh spoke to Moses; he said: ² "Speak to Aaron and to his sons: let them be consecrated through the holy offerings of the Israelites, and not profane my holy name; for my sake, they are to sanctify it: I am Yahweh. ³ Tell them this: "Any one of your descendants, in any generation, who in a state of uncleanness approaches the holy offerings consecrated to Yahweh by the Israelites, shall be outlawed from my presence. I am Yahweh.

⁴ "No one of Aaron's seed who has leprosy or suffers a discharge must eat holy things until he is clean. Anyone who touches something made unclean by a corpse, or has a seminal discharge, ⁵ or is made unclean by touching either some creeping thing or some man who has communicated to him his own uncleanness of whatever kind, ⁶ in short, anyone who has had any such contact shall be unclean until evening and must not eat holy things until he has washed his body. ⁷ At sunset, he will be clean and may then eat holy things, for they are his food.

LEVITICUS 22

¹ This section deals with regulations for the eating of priestly stipends.

² God's acceptance sanctifies the offerings, which, in turn, sanctify those who eat them, who must be in a state of ritual purity.

³ Regarding the 'outlawed' penalty, see #7:20.

⁴ The literal translation of 'no one' (אִישׁ אִישׁ) is 'man man'; the duplication is a way of saying 'any man' (cf. 15:2; 17:3, &c.) but, with a negative command, it means 'no man'.

⁵ The literal translation of 'is made unclean by' is 'which there shall be uncleanness to him'.

⁶ The words 'in short', here following the NJB, are not in the MT (or NRSV or NETB).

⁷ In place of 'at sunset', here following the NJB, the NRSV has 'when the sun sets' and NETB has 'after the sun goes down'.

ח נבלה וטרפה לא יאכל לטמאה־בה אני יהוה:
ט ושמרו את־משמרתִי ולא־ישאו עליו חטא ומתו
בו כי יחללוהו אני יהוה מקדשם: י וכל־זר לא־
יאכל קדש תושב כהן ושכיר לא־יאכל קדש:
יא וכהן כִּי־יקנה נפש קנין כספו הוא יאכל בו
ויליד ביתו הם יאכלו בלחמו:

יב ובת־כהן כי תהיה לאיש זר הוא בתרומת
הקדשים לא תאכל: יג ובת־כהן כי תהיה אלמנה
וגרושה וזרע אין לה ושבה אל־בית אביה
כנעוניה מלחם אביה תאכל וכל־זר לא־יאכל בו:
יד ואיש כִּי־יאכל קדש בשגגה ויסף חמשתו עליו
ונתן לכהן את־הקדש: טו ולא יחללו את־קדשי
בני ישראל את אשר־ירימו ליהוה: טז והשיאו

8 “He must not eat a carcass or an animal savaged by wild beasts; he would defile himself from it. I am Yahweh. 9 Let them keep my rules and not burden themselves with sin; if they profane them, they shall die: I, Yahweh, sanctify them. 10 No layperson may eat holy things: no bound or hired servant of a priest. 11 But if a priest has bought a slave, he may eat them; and those born in his house may eat his own food.

12 “If a priest’s daughter marries a layman, she must not eat the holy portion set aside; 13 but if she is widowed or divorced and, being childless, has had to return to her father’s house as when she was young, she may eat her father’s food. No layperson may eat of it; 14 if someone does eat a holy thing by inadvertence, he shall restore it to the priest with one-fifth added. 15 They must not profane the holy offerings that the Israelites have set aside for Yahweh. 16 To eat these would lay on

8 The term ‘carcass’ refers to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice.

9 The NRSV reads: “They shall keep my charge, so that they may not incur guilt and die in the sanctuary for having profaned it.”

10 The laity, that is, as distinguished from members of the priest’s family, which, according to ancient notions, also included his slaves.

11 The NJB finishes this verse, here following the NRSV, with, “like anyone born in the house, for they eat his own food.”

12 The term here translated ‘layman’ literally means ‘stranger’, but in this context it means anyone other than the Aaronic priests.

13 The literal translation of ‘and, being childless ... she was young’ is ‘and seed there is not to her and she returns to the house of her father as her youth’.

14 When a person trespassed on something sacred to Yahweh, there was reparation made for the trespass involving restitution of that which was violated plus one fifth of its value as a fine; it is possible that the restoration of the offering and the additional one fifth of its value was all in payment of money. See the regulations for the ‘guilt offering’ in 5:16, 5:24 and the notes there.

15 The opening pronoun (‘they’) could refer either to the people (cf. v. 14a; the NRSV has ‘no one’) or to the priests (cf. v. 14b; the NIV has ‘the priests’) but the latter seems more likely: the priests were responsible to see that the portions of the offerings that were to be consumed by the priests as stipends not become accessible to the people; mistakes in this matter would bring guilt on the people, requiring punishment (v. 16).

16 The word here translated as ‘guilt’ (עוֹן – others have ‘iniquity of guilt’) can designate either acts of iniquity or the punishment for such acts.

אוֹתָם עֵוֹן אֲשֶׁמָּה בְּאֲכָלָם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי
יְהוָה מְקַדְּשָׁם: {פ}

יְיָ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יִחַדְּבָר אֶל־אַהֲרֹן
וְאֶל־בָּנָיו וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ
אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב
קָרְבָּנוֹ לְכָל־גִּדְרֵיהֶם וּלְכָל־גִּדְבוֹתָם אֲשֶׁר־יִקְרִיבוּ
לִיהוָה לְעֹלָה: יִטְ לְרֹצְנֶכֶם תָּמִים זָכָר בְּבָקָר
בִּפְשָׁבִים וּבְעִזִּים: כ כָּל אֲשֶׁר־בּוֹ מוֹם לֹא תִקְרִיבוּ
כִּי־לֹא לְרֹצֶוֹן יִהְיֶה לָכֶם:

כא וְאִישׁ כִּי־יִקְרִיב זֶבַח־שְׁלָמִים לִיהוָה לִפְלֹא־נֶדֶר
אוֹ לְנִדְבָה בְּבָקָר אוֹ בַעֲזָן תָּמִים יִהְיֶה לְרֹצֶוֹן כָּל־
מוֹם לֹא יִהְיֶה־בּוֹ: כב עֹרֹת אוֹ שְׁבוֹר אוֹ־חֲרוּץ אוֹ־
יִבֵּלֶת אוֹ גֵּרֵב אוֹ יִלְפֶּת לֹא־תִקְרִיבוּ אֵלָה לִיהוָה
וְאִשָּׁה לֹא־תִתֶּנּוּ מֵהֶם עַל־הַמִּזְבֵּחַ לִיהוָה: כג וְשׂוֹר

them a fault demanding a sacrifice of reparation; for it is I, Yahweh, who have sanctified these offerings.”

¹⁷ Yahweh spoke to Moses; he said: ¹⁸ “Tell this to Aaron, to his sons, and to all the Israelites: “Any member of the House of Israel or any foreigner in Israel who brings an offering either in payment of a vow or as a voluntary gift, and makes a burnt offering with it for Yahweh, ¹⁹ must, if he is to be acceptable, offer a male without blemish, ox, sheep or goat. ²⁰ You must not offer one that has a flaw, for it would not make you acceptable.

²¹ “Whoever offers to Yahweh a communion sacrifice, to fulfil a vow or as a votive offering from herd or flock, it must be perfect to be accepted; it must have no defect. ²² You must not offer to Yahweh anything blind, lame, mutilated, ulcerous, or with a running sore, or put any part of it on the altar as a burnt offering for Yahweh. ²³ As a votive offering, you

¹⁷ Vv. 17–33 deal with regulations for offering votive and freewill offerings.

¹⁸ According to the Law of Holiness, whole offerings as well as communion sacrifices might be offered either in fulfilment of a vow or as voluntary offerings (see #7:11). After ‘foreigner’, some medieval Hebrew MSS, the Samaritan Pentateuch, LXX (προσχειμένων), Peshitta, Vg (*habitant*) & NJB add ‘resident’ (cf., e.g. 20:2).

¹⁹ After ‘acceptable’, the NRSV adds ‘in your behalf’; here, we follow the NJB.

²⁰ Note that the term here for ‘flaw’ is used for physical flaws of people in 21:17–24.

²¹ The meaning of the expression לִפְלֹא־נֶדֶר, rendered here ‘as a voluntary offering’ is much debated; some take it as an expression for fulfilling a vow or, alternatively, to make a vow.

²² In place of ‘or with a running sore’, here following NETB, the NJB has ‘suffering from skin disease or sore’ and the NRSV has ‘or having a discharge or an itch or scabs’; another reading is perhaps ‘or with a wart’.

²³ In place of ‘with a limb too long or short’, here following the NRSV, the NJB has ‘that is underdeveloped or deformed’.

וְשֶׁה שְׂרוּעַ וְקָלוּט נִדְבָה תַעֲשֶׂה אֹתוֹ וּלְנֹדֶר לֹא יִרְצֶה: ^{כד} וּמֵעֹד וְכַתּוּת וְנִתּוּק וְכָרוֹת לֹא תִקְרִיבוּ לַיהוָה וּבְאַרְצְכֶם לֹא תַעֲשׂוּ: ^{כה} וּמִיד בֶּן־נֶכֶד לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אַלֶּה כִּי מִשְׁחַתָּם בָּהֶם מוֹם בָּם לֹא יִרְצוּ לָכֶם: {ס}

^{כו} וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^{כז} שׂוֹר אוֹ־כֶשֶׁב אוֹ־עֹז כִּי יוֹלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלָאָה יִרְצֶה לְקַרְבָּן אִשָּׁה לַיהוָה: ^{כח} וְשׂוֹר אוֹ־שֶׁה אֹתוֹ וְאֶת־בְּנוֹ לֹא תִשְׁחָטוּ בַּיּוֹם אֶחָד: ^{כט} וְכִי־תִזְבְּחוּ זֶבַח־תּוֹדָה לַיהוָה לְרֹצְנֵיכֶם תִּזְבְּחוּ: ^ל בַּיּוֹם הַהוּא יֵאָכֵל לֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר אָנִי יְהוָה:

^{לא} וּשְׁמִרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אָנִי יְהוָה: ^{לב} וְלֹא תַחֲלִלוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי־

may offer a bull or a lamb with a limb too long or short; but it will not be accepted for a vow. ²⁴ You shall not offer to Yahweh anything with its testicles bruised, crushed, torn, or cut; you must not do that in your land, ²⁵ nor shall you accept such from a stranger, to offer as food for your God. Their deformity is a blemish; they shall not be accepted."

²⁶ And Yahweh spoke to Moses; he said: ²⁷ "A calf, lamb or kid shall stay with its mother seven days after birth. From the eighth day, it will be acceptable as a burnt offering to Yahweh. ²⁸ However, no animal, whether cow or ewe, shall be killed on the same day as its young. ²⁹ When you sacrifice a thanksgiving offering to Yahweh, you shall sacrifice it so that it may be acceptable in your behalf. ³⁰ It must be eaten the same day, with nothing left until the morning. I am Yahweh.

³¹ "You must keep my commands and observe them. I am Yahweh.

³² You must not profane my holy name – so that I may be honoured as

²⁴ The NJB has 'removed' in place of 'torn', here following the NRSV & NETB.

²⁵ Before 'a stranger', the NJB, more literally following the MT, adds 'the hands of'; here, we follow the NRSV.

²⁶ This additional introductory verse *may* indicate that vv. 26–33 comprise a later addition.

²⁷ The literal translation of 'with its mother' is 'under its mother'.

²⁸ The literal translation of 'on the same day' is 'in one day'.

²⁹ For this verse, here following the NRSV, the NJB reads, "If you offer Yahweh a sacrifice with praise, do it in the acceptable manner."

³⁰ Here, the literal translation of 'the same day' is 'on that day' (cf. #28).

³¹ In place of 'observe them', here following the NRSV, the NJB has 'put them into practice'.

³² For this verse, here following the NJB, the NRSV reads, "You shall not profane my holy name, that I may be sanctified among the people of Israel: I am the LORD; I sanctify you."

יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשֵׁכֶם: לִי הִמּוֹצִיא אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה: {פ} holy among the Israelites, I, Yahweh, who makes you holy, ³³ I who
brought you out of the land of Egypt to be your God, I am Yahweh.”

³³ The literal translation of ‘to be your God’ is ‘to be to you for God’.

