

# Vayikra

## *Introduction*

Before reading the book of Leviticus, it is important to remember that chapter 7 emphasizes the proper way of approaching the sovereign HASHEM Elohim in terms of the Sinai Covenant mandate. The victim offered by the kohen had to be without flaw (see the preface on the flawless Ben Elohim Ben Dovid Moshiach born of HaAlmah). And when hands were laid on the victim it became a substitute pointing toward a vicarious kapporah atonement. With the touch of the kohen's hands and the emunah (faith) of the believer, the sin transfers to the victim whose bloody death expiates (removes) the sin from the sinner and propitiates (appeases, pacifies) the wrath or anger of HASHEM against sin. Thus the sin is covered or atoned for. In Lv 4:1-3 we see that sin doesn't get off scot-free...some body has to pay. We see the bull come forward to pay, just as later we see the perfect victim, the filial Devar HASHEM Moshiach Ben Dovid come forward to pay. In I Chronicles chapter 21 we see that the Bais Dovid has to pay, because Dovid numbers the people. The Yad HASHEM will fall on Moshiach [compare 1Chr 21:17 with Yeshayah Isa 53:10]. In Yeshayah we read "*Kee neegzar may-eretz chayyim mee-payshah amee.*" The Dead Sea Scrolls (1QIsa<sup>b</sup>) proves that these words written by the 8<sup>th</sup> Century B.C.E. Jewish prophet Isaiah and found in the Tanakh are authentic words from the Holy

Jewish Scriptures, his actual words that were not lost in transcription down through the centuries. Furthermore, Tractate Sanhedrin 98b in the Talmud proves that these words are speaking not about Israel but about Moshiach. Ramban and Abravanel also speak of Isaiah 53 as referring to the Moshiach. Likewise Rashi in his commentary on the Gemara (Sanhedrin 98b). The Torah firmly states that prophetic canonical utterances were not the words of a mere man, but “the Ruach Elohim (Spirit of G-d) came upon him” (Num 24:2). Therefore, to reject the six words “Kee neegzar may-eretz chayyim mee-payshah amee” is to reject G-d’s words and also G-d Himself. Now, seeing the importance of these six words, do we know what they mean? “Kee” means “for.” “Neegzar” means “He was cut off, excluded, separated” and this word comes from Gimel-zayin-resh, according to the standard Hebrew/English Lexicon of Brown, Driver, and Briggs, page 160. “May-eretz chayyim” means “from the Land of the Living.” To say that he was cut off or excluded or separated from the Land of the Living is a way of saying that he died. Who died? Moshiach died. Why did he die? “Mee-paysha amee,” “for the transgression of my people.” Moshiach died for the sins of the Jewish people. If anyone claims to be Jewish and asserts that he or she is part of Isaiah’s people (“my [Jewish] people”), that claimant must also admit and accede to the first part of the verse, Isa 53:8, that Moshiach died for his or her sins. Moshiach died for the sins of my [Jewish] people. This is what the six words are saying. A person

can fight these words, he can try to twist the meaning of these words, he can run from these words, but the words themselves will never go away. They are eternal words. They are the words of Almighty G-d. And these words leave one with only one choice: turn from rebellion and sinful unbelief to trust these words or die in one's unbelief and rebellion against these words. In Lv 4:15 we see the Elders of the Community (*Ziknei HaEdah*) lay their hands upon the head, just as later they unwittingly laid their hands upon the head of Moshiach Ben Dovid Ben Elohim the De-var HASHEM, the Lamb of G-d. In this respect the Moshiach's akedah (binding) and death became not only an asham, but also a chattat — that is, a sin offering for the whole community. In fact, all of the sacrifices find their fulfillment in the death of Moshiach. On Yom Kippur, the Kohen Gadol lays both of his hands on the head of the victim, confesses over it all the perverse sins and transgressions of the people, thus transferring them onto the head of the doomed victim, which will bear (*nasa*) them away outside the camp to the wilderness where the victim will die (notice Lv 16:22 and Isa 53:12 “He bore away or carried away [*nasa*] the sin of many, i.e. like a sa'ir l'azazel Yom Kippur scapegoat.”) When you watch Moshiach struggling with his burden down the Via Dolorosa you must remember that the burden he is carrying away is your burden of sin. Only a fool would want to keep his smelly garbage when the garbage truck comes by to carry it away. How proud we are with our garbage, and how humble

he was to be our garbage man. The Moshiach-Kohen that King Dovid foretold in Psalm 110 is the one who offered the korban of his nefesh (Isa 53:10), making kapporah for the sins of the whole world, sprinkling many nations (Isa 52:15). We are speaking of the portentous kohen Zechariah also identified with the Moshiach in Zechariah (Zech 3:8; 6:11-12) – the very one Ezra called Yeshua in Ezra 3:8. He is the one who is Avdi Tzemach, Moshiach Shmo, Yehoshua, the name-sake (a person having the same name as another) of Moshiach. This post-Exilic Kohen Gadol in charge of the building of the Second Temple points us forward by his person and his personal name to the coming Moshiach, Yehoshua or Yeshua.

Many people do not know that Judaism used to be a “proselytizing” religion, and that leaders of Judaism were both zealous and highly successful at making proselytes. In fact, so numerous were the proselytes in Biblical times that there is even a term in Scripture for conversion to Judaism – mityahadim (see Esth 8:17). The rabbis knew that Judaism was not merely a narrow, national religion. The Talmud says that the teachings of Judaism were freely meant for all mankind (see Babylonian Talmud, Shabbath 146a, where Dt 29:13-14 [14-15] is quoted as referring to proselytes). And just as Gentiles were saved in Noah’s ark, so Ruth was also brought under HASHEM’s wings (Ruth 2:12). In the High Holy Day Prayerbook, we read on Rosh Hashanah “Also Noah Thou didst remember in love, and didst remember him with a promise of salvation

and mercy, when Thou didst send the flood to destroy all creatures because of their evil deeds. So his remembrance came before Thee, O L-rd our G-d to increase his seed like the dust of the earth and his offspring like the sand of the sea.” So hope is held out that the Righteous Gentiles of the world will have a share in the World to Come. In fact, according to ancient tradition, the first proselytes to the Jewish faith were Abraham and Sarah, and through their descendants G-d intended to proselytize the nations (see also Mt 28:19). For a few other texts of many in the Scriptures on the universal scope of the Jewish faith, see Ps 22:27; Isa 45:22; 66:23; Zech 14:16. Of course, Judaism, with the exception of Messianic Judaism, changed when the rabbis took over under Yochanan ben Zakkai in Yavneh near Jaffa in Israel and created after 70 C.E. a post-Temple, non-priestly form of Judaism lacking blood sacrifice and a Beis Hamikdash. It should be remembered here that it is the blood that makes atonement for the soul (Lv 17:11) and that Abel’s offering from the firstborn of his flock was looked on with favor by HASHEM, but a bloodless religion and worship without blood atonement was not looked on with favor (see Gn 4:4-5). G-d says, “When I see the blood, I will pass over you” (Ex 12:13). To lack faith in Gn 22:8; Ex 12:5-13; Isa 53:7 and in Moshiach’s necessary sacrifice, and then to create a religion where, gratuitously, blood sacrifice is assumed not necessary, is to change the religion of Judaism, the religion of Moses. Moshiach’s Judaism has not changed Judaism and is true Judaism. Rabbinic Judaism has changed Judaism. This change

occurred after 70 C.E., making Rabbinic Judaism a form of religion that post-dates Moshiach's Judaism. Not only does it lack Biblical warrant for many of its tenets of faith, but also the fact is that the rabbis have cooled off in their zeal to win converts. However, Moshiach's Judaism has always been a proselytizing faith, eager to share the blessings of Judaism with the whole world. In our own era, millions of adherents to Moshiach's Judaism, including both Jews and non-Jews from every culture and country, have become regenerated spiritual children of Abraham and genuine proselytes to Abraham's faith. For true commitment to Judaism can only be through true commitment to the Moshiach of Judaism, Moshiach Adoneinu. Unfortunately, not all Jews nor all Goyim have been willing to become proselytes to Moshiach because not everyone is willing to commit himself to Moshiach. And many who have committed themselves to Moshiach Adoneinu are even ignorant of the fact that what they call "the Religion of Messiah" is really Moshiach's Judaism that Goyim have adapted to their own culture. Nevertheless, the faith of the Brit Chadasha is still the true, Biblical faith of Moshiach, whether every believer in Moshiach Adoneinu realizes it or not. Scripturally, a Jew is anyone like Ruth the Moabitess who has renounced idolatry and thrown in his or her lot with the people of the one true G-d. Therefore, when a Gentile lady named Ruth clung to Naomi and Naomi's G-d, Ruth became a Jewess, even qualifying to become the great-grandmother of King David. However,

historically, these three have been involved in the reception of proselytes to Judaism: (1) circumcision (the *bris milah*), (2) complete immersion (the *tevilah*) in a mikveh ritual bath, and (3) a sacrifice (see Num 15:14 and Babylonian Talmud, Kerithoth 9a.) This blood sacrifice (an offering by fire) was burned on the altar and was indispensable at the time the Beis Hamikdash stood, and points prophetically along with all sacrifice to the repentant proselyte's need for a blood atonement *kapporah*. Rabbi Judah the Patriarch ("Rabbenu haKadosh") compared this three-fold admission into Judaism as reminiscent of the Biblical history of Israel, a nation circumcised before leaving Egypt (Josh 5:2), immersed in the desert in a holy washing (Ex 19:10), and sprinkled with the blood of a covenant sacrifice (Ex 24:3-8) [see Sifra, Ahare Perek 12]. Nevertheless, the central ritual of admittance into the faith has always been a *tevilah* of water immersion. The proselyte's blood sacrifice became impossible, except in Moshiach's self-offering, after the Beis HaMikdash was destroyed. Furthermore, since women converts to Judaism outnumbered men, circumcision could hardly become the chief rite of entry into Judaism. Therefore, the one conspicuous thing that all converts had to do to join Avraham's family and faith was to get immersed in water. He or she had to submit to a *tevilah* to become part of the *kehunnat kodesh* (1K 2:5). In Chapter 8 of Leviticus we see the mikveh mayim of the *kehunah* induction prefiguring the *brit chadasha* *tevilah* of the *ma'aminim hameshichiyim*. That

is, what we see Moshe doing in Lv 8:6 we see Yochanan the kohen navi doing in Mt 3:5-6 and Philippos doing in Ac 8:38. All of the above is said, not to persuade Gentiles to confiscate the promises and blessings in Scripture written down for the physical descendants of Abraham; rather, the intent of our rhetoric in this exegesis is to provoke our Jewish people to jealousy that they might pursue the G-d of Scripture and His many blessings awaiting them in their Bible.

*[VAYIKRA]*

<sup>1</sup> And HASHEM spoke unto Moshe, and spoke unto him out of the Ohel Mo'ed (*Tent of Meeting*)\* saying,

<sup>2</sup> Speak unto the Bnei Yisroel, and say unto them, If any man of you bring a korban unto HASHEM, ye shall bring your korban of the cattle, even of the herd, and of the flock.

<sup>3</sup> If his korban be an olah (*burnt sacrifice*) of the herd, let him offer a zachar tamim (*male without blemish*); he shall offer it that he may be accepted at the entrance of the Ohel Mo'ed before HASHEM.

<sup>4</sup> And he shall lay his hand upon the head of the olah (*burnt offering*); and it shall be accepted for him to make kapparah for him.

<sup>5</sup> And he shall slaughter (*shachat*) the young bull before HASHEM; and the kohanim, Aharon's banim, shall bring the dahm, and sprinkle the dahm around upon the Mizbe'ach that is by the entrance of the Ohel Mo'ed.

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\* **1:1** i.e., Tabernacle

<sup>6</sup> And he shall skin the olah, and cut it into pieces.

<sup>7</sup> And the Bnei Aharon the kohen shall put eish upon the Mizbe'ach, and lay the wood in order upon the eish;

<sup>8</sup> And the kohanim, Aharon's banim, shall lay the parts, the head, and the fat, in order upon the wood that is on the eish which is upon the Mizbe'ach:

<sup>9</sup> But his innards and his legs shall he wash in mayim; and the kohen shall burn the whole on the Mizbe'ach, to be an olah, an offering made by eish, of a re'ach nicho'ach (*sweet savour*) unto HASHEM.

<sup>10</sup> And if his korban be of the flocks, namely, of the sheep, or of the goats, for an olah (*burnt offering*); he shall bring it a zachar tamim (*male without blemish*).

<sup>11</sup> And he shall slaughter (*shachat*) it on the side of the Mizbe'ach northward before HASHEM: and the kohanim, Aharon's banim, shall sprinkle his dahm around upon the Mizbe'ach.