LEVITICUS 23

ויקרא פרק כג

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ
אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי: ג שֵׁשֶׁת יָמִים
תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן
מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא
לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם: {פ}

ד אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ
אֹתָם בְּמוֹעֲדָם: ה בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר
לַחֹדֶשׁ בֵּין הָעֶרְבִים פֶּסַח לַיהוָה: וּבַחֲמִשָּׁה עָשָׂר
יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת לַיהוָה שִׁבְעַת יָמִים
מִצּוֹת תֹּאכְלוּ: ז בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ יִהְיֶה
לָכֶם כָּל-מְלָאכָתָא עֲבֹדָה לֹא תַעֲשׂוּ: ח וְהִקְרַבְתֶּם
אֲשֶׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי מִקְרָא-
קֹדֶשׁ כָּל-מְלָאכָתָא עֲבֹדָה לֹא תַעֲשׂוּ: {פ}

¹ Yahweh spoke to Moses; he said: ² "Speak to the Israelites and say to them: (The solemn festivals of Yahweh to which you summon them are sacred assemblies.) "These are my solemn festivals. ³ You may work for six days, but the seventh must be a day of complete rest, a day for the sacred assembly on which you do no work at all. Wherever you live, this is a Sabbath for Yahweh.

⁴ "These are Yahweh's solemn festivals, the sacred assemblies which you are to proclaim on the appointed day. ⁵ The fourteenth day of the first month, between the two evenings, is the Passover of Yahweh; ⁶ and the fifteenth day of the same month is the feast of Unleavened Bread for Yahweh. For seven days, you shall eat bread without leaven. ⁷ On the first day, you are to hold a sacred assembly; you must do no heavy work. ⁸ For seven days, you shall offer a burnt offering to Yahweh. The seventh day is to be a day of sacred assembly; you must do no work."

LEVITICUS 23

¹ The moral (Chs 18–20) and ritual (Chs 21–22) prerequisites for sacrifice are followed here by a description of the liturgical cycle. On the various feasts, see #Ex 12:1 & #Ex 23:14.

² There shall be a proclamation by trumpets (Nb 10:10) to announce the appointed festivals.

³ The phrase translated 'complete rest' is a superlative expression, emphasising the full and all-inclusive rest of the Sabbath and some festivals.

⁴ The calendar of sacred festivals is paralleled in Ex 23:14–17, 34:18–24 and Dt 16:1–17.

⁵ The two festivals (Passover and Unleavened Bread) are linked together, occurring on consecutive days, specified as in Nb 28:16–25.

⁶ The literal translation of 'of the same month' is 'to this month'.

⁷ In place of 'heavy work', here following the NJB, the NRSV has 'work at your occupations'; a more literal translation is 'work of service'.

⁸ The phrase, 'you must do no work', here following the NJB, could also read, 'you shall not work at your occupations' (as NRSV); cf. #7.

ט וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יִדְבֹּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר
אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וְהִבֵּאתֶם אֶת־
עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן: י^א וְהִנִּיף אֶת־
הָעֹמֶר לִפְנֵי יְהוָה לְרֹצְנֶכֶם מִמַּחֲרַת הַשַּׁבָּת יִנִּיפְנוּ
הַכֹּהֵן: י^ב וַעֲשִׂיתֶם בְּיוֹם הַנִּיפֹכָם אֶת־הָעֹמֶר כֶּבֶשׂ
תָּמִים בֶּן־שְׁנָתוֹ לֵעֹלָה לַיהוָה: י^ג וּמִנְחָתוֹ שְׁנֵי
עֶשְׂרִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן אֲשֶׁה לַיהוָה רֵיחַ
נִיחָח וְנִסְכָּה יֵין רְבִיעֵת הֶהָיִן: י^ד וְלֶחֶם וְקָלִי וְכִרְמֹל
לֹא תֹאכְלוּ עַד־עֶעֶצֶם הַיּוֹם הַזֶּה עַד הִבֵּיאֲכֶם אֶת־
קֶרְבֶּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל
מִשְׁבְּתֵיכֶם: {ס}

טו וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הִבֵּיאֲכֶם
אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימַת תְּהִיְיֶנָּה:

⁹ Yahweh spoke to Moses: ¹⁰ “Speak to the Israelites and say to them: “When you enter the land that I give you, and reap its harvest, you must bring the first sheaf of your harvest to the priest, ¹¹ and he is to wave it before Yahweh, so that you may be acceptable. The priest shall make this offering on the day after the Sabbath ¹² and on the same day as you make this offering you are to offer Yahweh the burnt offering of a flawless lamb one year old. ¹³ The oblation for that day shall be two-tenths of wheaten flour mixed with oil, a burnt offering whose fragrance will appease Yahweh. The libation is to be one quarter of a hin of wine. ¹⁴ You are to eat no bread, roasted corn or baked bread, before this day, before making the offering to your God. This is a perpetual law for all your descendants, wherever you live.

¹⁵ “From the day after the Sabbath, the day on which you bring the sheaf of offering, you are to count seven full weeks. ¹⁶ You are to count fifty

⁹ The following section deals with the presentation of first fruits.

¹⁰ Between the Feast of Unleavened Bread and the Feast of Weeks, the Law of Holiness introduces and offering of the first sheaf (of the barley harvest) at the appropriate place in the agricultural cycle; this is a new formulation of the ancient offering of the first fruits (Ex 23:19, 34:26).

¹¹ In place of ‘wave it before Yahweh’, here following the NRSV, the NJB has ‘present it to Yahweh with the gesture of offering’.

¹² Literally translated, this verse ends, “... a flawless lamb, a son of its year.”

¹³ A pre-Exilic *hin* was about 3.6 litres, so ‘one quarter of a hin’ would be about one cup.

¹⁴ The literal translation of ‘before this day’ is ‘until the bone of this day’.

¹⁵ The literal translation of ‘seven full weeks’, here following the NJB, is ‘seven Sabbaths, they shall be complete’; the disjunctive accent under ‘Sabbaths’ (שַׁבָּתוֹת) keeps us from translating ‘seven complete Sabbaths’ (contrast NRSV, ‘you shall count off seven weeks; they shall be complete’). The text is somewhat awkward, which may explain why the LXX tradition is confused here, either adding ‘you shall count’ again at the end of the verse, or leaving out ‘they shall be’, or keeping ‘they shall be’ and adding ‘to you’.

¹⁶ Since the Feast of Weeks was held 50 days after the Feast of Unleavened Bread, it came to be called ‘Pentecost’.

טז עד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים
יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:
יז מִמוֹשְׁבֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי
עֲשָׂרִים סֵלֹת תִּהְיֶינָה חֶמֶץ תֹּאפִינָה בַּכּוֹרִים
לַיהוָה: יח וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שִׁבְעַת כִּבְשִׁים
תְּמִימִם בְּנֵי שָׁנָה וּפָר בֶּן־בָּקָר אֶחָד וְאֵילִם שְׁנַיִם
יִהְיוּ עֹלָה לַיהוָה וּמִנְחָתָם וְנִסְכֵּיהֶם אֵשֶׁה רֵיחַ־
נִיחֹחַ לַיהוָה: יט וַעֲשִׂיתֶם שְׁעִיר־עִזִּים אֶחָד
לְחַטָּאת וּשְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה לְזִבְחַ שְׁלָמִים:
כ וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה
לִפְנֵי יְהוָה עַל־שְׁנֵי כִבְשִׁים קָדֹשׁ יִהְיוּ לַיהוָה לִכְהֵן:
כא וּקְרַאתֶם בַּעֲצָם הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה
לָכֶם כָּל־מִלְאכָת עֲבָדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם
בְּכָל־מוֹשְׁבֵיכֶם לְדֹרֹתֵיכֶם: כב וּבְקִצְרְכֶם אֶת־
קִצִּיר אֲרָצְכֶם לֹא־תִכְלֶה פֶּאֶת שְׂדֵךְ בְּקִצְרֹךְ וּלְקַט
קִצִּירֹךְ לֹא תִלְקֹט לַעֲנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה
אֱלֹהֵיכֶם: {פ}

days, to the day after the seventh Sabbath, then you are to offer Yahweh a new oblation. ¹⁷ You must bring bread from your houses as an elevation offering: two loaves, made with two-tenths of an ephah of wheaten flour baked with leaven; these are first fruits for Yahweh. ¹⁸ With the bread, you must offer seven flawless lambs one year old, a young bull and two rams, as a burnt offering to Yahweh, together with an oblation and a libation: a burnt offering of pleasing fragrance to Yahweh. ¹⁹ You are also to offer one male goat as a sacrifice for sin, and two lambs one year old as a communion sacrifice. ²⁰ The priest shall wave them before Yahweh, with the bread of the first fruits. These, and the two lambs, are holy things to Yahweh and for the priests. ²¹ This same day you are to hold an assembly; this shall be a sacred assembly for you; you will do no heavy work. This is a perpetual law for your descendants, wherever you live. ²² When you gather the harvest in your country, you are not to harvest to the very end of your field, and you are not to gather the gleanings of the harvest. You are to leave them for the poor and the stranger. I am Yahweh your God."

¹⁷ The NJB omits 'of an ephah', here following the MT & NRSV. Note the unusual/unexpected dagesh on the א in תָּבִיאוּ.

¹⁸ After 'rams' the Samaritan Pentateuch & LXX (ἀμώμους) add 'without flaw'.

¹⁹ The literal translation of 'one male goat' is 'a he goat of goats'.

²⁰ In place of 'wave them before Yahweh', here (loosely) following the NRSV, the NJB has 'present them to Yahweh with the gesture of offering'.

²¹ Literally translated, this verse opens, "And you shall proclaim [an assembly] in the bone of this day; a holy assembly it shall be to you."

²² Compare 19:9-10.

כג וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כד דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה
לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ: כה כָּל־
מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֵשָׁה
לַיהוָה: {ס}

כו וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כז אַךְ בַּעֲשׂוֹר
לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־
קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם
אֵשָׁה לַיהוָה: כח וְכָל־מְלֹאכָה לֹא תַעֲשׂוּ בַעֲצֵם
הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי
יְהוָה אֱלֹהֵיכֶם: כט כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תַעֲנֶה
בַּעֲצֵם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ: ל וְכָל־הַנֶּפֶשׁ
אֲשֶׁר תַּעֲשֶׂה כָל־מְלֹאכָה בַּעֲצֵם הַיּוֹם הַזֶּה
וְהִאֲבֹדְתִי אֶת־הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמָּה: לא כָּל־

23 And Yahweh spoke to Moses, saying: 24 “Speak to the Israelites and say to them: “In the seventh month, the first day of the month shall be a day of rest for you, a sacred assembly proclaimed with trumpet call. 25 You must not do any heavy work but you must offer a burnt offering to Yahweh.”

26 And Yahweh spoke to Moses, saying: 27 “However, the tenth day of this seventh month shall be the Day of Atonement. You are to hold a sacred assembly. You must humble yourselves, and you must offer a burnt offering to Yahweh. 28 And you are not to do any sort of work on that particular day, for it is the Day of Atonement, to perform the rite of atonement on your behalf before Yahweh your God. 29 Indeed, anyone who does not behave with humility on that particular day shall be outlawed from his people; 30 and anyone who does any sort of work on that day I will remove from his people. 31 You shall do no sort of work:

23 The rituals of this chapter and Nb 29:1–6 retain only the New Moon of the seventh month (i.e. of the year beginning in spring), which, for a long time, was the first month (of a year that began in autumn).

24 Although the term for ‘trumpet’ does not occur here, allowing for the possibility that vocal ‘shouts’ of acclamation are envisioned, the blast of the *shophar* (made from a ram’s horn) is most likely what is intended.

25 The literal translation of ‘but’ (here following *NETB*) is ‘and’ (as *NJB* & *NRSV*).

26 Vv. 26–32 describe the Day of Atonement.

27 The literal translation of ‘humble yourselves’ is ‘humble you souls’.

28 The literal translation of ‘on that particular day’ is ‘on the bone of that day’.

29 The particular כִּי (‘indeed’ – following the *NJB*, *NETB* & *NJPS*) is taken assertive; the *NRSV* reads: “For anyone who does not practice self-denial ...”

30 The literal translation of ‘his people’ is ‘its people’: the pronoun is feminine to agree with ‘person’ (literally ‘soul’); cf. v. 29.

31 The literal translation of ‘descendants’ is ‘generations’.

מִלֹּאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל
מִשְׁבְּתֵיכֶם: ^{לב} שַׁבַּת שַׁבְתֹּן הוּא לָכֶם וְעֲנִיתֶם
אֶת־נַפְשֵׁיכֶם בַּתְּשׁוּעָה לַחֹדֶשׁ בְּעָרֵב מֵעָרֵב עַד־
עָרֵב תִּשְׁבַּתוּ שַׁבְתְּכֶם: {פ}

^{לג} וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^{לד} דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי
הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לִיהוָה: ^{לה} בַּיּוֹם
הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מִלְאכָתְךָ עֲבֹדָה לֹא
תַעֲשׂוּ: ^{לו} שִׁבְעַת יָמִים תִּקְרִיבוּ אֵשָׁה לַיהוָה בַּיּוֹם
הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אֵשָׁה
לַיהוָה עֲצֶרֶת הוּא כָּל־מִלְאכָתְךָ עֲבֹדָה לֹא תַעֲשׂוּ:
^{לז} אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ לְהִקְרִיב אֵשָׁה לַיהוָה עֹלָה וּמִנְחָה זֶבַח
וְנִסְכִּים דְּבַר־יוֹם בַּיּוֹם: ^{לח} מִלֵּבַד שַׁבְתֹּת יְהוָה
וּמִלֵּבַד מִתְּנוּתֵיכֶם וּמִלֵּבַד כָּל־נִדְרֵיכֶם וּמִלֵּבַד כָּל־

this is a perpetual law for your descendants wherever you live. ³² This is to be a Sabbath day of solemn rest for you. You must humble yourselves; on the evening of the ninth day of the month, from this to the following evening, you must keep your Sabbath."

³³ Yahweh spoke to Moses; he said: ³⁴ "Speak to the Israelites and say to them: "The fifteenth day of this seventh month shall be the Feast of Booths for Yahweh, lasting seven days. ³⁵ On the first day shall be a sacred assembly; you must do no heavy work. ³⁶ For seven days, you must offer a burnt offering to Yahweh; on the eighth day, you are to hold a sacred assembly, you must make a burnt offering to Yahweh. It is a day of solemn meeting; you must do no heavy work.

³⁷ These are the solemn festivals of Yahweh, which you are to proclaim to the children of Israel as sacred assemblies, for the purpose of making burnt offerings, oblations, sacrifices and libations to Yahweh, each on its proper day, ³⁸ besides the Sabbaths of Yahweh and the presents, and

³² In place of 'keep your Sabbath', here following the NRSV, the NJB has 'cease to work'.

³³ The remainder of the Chapter is concerned with the Festival of Booths.

³⁴ The Feast of Booths (or Tabernacles) was held at the time of the autumn ingathering.

³⁵ The NRSV has 'you shall not work at your occupations' in place of 'you must do no heavy work', here following the NJB.

³⁶ The term עֲצֶרֶת ('day of solemn meeting') derives from a root associated with restraint or closure; it could refer either to the last day as 'closing assembly' day of the festival (as NIV) or a special day of restraint expressed in a 'solemn assembly' (as NRSV).

³⁷ In place of 'each on its proper day', here following the NRSV, the NJB has 'according to the ritual of each day'.

³⁸ The literal translation of 'besides' (מִלֵּבַד) is 'from to separation'; the phrase is repeated in front of each of the four items in this verse in the MT, but these have not been translated into English for stylistic reasons.

נִדְבַתִּיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה: לֹט אֵךְ בַּחֲמִשָּׁה עָשָׂר
יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ
תַּחֲגֹזוּ אֶת־חַג־יְהוָה שְׁבַעַת יָמִים בַּיּוֹם הָרִאשׁוֹן
שְׁבַתוֹן וּבַיּוֹם הַשְּׁמִינִי שְׁבַתוֹן: ^מ וּלְקַחְתֶּם לָכֶם
בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־
עֵבֶת וְעֵרְבֵי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
שְׁבַעַת יָמִים: ^{מא} וְחַגַּתֶּם אֹתוֹ חַג לַיהוָה שְׁבַעַת
יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי
תַּחֲגֹזוּ אֹתוֹ: ^{מב} בַּסֶּכֶת תֵּשְׁבוּ שְׁבַעַת יָמִים כָּל־
הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֶּכֶת: ^{מג} לְמַעַן יָדְעוּ
דֹּרֹתֵיכֶם כִּי בַּסֶּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל
בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:
^{מד} וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵּי יְהוָה אֶל־בְּנֵי
יִשְׂרָאֵל: {פ}

the votive and voluntary gifts that you make to Yahweh. ³⁹ But on the fifteenth day of the seventh month, when you have harvested the produce of the land, you are to celebrate the feast of Yahweh for seven days. On the first and eighth days, there shall be complete rest. ⁴⁰ On the first day you shall take choice fruits, palm branches, boughs of leafy trees and flowering shrubs from the riverbank, and for seven days, you shall rejoice in the presence of Yahweh your God. ⁴¹ You are to celebrate a feast for Yahweh in this way for seven days every year. This is a perpetual law for your descendants. You are to keep this feast in the seventh month. ⁴² For seven days you are to live in shelters: all natives of Israel must live in shelters, ⁴³ so that your generations may know that I made the Israelites live in shelters when I brought them out of the land of Egypt. I am Yahweh your God.” ⁴⁴ Moses described the solemn festivals of Yahweh to the Israelites.

³⁹ The passage of vv. 39–44 emphasises the joyful character of the feast, in the manner of Dt 16:13–16, linking it to the journey through the desert.

⁴⁰ The NRSV reads: “On the first day you shall take the fruit of majestic tree, branches of palm trees, boughs of leafy trees and willows of the brook; ...” The meaning of the Hebrew is uncertain.

⁴¹ For the 2nd sentence, here following the NJB, the NRSV reads, ‘as a statute forever throughout your generations’.

⁴² In place of ‘shelters’, here following the NJB & WEBBE, the NRSV has ‘booths’; these were probably temporary huts, perhaps made from the foliage referred to in v. 40.

⁴³ The NJB has ‘descendants’ in place of ‘generations’, here following the MT & NRSV.

⁴⁴ Some take this verse to be an introduction to another set of festival regulations, perhaps something like those found in Ex 23:14–17; for others, it re-emphasises the Mosaic authority of the preceding festival regulations.

LEVITICUS 24

ויקרא פרק כד

^א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ^ב צֹו אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כִּתִּית לַמָּאֹר לְהַעֲלֹת נֵר תָּמִיד: ^ג מִחוּץ לַפָּרֹכֶת הָעֹדֶת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אֹהֶלן מִעֵרֵב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: ^ד עַל הַמְּנֹרָה הַטְּהִלָּה יַעֲרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי יְהוָה תָּמִיד: {פ} ^ה וְלִקְחַתְּ סֹלֶת וְאַפִּיתָ אֹתָהּ שִׁתִּים עֲשָׂרָה חִלּוֹת שְׁנֵי עֲשָׂרֹנִים יִהְיֶה הַחִלָּה הָאֶחָת: ^ו וְשַׁמֶּתָ אוֹתָם שִׁתִּים מִעֲרֻכּוֹת שֶׁשׁ הַמִּעֲרֻכָּת עַל הַשֻּׁלְחָן הַטְּהִר לִפְנֵי יְהוָה: ^ז וְנָתַתָּ עַל־הַמִּעֲרֻכָּת לִבְנֵה זָכָה וְהִיתָה לִלְחֶם לְאֻזְכָּרָה אֲשֶׁה לַיהוָה: ^ח בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעֲרֻכְנוּ לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל בְּרִית עוֹלָם: ^ט וְהִיתָה לְאֹהֶלן וּלְבָנָיו וְאָכְלָהּ

¹ Yahweh spoke to Moses: ² "Tell the Israelites to bring you pure olive oil for the lamp and keep a flame burning there continually. ³ Outside the veil of Testimony, in the Tent of Meeting, Aaron is to see to this flame; it shall burn there before Yahweh from evening to morning continually. This is a perpetual law for your descendants: ⁴ he is to set up the lamps on the pure lampstand before Yahweh, continually.

⁵ "You are to take wheaten flour and with it bake twelve cobs, each of two-tenths of an ephah. ⁶ Then you must set them in two rows of six on the pure table that stands before Yahweh. ⁷ On each row, you shall place pure frankincense. This will be the food offered as a memorial, a burnt offering for Yahweh. ⁸ Continually, every Sabbath they shall be set before Yahweh. The Israelites are to provide them by unending covenant. ⁹ They will belong to Aaron and his sons, who shall eat them

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¹ A story in the style of 10:1-5, 16:20 & Nb 15:22-36, frames what the Law of Holiness taught on the subjects of blasphemy and retaliation.

² Literally translated, this verse ends, "to cause to ascend a lamp continually."

³ The term פָּרֹכֶת is usually translated 'veil' (as NJB) or 'curtain' (as NRSV), but it seems to have stretched not only in front of but also over the top of the Ark of the Covenant, which stood behind and under it inside the Most Holy place.

⁴ 'Pure' could mean either ritually pure or, perhaps, of pure gold; the same applies to the table in v. 6. The NRSV adds 'gold' in both instances.

⁵ Vv. 5-9 relate to the 'Bread of the Presence' (see Ex 25:23-30).

⁶ The literal translation of 'two rows of six' is 'two rows, six in the row'.

⁷ This is not just any 'incense' (as the NJB has) but specifically 'frankincense' – here following the MT (לְבִנָּה) & NRSV.

⁸ The literal translation of 'continually, every Sabbath' is 'in the day of the Sabbath, in the day of the Sabbath' (the repetition is distributive); a few medieval Hebrew MSS, the LXX, and the Peshitta delete the 2nd occurrence of the expression (בְּיוֹם הַשַּׁבָּת).

⁹ In place of 'a perpetual due', here following the NRSV, the NJB has 'this is a perpetual law'.

בְּמִקּוֹם קֹדֶשׁ כִּי קֹדֶשׁ קִדְּשִׁים הוּא לוֹ מֵאִשֵּׁי יְהוָה
חֻק־עוֹלָם: {ס}

וַיֵּצֵא בֶן־אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן־אִישׁ מִצְרִי
בַּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית
וְאִישׁ הַיִּשְׂרָאֵלִי: יֵא וַיִּקָּב בֶּן־הָאִשָּׁה הַיִּשְׂרָאֵלִית
אֶת־הַשֵּׁם וַיִּקְלֹל וַיִּבְיֹאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם אִמּוֹ
שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה־דָן: יב וַיִּנְיַחְהוּ בַּמִּשְׁמֶר
לְפָרֹשׁ לָהֶם עַל־פִּי יְהוָה: {פ}

יג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יד הוֹצֵא אֶת־
הַמְקַלֵּל אֶל־מַחוּץ לַמַּחֲנֶה וְסָמְכוּ כָּל־הַשֹּׁמְעִים
אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה:
טו וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־
יִקְלֹל אֱלֹהִיו וְנָשָׂא חֲטָאוֹ: טז וְנָקַב שֵׁם־יְהוָה מוֹת
יוֹמָת רָגוֹם יִרְגְּמוּ־בּוֹ כָּל־הָעֵדָה כָּגוֹל כְּאֶזְרַח
בְּנִקְבוֹ־שֵׁם יוֹמָת:

in a holy place, for they are most holy portions for him of Yahweh's burnt offerings – a perpetual due.”

¹⁰ A man, the son of an Israelite woman, whose father was Egyptian, came out of the house and in the camp among the Israelites began fighting with an Israelite. ¹¹ Now this son of the Israelite woman blasphemed the Name in a curse, so they brought him to Moses (his mother's name was Shelomith daughter of Dibri, of the tribe of Dan). ¹² They put him in custody until the will of Yahweh be made clear to them.

¹³ Yahweh spoke to Moses; he said: ¹⁴ “Take the man who pronounced the curse outside the camp. Let all who have heard him lay their hands on his head, and let the whole community stone him. ¹⁵ Then say to the Israelites: “Any man who curses his God shall bear the burden of his fault. ¹⁶ The one who blasphemes the name of Yahweh must die; the whole community must stone him. Stranger or native, if he blasphemes the Name, he dies.

¹⁰ For ‘an Israelite’, the MT reads ‘the Israelite man’, but the Samaritan Pentateuch has no article, and the point is that there was a conflict between the man of mixed background and a man of full Israelite descent.

¹¹ The verb rendered ‘blasphemed’ means literally ‘to bore through’, ‘to pierce’. The ‘Name’ is a substitute for the sacred name of Israel’s God (see #16). On cursing God, see Ex 20:7, 22:28.

¹² The Hebrew here is awkward; a literal reading would be something like the following: “And they placed him in custody to give a clear decision for themselves on the mouth of Yahweh;” in any case, they were apparently waiting for a direct word from God in this matter (see vv. 13ff).

¹³ Note that the narrative of the blasphemer is interrupted here with the ‘standard’ introduction to each section of the Law.

¹⁴ The community, defiled by the curse, will be cleansed by the stoning of the guilty man; hands are imposed on him as on the sacrificial animal, which is the community’s substitute (16:21).

¹⁵ See #11 above and especially #Ex 22:27.

¹⁶ The phrase ‘the Name’ follows the Samaritan Pentateuch; the MT has ‘a name’ and the LXX reads ‘the name of Yahweh’ (τὸ ὄνομα κυρίου).