<sup>12</sup> And he shall cut it into pieces, with his head and his fat; and the kohen shall lay them in order on the wood that is on the eish which is upon the Mizbe'ach:

<sup>13</sup> But he shall wash the innards and the legs with mayim; and the kohen shall bring the whole, and burn it upon the Mizbe'ach: it is an olah, an offering made by eish, of a re'ach nicho'ach (*sweet savour*) unto HASHEM.

<sup>14</sup> And if the olah for his korban to HASHEM be of fowls, then he shall bring his korban of turtledoves, or of young pigeons.

<sup>15</sup> And the kohen shall bring it unto the Mizbe'ach, and wring off his head, and burn it on the Mizbe'ach; and the dahm thereof shall be pressed out at the side of the Mizbe'ach:

<sup>16</sup> And he shall pluck away his crop with his feathers, and cast it beside the Mizbe'ach on the east side, by the place of the ashes:

<sup>17</sup> And he shall tear it open with the wings thereof, but shall not tear it in half; and the kohen shall burn it upon the Mizbe'ach, upon the wood that is upon the eish; it is an olah, an offering made by eish, of a re'ach nicho'ach (*sweet savour*) unto HASHEM.

## 2

<sup>1</sup> And when a nefesh will offer a korban minchah unto HASHEM, his korban shall be of fine flour; and he shall pour shemen upon it, and put incense thereon;

<sup>2</sup> And he shall bring it to the Bnei Aharon the kohanim; and he shall take thereout his handful of the flour thereof, and of the shemen thereof, with all the incense thereof; and the kohen shall burn the memorial portion of it upon the Mizbe'ach, to be an offering made by eish, of a re'ach nicho'ach unto HASHEM;

<sup>3</sup> And the remnant of the minchah shall belong to Aharon and his Banim; it is a kodesh kodashim of the offerings of HASHEM made by eish.

<sup>4</sup> And if thou bring a korban minchah baked in an oven, it shall be matzot cakes of fine flour mixed with shemen, or matzot wafers anointed with shemen.

<sup>5</sup> And if thy korban minchah be on a pan, it shall be of fine flour matzot, mixed with shemen.

<sup>6</sup> Thou shalt break it in pieces, and pour shemen thereon; it is a minchah.

<sup>7</sup> And if thy korban minchah be in a deep pan, it shall be made of fine flour with shemen.

<sup>8</sup> And thou shalt bring the minchah that is made of these things unto HASHEM; and when it is presented unto the kohen, he shall bring it unto the Mizbe'ach.

<sup>9</sup> And the kohen shall take from the minchah a memorial portion thereof, and shall burn it upon the Mizbe'ach; it is an offering made by eish, of a re'ach nicho'ach unto HASHEM.

<sup>10</sup> And that which is left of the minchah shall belong to Aharon and his Banim; it is a kodesh kodashim of the offerings of HASHEM made by eish.

<sup>11</sup> No minchah, which ye shall bring unto HASHEM, shall be made with chametz; for ye shall burn no se'or, nor any devash, in any offering of HASHEM made by eish.

<sup>12</sup> As for the korban reshith (*firstfruit offering*), ye shall offer them unto HASHEM; but they shall not be burned on the Mizbe'ach for a re'ach nicho'ach.

<sup>13</sup> And every korban of thy minchah shalt thou season with melach; neither shalt thou suffer the melach Brit Eloheicha to be lacking from thy minchah; with every minchah of thine thou shalt offer melach.

<sup>14</sup> And if thou offer a minchah of thy bikkurim unto HASHEM, thou shalt offer for the minchah of thy bikkurim ripe ears of grain roasted by the eish, even meal ground from new grain.

<sup>15</sup> And thou shalt put shemen upon it, and lay incense thereon; it is a minchah.

<sup>16</sup> And the kohen shall burn the memorial portion of it, part of the ground grain thereof, and part of the shemen thereof, with all the incense thereof; it is an offering made by eish unto HASHEM.

### 3

<sup>1</sup> And if his korban be a zevach of shelamim, if he offer it of the herd; whether it be a zachar or nekevah, he shall offer it tamim (*without blemish*) before HASHEM.

<sup>2</sup> And he shall lay his hand upon the head of his korban, and slaughter (*shachat*) it at the entrance of the Ohel Mo'ed; and Aharon's Banim the kohanim shall sprinkle the dahm upon the Mizbe'ach around.

<sup>3</sup> And he shall offer of the zevach of the shelamim an offering made by eish unto HASHEM; the chelev (*fat*) that covereth the innards, and all the chelev (*fat*) that is upon the innards,

<sup>4</sup> And the two kidneys, and the chelev (*fat*) that is around them, which is by the loins, and the diaphragm with the liver, with the kidneys, it shall he remove.

<sup>5</sup> And Aharon's Banim shall burn it on the Mizbe'ach upon the olah which is upon the wood that is on the eish; it is an offering made by eish, of a re'ach nicho'ach unto HASHEM.

<sup>6</sup> And if his korban for a zevach shelamim unto HASHEM be of the flock; zachar or nekevah, he shall offer it tamim (*without blemish*).

<sup>7</sup> If he offer a keves (*lamb*) for his korban, then shall he offer it before HASHEM.

<sup>8</sup> And he shall lay his hand upon the head of his korban, and slaughter (*shachat*) it before the Ohel Mo'ed; and Aharon's Banim shall sprinkle the dahm thereof around upon the Mizbe'ach.

<sup>9</sup> And he shall offer of the zevach hashelamim an offering made by eish unto HASHEM; the chelev thereof, and the whole fat tail, it shall he remove by the backbone; and the chelev that covereth the innards, and all the chelev that is upon the innards,

<sup>10</sup> And the two kidneys, and the chelev (*fat*) that is upon them, which is by the loins, and the diaphragm with the liver, with the kidneys, it shall he remove.

<sup>11</sup> And the kohen shall burn it upon the Mizbe'ach; it is the lechem of the offering made by eish unto HASHEM.

<sup>12</sup> And if his korban be a goat, then he shall offer it before HASHEM.

<sup>13</sup> And he shall lay his hand upon the head of it, and slaughter (*shachat*) it before the Ohel Mo'ed; and the Bnei Aharon shall sprinkle the dahm thereof upon the Mizbe'ach round about.

<sup>14</sup> And he shall offer thereof his korban, even an offering made by eish unto HASHEM; the chelev (*fat*) that covereth the innards, and all the chelev (*fat*) that is upon the innards,

<sup>15</sup> And the two kidneys, and the chelev (*fat*) that is upon them, which is by the loins, and the diaphragm above the liver, with the kidneys, it shall he remove.

<sup>16</sup> And the kohen shall burn them upon the Mizbe'ach; it is the lechem of the offering made

by eish for a re'ach nicho'ach; all the chelev (*fat*) is HASHEM's.

<sup>17</sup> It shall be a chukkat olam for your generations throughout all your dwellings, that ye eat neither chelev (*fat*) nor dahm (*blood*).

## 4

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, saying, If a nefesh shall sin through ignorance (*unintentionally*) against any of the mitzvot of HASHEM concerning things which ought not to be done, and shall do against any of them;

<sup>3</sup> If the Kohen HaMoshiach\* do sin, bringing guilt upon the people; then let him bring for his chattat (*sin*), which he hath sinned, a young bull tamim (*without blemish*) unto HASHEM for a chattat (*sin offering*).

<sup>4</sup> And he shall bring the young bull unto the entrance of the Ohel Mo'ed before HASHEM; and shall lay his hand upon the young bull's head, and slaughter (*shachat*) the young bull before HASHEM.

<sup>5</sup> And the Kohen HaMoshiach shall take of the young bull's dahm, and bring it to the Ohel Mo'ed;

<sup>6</sup> And the kohen shall dip his forefinger in the dahm, and sprinkle of the dahm seven times before HASHEM, before the Parochet (*curtain*) of the Kodesh.

<sup>7</sup> And the kohen shall put some of the dahm upon the horns of the Mizbe'ach Ketoret HaSam-mim (*Altar of Fragrant Incense*) before HASHEM,

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\* **4:3** anointed priest, i.e. Kohen Gadol; see Ps 110:4 on the Moshiach Kohen

which is in the Ohel Mo'ed; and shall pour the rest of the dahm of the young bull at the base of the Mizbe'ach HaOlah which is at the entrance of the Ohel Mo'ed.

<sup>8</sup> And he shall take off from it all the chelev (*fat*) of the young bull for the chattat (*sin offering*); the chelev (*fat*) that covereth the innards, and all the chelev (*fat*) that is upon the innards,

<sup>9</sup> And the two kidneys, and the chelev (*fat*) that is upon them, which is by the loins, and the diaphragm above the liver, with the kidneys, it shall he remove,

<sup>10</sup> Just as it was removed from the ox of the zevach hashelamim; and the kohen shall burn them upon the Mizbe'ach HaOlah.

<sup>11</sup> And the hide of the young bull, and all his basar, with his head, and with his legs, and his innards, and his dung,

<sup>12</sup> Even the rest of the young bull shall he carry forth outside the machaneh unto a makom tahor, where the ashes are poured out, and burn him on the wood with eish; where the ashes are poured out shall he be burned.

<sup>13</sup> And if the kol Adat Yisroel sin through ignorance (*unintentionally*), and the thing be hid from the eyes of the Kahal (*Assembly*), and they have done any one thing against any of the mitzvot of HASHEM concerning things which should not be done, and are guilty;

<sup>14</sup> When the chattat (*sin*), which they have sinned against it, is known, then the Kahal (*Assembly*) shall offer a young bull for the chattat (*sin*), and bring him before the Ohel Mo'ed.

<sup>15</sup> And the Ziknei HaEdah shall lay their hands upon the head of the young bull before HASHEM; and the young bull shall be slaughtered (*shachat*) before HASHEM.

<sup>16</sup> And the Kohen HaMoshiach<sup>†</sup> shall bring of the young bull's dahm to the Ohel Mo'ed;

<sup>17</sup> And the kohen shall dip his forefinger in some of the dahm, and sprinkle<sup>‡</sup> it seven times before HASHEM, even before the Parochet (*curtain*).

<sup>18</sup> And he shall put some of the dahm upon the horns of the Mizbe'ach which is before HASHEM, that is in the Ohel Mo'ed, and shall pour out the rest of the dahm at the base of the Mizbe'ach HaOlah, which is at the entrance of the Ohel Mo'ed.

<sup>19</sup> And he shall remove all his chelev (*fat*) from him, and burn it upon the Mizbe'ach.

<sup>20</sup> And he shall do with the young bull as he did with the young bull for a chattat (*sin offering*), so shall he do with this; and the kohen shall make kapporah for them, and it shall be forgiven them.

<sup>21</sup> And he shall carry forth the young bull outside the machaneh, and burn him as he burned the first young bull; it is a chattat (*sin offering*) for the Kahal.

<sup>22</sup> When a nasi hath sinned, and done something through ignorance against any of the mitzvot of HASHEM Elohav concerning things which should not be done, and is guilty;

<sup>23</sup> Or if his chattat (*sin*), wherein he hath sinned, come to his knowledge; he shall bring his korban, a male goat tamim (*without blemish*);

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<sup>†</sup> 4:16 See Lv 4:3    <sup>‡</sup> 4:17 See Isa 52:15

<sup>24</sup> And he shall lay his hand upon the head of the goat, and slaughter (*shachat*) it in the place where they slaughter the olah (*burnt offering*) before HASHEM; it is a chattat (*sin offering*).

<sup>25</sup> And the kohen shall take of the dahm of the chattat (*sin offering*) with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah, and shall pour out his dahm at the base of the Mizbe'ach HaOlah.

<sup>26</sup> And he shall burn all his chelev (*fat*) upon the Mizbe'ach, as the chelev (*fat*) of the zevach hashelamim; and the kohen shall make kapporah for him as concerning his chattat (*sin*), and it shall be forgiven him.

<sup>27</sup> And if a nefesh of the am ha'aretz sin through ignorance (*unintentionally*), while he doeth any thing against any of the mitzvot of HASHEM concerning things which ought not to be done, and be guilty;

<sup>28</sup> Or if his chattat (*sin*), which he hath sinned, come to his knowledge; then he shall bring his korban, a female goat, a temimah nekevah (*a female without blemish*), for his chattat (*sin*) which he hath sinned.

<sup>29</sup> And he shall lay his hand upon the head of the chattat (*sin offering*), and slaughter (*shachat*) the chattat (*sin offering*) in the place of the olah (*burnt offering*).

<sup>30</sup> And the kohen shall take of the dahm thereof with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah, and shall pour out the rest of the dahm thereof at the base of the Mizbe'ach.

<sup>31</sup> And he shall remove all the chelev (*fat*)

thereof, as the chelev (*fat*) is removed from off the zevach hashelamim; and the kohen shall burn it upon the Mizbe'ach for a re'ach nicho'ach unto HASHEM; and the kohen shall make kapporah for him, and it shall be forgiven him.