יִזְוֹאִישׁ כִּי יִכֶּה כָּל־נֶפֶשׁ אָדָם מוֹת יוֹמָת: יי ומכה
נֶפֶשׁ־בְּהֵמָה יִשְׁלֹמֶנָה נֶפֶשׁ תַּחַת נֶפֶשׁ:

יט וְאִישׁ כִּי־יִתֵּן מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בֶן
יַעֲשֶׂה לוֹ: כ שֹׁבֵר תַּחַת שֹׁבֵר עֵין תַּחַת עֵין שֵׁן
תַּחַת שֵׁן כַּאֲשֶׁר יִתֵּן מוֹם בְּאָדָם בֶּן יִנָּתֵן בּוֹ:
כא ומכה בהמה ישלמנה ומכה אדם יומת:
כב מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם כִּגֹּר כַּאֲזָרְחָה יִהְיֶה כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם:

כג וַיִּדְבֹּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיֹּצִיאוּ אֶת־
הַמִּקְלָל אֶל־מַחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אֲבָן וּבְנֵי־
יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: {פ}

17 "If a man strikes down any person, he must die. 18 If a man strikes an animal down, he must make restitution for it: a life for a life.

19 "If a man injures his neighbour, what he has done must be done to him: 20 broken limb for broken limb, eye for eye, and tooth for tooth. As the injury inflicted, so shall be the injury suffered. 21 The one who kills an animal must make restitution for it, and the one who kills a man must die. 22 You shall have one law for the alien and for the citizen: for I am Yahweh your God."

23 When Moses had said this to the Israelites, they took the man who had pronounced the curse out of the camp and stoned him. In this way, the Israelites carried out the order of Yahweh to Moses.

17 This verse refers to striking a *fatal* blow (see Ex 21:12). Vv. 17–22 reproduce the earlier injunctions of the Book of the Covenant but explicitly associate resident aliens with Israelites.

18 Literally translated, this verse opens, "And one who strikes a soul of an animal."

19 The literal translation of 'injures' is 'gives a flaw in'.

20 On the *Lex Talionis*, see #Ex 21:23.

21 On the opening of this verse, see #18.

22 For this verse, here following the NRSV, the NJB reads, "The sentence you pass shall be the same whether it be on native or stranger; for I am Yahweh your God."

23 For this verse, here following the NJB, the NRSV reads, "Moses spoke thus to the people of Israel; and they took the blasphemer outside the camp, and stoned him to death. The people of Israel did as the LORD had commanded Moses."

LEVITICUS 25

ויקרא פרק כה

א וידבר יהוה אל־משה בהר סיני לאמר: ב דבר אל־בני ישראל ואמרת אליהם כי תבאו אל־הארץ אשר אני נתן לכם ושבתה הארץ שבת ליהוה: ג שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את־תבואתה: ד ובשנה השביעית שבת שבתון יהיה לארץ שבת ליהוה שדך לא תזרע וכרמך לא תזמר: ה את ספיח קצירך לא תקצור ואת־ענבי נזירך לא תבצר שנת שבתון יהיה לארץ: ו והיתה שבת הארץ לכם לאכלה לך ולעבדך ולאמתך ולשכירך ולתושבך הגרים עמך: ז ולבהמתך ולחיה אשר בארצך תהיה כל־תבואתה לאכל: {ס}

ח וספרת לך שבע שבתות שנים שבע שנים שבע פעמים והיו לך ימי שבע שבתות השנים תשע

¹ Yahweh spoke to Moses on Mount Sinai, saying: ² “Speak to the Israelites and say to them: “When you enter the land that I am giving you, the land is to keep a Sabbath’s rest for Yahweh. ³ For six years, you shall sow your field, for six years, you shall prune your vine and gather its produce; ⁴ but in the seventh year, the land is to have a Sabbath of complete rest, a Sabbath for Yahweh. You must not sow your field or prune your vine, ⁵ nor reap any grain that has grown of its own accord, nor gather grapes from your untrimmed vine. It is to be a year of rest for the land. ⁶ The Sabbath of the land will itself feed you and your servants, men and women, your hired labourer, your guest, and all who live with you. ⁷ For your cattle too, and the animals on your land, all its produce will serve for you to eat.

⁸ “You are to count seven weeks of years – seven times seven years, that is to say a period of seven weeks of years, forty-nine years; ⁹ and on the

LEVITICUS 25

¹ NETB lacks the final ‘saying’, here following the MT.

² The literal translation of ‘keep a Sabbath’s rest’ is ‘rest a Sabbath’.

³ The feminine pronoun ‘its’ probably refers to the ‘land’ (feminine in Hebrew; cf. v. 2), not the ‘field’ or the ‘vine’, both of which are masculine.

⁴ The expression ‘a Sabbath of complete rest’ is superlative, emphasising the full and all-inclusive rest of the seventh year of the sabbatical cycle.

⁵ The word translated ‘untrimmed’ (נזירך) can also mean ‘consecrated’, ‘devoted’, or ‘forbidden’; the term, Nazirite, derives from the same root.

⁶ Vv. 6–7 appear to modify the law the Sabbath year (vv. 2–5) by saying that, although there shall be no reaping or storing (v. 5), the crop that grows of itself can be taken (cf. v. 12). It was difficult to enforce the law (see 26:34–35) but it was done in the Maccabean period (1M 6:49, 53).

⁷ The words ‘for you’, here following NETB, are not in the MT but are implied.

⁸ An alternative translation is, “You shall count off seven Sabbaths of years, ...”

⁹ On ‘sounding the trumpet loudly’, see #23:24, but unlike the language there, the Hebrew term for ‘trumpet’ (שופר) actually appears here (twice).

וְאַרְבָּעִים שָׁנָה: ט וְהֶעֱבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבַעִי בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל-אַרְצְכֶם: י וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בָּאָרֶץ לְכָל-יֹשְׁבֶיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם וּשְׁבַתָּם אִישׁ אֶל-אֲחֻזָּתוֹ וְאִישׁ אֶל-מִשְׁפַּחְתּוֹ תָּשֻׁבוּ: יא יוֹבֵל הוּא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת-סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת-נִזְרֶיהָ: יב כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן-הַשָּׂדֶה תֹאכְלוּ אֶת-תְּבוּאָתָהּ:

יג בַּשָּׁנָה הַיּוֹבֵל הַזֹּאת תָּשֻׁבוּ אִישׁ אֶל-אֲחֻזָּתוֹ: יד וְכִי-תִמְכְּרוּ מִמֶּכֶר לַעֲמִיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל-תּוֹנוּ אִישׁ אֶת-אֲחִיו: טו בַּמִּסְפָּר שָׁנִים אַחֵר הַיּוֹבֵל תִּקְנֶה מֵאֵת עַמִּיתְךָ בַּמִּסְפָּר שְׁנֵי-תְבוּאוֹת יִמְכַר-לָךְ: טז לְפִי רֹב הַשָּׁנִים תִּרְבֶּה מִקְנָתוֹ וּלְפִי מְעַט הַשָּׁנִים תִּמְעִיט מִקְנָתוֹ כִּי מִסְפָּר תְּבוּאוֹת הוּא מִכָּר לָךְ: יז וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ וְיִרְאֵת

tenth day of the seventh month you shall sound the trumpet loudly; on the Day of Atonement you shall sound the trumpet loudly throughout all your land. ¹⁰ And you shall declare this fiftieth year sacred and proclaim the liberation throughout the land of all the inhabitants of the land. This is to be a jubilee for you; each of you will return to his ancestral home, each to his own clan. ¹¹ This fiftieth year is to be a jubilee year for you; you will not sow, you will not harvest the grain that has come up on its own, you will not gather grapes from the untrimmed vine. ¹² The jubilee is to be a holy thing to you; you will eat what comes from the fields.

¹³ “In this year of jubilee, each must return to his home. ¹⁴ If you buy or sell anything to or from your neighbour, let no one wrong his brother. ¹⁵ If you buy from your neighbour, you must consider the number of years since the jubilee: according to the number of crop years, he will fix the price. ¹⁶ If the years are more, you shall increase the price, if the years are less, you shall reduce the price: for, what he is selling you is a certain number of harvests. ¹⁷ Let none of you wrong his neighbour; but fear

¹⁰ The characteristics of this ‘liberation’ are detailed in the following verses.

¹¹ In place of ‘untrimmed’, here following the NJB, the NRSV has ‘un-pruned’.

¹² The ‘jubilee year’ was so named after the Hebrew word יוֹבֵל, the ram’s horn that was blown in proclamation.

¹³ In place of ‘home’, here following the NJB, the NRSV & NETB, following the MT more literally, have ‘to your property’.

¹⁴ This law ensures fair dealing in business; it also attacks the land monopolies denounced in Is 5:8 and Mi 2:2.

¹⁵ After ‘crop years’, the NRSV adds ‘remaining’ and NETB adds ‘that are left’; here, we follow the MT.

¹⁶ The NJB opens this verse, here following NRSV, with, “The greater the number of years, the higher shall be the price demanded.”

¹⁷ Literally translated, this verse opens, “And you shall not oppress a man his fellow citizen.”

מֵאלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:

י¹⁸ וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ
וַעֲשִׂיתֶם אֹתָם וַיִּשְׁבְּתֶם עַל־הָאָרֶץ לְבֶטַח:
י¹⁹ וְנָתַנָּה הָאָרֶץ פְּרִיָּהּ וְאָכַלְתֶּם לְשֹׁבַע וַיִּשְׁבְּתֶם
לְבֶטַח עָלֶיהָ: כ²⁰ וְכִי תֹאמְרוּ מִה־נֹּאכַל בַּשָּׁנָה
הַשְּׁבִיעִת הֵן לֹא נִזְרַע וְלֹא נֶאֱסַף אֶת־תְּבוּאָתָנוּ:
כ²¹ וְצִוִּיתִי אֶת־בְּרַכְּתִי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וַעֲשֵׂת
אֶת־הַתְּבוּאָה לְשֹׁלֵשׁ הַשָּׁנִים: כ²² וְזִרְעֶתֶם אֶת
הַשָּׁנָה הַשְּׁמִינִת וְאָכַלְתֶּם מִן־הַתְּבוּאָה יָשֵׁן עַד
הַשָּׁנָה הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יָשֵׁן:
כ²³ וְהָאָרֶץ לֹא תִמָּכַר לְצִמְתָּת כִּי־לִי הָאָרֶץ כִּי־גֵרִים
וְתוֹשְׁבִים אַתֶּם עִמָּדִי: כ²⁴ וּבְכָל אֶרֶץ אֲחֻזַּתְכֶם
גֹּאֲלָה תִתְּנוּ לָאָרֶץ: {ס}

כ²⁵ כִּי־יִמּוֹךְ אֲחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ וּבָא גֹאֲלוֹ הַקָּרֵב
אֵלָיו וּגְאָל אֶת מִמָּכַר אֲחִיו: כ²⁶ וְאִישׁ כִּי לֹא יִהְיֶה־

your God; I am Yahweh your God.

¹⁸ “You must put my laws and customs into practice; you must be sure to keep them; and so you shall be secure in your possession of the land.

¹⁹ The land will give its fruit; you will eat your fill and live in security in the land. ²⁰ In case you should ask: what shall we eat in this seventh year if we do not sow or harvest the produce? ²¹ I have ordered my blessing to be on you every sixth year, which will therefore provide you for three years. ²² You will have the old produce to eat while you are sowing in the eighth year and even as late as the ninth year; you will eat the old produce, while waiting for the harvest of that year. ²³ Land must not be sold in perpetuity, for the land belongs to me, and to me you are only strangers and guests. ²⁴ You will allow a right of redemption on all your landed property.

²⁵ “If your brother falls on evil days and sells his patrimony, his next of kin shall redeem what his brother has sold. ²⁶ If a man has no one to

¹⁸ The literal translation of ‘you must be sure to keep them’ (here following NETB) is ‘and you shall keep and do them’; this appears to be a kind of verbal hendiadys, where the 1st verb is a modifier of the action of the 2nd verb.

¹⁹ The NJB omits ‘in the land’, here following the MT & NRSV.

²⁰ The question of providing food for the sabbatical & jubilee years is here addressed.

²¹ The 3 years are the sabbatical year, the jubilee year, and the next year as well, since there would be no autumn sowing in jubilee year.

²² The ‘produce’ here is that of the sixth year (v. 21)

²³ Vv. 23–55 attempt to combine the jubilee law with the ancient institution of the ‘go-el’, the ‘nearest male relative’ of v. 25 (see #Nb 35:19).

²⁴ Literally translated, this verse reads, “And in all the land of your property, right of redemption you shall give to the land.”

²⁵ In place of ‘brother’, here following the MT & NJB, the NRSV has ‘anyone of your kin’ (1st instance) and ‘relative’ (2nd occurrence).

²⁶ In place of ‘but’, here following the MT (loosely), the NJB has ‘he can regain his property in this way: when he’.

לֹא גָאֵל וְהִשְׁיגָה יָדוֹ וּמָצָא כְּדִי גְאֻלָּתוֹ: כִּי וְחָשַׁב
 אֶת־שְׁנֵי מִמְכָּרוֹ וְהָשִׁיב אֶת־הָעֶדְף לְאִישׁ אֲשֶׁר
 מָכַרְלוֹ וְשָׁב לְאַחֲזָתוֹ: כִּח וְאִם לֹא־מָצָאָה יָדוֹ דֵּי
 הָשִׁיב לֹא וְהָיָה מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת
 הַיּוֹבֵל וַיֵּצֵא בַּיּוֹבֵל וְשָׁב לְאַחֲזָתוֹ: {ס}

כֹּט וְאִישׁ כִּי־יִמְכֹר בֵּית־מוֹשָׁב עִיר חֹמָה וְהָיְתָה
 גְּאֻלָּתוֹ עַד־תֵּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְאֻלָּתוֹ:
 ל וְאִם לֹא־יִגְאֹל עַד־מְלֹאת לֹא שָׁנָה תְּמִימָה וְקָם
 הַבֵּית אֲשֶׁר־בָּעִיר אֲשֶׁר־לוֹ לֹא חֹמָה לְצִמְיֻתָּתָהּ
 לְקֹנֶה אֹתוֹ לְדֹרֹתָיו לֹא יֵצֵא בַּיּוֹבֵל: לָא וּבְתֵי
 הַחֲצִרִים אֲשֶׁר אֵין־לָהֶם חֹמָה סָבִיב עַל־שְׂדֵה
 הָאָרֶץ יִחָשֵׁב גְּאֻלָּה תִּהְיֶה־לוֹ וּבַיּוֹבֵל יֵצֵא: לָב וְעָרֵי
 הַלְוִיִּם בְּתֵי עָרֵי אֲחֻזָּתָם גְּאֻלָּת עוֹלָם תִּהְיֶה לְלוֹיִם:
 לָג וְאֲשֶׁר יִגְאֹל מִן־הַלְוִיִּם וַיֵּצֵא מִמְכָּר־בֵּית וְעִיר
 אֲחֻזָּתוֹ בַּיּוֹבֵל כִּי בְתֵי עָרֵי הַלְוִיִּם הוּא אֲחֻזָּתָם

redeem it but has found the means to redeem it,²⁷ he is to compute the value of years for which it was sold, refund the difference to the purchaser, and return to his property.²⁸ If he cannot find the sum to recover it, what was sold shall remain with the purchaser until the jubilee year. In the jubilee, he must release it and return the property.

²⁹ “If a man sells a dwelling house in a walled town, he may redeem it until a full year after the sale. The right of redemption shall be one year; ³⁰ if it is not redeemed by the end of the year, the town house shall pass in perpetuity to the purchaser and his descendants; he need not release it at the jubilee. ³¹ But houses in villages without walls shall be classed as open country; they may be redeemed and shall be released at the jubilee. ³² As for the towns of the Levites, the Levites shall forever have a right of redemption of the houses in their towns. ³³ Such property as may be redeemed from the Levites – houses sold in a town of theirs – shall be released at the jubilee; because the houses in the towns of the

²⁷ The NJB has ‘the number of years that the alienation would have lasted’ in place of ‘the value of years for which it was sold’.

²⁸ In place of ‘to recover it’, here following the NRSV, the NJB has ‘for paying the compensation’.

²⁹ The NJB has ‘the expiry of the year’ in place of the 1st instance of ‘a full year’.

³⁰ The jubilee law applied to town property only to a limited degree. The *Kethib*/*Qere* difference here would benefit from an explanation.

³¹ The NJB has ‘reckoned with fields in the country’ in place of ‘classed as open country’, here following the NRSV.

³² The sacred character of the Levitical towns was thus assured: only Levites could acquire permanent rights in them.

³³ For this verse, here following the NRSV, the NJB reads, “If the right of redemption affects a Levite, at the jubilee he must come out of the purchased property and return to his house, to the town in which he has a title to property. For the houses in the towns of the Levites are their possessions in the midst of the Israelites.”

בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: לֹד וְשָׂדֶה מִגֵּרֶשׁ עֲרֵיהֶם לֹא
יִמָּכַר כִּי-אַחֲזֵת עוֹלָם הוּא לָהֶם: {ס}

לֹה וְכִי-יִמּוֹךְ אֶחָיִךְ וּמָטָה יָדוֹ עִמָּךְ וְהִחֲזִיקָה בּוֹ גֵּר
וְתוֹשֵׁב וְחִי עִמָּךְ: לֹא אֶל-תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית
וְיִרְאֵת מֵאֱלֹהֶיךָ וְחִי אֶחָיִךְ עִמָּךְ: לֹא אֶת-כֶּסֶףְךָ לֹא-
תִתֵּן לוֹ בְּנֶשֶׁךְ וּבִמְרִבִּית לֹא-תִתֵּן אֶכְלָךְ: לֹה אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לָתֵת לָכֶם אֶת-אֶרֶץ כְּנָעַן לְהִיזֹת לָכֶם
לְאֱלֹהִים: {ס}

לֹט וְכִי-יִמּוֹךְ אֶחָיִךְ עִמָּךְ וְנִמְכַּר-לָךְ לֹא-תַעֲבֹד בּוֹ
עֲבָדָת עֶבֶד: מִכְשָׁכִיר כְּתוֹשֵׁב יִהְיֶה עִמָּךְ עַד-שְׁנַת
הַיָּבֵל יַעֲבֹד עִמָּךְ: מֵא וַיֵּצֵא מֵעִמָּךְ הוּא וּבְנָיו עִמּוֹ
וְשָׁב אֶל-מִשְׁפַּחְתּוֹ וְאֶל-אַחֲזֵת אֲבֹתָיו יָשׁוּב:
מֵב כִּי-עֲבָדֵי הֵם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

Levites are their possession among the people of Israel,³⁴ and the open land around these towns may not be sold as it is their property forever.

³⁵ “If your brother falls on evil days and is unable to support himself, you must support him as you would a stranger or a guest, and he shall live with you.³⁶ Do not make him work for you, and do not take interest or profit from him; fear your God and let your brother live with you.

³⁷ You are not to lend him money at interest or give him food for profit.

³⁸ I am Yahweh your God who brought you out of the land of Egypt to give you the land of Canaan and to be your God.

³⁹ “If your brother falls on evil days when he is with you and sells himself to you, you must not impose a slave’s work on him;⁴⁰ he shall be like a hired man or a guest and shall work with you until the jubilee year.⁴¹ Then he shall leave you, with his children, and return to his clan and regain the possession of his ancestors.⁴² For, they are my servants,

³⁴ The NJB has ‘arable land depending on’ in place of ‘open land around’, here following the NRSV.

³⁵ After ‘brother’, the NJB adds ‘who is living with you’; here, we follow the MT.

³⁶ The meaning of the terms rendered ‘interest’ and ‘profit’ is much debated; v. 37, however, suggests that the 1st refers to a percentage of money and the 2nd percentage of produce.

³⁷ With regard to ‘interest’ and ‘profit’ see #36 above.

³⁸ Literally translated, this verse ends, “...to be to you for a God.”

³⁹ Literally translated, this verse ends, “...you shall not serve against him service of a slave.”

⁴⁰ The literal translation of ‘ancestors’ is ‘fathers’.

⁴¹ This law is utopian: a slave bought at the beginning of a jubilee period was more than likely to die before being emancipated and in any case was too old to work as a free man; he was, however, to be given a less exacting status than that of a slave (see vv. 45–46).

⁴² The NJB adds ‘bought and’ before ‘sold’.

לֹא יִמְכְּרוּ מִמִּכְרֵת עֶבֶד: ^{מג} לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ
וַיִּרְאֵת מֵאֲלֹהֶיךָ: ^{מד} וְעַבְדְּךָ וְאִמְתְּךָ אֲשֶׁר יִהְיוּ־לְךָ
מֵאֵת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֶיכֶם מֵהֶם תִּקְנוּ עֶבֶד
וְאִמָּה: ^{מה} וְגַם מִבְּנֵי הַתּוֹשְׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם
תִּקְנוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ
בְּאֶרֶצְכֶם וְהָיוּ לָכֶם לְאֻחָזָה: ^{מו} וְהִתְנַחֲלֹתֶם אֹתָם
לְבָנֵיכֶם אַחֲרֵיכֶם לְרִשְׁתָּ אֻחָזָה לְעַלְמֵם בָּהֶם
תַּעֲבֹדוּ וּבְאַחֲיֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא־
תִרְדֶּה בּוֹ בַּפֶּרֶךְ: {ס}

^{מז} וְכִי תִשְׁיֵג יָד גֵּר וְתוֹשֵׁב עִמָּךְ וּמִן אַחֲיֶיךָ עַמּוֹ
וְנִמְכַּר לַגֵּר תוֹשֵׁב עִמָּךְ אוֹ לְעֶקֶר מִשְׁפַּחַת גֵּר:
^{מח} אַחֲרֵי נִמְכַּר גֵּאֲלָה תִהְיֶה־לּוֹ אֶחָד מֵאָחָיו
יִגְאֹלֵנוּ: ^{מט} אוֹ־דָדוֹ אוֹ בֶן־דָּדוֹ יִגְאֹלֵנוּ אוֹ־מִשְׁאָר
בִּשְׂרוֹ מִמִּשְׁפַּחְתּוֹ יִגְאֹלֵנוּ אוֹ־הַשִּׁיגָה יָדוֹ וְנִגְאָל:
^נ וְחָשַׁב עִם־קֹנָהוּ מִשְׁנַת הַמִּכְרֹ לֹא עַד שְׁנַת הַיָּבֵל
וְהָיָה כֶּסֶף מִמִּכְרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שְׁכִיר יִהְיֶה

whom I have brought out of Egypt, and they shall not be sold like slaves.

⁴³ You must not be a hard master to him, but you must fear your God.

⁴⁴ The slaves you have, men and women, shall come from the nations round you; from these you may buy slaves, men and women. ⁴⁵ You may also buy them from the children of the aliens living among you, and from their families living with you born on your soil. They may be your property ⁴⁶ and you may leave them as an inheritance to your sons after you, to hold as property. These you may have for slaves; but to your brothers, the Israelites, you must not be hard masters.

⁴⁷ “If a stranger or settler among you prospers, and your brother falls on evil days and sells himself to this stranger or settler among you or to one of his family, ⁴⁸ he may be redeemed after the sale: one of his brothers may redeem him. ⁴⁹ His uncle, his cousin, or a member of his family may redeem him; if he prospers, he may redeem himself. ⁵⁰ By agreement with his purchaser, he must count the years between the year of sale and the jubilee year; his sale price will be proportionate to the

⁴³ The literal translation of ‘you must not be a hard master to him’ is ‘you shall not rule in him in violence’.

⁴⁴ In place of ‘slaves’, (twice in this verse), here following the Samaritan Pentateuch & NJB, the MT has ‘slave’.

⁴⁵ The NJB has ‘strangers’ in place of ‘aliens’, here following the NRSV.

⁴⁶ Between Israelite and foreigner, the common slave law of antiquity was to hold; between Israelite and Israelite, beneficiaries of the divine Covenant, another law was to obtain; the NT brings all nations into one Covenant.

⁴⁷ The NJB has ‘descendants’ in place of ‘family’, here following the NRSV.

⁴⁸ The literal translation of ‘he may be redeemed’ is ‘right of redemption shall be to him’.

⁴⁹ Literally translated, ‘his cousin’ (here following NETB) is ‘his uncle’s son’.

⁵⁰ Before ‘years’, the NJB adds ‘number of’; here, we follow the MT.

עֲמֹז: ^{נא} אִם-עֹד רַבּוֹת בַּשָּׁנִים לְפִיֵּהוּ יָשִׁיב גְּאֻלָּתוֹ
 מִכֶּסֶף מְקֻנָּתוֹ: ^{נב} וְאִם-מְעַט נִשְׁאַר בַּשָּׁנִים עַד-
 שְׁנַת הַיָּבֵל וְחִשְׁב־לּוֹ כְּפִי שָׁנָיו יָשִׁיב אֶת-גְּאֻלָּתוֹ:
^{נג} כְּשֹׁכִיר שָׁנָה בְּשָׁנָה יִהְיֶה עֲמֹז לֹא-יִרְדְּנוּ בַּפֶּרֶךְ
 לְעֵינֶיךָ: ^{נד} וְאִם-לֹא יִגָּאֵל בְּאֵלֶּה וַיֵּצֵא בְּשְׁנַת הַיָּבֵל
 הוּא וּבָנָיו עֲמֹז: ^{נה} כִּי-לִי בְנֵי-יִשְׂרָאֵל עֲבָדִים עֲבָדֵי
 הֵם אֲשֶׁר-הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה
 אֱלֹהֵיכֶם:

number of years, his time being valued as that of an employee.⁵¹ If many years remain, in proportion to their number he must refund part of his sale price for his redemption.⁵² If only a few years remain before the jubilee year, he must calculate in proportion to their number what shall be paid for his redemption,⁵³ the calculation being made as if he were hired by the year; he shall not be treated harshly.⁵⁴ If he has not been redeemed in any of these ways, he shall go free in the jubilee year, he and his children.⁵⁵ For to me, these Israelites are my servants whom I have brought out of the land of Egypt. I am Yahweh your God."