<sup>32</sup> And if he bring a keves (*lamb*) for a chattat (*sin offering*), he shall bring it a nekevah temimah (*female without blemish*).

<sup>33</sup> And he shall lay his hand upon the head of the chattat (*sin offering*), and slaughter (*shachat*) it for a chattat (*sin offering*) in the place where they slaughter the olah (*burnt offering*).

<sup>34</sup> And the kohen shall take of the dahm of the chattat (*sin offering*) with his forefinger, and put it upon the horns of the Mizbe'ach HaOlah (*Altar of Burnt Offering*), and shall pour out the rest of the dahm thereof at the base of the Mizbe'ach;

<sup>35</sup> And he shall remove all the chelev (*fat*) thereof, just as the chelev (*fat*) of the keves (*lamb*) is taken away from the zevach hashelamim (*sacrifice of the peace offerings*); and the kohen shall burn them upon the Mizbe'ach, according to the offerings made by eish unto HASHEM; and the kohen shall make kapporah for his chattat (*sin*) that he hath sinned, and it shall be forgiven him.

## 5

<sup>1</sup> And if a nefesh sin, after he hears a public adjuration to give testimony, and he is an ed (*witness*), whether he hath seen or known of it; if he does not utter it, then he shall bear his avon (*iniquity*).

<sup>2</sup> Or if a nefesh touch anything tamei (*unclean*), whether it be a nivlat chayyah teme'ah (*carcass*

of an unclean beast), or a nivlat behemah teme'ah (carcass of unclean livestock), or the nivlat sheretz tamei (carcass of unclean creeping things), and if it be hidden from him; he also shall be tamei, and guilty.

<sup>3</sup> Or if he touch the tum'at adam (uncleanness of man), whatsoever tumah it be that a man shall be made unclean therewith, and it be hid from him; when he knoweth of it, then he shall be guilty.

<sup>4</sup> Or if a nefesh swear, rashly pronouncing with his lips to do harah, or to do hatov, whatsoever it be that a man shall pronounce with a shevuah (oath), and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

<sup>5</sup> And it shall be, when he shall be guilty in one of these things, that v'hitvaddah (he shall confess) that he hath sinned in that thing;

<sup>6</sup> And he shall bring his asham (penalty, trespass offering) unto HASHEM for his chattat (sin) which he hath sinned, a nekevah from the flock, a lamb or a female goat, for a chattat (sin offering); and the kohen shall make kapporah for him concerning his chattat.

<sup>7</sup> And if he be not able to afford a seh (lamb), then he shall bring for his asham (guilt offering),\* which he hath sinned, two turtledoves, or two young pigeons, unto HASHEM; one for a chattat (sin offering), and the other for an olah (burnt offering).

<sup>8</sup> And he shall bring them unto the kohen, who shall offer that which is for the chattat (sin offer-

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\* <sup>5:7</sup> See Sanhedrin 98b on Isa 53; see Isa 53:10 which says that Moshiach's self-offering will be an asham for his people, cf Isa 53:8

ing) first, and wring off his head from his neck, but shall not separate it;

<sup>9</sup> And he shall sprinkle of the dahm of the chattat (*sin offering*) upon the side of the Mizbe'ach; and the rest of the dahm shall be pressed out at the base of the Mizbe'ach; it is a chattat (*sin offering*).

<sup>10</sup> And he shall offer the second for an olah (*burnt offering*), according to the mishpat (*prescribed manner*); and the kohen shall make kapporah for him for his chattat (*sin*) which he hath sinned, and it shall be forgiven him.

<sup>11</sup> But if he be not able to afford two turtledoves, or two young pigeons, then he that sinned shall bring for his korban the tenth part of an ephah of fine flour for a chattat (*sin offering*); he shall put no shemen upon it, neither shall he put any incense thereon; for it is a chattat (*sin offering*).

<sup>12</sup> Then shall he bring it to the kohen, and the kohen shall take his handful of it, even a memorial portion thereof, and burn it on the Mizbe'ach, according to the offerings made by eish unto HASHEM; it is a chattat (*sin offering*).

<sup>13</sup> And the kohen shall make kapporah for him as touching his chattat (*sin*) that he hath sinned in one of these, and it shall be forgiven him; and the remnant shall be the kohen's, like the minchah.

<sup>14</sup> And HASHEM spoke unto Moshe, saying,

<sup>15</sup> If a nefesh commit a ma'al (*trespass*), and sin through ignorance (*unintentionally*), in the holy things of HASHEM; then he shall bring for his asham unto HASHEM a ram tamim<sup>†</sup> out of the

<sup>†</sup> 5:15 See Gn 22:13 on the vicarious aspect of the substitutionary atonement and compare Isa 53:5,8

flocks, with thy estimation by shekels of kesef, after the Shekel HaKodesh (*the Shekel of the Sanctuary*), for an asham (*trespass or guilt offering*).

<sup>16</sup> And he shall make restitution in regard to the holy thing in which he was remiss, and shall add the fifth part thereto, and give it unto the kohen; and the kohen shall make kapporah for him with the ram of the asham (*trespass offering*), and it shall be forgiven him.

<sup>17</sup> And if a nefesh sin, and commit any of these things which are forbidden to be done by the mitzvot HASHEM; though he know it not, yet he is guilty, and shall bear his avon (*iniquity*).

<sup>18</sup> And he shall bring a ram tamim out of the flock, with thy estimation, for an asham (*trespass offering*) unto the kohen; and the kohen shall make kapporah for him concerning his ignorance wherein he erred and knew it not and it shall be forgiven him.

<sup>19</sup> It is an asham (*trespass offering*); he hath certainly trespassed against HASHEM.<sup>‡</sup>

<sup>20</sup> And HASHEM spoke unto Moshe, saying,

<sup>21</sup> If a nefesh sin, and commit a ma'al (*trespass*) against HASHEM, and deceives his neighbor in that which was delivered him to keep, or entrusted to his care, or in a thing stolen, or hath cheated his neighbor;

<sup>22</sup> Or have found that which was lost, and lieth concerning it, and sweareth with sheker (*falsely*); in any of all these that a man doeth, sinning therein;

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<sup>‡</sup> **5:19** See Isa 53:10 on Moshiach's asham offering for Israel — Isa 53:8

<sup>23</sup> Then it shall be, because he hath sinned, and is ashem (*guilty*), that he shall return that which he had stolen, or the thing which he hath extorted, or that which was delivered unto his trust, or the lost thing which he found,

<sup>24</sup> Or all that about which he hath sworn lasheker (*falsely*); he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his asham (*trespass offering*).

<sup>25</sup> And he shall bring his asham (*trespass offering*) unto HASHEM, a ram tamim (*without blemish*) out of the flock, with thy estimation, for an asham (*trespass offering*), unto the kohen;

<sup>26</sup> And the kohen shall make kapporah for him before HASHEM; and it shall be forgiven him for anything of all that he hath done that made him guilty.

## 6

### [TZAV]

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Command Aharon and his Banim, saying, This is the Torat HaOlah: It is the olah (*burnt offering*) that is to stay on the flame upon the Mizbe'ach kol halailah unto the boker, and the eish of the Mizbe'ach must be burning on it.

<sup>3</sup> And the kohen shall put on his linen tunic, and his linen breeches shall he put upon his basar, and remove the ashes which the eish hath consumed with the olah (*burnt offering*) on the Mizbe'ach, and he shall put them beside the Mizbe'ach.

<sup>4</sup> And he shall take off his garments, and put on begadim acherim (*other garments*), and carry forth the ashes outside the machaneh unto a makom tahor.

<sup>5</sup> And the eish upon the Mizbe'ach shall be burning in it; it must not go out; and the kohen shall burn wood on it every boker, and arrange the olah (*burnt offering*) upon it; and he must burn thereon the chelvei HaShelamim (*fat of the peace offerings*).

<sup>6</sup> The eish must ever be burning upon the Mizbe'ach; it shall never go out.

<sup>7</sup> And this is the Torat HaMinchah: the Bnei Aharon shall offer it before HASHEM, before the Mizbe'ach.

<sup>8</sup> And he shall take of it his handful, of the flour of the minchah, and of the shemen thereof, and all the incense which is upon the minchah, and shall burn it upon the Mizbe'ach for a re'ach nicho'ach, even the memorial portion of it, unto HASHEM.

<sup>9</sup> And the remainder thereof shall Aharon and his Banim eat: with matzot shall it be eaten in the makom kadosh; in the khatzer (*courtyard*) of the Ohel Mo'ed they shall eat it.

<sup>10</sup> It shall not be baked with chametz. I have given it unto them for their chelek (*allotted share, portion*) of My offerings made by eish; it is kodesh kodashim, like the chattat (*sin offering*), and like the asham (*trespass offering*).

<sup>11</sup> Any of the zachar among the Bnei Aharon shall eat of it. It shall be a chok olam in your dorot concerning the offerings of HASHEM made by eish; every one that toucheth them shall be kadosh.

<sup>12</sup> And HASHEM spoke unto Moshe, saying,

<sup>13</sup> This is the korban of Aharon and of his Banim, which they shall offer unto HASHEM in the Yom Himmashach (*Day he is anointed, i.e., assumes office, seven-day ordination*); the tenth part of an ephah of fine flour for a continual minchah, half of it in the boker, and half thereof at erev.

<sup>14</sup> In a pan it shall be made with shemen; and when it is scalded, thou shalt bring it in; and the repeatedly baked minchah, broken in pieces, shalt thou offer for a re'ach nicho'ach unto HASHEM.

<sup>15</sup> And the kohen of his Banim that is hamoshi-ach (*the anointed*) to succeed him shall offer it; it is a chok olam unto HASHEM; it shall be completely burned.

<sup>16</sup> For every minchah for the kohen shall be completely burned; it shall not be eaten.

<sup>17</sup> And HASHEM spoke unto Moshe, saying,

<sup>18</sup> Speak unto Aharon and to his Banim, saying, This is the Torat HaChattat: In the place where the olah (*burnt offering*) is slaughtered (*shachat*) shall the chattat (*sin offering*) be slaughtered before HASHEM; it is kodesh kodashim.

<sup>19</sup> The kohen that offereth it for sin shall eat it; in the makom kadosh shall it be eaten, in the khatzer (*courtyard*) of the Ohel Mo'ed.

<sup>20</sup> Everything that touches the basar thereof shall be kadosh; and when there is sprinkled of the dahm thereof upon any garment, thou shalt wash that whereon it was sprinkled in the makom kadosh.

<sup>21</sup> But the clay keli (*vessel*) wherein it is boiled must be broken; and if it be boiled in a keli ne-choshet (*copper vessel*), it shall be both scoured,

and rinsed in mayim.

<sup>22</sup> Any of the zachar among the kohanim shall eat thereof; it is kodesh kodashim.

<sup>23</sup> And no chattat (*sin offering*), whereof any of the dahm is brought into the Ohel Mo'ed to make kapporah therewith in the Kodesh (*holy place*), shall be eaten; it shall be burned in the eish.

## 7

<sup>1</sup> Likewise this is the Torat HaAsham: it is kodesh kodashim.

<sup>2</sup> In the place where they slaughter (*shachat*) the olah (*burnt offering*) shall they slaughter the ashram (*trespass offering*); and the dahm thereof shall he sprinkle around upon the Mizbe'ach.

<sup>3</sup> And he shall offer of it all the chelev thereof; the tail, and the chelev that covereth the innards,

<sup>4</sup> And the two kidneys, and the chelev that is on them, which is on the flanks, and the diaphragm that is above the liver, with the kidneys, it shall he remove;

<sup>5</sup> And the kohen shall burn them upon the Mizbe'ach for an offering made by eish unto HASHEM; it is an ashram (*trespass offering*).

<sup>6</sup> Every zachar among the kohanim shall eat thereof; it shall be eaten in the makom kadosh; it is kodesh kodashim.

<sup>7</sup> As the chattat (*sin offering*) is, so is the ashram (*trespass offering*); there is one torah for them both; the kohen that maketh kapporah therewith shall have it.

<sup>8</sup> And the kohen that offereth any man's olah the kohen shall have for himself the hide of the olah which he hath offered.

<sup>9</sup> And all the minchah that is baked in the oven, and all that is prepared in the deep pan, and in the shallow pan, shall be the kohen's that offereth it.

<sup>10</sup> And every minchah, mixed with shemen, or dry, shall all the Bnei Aharon have, each equal with achiv (*his brother*).

<sup>11</sup> And this is the Torat Zevach HaShelamim, which he shall offer unto HASHEM.

<sup>12</sup> If he offer it for a todah, then he shall offer with the zevach hatodah challos matzot mixed with shemen, and matzot wafers anointed with shemen, and challos mixed with scalded fine flour mixed with shemen.