⁵¹ The NJB adds 'as payment' before 'for his redemption'.

⁵² The NJB has 'the number of years' in place of 'their number', here following the NRSV.

⁵³ Literally translated, this verse ends, "... as a hired worker year in year."

⁵⁴ The literal translation of 'go free' is 'go out'.

⁵⁵ This verse gives the theological basis for the prohibition against enslaving Israelites (vv. 42–43).

LEVITICUS 26

ויקרא פרק כו

- א לֹא־תַעֲשׂוּ לָכֶם אֱלִילִים וּפְסֶל וּמַצֵּבָה לֹא־תִקְיְמוּ
לָכֶם וְאֲבֵן מַשְׁכִּית לֹא תִתְּנוּ בְּאֶרְצְכֶם לְהִשְׁתַּחֲוֹת
עָלֶיהָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: ב אֶת־שַׁבְּתֹתַי
תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי יְהוָה: {פ}
- ג אִם־בַּחֲקֹתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם
אֹתָם: ד וְנָתַתִּי גִשְׁמֵיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ
יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹ: ה וְהָשִׁיג לָכֶם דִּישׁ
אֶת־בָּצִיר וּבָצִיר יִשָּׂא אֶת־זֶרַע וְאָכַלְתֶּם לַחֲמֻכָּם
לְשֹׁבַע וְיִשְׁבַּתֶּם לְבֶטַח בְּאֶרְצְכֶם:
- ו וְנָתַתִּי שָׁלוֹם בְּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחְרִיד
וְהִשְׁבַּתִּי חֵיהָ רָעָה מִזֶּה־הָאָרֶץ וְחָרֵב לֹא־תַעֲבֹר
בְּאֶרְצְכֶם: ז וְרָדַפְתֶּם אֶת־אִיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם
לְחָרֵב: ח וְרָדְפוּ מִכֶּם חֲמֹשֶׁה מֵאָה וּמֵאָה מִכֶּם
רַבָּה יִרְדָּפוּ וְנָפְלוּ אִיְבֵיכֶם לִפְנֵיכֶם לְחָרֵב:
- 1 “You must make no idols; you must set up neither carved image nor standing stone, set up no sculptured stone in your land, to prostrate yourselves in front of it; for it is I, Yahweh, who am your God. 2 You must keep my Sabbaths and reverence my sanctuary. I am Yahweh.
- 3 “If you live by my laws and keep my commandments and put them into practice, 4 I will give you the rain you need at the right time; the earth shall give its produce and trees of the countryside their fruits; 5 you shall thresh until vintage time and gather grapes until sowing time. You shall eat your fill of bread and live secure in your land.
- 6 “I will give peace to the land, and you shall sleep with none to frighten you; I will rid the land of beasts of prey. No sword shall pass through your land. 7 You shall pursue your enemies and they shall fall before your sword, 8 five of you pursuing a hundred of them, one hundred pursuing ten thousand; and your enemies shall fall before your sword.

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- 1 The term translated ‘idols’ (אֱלִילִים) appears to be a diminutive play on words with ‘God’; some suggests a rendering of ‘worthless godlings’.
- 2 The literal translation of ‘reverence’ is ‘fear’.
- 3 Like the Deuteronomic Code (Dt 28), the Law of Holiness ends with blessings and curses.
- 4 Literally translated, this verse ends, “the tree of the field will give its fruit;” but, as collective singulars, the nouns have been translated as plural.
- 5 The point is here that the sowing and harvesting seasons will overlap.
- 6 The literal translation of ‘beasts of prey’ is ‘harmful animal’; the collective singular has been translated as a plural.
- 7 The literal translation of ‘before your sword’ (as NJB) is ‘to the sword’.
- 8 In place of ‘pursuing’ (twice in this verse), here following the NJB, the NRSV has ‘shall give chase to’.

ט וּפְנִיתִי אֵלֵיכֶם וְהִפְרִיתִי אִתְּכֶם וְהִרְבִּיתִי אִתְּכֶם
וְהִקִּמֹתִי אֶת־בְּרִיתִי אִתְּכֶם: י' וְאָכַלְתֶּם יִשְׁן נֹשֶׁן
וַיִּשְׁן מִפְּנֵי חֹדֶשׁ תּוֹצִיאוּ: יא וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם
וְלֹא־תִגְעַל נַפְשִׁי אִתְּכֶם: יב וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם
וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם: יג אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אִתְּכֶם מֵאֶרֶץ מִצְרַיִם
מֵהָיָה לָהֶם עֲבָדִים וְאֲשַׁבֵּר מִטַּת עַלְכֶם וְאוֹלֹךְ
אִתְּכֶם קוֹמֵמִיּוֹת: {פ}

יד וְאִם־לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל־הַמִּצְוֹת
הָאֵלֶּה: טו וְאִם־בִּחְקֹתַי תִּמָּאֲסוּ וְאִם אֶת־מִשְׁפָּטִי
תִּגְעַל נַפְשְׁכֶם לְבַלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי
לְהַפְרֹכֶם אֶת־בְּרִיתִי: טז אֶף־אֲנִי אַעֲשֶׂה־זֹאת לָכֶם
וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת־הַשַּׁחֲפַת וְאֶת־
הַקְדַּחַת מַכְלוֹת עֵינַיִם וּמַדִּיבַת נֶפֶשׁ וּזְרַעְתֶּם
לְרִיק זֶרַעְכֶם וְאָכַלְהוּ אִיְבֵיכֶם: יז וְנָתַתִּי פָנַי בָּכֶם

9 “I will turn towards you, I will make you be fruitful and multiply, and I will uphold my Covenant with you. 10 You shall eat your fill of last year’s harvest, and still throw out the old to make room for the new. 11 I will set up my dwelling among you, and I will not cast you off. 12 I will live in your midst; I will be your God and you shall be my people. 13 It is I, Yahweh your God, who has brought you out of the land of Egypt, from being their slaves. I have broken the yoke that bound you and have made you walk with head held high.

14 “But if you do not listen to me and do not keep all these commandments, 15 if you refuse my laws and abhor my customs, and break my Covenant by not keeping all my commandments, 16 then I, for my part, will deal in like manner with you. I will inflict terror on you, consumption and fever that waste the eyes away and exhaust the breath of life. You shall sow your seed in vain: your enemies shall eat it. 17 I will set my face against you and you shall be defeated by your enemies. Your

9 The literal translation of ‘uphold’ is ‘cause to arise’, but the term is used here for God’s intention of maintaining the covenant commitment.

10 Literally translated, this verse ends, “and old from the presence of new you will bring out.”

11 Vv. 11–13 reiterate the fundamental theme of the Law of Holiness: the holy God has come to dwell in the midst of a sinful people. *LXX codices Vaticanus and Alexandrinus* have ‘my covenant’ (διαθήκη μου) rather than ‘my tabernacle’.

12 Compare Ex 6:7.

13 The literal translation of ‘from being their slaves’ is ‘from being to them slaves’.

14 The literal translation of ‘keep’ is ‘do’.

15 In place of ‘abhor’, here following the NRSV & NETB, the NJB has ‘disregard’.

16 In place of ‘exhaust the breath of life’, here following the NJB, the NRSV has ‘cause life to pine away’ and NETB has ‘drain away the vitality of life’.

17 The NJB has simply ‘turn’ in place of ‘set my face’, here following the MT, NRSV & NETB.

וּנְגַפְתֶּם לִפְנֵי אֹיְבֵיכֶם וּרְדּוּ בָכֶם שְׂנְאֵיכֶם וְנִסְתָּם
וְאִין־רִדְף אֶתְכֶם:

י"ח וְאִם־עַד־אֵלֶּה לֹא תִשְׁמָעוּ לִי וְיִסְפַּתִּי לִי־סֶרֶה
אֶתְכֶם שִׁבְעַת עַל־חַטֹּאתֵיכֶם: י"ט וְשִׁבַּרְתִּי אֶת־גְּאוֹן
עֲזֻכְכֶם וְנָתַתִּי אֶת־שְׁמִיכֶם כְּבָרָזָל וְאֶת־אֲרָצְכֶם
כְּנֹחֶשֶׁה: כ' וְתִם לָרִיק כְּחֶכֶם וְלֹא־תִתֶּן אֲרָצְכֶם
אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פֶּרִיו: כ"א וְאִם־תֵּלְכוּ
עִמִּי קָרִי וְלֹא תֵאבְדוּ לִשְׁמִעַ לִי וְיִסְפַּתִּי עֲלֵיכֶם מִכָּה
שִׁבְעַת כְּחַטֹּאתֵיכֶם: כ"ב וְהִשְׁלַחְתִּי בָכֶם אֶת־תַּחֲתֵית
הַשָּׂדֶה וְשִׁכְלָה אֶתְכֶם וְהִכְרִיתָהּ אֶת־בְּהֶמְתְּכֶם
וְהִמְעִיטָה אֶתְכֶם וְנִשְׁמָדוּ דֶּרֶכֶיכֶם:

כ"ג וְאִם־בְּאֵלֶּה לֹא תִוָּסְרוּ לִי וְהִלַּכְתֶּם עִמִּי קָרִי:
כ"ד וְהִלַּכְתִּי אַף־אֲנִי עִמָּכֶם בְּקָרִי וְהִפֵּיתִי אֶתְכֶם
גַּם־אֲנִי שִׁבְעַת עַל־חַטֹּאתֵיכֶם: כ"ה וְהִבֵּאתִי עֲלֵיכֶם
חֶרֶב נִקְמַת נֶקֶם־בְּרִית וְנֹאֲסַפְתֶּם אֶל־עֲרִיבִים
וְשִׁלַּחְתִּי דָבָר בְּתוֹכְכֶם וְנָתַתֶּם בְּיַד־אֹיֵב:

foes shall rule over you, and you shall take flight when there is no one pursuing you.

18 "And if, in spite of all these things, you do not listen to me, I will still punish you sevenfold for your sins, 19 I will break your proud strength. I will give you a sky of iron, an earth of bronze. 20 You shall wear out your strength in vain; your land shall not yield its produce any longer, and the trees of the land shall not yield their fruit. 21 If you set yourselves against me and will not listen to me, I will heap these inflictions on you in sevenfold punishment for your sins. 22 I will let wild beasts loose against you to bereave you of your children, destroy your cattle, and reduce you in number until your roads are deserted.

23 "And if that does not reform you, and you still set yourselves against me, 24 and I will set myself against you and I will strike you with sevenfold punishment for your sins. 25 I will bring a sword against you, to avenge the Covenant. You may huddle inside your towns: I will send pestilence among you, and you shall fall into the enemy's hands.

18 The NJB & NRSV have just 'this' in place of 'all these things', here following NETB; the MT reads 'if until these things'.

19 The NRSV has 'copper' in place of 'bronze'.

20 Literally translated, this verse ends, "the tree of the land will not give its fruit;" the collective singular has been translated as a plural. Some LXX MSS (*αγγελον*), Tg Onkelos, Samaritan Pentateuch and some medieval Hebrew MSS have 'the field' (cf. v. 4) rather than 'the land'.

21 The literal translation of 'these inflictions' (as NETB) is 'your blow' or 'your strike'; the NJB has 'these plagues'.

22 The words 'of your children' are not in the MT but are implied.

23 'Against me' translates אֵלַי ('with me') but with the added preposition בְּ (cf. vv. 24 & 27).

24 For this verse, here following the NJB, the NRSV reads, "then I too will continue hostile to you: I myself will strike you sevenfold for your sins."

25 The phrase, 'into enemy hands' translates the MT's 'in hand of enemy', but some Tg (not Onkelos) have 'in the hands of your enemies'.