<sup>13</sup> Besides the challos, he shall offer for his korban lechem chametz with the zevach todah of his shelamim.

<sup>14</sup> And of it he shall offer one cake from each korban for a terumah (*contribution*) unto HASHEM, and it shall be the kohen's that sprinkleth the dahm of the shelamim (*peace offerings*).

<sup>15</sup> And the basar of the zevach todah shelamim of him shall be eaten the same day that it is offered; he shall not leave any of it until the boker.

<sup>16</sup> But if the zevach of his korban be a neder, or a nedavah, it shall be eaten the same day that he offereth his zevach; and on the following day also the remainder of it shall be eaten;

<sup>17</sup> But the remainder of the basar of the zevach on the yom hashelishi shall be burned with eish.

<sup>18</sup> And if any of the basar of the zevach of his shelamim be eaten at all on the yom hashelishi, it shall not be accepted, neither shall it be imputed (*credited*) unto him that offereth it; it shall be piggul, and the nefesh that eateth of it shall have his avon to bear.

<sup>19</sup> And the basar that toucheth any thing tamei shall not be eaten; it shall be burned with eish; and as for the basar, all that be tahor shall eat thereof.

<sup>20</sup> But the nefesh that eateth of the basar of the zevach hashelamim, that pertain unto HASHEM, having his tumah upon him, even that nefesh shall be cut off from his people.

<sup>21</sup> Moreover the nefesh that shall touch any thing tamei, as the tumat adam (*uncleanness of man, human contamination*), or any behemah temeiah (*contaminated animal [carcass]*) or sheketz tamei (*unclean abomination*), and eat of the basar of the zevach hashelamim which pertain unto HASHEM, even that nefesh shall be cut off from his people.

<sup>22</sup> And HASHEM spoke unto Moshe, saying,

<sup>23</sup> Speak unto the Bnei Yisroel, saying, Ye shall eat no manner of chelev, of ox, or of sheep, or of goat.

<sup>24</sup> And the chelev of the nevelah, the beast that dieth of itself, and the chelev of the terefah, may be used in any other use; but ye shall in no wise eat of it.

<sup>25</sup> For whosoever eateth the chelev of the behemah, of which men offer an offering made by eish unto HASHEM, even the nefesh that eateth it shall be cut off from his people.

<sup>26</sup> Moreover ye shall eat no manner of dahm, whether it be of fowl or of beast, in any of your moshevim (*dwelling*).

<sup>27</sup> Whatsoever nefesh it be that eateth any manner of dahm, even that nefesh shall be cut off from his people.

<sup>28</sup> And HASHEM spoke unto Moshe, saying,

<sup>29</sup> Speak unto the Bnei Yisroel, saying, He that offereth the zevach shelamim of him unto HASHEM shall bring his korban unto HASHEM of the zevach shelamim of him.

<sup>30</sup> His own hands shall bring the offerings of HASHEM made by eish, the chelev with the breast, it shall he bring, that the breast may be waved for a tenufah before HASHEM.

<sup>31</sup> And the kohen shall burn the chelev upon the Mizbe'ach; but the breast shall belong to Aharon and his Banim.

<sup>32</sup> And the right thigh shall ye give unto the kohen for a terumah (*raised up offering*) of the zevakhim of your shelamim.

<sup>33</sup> He among the Bnei Aharon, that offereth the dahm hashelamim and the chelev (*fat*), shall have the right thigh for his part.

<sup>34</sup> For the breast of the waving (*tenufah*) and the thigh of the terumah (*raising*) I have taken of the Bnei Yisroel from the zevakhim of their shelemim, and have given them unto Aharon the kohen and unto his Banim by a chok olam from among the Bnei Yisroel.

<sup>35</sup> This is the anointed portion of Aharon, and the anointed portion of his Banim, out of the offerings of HASHEM made by eish, in the day when he presented them to minister unto HASHEM in the kohen's office;

<sup>36</sup> Which HASHEM commanded to be given them of the Bnei Yisroel, in the day that He anointed them, by a chukkat olam throughout their dorot.

<sup>37</sup> This is the torah of the olah (*burnt offering*),

of the minchah (*grain offering*), and of the chattat (*sin offering*), and of the asham (*trespass offering*), and of the ordination offerings, and of the zevach hashelamim (*sacrifice of the peace offerings*);

<sup>38</sup> Which HASHEM commanded Moshe on Mt. Sinai, in the day that He commanded the Bnei Yisroel to offer their korbanot unto HASHEM, in the Sinai Desert.

## 8

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Take Aharon and his Banim with him, and the garments, and the shemen hamishchah (*anointing oil*), and a bull for the chattat (*sin offering*), and two rams, and a basket of matzot;

<sup>3</sup> And gather thou Kol HaEdah together unto the entrance of the Ohel Mo'ed.

<sup>4</sup> And Moshe did as HASHEM commanded him; and HaEdah (*the Assembly*) was gathered together unto the entrance of the Ohel Mo'ed.

<sup>5</sup> And Moshe said unto HaEdah, This is the thing which HASHEM commanded to be done.

<sup>6</sup> And Moshe brought Aharon and his Banim, and immersed them with mayim.

<sup>7</sup> And he put upon him the Kesones,\* and girded him with the Avnet (*Sash*), and clothed him with the Me'il (*Robe*), and put the Ephod upon him, and he girded him with the Cheishev (*Belt*) of the Ephod, and fastened it unto him therewith.

<sup>8</sup> And he put the Choshen (*Breastplate*) upon him; also he put in the Choshen the Urim and the Tummim.

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\* 8:7 See Yn 19:23

<sup>9</sup> And he put the Mitznefet (*Turban*) upon his head; also upon the Mitznefet (*Turban*) toward his face did he put the Tzitz HaZahav, the Nezer Hakodesh (*Holy Diadem*); as HASHEM commanded Moshe.

<sup>10</sup> And Moshe took the Shemen HaMishchah, and anointed the Mishkan (*Tabernacle*) and all that was therein and he set them apart as kodesh.

<sup>11</sup> And he sprinkled thereof upon the Mizbe'ach seven times, and anointed the Mizbe'ach and all its utensils, both the Kiyor (*Laver*) and its stand, to set them apart as kodesh.

<sup>12</sup> And he poured of the Shemen HaMishchah upon Aharon's head, and anointed him, to set him apart as kodesh.

<sup>13</sup> And Moshe brought the Bnei Aharon, and put Kuttonot upon them, and girded them with Sashes, and put Migba'ot (*headbands*) upon them; as HASHEM commanded Moshe.

<sup>14</sup> And he brought the bull for the chattat (*sin offering*); and Aharon and his Banim laid their hands upon the head of the bull for the chattat (*sin offering*).

<sup>15</sup> And he slaughtered (*shachat*) it; and Moshe took the dahm, and put it upon the horns of the Mizbe'ach around with his forefinger, and purified the Mizbe'ach, and poured the dahm at the base of the Mizbe'ach, and set it apart as kodesh, to make kapporah for it.

<sup>16</sup> And he took all the chelev (*fat*) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (*fat*), and Moshe burned it upon the Mizbe'ach.

<sup>17</sup> But the bull, and its hide, its basar, and its dung, he burned with eish outside the machaneh; as HASHEM commanded Moshe.

<sup>18</sup> And he brought the ram for the olah (*burnt offering*); and Aharon and his Banim laid their hands upon the head of the ram.

<sup>19</sup> And he slaughtered (*shachat*) it; and Moshe sprinkled the dahm upon the Mizbe'ach around.

<sup>20</sup> And he cut the ram into pieces; and Moshe burned the head, and the pieces, and the chelev (*fat*).

<sup>21</sup> And he washed the innards and the legs in mayim; and Moshe burned the whole ram upon the Mizbe'ach; it was an olah for a re'ach nicho'ach, and an offering made by eish unto HASHEM; just as HASHEM commanded Moshe.

<sup>22</sup> And he brought the other ram, the ram of ordination; and Aharon and his Banim laid their hands upon the head of the ram.

<sup>23</sup> And he slaughtered (*shachat*) it; and Moshe took of the dahm of it, and put it upon the lobe of Aharon's right ear, and upon the thumb of his right hand, and upon the bohen of his right foot.

<sup>24</sup> And he brought Aharon's Banim, and Moshe put of the dahm upon the lobe of their right ear, and upon the thumbs of their right hands, and upon the bohen of their right feet: and Moshe sprinkled the dahm upon the Mizbe'ach around.

<sup>25</sup> And he took the chelev (*fat*), and the tail, and all the chelev (*fat*) that was upon the innards, and the diaphragm above the liver, and the two kidneys, and their chelev (*fat*), and the right thigh:

<sup>26</sup> And out of the basket of matzot, that was

before HASHEM, he took one challat matzot, and a loaf of oiled lechem, and one wafer, and put them on the chalavim, and upon the right thigh:

<sup>27</sup> And he put all upon Aharon's hands, and upon the hands of his Banim, and waved them for a *tenufah* (*wave offering*) before HASHEM.

<sup>28</sup> And Moshe took them from off their hands, and burned them on the Mizbe'ach upon the olah (*burnt offering*); they were ordination offerings for a re'ach nicho'ach; it is an offering made by eish unto HASHEM.

<sup>29</sup> And Moshe took the breast, and waved it for a *tenufah* before HASHEM: it was Moshe's share of the ram of ordination; just as HASHEM commanded Moshe.

<sup>30</sup> And Moshe took of the shemen hamishchah, and of the dahm which was upon the Mizbe'ach, and sprinkled it upon Aharon, and upon his garments, and upon his Banim, and upon the garments of his Banim with him; and he set apart as kodesh Aharon, and his garments, and his Banim, and the garments of his Banim with him.

<sup>31</sup> And Moshe said unto Aharon and to his Banim, Cook the basar at the entrance of the Ohel Mo'ed: and there eat it with the lechem that is in the basket of ordination offerings, as I commanded, saying, Aharon and his Banim shall eat it.

<sup>32</sup> And that which remaineth of the basar and of the lechem shall ye burn with eish.

<sup>33</sup> And ye shall not go out of the entrance of the Ohel Mo'ed in seven days, until the days of your ordination be at an end: for seven days shall he

fill your hand.†

<sup>34</sup> As he hath done this day, so HASHEM hath commanded to do, to make kapporah for you.

<sup>35</sup> Therefore shall ye abide at the entrance of the Ohel Mo'ed yomam valailah seven days and be shomer over the mishmeret (*charge*) of HASHEM, that ye die not: for so I have been commanded.

<sup>36</sup> So Aharon and his Banim did all things which HASHEM commanded by the hand of Moshe.

## 9

### [SHEMINI]

<sup>1</sup> And it come to pass on yom hashemini, that Moshe called to Aharon and his Banim, and the Ziknei Yisroel;

<sup>2</sup> And he said unto Aharon, Take thee a young calf for a chattat (*sin offering*), and a ram for an olah (*burnt offering*), temimim (*without blemish*), and offer them before HASHEM.

<sup>3</sup> And unto the Bnei Yisroel thou shalt speak, saying, Take ye a sa'ir izzim (*male goat*) for a chattat (*sin offering*); and a calf and a keves (*lamb*), both of the first year, temimim (*without blemish*), for an olah;

<sup>4</sup> Also a bull and a ram for shelamim (*peace offerings*), to sacrifice before HASHEM; and a minchah mixed with shemen; for today HASHEM will appear unto you.

<sup>5</sup> And they brought that which Moshe commanded before the Ohel Mo'ed; and kol HaEdah drew near and stood before HASHEM.

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† 8:33 shall he fill your hand consecrate you in ordination as kohanim

<sup>6</sup> And Moshe said, This is the thing which HASHEM commanded that ye should do; and the kavod HASHEM shall appear unto you.

<sup>7</sup> And Moshe said unto Aharon, Go unto the Mizbe'ach, and offer thy chattat (*sin offering*), and thy olah (*burnt offering*), and make kapporah for thyself, and for the people; and offer the korban of the people, and make kapporah for them; just as HASHEM commanded.

<sup>8</sup> Aharon therefore went unto the Mizbe'ach, and slaughtered (*shachat*) the calf of the chattat (*sin offering*), which was for himself.

<sup>9</sup> And the Bnei Aharon brought the dahm unto him; and he dipped his forefinger in the dahm, and put it upon the horns of the Mizbe'ach, and poured out the dahm at the foundation of the Mizbe'ach;

<sup>10</sup> But the chelev (*fat*), and the kidneys, and the diaphragm with the liver of the chattat (*sin offering*), he burned upon the Mizbe'ach; just as HASHEM commanded Moshe.

<sup>11</sup> And the basar and the hide he burned with eish outside the machaneh.

<sup>12</sup> And he slaughtered (*shachat*) the olah (*burnt offering*); and the Bnei Aharon presented unto him the dahm, which he sprinkled around upon the Mizbe'ach.

<sup>13</sup> And they presented the olah (*burnt offering*) unto him, with the pieces thereof, and the head; and he burned them upon the Mizbe'ach.

<sup>14</sup> And he did wash the innards and the legs, and burned them upon the olah (*burnt offering*) on the Mizbe'ach.

<sup>15</sup> And he brought the korban HaAm (*the offering of the people*), and took the goat of the chattat (*sin offering*) for the people, and slaughtered (*shachat*) it, and offered it for sin, as before.

<sup>16</sup> And he brought the olah (*burnt offering*), and offered it in the prescribed way.

<sup>17</sup> And he brought the minchah, and took a handful thereof, and burned it upon the Mizbe'ach, in addition to the olah of the boker.

<sup>18</sup> He slaughtered (*shachat*) also the bull and the ram for a zevach which was for the people; and the Bnei Aharon presented unto him the dahm, which he sprinkled upon the Mizbe'ach around,

<sup>19</sup> And the chalavim (*fat portions*) of the bull and of the ram, the tail, and that which covereth the innards, and the kidneys, and the diaphragm above the liver;

<sup>20</sup> And they put the chalavim (*fat*) upon the breasts, and he burned the chalavim upon the Mizbe'ach;

<sup>21</sup> And the breasts and the right thigh Aharon waved for a tenufah (*wave offering*) before HASHEM; just as Moshe commanded.

<sup>22</sup> And Aharon lifted up his hand toward the people, and pronounced a bracha upon them, and came down from offering of the chattat (*sin offering*), and the olah (*burnt offering*), and shelamim (*peace offerings*).

<sup>23</sup> And Moshe and Aharon went into the Ohel Mo'ed, and came out, and pronounced a bracha over the people; and the kavod HASHEM appeared unto kol HaAm.

<sup>24</sup> And there came an eish out from before

HASHEM, and consumed upon the Mizbe'ach the olah (*burnt offering*) and the chalavim (*fat portions*); which when all the people saw, they shouted, and fell on their faces.

## 10

<sup>1</sup> And Nadav and Avihu, the bnei Aharon, each took his censer, and put eish therein, and put ketoret (*incense*) thereon, and offered eish zarah (*strange, unauthorized fire*) before HASHEM, which He commanded them not.

<sup>2</sup> And there went out eish (*fire*) from the presence of HASHEM, and devoured them, and they died before HASHEM.

<sup>3</sup> Then Moshe said unto Aharon, This is it that HASHEM spoke, saying, I will show Myself kadosh among them that come near Me, and before kol HaAm (*all the People*) I will be honored. And Aharon was silent.

<sup>4</sup> And Moshe called Mishael and Eltzaphan, the bnei Uzziel the dod (*uncle*) of Aharon, and said unto them, Come near, carry your brethren from before the Kodesh to the outside of the machaneh.

<sup>5</sup> So they went near, and carried them in the kuttanot of them out of the machaneh; as Moshe had said.

<sup>6</sup> And Moshe said unto Aharon, and unto El'azar and unto Itamar, his banim, Don't uncover your head, neither rend your clothes; lest ye die, and lest wrath come upon kol HaEdah; but let your brethren, the kol Bais Yisroel, bewail the burning which HASHEM hath kindled.

<sup>7</sup> And ye shall not go out from the entrance of the Ohel Mo'ed, lest ye die; for the shemen mishchat

(*anointing oil*) of HASHEM is upon you. And they did according to the word of Moshe.

<sup>8</sup> And HASHEM spoke unto Aharon, saying,

<sup>9</sup> Do not drink yayin nor strong drink, thou, nor thy banim with thee, when ye go into the Ohel Mo'ed, lest ye die; it shall be chukkat olam throughout your generations;

<sup>10</sup> And that ye may put difference between kodesh and chol (*common, profane*), and between tameh (*unclean*) and tahor (*clean*);

<sup>11</sup> And that ye may teach the Bnei Yisroel all the chukkim which HASHEM hath spoken unto them by the hand of Moshe.

<sup>12</sup> And Moshe spoke unto Aharon, and unto El'azar and unto Itamar, his banim that were left, Take the minchah that remaineth of the offerings of HASHEM made by eish, and eat it unleavened etzel [Mishlei 8:30 beside] the Mizbe'ach; for it is kodesh kodashim;

<sup>13</sup> And ye shall eat it in the makom kadosh, because it is the chok (*share, portion*) of thee and thy banim, of the sacrifices of HASHEM made by eish; for so I am commanded.

<sup>14</sup> And the breast of the waving and raised up thigh shall ye eat in a makom tahor; thou, and thy banim, and thy banot with thee; for they are thy chok, and the chok of thy banim, which are given out of the zevakhim of shelamim (*peace offerings*) of the Bnei Yisroel.

<sup>15</sup> The raised-up thigh and the breast of the waving shall they bring with the offerings made by eish of the chalavim (*fat portions*), to wave it for a wave offering before HASHEM; and it shall

be thine, and unto thy banim with thee, by a chok olam (*portion forever*); as HASHEM hath commanded.

<sup>16</sup> And Moshe diligently inquired about the se'ir of the chattat, and, hinei, it was burned up; and he was angry with El'azar and Itamar, the bnei Aharon which were left alive, saying,

<sup>17</sup> Why have ye not eaten the chattat in the makom hakodesh, seeing it is kodesh kodashim, and G-d hath given it you to bear away the avon HaEdah, to make kapporah for them before HASHEM?

<sup>18</sup> Since the dahm of it was not brought in within HaKodesh, ye should indeed have eaten it in the Kodesh, as I commanded.

<sup>19</sup> And Aharon said unto Moshe, See, today have they offered their chattat (*sin offering*) and their olah (*burnt offering*) before HASHEM; and such things have befallen me; and if I had eaten the chattat today, should it have been accepted in the sight of HASHEM?

<sup>20</sup> And when Moshe heard that, he was satisfied.

## 11

<sup>1</sup> And HASHEM spoke unto Moshe and to Aharon, saying unto them,

<sup>2</sup> Speak unto the Bnei Yisroel, saying, These are the beasts which ye shall eat among all the beasts that are on ha'aretz.

<sup>3</sup> Whatsoever spliteth the hoof, and separateth into double hooves, and cheweth the cud, among the behemah (*animals*), that shall ye eat.

<sup>4</sup> Nevertheless these shall ye not eat of them that chew the cud, or of them that separateth the hoof; as the gamal (*camel*), because he cheweth the cud, but separateth not the hoof; he is tamei unto you.

<sup>5</sup> And the rock badger: he cheweth the cud, but separateth not the hoof; he is tamei unto you.

<sup>6</sup> And the arnevet, because he cheweth the cud, but separateth not the hoof; he is temeiah (*unclean*) unto you.

<sup>7</sup> And the chazir (*swine*), though he separate the hoof, and be separated into double hooves, yet he cheweth not the cud; he is tamei to you.

<sup>8</sup> Of their basar shall ye not eat, and their nevelah shall ye not touch; they are teme'im (*unclean ones*) to you.

<sup>9</sup> These shall ye eat of all that are in the mayim; whatsoever hath fins and scales in the mayim, in the seas, and in the rivers, them shall ye eat.

<sup>10</sup> And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the mayim, and of any nefesh hachayyah which is in the mayim, they shall be sheketz (*abomination, detestable*) unto you;

<sup>11</sup> They shall be even sheketz unto you; ye shall not eat of their basar, but ye shall have their nevelah in sheketz.

<sup>12</sup> Whatsoever hath no fins nor scales in the mayim, that shall be sheketz unto you.

<sup>13</sup> And these are they which ye shall have in sheketz among the fowls; they shall not be eaten, they are sheketz: the neshar (*eagle*), and the vulture, and the white-tailed eagle,

<sup>14</sup> And the da'ah (*kite*), and the black kite after its kind;

<sup>15</sup> Every orev (*raven*) after its kind;

<sup>16</sup> And the ostrich, and the screech owl, and the seagull, and the hawk after its kind,

<sup>17</sup> And the little owl, and the cormorant, and the great owl,

<sup>18</sup> And the white owl, and the pelican, and the osprey,

<sup>19</sup> And the stork, the heron after its kind, and the hoopoe, and the bat.

<sup>20</sup> All flying insects that creep, going upon all fours, shall be sheketz unto you.

<sup>21</sup> Yet these may ye eat of every winged insect that goeth upon all fours, which have jumping legs above their feet, to hop withal upon ha'aretz;

<sup>22</sup> Even these of them ye may eat: the arbeh (*locust*) after its kind, and the katydid after its kind, and the cricket after its kind, and the grasshopper after its kind.

<sup>23</sup> But all other winged insects, which have four feet, shall be sheketz unto you.

<sup>24</sup> And for these ye shall be teme'i'im; whosoever toucheth the nevelah of them shall be tamei until erev.

<sup>25</sup> And whosoever pick up any of the nevelah of them shall wash his clothes, and be tamei until erev.

<sup>26</sup> Every beast which spliteth the hooves, and is not completely split, nor cheweth the cud, are teme'i'im unto you; every one that toucheth them shall be tamei.

<sup>27</sup> And whatsoever goeth upon its paws, among all manner of beasts that go on all fours, those

are tamei'im unto you; whosoever toucheth their nevelah shall be tamei until erev.

<sup>28</sup> And he that beareth the nevelah of them shall wash his clothes, and be tamei until erev; they are tamei'im unto you.

<sup>29</sup> These also shall be tamei unto you among the creeping things that creep upon ha'aretz: the weasel, and the rat, and the great lizard after its kind,

<sup>30</sup> And the gecko, and the land crocodile, and the skink, and the lizard, and the chameleon.

<sup>31</sup> These are tamei'im to you among all that creep; whosoever doth touch them, when they be dead, shall be tamei until erev.

<sup>32</sup> And whatsoever of them, when they are dead, doth fall on something, it shall be tamei; whether it be any vessel of wood, or cloth, or hide, or sackcloth, whatsoever vessel it be, wherein any melachah (*work*) is done, it must be put into mayim, and it shall be tamei until erev; then it shall be tahor (*clean*).

<sup>33</sup> And every clay vessel, whereinto any of them falleth, whatsoever is in it shall be tamei; and ye shall break it.

<sup>34</sup> Of all okhel which may be eaten, that on which such mayim cometh shall be tamei; and all mashkeh that may be drunk in every such vessel shall be tamei.

<sup>35</sup> And everything whereupon any part of their nevelah falleth shall be tamei; whether it be oven, or stove, they shall be broken; for they are tamei'im and shall be tamei'im unto you.

<sup>36</sup> Nevertheless a spring or cistern, wherein there is a mikveh mayim (*collection of water*) shall

be tahor; but that which toucheth their nevelah shall be tamei.

<sup>37</sup> And if any part of their nevelah fall upon any zera for sowing which is to be sown, it shall be tahor.

<sup>38</sup> But if any mayim be put upon the zera, and any part of their nevelah fall thereon, it shall be tamei unto you.

<sup>39</sup> And if any behemah, of which ye may eat, die, he that toucheth the nevelah thereof shall be tamei until erev.

<sup>40</sup> And he that eateth of the nevelah of it shall wash his clothes, and be tamei until erev; he also that picketh up the nevelah of it shall wash his clothes, and be tamei until erev.

<sup>41</sup> And every creeping thing that creepeth upon ha'aretz shall be sheketz; it shall not be eaten.

<sup>42</sup> Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath marbeh raglayim (*many feet*) among all creeping things that creep upon ha'aretz, them ye shall not eat; for they are sheketz.

<sup>43</sup> Ye shall not make your nefashot sheketz with any creeping thing that creepeth, neither shall ye make yourselves tamei with them, that ye should be made tamei thereby.

<sup>44</sup> For I am HASHEM Eloheichem; ye shall therefore set yourselves apart as kadosh, and ye shall be kedoshim; for I am kadosh; neither shall ye make your nefashot tamei with any manner of creeping thing that creepeth upon ha'aretz.

<sup>45</sup> For I am HASHEM that bringeth you up out of Eretz Mitzrayim, to be for you as Elohim: ye shall therefore be kedoshim, for I am kadosh.

<sup>46</sup> This is the torah concerning the beasts, and of the fowl, and of every living creature that moveth in the mayim, and of every creature that creepeth upon ha'aretz;

<sup>47</sup> To make a divide\* between the tamei and the tahor, and between the beast that may be and the beast that may not be eaten.

## 12

### [TAZRIA]

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, saying, If an isha have conceived, and born a zachar, then she shall be temeiah shivat yamim; according to the yamim of the niddah (*menstruation separation*) for her infirmity shall she be temeiah (*unclean*).

<sup>3</sup> And in the yom hashemini the basar of his arel (*uncircumcision, foreskin*) shall be circumcised.