כֹּבֶשְׁבָרִי לָכֶם מִטֶּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים
לַחֲמֶכֶם בְּתֹנֹר אֶחָד וְהָשִׁיבוּ לַחֲמֶכֶם בַּמִּשְׁקָל
וְאָכַלְתֶּם וְלֹא תִשְׂבָּעוּ: {ס}

כז וְאִם־בְּזֹאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי בְּקָרִי:
כח וְהִלַּכְתִּי עִמָּכֶם בַּחֲמַת־קָרִי וְיִסַּרְתִּי אֶתְכֶם אֲפִי־
אֲנִי שִׁבַּע עַל־חַטֹּאתֵיכֶם: כט וְאָכַלְתֶּם בָּשָׂר בְּנֵיכֶם
וּבָשָׂר בְּנֹתֵיכֶם תֹּאכְלוּ: ל וְהִשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם
וְהִכַּרְתִּי אֶת־חֲמֻנֵיכֶם וְנָתַתִּי אֶת־פְּגָרֵיכֶם עַל־פְּגָרֵי
גִּלּוּלֵיכֶם וְגִעְלָה נַפְשִׁי אֶתְכֶם: לא וְנָתַתִּי אֶת־
עָרֵיכֶם חֲרָבָה וְהִשְׁמוּתִי אֶת־מִקְדָּשֵׁיכֶם וְלֹא
אֲרִיחַ בְּרִיחַ נִיחָחְכֶם: לב וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ
וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ: לג וְאַתְּכֶם
אֲזָרָה בְּגוֹלִים וְהִרִיקְתִּי אַחֲרֵיכֶם חָרֵב וְהָיְתָה
אֶרְצְכֶם שְׂמָמָה וְעָרֵיכֶם יִהְיוּ חֲרָבָה:

לד אֲזִי תִרְצָה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כָּל יְמֵי הַשָּׁמָה
וְאַתֶּם בָּאָרֶץ אֹיְבֵיכֶם אֲזִי תִשְׁבֹּת הָאָרֶץ וְהִרְצַת

²⁶ When I take away the bread that supports you, ten women will bake your bread in one oven; they shall dole this bread out by weight, and you shall eat but not be satisfied.

²⁷ “If, in spite of this, you do not listen to me but set yourselves against me, ²⁸ I will set myself against you in fury and punish you sevenfold for your sins. ²⁹ You shall eat the flesh of your own sons, and you shall eat the flesh of your own daughters. ³⁰ I will destroy your high places and smash your altars of incense; I will pile your corpses on the corpses of your idols, and I will cast you off. ³¹ I will reduce your cities to ruins; I will lay waste your sanctuaries; I will no longer breathe the fragrance that would appease me. ³² I – yes, I – will make such a desolation of the land that your enemies who come to live there will be appalled by it; ³³ and I will scatter you among the nations. I will draw the sword against you to make your land a waste and your towns a ruin.

³⁴ “Then the land will enjoy its Sabbaths, lying desolate, while you are in the land of your enemies; and the land will rest and enjoy its Sabbaths;

²⁶ Literally translated from Hebrew, this verse would open, “I shall break your staff of bread...” On this figure of speech for famine, see Ps 105:16.

²⁷ The remaining text of this chapter anticipates the conquest of Judah and the exile of the people into Babylonia (in 597–587 BCE).

²⁸ Literally translated, this verse opens, “I will walk in rage of hostility with you.”

²⁹ Compare Dt 28:53–57.

³⁰ Other possible renderings of ‘altars of incense’ are ‘sanctuaries (of foreign deities)’ or ‘stelae’ (transliterating the LXX – *στῆλαι*).

³¹ Literally translated, this verse opens, “And I will give your cities a waste.”

³² The NRSV omits the emphatic ‘yes, I’, here following the NJB, and NETB opens the verse with ‘I myself’.

³³ The literal translation of ‘draw the sword’ is ‘empty sword’.

³⁴ See #25:6. The NJB has ‘observe’ (twice in this verse) in place of ‘enjoy’, here following the NRSV.

אֶת־שַׁבְּתֹתֶיהָ: לֹא כָל־יְמֵי הַשָּׁמָה תִּשְׁבֹּת אֶת אֲשֶׁר
 לֹא־שַׁבְּתָהּ בְּשַׁבְּתֵיכֶם בְּשַׁבְּתֵיכֶם עָלֶיהָ:
 לֹא וְהַנְּשֹׂאִים בְּכֶם וְהַבָּאִתִּי מִרְדָּךְ בְּלִבָּבְכֶם בְּאַרְצָת
 אִיבֵיהֶם וְרִדְּף אֹתָם קוֹל עָלֶיהָ נִדְּף וְנָסוּ מִנִּסְת־
 חֶרֶב וְנָפְלוּ וְאִין רִדְּף: לֹא וְכִשְׁלוּ אִישׁ־בְּאֲחִיו
 כַּמִּפְנֵי־חֶרֶב וְרִדְּף אִין וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה
 לִפְנֵי אִיבֵיכֶם: לֹא וְאִבְדֹתֶם בְּגוֹיִם וְאָכְלָה אֶתְכֶם
 אֶרֶץ אִיבֵיכֶם: לֹא וְהַנְּשֹׂאִים בְּכֶם יִמְקוּ בַּעֲוֹנֵם
 בְּאַרְצָת אִיבֵיכֶם וְאִף בַּעֲוֹנֹת אֲבֹתָם אֹתָם יִמְקוּ:
 מִוְהִתְוֹדוּ אֶת־עֲוֹנֵם וְאֶת־עֹן אֲבֹתָם בְּמַעַלְם אֲשֶׁר
 מַעַלּוּ־בִי וְאִף אֲשֶׁר־הִלְכוּ עִמִּי בְקָרִי:

מֵאֵף־אֲנִי אֵלֶךְ עִמָּם בְּקָרִי וְהַבָּאִתִּי אֹתָם בְּאַרְץ
 אִיבֵיהֶם אוֹ־אֲזִי יִכְנַע לִבָּבָם הָעָרֹל וְאִזִּי יִרְצוּ אֶת־
 עֲוֹנָם: מֵב וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאִף אֶת־בְּרִיתִי

³⁵ as it lies desolate it will rest, as it did not on your Sabbaths when you lived in it. ³⁶ I will strike fear into the hearts of those who are left; in the land of their enemies, the sound of a falling leaf shall send them fleeing as men flee from the sword, and they shall fall though no one pursues. ³⁷ They shall stumble over each other as if the sword were upon them even when no one pursues. You shall be powerless to stand before your enemies; ³⁸ you shall perish among the nations; the land of your enemies shall devour you. ³⁹ For their sins, those who survive shall perish in the lands of their enemies; they shall perish too for the sins of their fathers. ⁴⁰ Then they shall confess their sins and the sins of their fathers by which they betrayed me – worse, by which they stood against me. ⁴¹ “I will also walk against them and take them to the land of their enemies. If their uncircumcised hearts are humble and they make up for their guilt, ⁴² I shall remember my Covenant with Jacob, my Covenant

³⁵ The literal translation of ‘it will rest as it did not’ is ‘it shall rest which it did not rest’.

³⁶ The NJB has ‘is pursuing them’ in place of ‘pursues’, here following the NRSV.

³⁷ The term rendered ‘to stand’ is a noun, not an infinitive; it occurs only here and appears to designate someone who would take a powerful stand for them against their enemies.

³⁸ In place of ‘devour you’, here following the NRSV, the NJB has ‘eat you up’ and NETB has ‘consume you’.

³⁹ The NJB has ‘are left’ in place of ‘survive’, here following the NRSV. After ‘fathers’, the NJB adds ‘added to their own’ and NETB adds ‘which are with them’; here, we follow the NRSV.

⁴⁰ Many English versions take this verse to be a conditional clause (NRSV: “But if they confess their iniquity and the iniquity of their ancestors, in that they committed treachery against me and, moreover, that they continued hostile to me”), though there is no conditional particle; the temporal translation offered here takes into account the particle **אִז** (‘then’), which occurs twice in v. 41.

⁴¹ An ‘uncircumcised heart’ is one that is sealed or unresponsive to the will of Yahweh (Jr 4:4).

⁴² After ‘Abraham’, the MT repeats ‘I shall remember’, but the phrase has been omitted here as it is clumsy in modern English.

יִצְחָק וְאִף אֶת־בְּרִיתִי אֲבָרֶהֶם אֲזָכֹר וְהָאָרֶץ
 אֲזָכֹר: ^{מג} וְהָאָרֶץ תִּעְזֹב מֵהֶם וְתִרְץ אֶת־שַׁבְּתֹתֶיהָ
 בְּהִשְׁמָהּ מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֹנָם יַעַן וּבִלְעַן
 בְּמִשְׁפָּטֵי מֵאֶסוּ וְאֶת־חֻקֹּתַי גָּעְלָה נַפְשָׁם: ^{מד} וְאִף־
 גַּם־זֹאת בִּהְיוֹתָם בָּאָרֶץ אִי־בִיָּהֶם לֹא־מֵאֲסָתִים
 וְלֹא־גְעֻלֹתִים לְכַלֹּתָם לְהַפֵּר בְּרִיתִי אִתָּם כִּי אֲנִי
 יְהוָה אֱלֹהֵיהֶם: ^{מה} וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֵׁנִים
 אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם
 לְהִיזוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה: ^{מו} אֵלֶּה הַחֻקִּים
 וְהַמִּשְׁפָּטִים וְהַתּוֹרָה אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי
 יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה: {פ}

with Isaac and my Covenant with Abraham; and I shall remember the land. ⁴³ Abandoned by them, the land will keep its Sabbaths, as it lies desolate without them. But they must atone for their sin, for they have spurned my customs and abhorred my laws. ⁴⁴ Yet, for all that, when they are in the land of their enemies, I will not so spurn them or abhor them as to destroy them altogether and break my Covenant with them, for I am Yahweh their God. ⁴⁵ For their sake I will remember the Covenant I made with their fathers that I brought out of the land of Egypt in the sight of the nations to be their God; I am Yahweh.” ⁴⁶ Such were the decrees, customs, and laws that Yahweh made between himself and the Israelites on Mount Sinai by the hand of Moses.

⁴³ An alternative translation for ‘in their absence’ is ‘because of them’.

⁴⁴ In place of ‘for all that’, here following the NRSV, the NJB has ‘this is not the end’.

⁴⁵ For similar expressions referring back to the ancestors who refused to follow the stipulations of the Mosaic covenant see, for example, Dt 19:14, Jr 11:10, & Ps 79:8.

⁴⁶ In place of ‘by the hand of’, here following the MT, the NJB has ‘through the mediation of’ and the NRSV has simply ‘through’.

ויקרא פרק כז

א וידבר יהוה אל-משה לאמר: ב דבר אל-בני ישראל ואמרת אלהם איש כי יפלא נדר בערפך נפשת ליהוה: ג והיה ערפך הזכר מבין עשרים שנה ועד בן-ששים שנה והיה ערפך חמשים שקל כסף בשקל הקדש: ד ואם-נקבה הוא והיה ערפך שלשים שקל: ה ואם מבין-חמש שנים ועד בן-עשרים שנה והיה ערפך הזכר עשרים שקלים ולנקבה עשרת שקלים: ו ואם מבין-חדש ועד בן-חמש שנים והיה ערפך הזכר חמשה שקלים כסף ולנקבה ערפך שלשת שקלים כסף: ז ואם מבין-ששים שנה ומעלה אם-זכר והיה ערפך חמשה עשר שקל ולנקבה עשרה שקלים: ח ואם-מך הוא מערפך והעמידו לפני הכהן

LEVITICUS 27

¹ And Yahweh spoke to Moses, saying: ² "Speak to the Israelites and say to them: "When anyone vows the equivalent value of a human being to Yahweh and wishes to discharge the vow: ³ For a man between twenty years of age and sixty years of age, the equivalent value shall be fifty shekels of silver – according to the sanctuary shekel; ⁴ for a woman, the equivalent value shall be thirty shekels. ⁵ "For a boy between five years of age and twenty years of age, the equivalent value shall be twenty shekels, and for a girl, ten shekels. ⁶ "For a boy between one month old and five years of age, the equivalent value shall be five shekels of silver, and for a girl, three shekels of silver. ⁷ "For a man sixty years of age and over, the equivalent value shall be fifteen shekels, and for a woman, ten shekels. ⁸ If the person who made the vow cannot meet this valuation, he must present the person concerned to the priest, and the priest shall

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- ¹ Originally, a vow imposed a serious obligation, but this later became relaxed and it was ultimately conceded that it might be commuted by a money payment, except in the case of things vowed unconditionally (vv. 28–29).
- ² The NJB omits 'equivalent', here following the NRSV (NETB has 'conversion'); however, people themselves might be vowed (see Jg 11:30–40, 13:3ff, 1S 1:11).
- ³ The 'sanctuary shekel' was heavier than the one in common use (see #Ex 30:15).
- ⁴ The NJB omits 'equivalent', here following the NRSV (see #2).
- ⁵ The literal translations of 'a boy' and 'a girl' are, respectively, 'the male' and 'the female'.
- ⁶ The 1st instance of 'shekels of silver' actually translates 'silver shekels'; we use the rearrangement here for consistency.
- ⁷ Note the absence of the explicit mention of silver in this verse.
- ⁸ The literal translation of 'the person who made the vow cannot meet this valuation' is 'on the mouth which the hand of the one who vowed reaches'.