<sup>4</sup> And shloshim yom ushloshet she shall then remain in demeai tohorah (*blood of her purifying, i.e., period in which she would be unclean*); she shall touch no kodesh, nor enter the Mikdash, until the yamei of her tohorah be fulfilled.

<sup>5</sup> But if she bear a nekevah, then she shall be temeiah two weeks, as in her niddah (*separation*); and she shall remain in the blood of her tohorah sixty-six days.

<sup>6</sup> And when the yemei tohorah are fulfilled, for a ben, or for a bat, she shall bring a keves of the first year for an olah, and a young pigeon, or a

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\* **11:47** lehavdil; to make a distinction, separation

turtledove, for a chattat (*sin offering*), unto the entrance of the Ohel Mo'ed unto the kohen;

<sup>7</sup> Who shall offer it before HASHEM, and make kapporah for her; and she shall be cleansed from the issue of her dahm. This is the torah for her that hath born a zachar or a nekevah.

<sup>8</sup> And if she be not able to afford to bring a seh, then she shall bring two turtledoves, or two young pigeons; the one for an olah, and the other for a chattat; and the kohen shall make kapporah for her, and she shall be teherah (*clean*).\*

## 13

<sup>1</sup> And HASHEM spoke unto Moshe and Aharon, saying,

<sup>2</sup> When a man shall have in the skin of his basar a swelling, a scab, or bright spot, and it be in the skin of his basar like the nega tzara'at; then he shall be brought unto Aharon the kohen, or unto one of his Banim the kohanim;

<sup>3</sup> And the kohen shall examine the nega in the skin of the basar; and when hair in the nega is turned white, and the nega in appearance be deeper than the skin of his basar, it is a nega tzara'at; and the kohen shall examine him, and pronounce him tamei.

<sup>4</sup> If the bright spot be white in the skin of his basar, and in appearance be not deeper than the skin, and the hair thereof be not turned white, then the kohen shall quarantine him that hath the nega shivat yamim;

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\* **12:8** See Lk 2:24 regarding this chapter and on how Moshiach was first brought to the Beis Hamikdash

<sup>5</sup> And the kohen shall examine him on the yom hashevi'i; and, hinei, if the nega in his sight be unchanged, and the nega spread not in the skin; then the kohen shall quarantine him another shivat yamim;

<sup>6</sup> And the kohen shall examine him again on the yom hashevi'i; and, hinei, if the nega be somewhat faded, and the nega spread not in the skin, the kohen shall pronounce him tahor; it is but a scab; and he shall wash his clothes, and be tahor.

<sup>7</sup> But if the scab spread much abroad in the skin, after that he hath shown himself to the kohen for his tohorah, he shall appear before the kohen again.

<sup>8</sup> And if the kohen see that, hinei, the scab spreadeth in the skin, then the kohen shall pronounce him tamei; it is a tzara'at.

<sup>9</sup> When the nega tzara'at is in a man, then he shall be brought unto the kohen;

<sup>10</sup> And the kohen shall examine him; and, hinei, if the swelling be white in the skin, and it have turned the hair white, and there be raw basar in the swelling;

<sup>11</sup> It is an old tzara'at in the skin of his basar, and the kohen shall pronounce him tamei, and shall not quarantine him; for he is tamei.

<sup>12</sup> And if a tzara'at break out abroad in the skin, and the tzara'at cover all the skin of him that hath the nega from his head even to his foot, wheresoever the kohen looketh,

<sup>13</sup> Then the kohen shall consider; and, hinei, if the tzara'at have covered all his basar, he shall pronounce him tahor that hath the nega; it is all turned white; he is tahor.

<sup>14</sup> But on the day when raw basar appeareth in him, he shall be tamei.

<sup>15</sup> And the kohen shall see the raw basar, and pronounce him to be tamei; for the raw basar is tamei; it is a tzara'at.

<sup>16</sup> Or if the raw basar turn again, and be changed unto white, he shall come unto the kohen;

<sup>17</sup> And the kohen shall see him; and, hinei, if the nega be turned into white, then the kohen shall pronounce him tahor that hath the nega; he is tahor.

<sup>18</sup> The basar also, in which, even in the skin thereof, was a boil, and is healed,

<sup>19</sup> And in the place of the boil there be a white swelling, or a bright spot, white, and somewhat reddish, and it be shown to the kohen;

<sup>20</sup> And if, when the kohen examine it, hinei, it be in appearance deeper than the skin, and the hair thereof be turned white; the kohen shall pronounce him tamei; it is a nega tzara'at broken out of the boil.

<sup>21</sup> But if the kohen examine it, and, hinei, there be no white hair therein, and if it be not deeper than the skin, but be somewhat faded, then the kohen shall quarantine him shivat yamim;

<sup>22</sup> And if it spread much abroad in the skin, then the kohen shall pronounce him tamei; it is a nega.

<sup>23</sup> But if the bright spot stay in its place, and spread not, it is a burning boil; and the kohen shall pronounce him tahor.

<sup>24</sup> Or if there be any basar, in the skin whereof there is a hot burning, and the raw basar that burneth have a white bright spot, somewhat reddish, or white,

<sup>25</sup> Then the kohen shall examine it; and, hinei, if the hair in the bright spot be turned white, and it be in appearance deeper than the skin, it is a tzara'at broken out of the burning; therefore the kohen shall pronounce him tamei; it is the nega tzara'at.

<sup>26</sup> But if the kohen examine it, and, hinei, there be no white hair in the bright spot, and it be no deeper than the other skin, but be dim, then the kohen shall quarantine him shivat yamim;

<sup>27</sup> And the kohen shall examine him on the yom hashevi'i; and if it be spread much abroad in the skin, then the kohen shall pronounce him tamei; it is the nega tzara'at.

<sup>28</sup> And if the bright spot stay in its place, and spread not in the skin, but it be dim, it is a swelling of the burn, and the kohen shall pronounce him tahor; for it is an inflammation of the burning.

<sup>29</sup> If an ish or isha have a nega upon the head or the chin,

<sup>30</sup> Then the kohen shall examine the nega, and, hinei, if it be in appearance deeper than the skin, and there be in it a yellow thin hair, then the kohen shall pronounce him tamei; it is a scale, even a tzara'at upon the head or chin.

<sup>31</sup> And if the kohen examine the nega of the scale, and, hinei, it be not in appearance deeper than the skin, and that there is no black hair in it, then the kohen shall quarantine him that hath the nega of the scale shivat yamim;

<sup>32</sup> And in the yom hashevi'i the kohen shall examine the nega; and, hinei, if the scale spread not, and there be in it no yellow hair, and the scale

be not in appearance deeper than the skin,

<sup>33</sup> He shall be shaven, but the scale shall he not shave; and the kohen shall quarantine him that hath the scale another shivat yamim;

<sup>34</sup> And in the yom hashevi'i the kohen shall examine the scale; and, hinei, if the scale be not spread in the skin, nor be in appearance deeper than the skin, then the kohen shall pronounce him tahor; and he shall wash his clothes, and be tahor.

<sup>35</sup> But if the scale spread much in the skin after his tohorah,

<sup>36</sup> Then the kohen shall examine him; and, hinei, if the scale be spread in the skin, the kohen need not seek for yellow hair; he is tamei.

<sup>37</sup> But if the scale be in his sight unchanged, and that there is black hair grown up therein; the scale is healed, he is tahor; and the kohen shall pronounce him tahor.

<sup>38</sup> If an ish also or an isha have in the skin of their basar bright spots, even white bright spots,

<sup>39</sup> Then the kohen shall examine; and, hinei, if the bright spots in the skin of their basar be faint white, it is a bohak spot that groweth in the skin; he is tahor.

<sup>40</sup> And the man whose hair is fallen off his head, he is bald; yet is he tahor.

<sup>41</sup> And he that hath his hair fallen off from the front of his scalp, he is bald at the forehead; yet is he tahor.

<sup>42</sup> And if there be in the bald head, or bald forehead, a white reddish nega, it is a tzara'at breaking out in his bald head, or his bald forehead.

<sup>43</sup> Then the kohen shall examine it; and, hinei, if the swelling of the nega be white reddish in his bald head, or in his bald forehead, as the tzara'at appeareth in the skin of the basar;

<sup>44</sup> He is an ish tzaru'a, he is tamei; the kohen shall pronounce him utterly tamei; his nega is in his head.

<sup>45</sup> And the tzaru'a in whom the nega is, his clothes shall be torn, and his head bare, and he shall put a covering upon his lower face, and shall cry, Tamei! Tamei!

<sup>46</sup> All the days wherein the nega shall be in him he shall be tamei; he is tamei; he shall live alone; outside the machaneh shall his moshav be.

<sup>47</sup> When a garment has the nega tzara'at in it, whether it be a wool garment, or a linen garment;

<sup>48</sup> Whether it be in the warp, or woof; of linen, or of wool; whether in a leather, or in anything made of leather;

<sup>49</sup> And if the nega be greenish or reddish in the garment, or in the leather, either in the warp, or in the woof, or in any thing of leather, it is a nega tzara'at, and shall be shown unto the kohen;

<sup>50</sup> And the kohen shall examine the nega, and quarantine it that hath the nega shivat yamim;

<sup>51</sup> And he shall examine the nega on the yom hashevi'i; if the nega be spread in the garment, either in the warp, or in the woof, or in a leather, or in any work that is made of leather, the nega is a malignant tzara'at; it is tamei.

<sup>52</sup> He shall therefore burn that garment, whether warp or woof, in wool or in linen, or

any thing of leather, wherein the nega is; for it is a malignant tzara'at; it shall be burned in the eish.

<sup>53</sup> And if the kohen shall examine, and, hinei, the nega be not spread in the garment, either in the warp, or in the woof, or in anything of leather,

<sup>54</sup> Then the kohen shall command that they wash the thing wherein the nega is, and he shall quarantine it another shivat yamim;

<sup>55</sup> And the kohen shall examine the nega, after that it is washed; and, hinei, if the nega has not changed its appearance, and the nega be not spread, it is tamei; thou shalt burn it in the eish; whether the eating away hath brought bareness in the front or back.

<sup>56</sup> And if the kohen examine, and, hinei, the nega be somewhat faded after the washing of it, then he shall tear it out of the garment, or out of the leather, or out of the warp, or out of the woof;

<sup>57</sup> And if it appear still in the garment, either in the warp, or in the woof, or in any thing of leather, it is a spreading nega; thou shalt burn that wherein the nega is with eish.

<sup>58</sup> And the garment, either warp, or woof, or whatsoever thing of leather it be, which thou shalt wash, if the nega be departed from them, then it shall be washed the second time, and shall be tahor.

<sup>59</sup> This is the torah of the nega tzara'at in a garment of wool or linen, either in the warp, or woof, or any thing of leather, to pronounce it tahor, or to pronounce it tamei.

*[METZORA]*

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> This shall be the torat hametzora in the yom of his tohorah: he shall be brought unto the kohen;

<sup>3</sup> And the kohen shall go forth outside the machaneh; and the kohen shall examine, and, hinei, if the nega tzara'at be healed in the afflicted person,

<sup>4</sup> Then shall the kohen command to take for him that is to be cleansed two birds alive and tehorot (*clean ones*), and cedar wood, and scarlet thread, and hyssop;

<sup>5</sup> And the kohen shall command that one of the birds be shachat in a clay vessel over mayim chayyim (*running water*);

<sup>6</sup> As for the living bird, he shall take it, and the cedar wood, and the scarlet thread, and the hyssop, and shall dip them and the living bird in the dahm of the bird that was killed (*shachat*) over the mayim chayyim (*running water*);

<sup>7</sup> And he shall sprinkle upon him that is to be made tahor from the tzara'at seven times, and shall pronounce him tahor, and shall release the living bird into the open field.

<sup>8</sup> And he that is to be made tahor shall wash his clothes, and shave off all his hair, and wash himself in mayim, that he may be tahor; and after that he shall come into the machaneh, and shall wait outside of his ohel seven days.

<sup>9</sup> But it shall be on the yom hashevi'i, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his basar in mayim, and he shall be tahor.

<sup>10</sup> And on the yom hashemini he shall take two kevasim temimim and one ewe lamb of the first year temimah, and three tenths of an ephah of fine flour for a minchah, mixed with shemen, and one log of shemen.

<sup>11</sup> And the kohen who purifies shall present the ish that is to be made tahor, and those things, before HASHEM, at the entrance of the Ohel Mo'ed;

<sup>12</sup> And the kohen shall take one keves (*lamb*), and sacrifice him for an asham (*trespass offering*), and the log of shemen, and wave them for a tenufah (*wave offering*) before HASHEM;

<sup>13</sup> And he shall slaughter (*shachat*) the keves in the place where he shall slaughter (*shachat*) the chattat (*sin offering*) and the olah (*burnt offering*), in the mekom hakodesh; for as the chattat (*sin offering*) belongs to the kohen, so does the asham (*trespass offering*); it is kodesh kodashim;

<sup>14</sup> And the kohen shall take some of the dahm of the asham (*trespass offering*), and the kohen shall put it upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot;

<sup>15</sup> And the kohen shall take some of the log of shemen, and pour it into the palm of his own left hand;

<sup>16</sup> And the kohen shall dip his right forefinger in the shemen that is in his left hand, and shall sprinkle of the shemen with his forefinger seven times before HASHEM;

<sup>17</sup> And of the rest of the shemen that is in his hand shall the kohen put upon the lobe of the right ear of him that is to be made tahor, and upon the

thumb of his right hand, and upon the bohen of his right foot, upon the dahm of the ashram (*trespass offering*);

<sup>18</sup> And the remnant of the shemen that is in the kohen's hand he shall pour upon the head of him that is to be made tahor; and the kohen shall make kapporah for him before HASHEM.

<sup>19</sup> And the kohen shall offer the chattat (*sin offering*), and make kapporah for him that is to be made tahor from his tumah (*uncleanness*); and afterward he shall slaughter (*shachat*) the olah (*burnt offering*);

<sup>20</sup> And the kohen shall offer the olah (*burnt offering*) and the minchah upon the Mizbe'ach; and the kohen shall make kapporah for him, and he shall be tahor.

<sup>21</sup> And if he be poor, and cannot afford otherwise, then he shall take one keves for an ashram (*trespass offering*) to be waved, to make kapporah for him, and one tenth of an ephah of fine flour mixed with shemen for a minchah, and a log of shemen;

<sup>22</sup> And two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a chattat (*sin offering*), and the other an olah (*burnt offering*).

<sup>23</sup> And he shall bring them on the yom hashemini for his tohorah unto the kohen, unto the entrance of the Ohel Mo'ed before HASHEM.

<sup>24</sup> And the kohen shall take the keves (*lamb*) of the ashram (*trespass offering*), and the log of shemen, and the kohen shall wave them for a tenufah (*wave offering*) before HASHEM;

<sup>25</sup> And he shall slaughter (*shachat*) the keves

of the asham (*trespass offering*), and the kohen shall take some of the dahm of the asham (*trespass offering*), and put it upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot;

<sup>26</sup> And the kohen shall pour of the shemen into the palm of his own left hand;

<sup>27</sup> And the kohen shall sprinkle with his right forefinger some of the shemen that is in his left hand seven times before HASHEM;

<sup>28</sup> And the kohen shall put of the shemen that is in his hand upon the lobe of the right ear of him that is to be made tahor, and upon the thumb of his right hand, and upon the bohen of his right foot, upon the mekom (*place*) of the dahm of the asham (*trespass offering*);

<sup>29</sup> And the rest of the shemen that is in the kohen's hand he shall put upon the head of him that is to be made tahor, to make kapporah for him before HASHEM.

<sup>30</sup> And he shall sacrifice the one of the torim (*turtledoves*), or of the young pigeons, such as he can afford;

<sup>31</sup> Even such as he is able to afford, the one for a chattat (*sin offering*), and the other for an olah, with the minchah; and the kohen shall make kapporah for him that is to be made tahor before HASHEM.

<sup>32</sup> This is the torah of him in whom is the nega tzara'at, who cannot afford that which pertaineth to his tohorah (*cleansing*).

<sup>33</sup> And HASHEM spoke unto Moshe and unto

Aharon, saying,

<sup>34</sup> When ye be come into Eretz Kena'an, which I give to you for a possession, and I put the nega tzara'at in a bais of the eretz of your possession;

<sup>35</sup> And he that owneth the bais shall come and tell the kohen, saying, It seemeth to me there is as it were a nega (*plague*) in the bais;

<sup>36</sup> Then the kohen shall command that they empty the bais, before the kohen go into it to examine the nega, that all that is in the bais be not made tamei; and afterward the kohen shall go in to examine the bais,

<sup>37</sup> And he shall examine the nega, and, hinei, if the nega be in the walls of the bais with depressions, greenish or reddish, which in appearance are deeper than the surface of the wall,

<sup>38</sup> Then the kohen shall go out of the bais to the entrance of the bais, and quarantine the bais seven days;

<sup>39</sup> And the kohen shall come again the yom hashevi'i, and shall inspect; and, hinei, if the nega be spread in the walls of the bais,

<sup>40</sup> Then the kohen shall command that they tear down the stones in which the nega is, and they shall throw them into a makom tamei outside the town;

<sup>41</sup> And he shall cause the bais to be scraped within around, and they shall pour out the afar (*dust*) that they scrape off outside the town into a makom tamei;

<sup>42</sup> And they shall take other stones, and make them replace those stones; and he shall take other mortar, and shall plaster the bais.

<sup>43</sup> And if the nega come again, and break out in the bais, after that he hath taken away the stones, and after he hath scraped the bais, and after it is plastered,

<sup>44</sup> Then the kohen shall come and inspect, and, hinei, if the nega be spread in the bais, it is a malignant tzara'at in the bais; it is tamei.

<sup>45</sup> And he shall tear down the bais, the stones of it, and the timber thereof, and all the mortar of the bais; and he shall carry them forth out of the town into a makom tamei.

<sup>46</sup> Moreover he that goeth into the bais all the while that it is quarantined shall be tamei until erev.

<sup>47</sup> And he that reclineth in the bais shall wash his clothes; and he that eateth in the bais shall wash his clothes.

<sup>48</sup> And if the kohen shall come in, and examine it, and, hinei, the nega hath not spread in the bais, after the bais was plastered, then the kohen shall pronounce the bais tahor (*clean*), because the nega is healed.

<sup>49</sup> And he shall take to purify the bais two birds, and cedar wood, and scarlet thread, and hyssop;

<sup>50</sup> And he shall kill (*shachat*) the one of the birds in a clay vessel over mayim chayyim (*running water*);

<sup>51</sup> And he shall take the cedar wood, and the hyssop, and the scarlet thread, and the living bird, and dip them in the dahm of the slain bird, and in the mayim chayyim (*running water*), and sprinkle the bais seven times;

<sup>52</sup> And he shall cleanse the bais with the dahm of the bird, and with the mayim hachayyim (*running*

water), and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet thread;

<sup>53</sup> But he shall release the living bird outside the town into the open field, and make kapporah for the bais; and it shall be tahor.

<sup>54</sup> This is the torah for all manner of nega tzara'at, and nesek (*scale, netek*),

<sup>55</sup> And for the tzara'at of a garment, and of a bais,

<sup>56</sup> And for a swelling, and for a scab, and for a bright spot,

<sup>57</sup> To teach when it is tamei, and when it is tahor: this is the torat tzara'at.

## 15

<sup>1</sup> And HASHEM spoke unto Moshe and to Aharon, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, and say unto them, When any ish hath a discharge from his basar, because of his discharge he is tamei.

<sup>3</sup> And this shall be his tumah (*uncleanness*) in his discharge: whether his basar run with his discharge, or his basar has stopped from his discharge, it is his tumah (*uncleanness*).

<sup>4</sup> Every bed, whereon he lieth that hath the discharge, is tamei; and everything, whereon he sitteth, shall be tamei.

<sup>5</sup> And whosoever toucheth his bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>6</sup> And he that sitteth on any thing whereon he sat that hath the discharge shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>7</sup> And he that toucheth the basar of him that hath the discharge shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>8</sup> And if he that hath the discharge spit upon him that is tahor, then he shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>9</sup> And whatsoever riding seat he rideth upon that hath the discharge shall be tamei.

<sup>10</sup> And whosoever toucheth anything that was under him shall be tamei until the erev; and he that picks up any of those things shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>11</sup> And whomsoever he toucheth that hath the discharge, and hath not rinsed his hands in mayim, he shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>12</sup> And the clay pottery, that he toucheth which hath the discharge, shall be broken; and every wooden vessel shall be rinsed in mayim.

<sup>13</sup> And when he that hath a discharge is made tahor of his discharge; then he shall number to himself seven days for his tohorah (*cleansing*), and immerse his garments, and immerse his basar in running mayim, and shall be tahor.

<sup>14</sup> And on the yom shemini he shall take to him two turtledoves, or two young pigeons, and come before HASHEM unto the entrance of the Ohel Mo'ed, and give them unto the kohen;

<sup>15</sup> And the kohen shall sacrifice them, the one for a chattat, and the other for an olah (*burnt*

offering); and the kohen shall make kapporah for him before HASHEM for his discharge.

<sup>16</sup> And if any ish, \* if his shikhvat zera (*emission of semen*) go out from him, then he shall immerse his entire body in mayim, and be tamei until the erev.

<sup>17</sup> And every garment, and every skin, whereon is the shikhvat zera, shall be immersed with mayim, and be tamei until the erev.

<sup>18</sup> The isha also with whom ish shall lie with shikhvat zera, they shall both immerse themselves in mayim, and be tamei until the erev.

<sup>19</sup> And if an isha have a discharge, and her discharge in her body be dahm, she shall be in her state of niddah (*state of menstrual separation*) seven days; and whosoever toucheth her shall be tamei until the erev.

<sup>20</sup> And everything that she lieth upon in her niddah shall be tamei; everything also that she sitteth upon shall be tamei.

<sup>21</sup> And whosoever toucheth her bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>22</sup> And whosoever toucheth anything that she sat upon shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>23</sup> And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be tamei until the erev.

<sup>24</sup> And if any ish lie with her at all, and her niddah (*menstrual flow*) be upon him, he shall be

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\* **15:16** baal keri, a person with a discharge of semen

tamei seven days; and all the bed whereon he lieth shall be tamei.

<sup>25</sup> And if an isha have a discharge of her dahm many days out of the time of her niddah, or if it run beyond the time of her niddah, all the days of the discharge of her tumah shall be as the days of her niddah; she shall be tamei.

<sup>26</sup> Every bed whereon she lieth all the days of her discharge shall be unto her as the bed of her niddah; and whatsoever she sitteth upon shall be tamei, as the tumah of her niddah.

<sup>27</sup> And whosoever toucheth those things shall be tamei, and shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

<sup>28</sup> But if she be tohorah of her discharge, then she shall count to herself seven days, and after that she shall be tohorah.

<sup>29</sup> And on the yom shemini she shall take unto her two turtle doves, or two young pigeons, and bring them unto the kohen, to the entrance of the Ohel Mo'ed.

<sup>30</sup> And the kohen shall sacrifice the one for a chattat, and the other for an olah (*burnt offering*); and the kohen shall make kapporah for her before HASHEM for the discharge of her tumah.

<sup>31</sup> Thus shall ye separate the Bnei Yisroel from their tumah; that they die not in their tumah, when they defile My Mishkan that is among them.

<sup>32</sup> This is the torah of him that hath a discharge, and of him whose shikhvat zera goeth from him, and is made tamei therewith;

<sup>33</sup> And of her that suffers through her niddah, and of him that hath a discharge, of the zachar,

and of the nekevah, and of him that lieth with her that is tameiah.

## 16

### [ACHAREI MOT]

<sup>1</sup> And HASHEM spoke unto Moshe after the mot of the two Bnei Aharon, when they approached before HASHEM, and died;

<sup>2</sup> And HASHEM said unto Moshe, Speak unto Aharon thy brother, that he come not at any time into HaKodesh within the Parochet (*curtain*) before the Kapporet, which is upon the Aron; that he die not; for I will appear in the Anan upon the Kapporet.

<sup>3</sup> Thus shall Aharon come into HaKodesh: with a young bull for a chattat, and a ram for an olah (*burnt offering*).

<sup>4</sup> He shall put on the Kesones Bahd Kodesh (*holy linen tunic*),\* and he shall have the Mikhnesei Bahd (*linen breeches*) upon his basar, and shall be girded with a Avnet Bahd (*linen sash*), and with the Mitznefet Bahd (*linen turban*) shall he be attired; these are Bigdei Kodesh; therefore shall he immerse his basar in mayim, and so put them on.

<sup>5</sup> And he shall take of the Adat Bnei Yisroel two male goats of the goats for a chattat, and one ram for an olah.

<sup>6</sup> And Aharon shall offer his bull of the chattat, which is for himself, and make kapporah for himself, and for his bais.

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\* **16:4** See Yn 19:23 on Moshiach's Kesones, the day kapporah was made by the Kohen L'Olam al Divrati Melki-Tzedek – Ps 110:4

<sup>7</sup> And he shall take the two goats, and present them before HASHEM at the entrance of the Ohel Mo'ed.

<sup>8</sup> And Aharon shall cast lots upon the two goats; one lot for HASHEM, and the other lot for Azazel.

<sup>9</sup> And Aharon shall bring the goat upon which HASHEM's lot fell, and offer him for a chattat.

<sup>10</sup> But the goat, on which the lot fell for Azazel shall be presented *chai (alive)* before HASHEM, to make kapporah through it, and to let him go for Azazel into the midbar.