וְהֶעֱרִיךְ אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תִּשְׁיגַ יַד הַנֹּדָר
יַעֲרִיכֵנוּ הַכֹּהֵן: {ס}

ט וְאִם־בְּהֶמְהָ אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קָרְבַּן לַיהוָה כֹּל
אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹדֶשׁ: י' לֹא יִחְלִיפֻנוּ
וְלֹא־יִמִּיר אֹתוֹ טוֹב בְּרָע אֹרֶע בְּטוֹב וְאִם־הִמָּר
יִמִּיר בְּהֶמְהָ בְּבֶהֱמָ וְהָיָה־הוא וְתִמּוּרְתּוֹ יִהְיֶה־
קֹדֶשׁ: יא וְאִם כָּל־בְּהֶמְהָ טְמֵאָה אֲשֶׁר לֹא־יִקְרִיבוּ
מִמֶּנָּה קָרְבַּן לַיהוָה וְהֶעֱמִיד אֶת־הַבְּהֶמְהָ לִפְנֵי
הַכֹּהֵן: יב וְהֶעֱרִיךְ הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע
כְּעֶרְכָּךְ הַכֹּהֵן כֵּן יִהְיֶה: יג וְאִם־גָּאֵל יִגְאֹלָהּ וְיִסָּף
חֲמִישָׁתוֹ עַל־עֶרְכָּךְ:

יד וְאִישׁ כִּי־יִקְדֹּשׁ אֶת־בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהֶעֱרִיכוּ
הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיךְ אֹתוֹ הַכֹּהֵן כֵּן
יָקוּם: טו וְאִם־הַמִּקְדָּשׁ יִגָּאֵל אֶת־בֵּיתוֹ וְיִסָּף
חֲמִישִׁית בְּסֶף־עֶרְכָּךְ עָלָיו וְהָיָה לוֹ:

טז וְאִם מִשְׁדֵּה אֲחֻזָּתוֹ יִקְדֹּשׁ אִישׁ לַיהוָה וְהָיָה
עֶרְכָּךְ לְפִי זֶרְעוֹ זֶרַע חֹמֶר שְׁעָרִים בַּחֲמִשִּׁים שֶׁקֶל

set a value proportionate to the resources of the person who made the vow.

⁹ “For an animal suitable for offering to Yahweh, any such animal given to Yahweh shall be a holy thing. ¹⁰ It cannot be exchanged or replaced, a good one instead of a bad one, or a bad one instead of a good one. If one animal is substituted for another, both the original animal and its substitute shall be holy. ¹¹ For an unclean animal, not suitable for offering to Yahweh, whatever it may be it must be presented to the priest ¹² and he shall set the equivalent value for it, judging it good or bad. You must abide by his valuation; ¹³ but if the person wishes to redeem it, he must add one-fifth to the valuation.

¹⁴ “If a man consecrates his house to Yahweh, the priest shall value it, judging whether it is good or bad. The priest’s valuation shall stand, ¹⁵ but if the man who has vowed his house wished to redeem it, he must add one-fifth to the valuation, and it shall revert to him.

¹⁶ “If a man consecrates one of his inherited fields to Yahweh, its assessment shall be in accordance with its yield, at the rate of fifty silver

⁹ If an animal appropriate for sacrifice is vowed, it cannot be redeemed.

¹⁰ In place of ‘original animal’ (as NETB), the MT has ‘it’; the referent (the original animal offered) has been specified in the translation for clarity.

¹¹ The NRSV reads, “If it concerns any unclean animal that may not be brought as an offering to the LORD, the animal shall be presented before the priest.”

¹² The NJB lacks ‘equivalent’ (see #2).

¹³ Literally translated, this verse opens, “And if redeeming [infinitive absolute] he redeems it [finite verb].”

¹⁴ The expression ‘shall stand’ may be a technical term for ‘shall be legally valid’.

¹⁵ Houses and land vowed to Yahweh are redeemable.

¹⁶ For ‘in accordance with its yield’, the NRSV reads ‘in proportion to its seed requirements’. A ‘homer’ was about 220 litres or 6 bushels.

בָּסֶף: י"ז אִם-מִשְׁנֵת הַיָּבֵל יִקְדֹּשׁ שָׂדֵהוּ בְּעֶרְכָּךְ יָקוּם: י"ח וְאִם-אַחֵר הַיָּבֵל יִקְדֹּשׁ שָׂדֵהוּ וְחִשְׁב־לּוֹ הַכֹּהֵן אֶת-הַכֶּסֶף עַל-פִּי הַשָּׁנִים הַנּוֹתָרֹת עַד שָׁנַת הַיָּבֵל וְנִגְרַע מֵעֶרְכָּךְ:

י"ט וְאִם-גָּאֵל יִגְאֹל אֶת-הַשָּׂדֶה הַמִּקְדָּשׁ אִתּוֹ וְיֹסֵף חֲמִשִּׁית בָּסֶף-עֶרְכָּךְ עָלָיו וְקָם לוֹ: כ' וְאִם-לֹא יִגְאֹל אֶת-הַשָּׂדֶה וְאִם-מָכַר אֶת-הַשָּׂדֶה לְאִישׁ אַחֵר לֹא יִגְאֹל עוֹד: כא וְהָיָה הַשָּׂדֶה בְּצִאתוֹ בַּיָּבֵל קֹדֶשׁ לַיהוָה כְּשָׂדֶה הַחֵרֶם לִכְהֵן תְּהִיָּה אֲחֻזָּתוֹ:

כב וְאִם אֶת-הַשָּׂדֶה מִקְנָתוֹ אֲשֶׁר לֹא מִשָּׂדֶה אֲחֻזָּתוֹ יִקְדֹּשׁ לַיהוָה: כג וְחִשְׁב־לּוֹ הַכֹּהֵן אֶת מַכְסַת הָעֶרְכָּךְ עַד שָׁנַת הַיָּבֵל וְנָתַן אֶת-הָעֶרְכָּךְ בַּיּוֹם הַהוּא קֹדֶשׁ לַיהוָה: כד בְּשָׁנַת הַיּוֹבֵל יָשׁוּב הַשָּׂדֶה לְאִשֶּׁר קָנָהוּ מֵאִתּוֹ לְאֲשֶׁר-לּוֹ אֲחֻזַּת הָאָרֶץ: כה וְכָל-עֶרְכָּךְ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה יִהְיֶה הַשֶּׁקֶל:

shekels per homer of barley. ¹⁷ If he consecrates the field during the jubilee year, this valuation must stand. ¹⁸ But if he consecrates it after the jubilee, the priest shall calculate the price based on the number of years until the next jubilee and the valuation shall be reduced.

¹⁹ "If he wishes to redeem the field, he shall add one-fifth to the valuation, and the field shall revert to him. ²⁰ If he does not redeem it but sells it to another, the right of redemption ceases; ²¹ when the buyer releases it at the jubilee, it becomes a thing holy to Yahweh, the same as a field laid under the ban: the man's property passes to the priest.

²² "If he consecrates to Yahweh a field which he has bought, but which is not part of his inheritance, ²³ the priest shall assess the valuation from the number of years to the jubilee year; and the man shall pay this sum the same day, as for a thing consecrated to Yahweh. ²⁴ In the jubilee year, the field shall return to the seller, to the man to whose inheritance the land belongs. ²⁵ All valuations shall be by sanctuary shekels, at the rate of twenty gerahs to the shekel.

¹⁷ The literal translation of 'during the jubilee year' is 'from the year of the jubilee'.

¹⁸ Literally translated, 'the price' is 'the silver'.

¹⁹ Literally translated, this verse opens, "And if redeeming [infinitive absolute] he redeems [finite verb] the field, the one who consecrated it."

²⁰ The literal translation of 'but' is 'and if'; here, we follow the NJB, NRSV & NETB.

²¹ Booty taken in holy war was devoted and could not be appropriated for common use (Jos 6:19).

²² In place of 'inheritance', the NJB has 'patrimony', the NRSV has 'inherited landholding' and NETB has 'landed property'.

²³ The literal translation of 'pay' is 'give'.

²⁴ The NRSV ends this verse, here following the NJB, with, "... whose holding the land is."

²⁵ On the 'sanctuary shekel', see #5:15.

כּו אֶדְ-בְּכֹר אֲשֶׁר-יִבְכֹּר לַיהוָה בְּבִהְמָה לֹא-יִקְדֹּשׁ
אִישׁ אֹתוֹ אֶם-שׁוֹר אֶם-שֶׂה לַיהוָה הוּא: כּז וְאִם
בְּבִהְמָה הַטְּמֵאָה וּפְדָה בְּעֶרְכָּךְ וְיִסַּף חֲמִשְׁתּוֹ עָלָיו
וְאִם-לֹא יִגָּאֵל וְנִמְכַּר בְּעֶרְכָּךְ:

כח אֶדְ-כָּל-חֵרֶם אֲשֶׁר יִחְרֹם אִישׁ לַיהוָה מִכָּל-
אֲשֶׁר-לוֹ מֵאָדָם וּבִהְמָה וּמִשְׂדֵּה אֲחֻזָּתוֹ לֹא יִמָּכַר
וְלֹא יִגָּאֵל כָּל-חֵרֶם קֹדֶשׁ-קֳדָשִׁים הוּא לַיהוָה:
כט כָּל-חֵרֶם אֲשֶׁר יִחְרֹם מִן-הָאָדָם לֹא יִפְדֶּה מוֹת
יוֹמָת:

ל וְכָל-מַעֲשֵׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרֵי הָעֵץ
לַיהוָה הוּא קֹדֶשׁ לַיהוָה: לא וְאִם-גָּאֵל יִגָּאֵל אִישׁ
מִמַּעֲשָׂרוֹ חֲמִשְׁתּוֹ יִסַּף עָלָיו:

לב וְכָל-מַעֲשֵׂר בָקָר וְצֹאן כָּל אֲשֶׁר-יַעֲבֹר תַּחַת
הַשֹּׁבֵט הָעֹשִׂי יִהְיֶה-קֹדֶשׁ לַיהוָה: לג לֹא יִבְקַר

²⁶ “But no one may consecrate the firstborn of his cattle, for it is Yahweh’s: whether ox or sheep, it is Yahweh’s. ²⁷ But if it is an unclean animal, it may be redeemed at the valuation price with one-fifth added; if it is not redeemed, it shall be sold at the valuation price.

²⁸ “Nothing that a man lays under the ban for Yahweh may be redeemed; nothing he has, whether man, beasts or fields of his inheritance. What is laid under the ban is always a most holy thing and is Yahweh’s. ²⁹ A human being laid under the ban cannot be redeemed; he shall be put to death.

³⁰ “All tithes of the land, from the grain of the land or from the fruit trees, belong to Yahweh; they are holy to Yahweh. ³¹ If a man wishes to redeem part of his tithe, he must add one-fifth to its value.

³² “All tithes of flock or herd, the tenth animal of all that pass under the herdsman’s staff, shall be consecrated to Yahweh; ³³ there must be no

²⁶ The firstborn of clean animals cannot be dedicated, since they already belong to Yahweh (Ex 13:2).

²⁷ The literal translation of ‘at’ is ‘by’.

²⁸ Literally translated, this verse opens, “Surely, any permanently dedicated [thing] that a man shall permanently dedicate to Yahweh may not be redeemed;” the term חֵרֶם refers to things that are devoted permanently to Yahweh.

²⁹ For this verse, the NRSV reads, “No human beings who have been devoted to destruction can be ransomed; they shall be put to death.”

³⁰ In place of ‘from the grain of the land or from the fruit trees’, the NJB has ‘levied on the produce of the earth or the fruits of the trees’ and the NRSV has ‘whether the seed from the ground or the fruit from the tree’; here, we follow NETB.

³¹ The literal translation of ‘one fifth of its value’ is ‘its one fifth on it’.

³² The phrase ‘pass under the herdsman’s staff’ refers to the manner of counting animals (Jr 33:13). The tithed animal was the tenth one that passed under the shepherd’s rod or staff as they were being counted.

³³ In place of ‘the animal’, the MT has just ‘it’; the referent (the original animal offered) has been specified in the translation for clarity.

בֵּין־טוֹב לְרַע וְלֹא יִמְרְנוּ וְאִם־הִמָּר יִמְרְנוּ וְהָיָה־
הוא ותמורתו יהיה־קֹדֶשׁ לֹא יִגָּאֵל:

לִדְ אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי
יִשְׂרָאֵל בְּהַר סִינַי:
{ש}

picking out of good or bad, no change. If a change takes place, both the animal and its substitute shall be consecrated and cannot be redeemed.”

³⁴ These are the commandments which Yahweh commanded Moses to tell the Israelites at Mount Sinai.

³⁴ In place of ‘to tell’, most of the commentaries and English versions have ‘for’ (as *NJB* & *NRSV*); the preposition אֶל, however, does not usually mean ‘for’. In *Lv*, it is commonly used when Yahweh commands Moses ‘to speak to’ a person or group of persons (see, e.g., 1:2; 4:2 &c); the translation ‘to tell’ (here following *NETB*) reflects this pattern in the book.