<sup>11</sup> And Aharon shall bring the bull of the chattat, which is for himself, and shall make kapporah for himself, and for his bais, and shall slaughter (*shachat*) the bull of the chattat which is for himself;

<sup>12</sup> And he shall take a machtah (*censer*) full of burning coals of eish from off the Mizbe'ach before HASHEM, and his hands full of ketoret, ground and fragrant, and bring it within the Parochet (*Curtain*);

<sup>13</sup> And he shall put the ketoret upon the eish before HASHEM, that the anan of the ketoret may cover the Kapporet that is upon the Edut, that he die not;

<sup>14</sup> And he shall take of the dahm of the bull, and sprinkle it with his forefinger upon the eastern front of the Kapporet; and before the Kapporet yazzeh (*he shall sprinkle*) † of the dahm with his forefinger seven times.

<sup>15</sup> Then shall he slaughter (*shachat*) the goat of the chattat, that is for the Am, and bring his dahm

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† **16:14** See Isa 52:15 for Moshiach's world-wide sprinkling

within the Parochet, and do with that dahm as he did with the dahm of the bull, and sprinkle it upon the Kapporet, and before the Kapporet;

<sup>16</sup> And he shall make kapporah for HaKodesh, because of the tuma of the Bnei Yisroel, and because of their peysha'im in all their chattot; and so shall he do for the Ohel Mo'ed, that remaineth among them in the midst of their tumah.

<sup>17</sup> And there shall be no adam in the Ohel Mo'ed when he goeth in to make kapporah in HaKodesh, until he come out, and have made kapporah for himself, and for his bais, and for kol Kehal Yisroel.

<sup>18</sup> And he shall go out unto the Mizbe'ach that is before HASHEM, and make kapporah on it; and shall take of the dahm of the bull, and of the dahm of the goat, and put it upon the Karnot of the Mizbe'ach around about.

<sup>19</sup> And he shall sprinkle of the dahm upon it with his forefinger seven times, and make it tahor, and set it apart as kodesh from the tumah of the Bnei Yisroel.

<sup>20</sup> And when he hath finished making kapporah for HaKodesh, and the Ohel Mo'ed, and the Mizbe'ach, he shall bring the live goat;

<sup>21</sup> And Aharon shall lay both his hands upon the rosh (*head*) of the live goat, v'hitvaddah (*and confess*) over him kol avonot Bnei Yisroel, and all their peysha'im in all their chattot, putting them upon the rosh of the goat, and shall send him away by the hand of a designated man into the midbar;

<sup>22</sup> And the goat nasah<sup>‡</sup> (*shall carry*) upon him all their avonot unto an eretz gezerah (*uninhabited*,

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<sup>‡</sup> 16:22 see Isa 53:12

*solitary place*); and he shall release the goat in the midbar.

<sup>23</sup> And Aharon shall come into the Ohel Mo'ed, and shall put off the linen garments, which he put on when he went into HaKodesh, and shall leave them there;

<sup>24</sup> And he shall wash his basar with mayim in the Makom Kadosh, and put on his garments, come out, and offer his olah and the olah of HaAm, and make kapporah for himself, and for HaAm.

<sup>25</sup> And the chelev of the chattat shall he burn upon the Mizbe'ach.

<sup>26</sup> And he that released the goat for Azazel shall immerse his garments and immerse his basar in mayim, and afterward come into the machaneh.

<sup>27</sup> And the bull for the chattat, and the goat for the chattat whose dahm was brought in to make kapporah in HaKodesh, shall one carry forth outside the machaneh; and they shall burn in the eish their hides, and their basar, and their dung.

<sup>28</sup> And he that burneth them shall immerse his garments, and immerse his basar in mayim, and afterward he shall come into the machaneh.

<sup>29</sup> And this shall be a chukkat olam (*eternal decree*) unto you: that in the Chodesh HaShevi'i, on the tenth day of the chodesh, ye shall afflict your nefashot, and do no melachah at all, whether it be ezech (*native*) or the ger that sojourneth among you:

<sup>30</sup> For on that day shall the kohen make kapporah for you, to make you tahor, that ye may be tahor from all your chattot before HASHEM.

<sup>31</sup> It shall be a Shabbat Shabbaton unto you, and ye shall afflict your nefashot, by a chukkat olam.

<sup>32</sup> And the kohen, who has been anointed or who has been given authority to minister as a kohen in place of his father, shall make kapporah, and shall put on the linen garments, even the Bigdei Hakodesh;

<sup>33</sup> And he shall make kapporah for the Mikdash HaKodesh, and he shall make kapporah for the Ohel Mo'ed, and for the Mizbe'ach, and he shall make kapporah for the kohanim, and for kol Am HaKahal.

<sup>34</sup> And this shall be a chukkat olam unto you, to make kapporah for the Bnei Yisroel for all their chattat once a year. And he did as HASHEM commanded Moshe.

## 17

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto Aharon, and unto his banim, and unto all the Bnei Yisroel, and say unto them: This is the thing which HASHEM hath commanded, saying,

<sup>3</sup> What man soever there be of Bais Yisroel, that sacrificeth an ox, or lamb, or goat, in the machaneh, or that sacrificeth it outside of the machaneh,

<sup>4</sup> And bringeth it not unto the petach (*entrance*) of the Ohel Mo'ed, to offer a korban unto HASHEM before the Mishkan of HASHEM, [*shefach*] dahm (*[shedding] of blood*) shall be imputed unto that man; he hath committed shefach dahm; and that man shall be cut off\* from among his people;

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\* **17:4** See Dan 9:26 regarding Moshiach

<sup>5</sup> To the end that the Bnei Yisroel may bring their zevakhim, which they offer in the open sadeh, even that they may bring them unto HASHEM, unto the petach of the Ohel Mo'ed, unto the kohen, and offer them for zivkhei shelamim unto HASHEM.

<sup>6</sup> And the kohen shall sprinkle<sup>†</sup> the dahm upon the Mizbe'ach of HASHEM at the petach of the Ohel Mo'ed, and burn the fat for a re'ach nichoach unto HASHEM.

<sup>7</sup> And they shall no more offer their zevakhim unto goat demons, after whom they have gone a-whoring. This shall be a chukkat olam unto them throughout their dorot (*generations*).

<sup>8</sup> And thou shalt say unto them, Whatsoever man there be of the Bais Yisroel, or of the ger which sojourn among them, that offereth an olah (*burnt offering*) or zevakh,

<sup>9</sup> And bringeth it not unto the petach of the Ohel Mo'ed, to offer it unto HASHEM; even that man shall be cut off<sup>‡</sup> from among his people.

<sup>10</sup> And whatsoever man there be of Bais Yisroel, or of the ger that sojourn among you, that eateth any manner of dahm; I will even set My face against that nefesh that eateth dahm, and will cut it off<sup>§</sup> from among its people.

<sup>11</sup> For the nefesh of the basar is in the dahm: and I have given it to you upon the Mizbe'ach to make kapporah for your nefashot: for it is the dahm that maketh kapporah for the nefesh.\*

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<sup>†</sup> 17:6 See Isa 52:15    <sup>‡</sup> 17:9 See Dan 9:26 on Moshiach's being cut off    <sup>§</sup> 17:10 See Dan 9:26    \* 17:11 See Zech 9:11; Ps 50:5

<sup>12</sup> Therefore I said unto the Bnei Yisroel, No nefesh of you shall eat dahm, neither shall any ger that sojourneth among you eat dahm.

<sup>13</sup> And whatsoever ish there be of the Bnei Yisroel, or of the ger that sojourn among you, which hunteth down any beast or fowl that may be eaten, he shall even drain out the dahm thereof, and cover it with dust.

<sup>14</sup> For as for the nefesh of all basar, the dahm of it is its nefesh; therefore I said unto the Bnei Yisroel, Ye shall eat the dahm of no manner of basar: for the nefesh of all basar is the dahm thereof; whosoever eateth it shall be cut off.

<sup>15</sup> And every nefesh that eateth nevelah (*carcass*), or terefah (*that which was torn with beasts*), whether native born or a ger, he shall both wash his clothes, and bathe himself in mayim, and be tamei until erev; then shall he be tahor.

<sup>16</sup> But if he wash them not, nor bathe his basar; then he shall bear his avon (*iniquity*).<sup>†</sup>

## 18

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, and say unto them, I am HASHEM Eloheichem.

<sup>3</sup> After what is done in Eretz Mitzrayim, wherein ye dwelt, shall ye not do; and after what is done in Eretz Kena'an, whither I bring you, shall ye not do; neither shall ye walk in their chukkot.

<sup>4</sup> Ye shall do My mishpatim, and be shomer over My chukkot, to walk therein: I am HASHEM Eloheichem.

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<sup>†</sup> 17:16 See Isa 53:6,11.

<sup>5</sup> Ye shall therefore be shomer over My chukkot, and My mishpatim; which if an ish do, he shall live by them: I am HASHEM.

<sup>6</sup> None of you shall approach to any that is near of kin to legallot ervah (*to uncover nakedness, i.e., incestuously dishonor*); I am HASHEM.

<sup>7</sup> The nakedness of thy av, or the nakedness of thy em, shalt thou not uncover: she is thy em; thou shalt not uncover her nakedness.

<sup>8</sup> The nakedness of the wife of thy av shalt thou not uncover; it is the nakedness of thy av.

<sup>9</sup> The nakedness of thy achot (*sister*), the bat of thy av, or bat of thy em, whether she be moledet bais (*born at home*), or moledet chutz (*born outside*), even their nakedness thou shalt not uncover.

<sup>10</sup> The nakedness of the bat of thy ben, or the bat of thy bat, even their nakedness thou shalt not uncover; for theirs is thine own nakedness.

<sup>11</sup> The nakedness of the bat of the wife of thy av, begotten of thy av, she is thy achot (*sister*), thou shalt not uncover her nakedness.

<sup>12</sup> Thou shalt not uncover the nakedness of the achot of thy av; she is thy father's near kinswoman.\*

<sup>13</sup> Thou shalt not uncover the nakedness of the achot (*sister*) of thy em: for she is thy mother's near kinswoman.

<sup>14</sup> Thou shalt not uncover the nakedness of the achi avicha (*the brother of thy father*), thou shalt not approach to his wife; she is thine dodah.

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\* **18:12** i.e., close relative

15 Thou shalt not uncover the nakedness of thy kallah (*daughter-in-law*); she is the wife of thy ben; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the ervah (*nakedness*) of thy brother's wife; it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of an isha and her bat, neither shalt thou take the bat of her ben, or the bat of her bat, to uncover her nakedness; for they are her near kinswomen: it is zimmah (*wickedness*).

18 Neither shalt thou take your wife's achot (*sister*), to be a rival wife, to uncover her nakedness, beside the other in her lifetime.

19 Also thou shalt not approach unto an isha to uncover her nakedness, as long as she has her tumah from her period of niddah.

20 Moreover thou shalt not lie carnally with thy neighbor's wife. You shall not give your shikhvat zera to make tamei with her.

21 And thou shalt not let any of thy zera pass through [the eish]<sup>†</sup> to Molech, neither shalt thou profane the Shem Eloheicha; I am HASHEM.

22 Thou shalt not lie with zachar, as with isha: it is to'evah (*abomination, detestable*).

23 Neither shalt thou lie with any behemah. You shall not give your shikhvat to make tamei with it; neither shall any isha present herself to a behemah to have relations with it: it is tevel (*perversion*).

24 Make not yourselves tamei in any of these things; for in all these the Goyim which I cast out before you became tamei;

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<sup>†</sup> 18:21 i.e., be sacrificed and burned or cremated

<sup>25</sup> And HaAretz became tamei; therefore I do visit the iniquity thereof upon it, and HaAretz itself vomiteth out her inhabitants.

<sup>26</sup> Ye shall therefore be shomer over My chukkot and My mishpatim, and shall not commit any of these to'evot; no, neither any of your ezech, nor any ger that sojourneth among you;

<sup>27</sup> (For all these to'evot have the anshei HaAretz done, which were before you, and HaAretz is tamei;)

<sup>28</sup> That HaAretz vomit not you out also, when ye defile it, as it vomited out the Goyim that were before you.

<sup>29</sup> For whosoever shall commit any of these to'evot, even the nefashot that commit them shall be cut off<sup>‡</sup> from among their people.

<sup>30</sup> Therefore shall ye be shomer over My charge, that ye commit not any one of these chukkot hato'evot, which were committed before you, and that ye make not yourselves tamei therein: I am HASHEM Eloheichem.

## 19

### [KEDOSHIM]

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto kol Adat Bnei Yisroel, and say unto them, Ye shall be kedoshim (*holy ones*): for I HASHEM Eloheichem am kadosh.

<sup>3</sup> Ye shall fear every man his em, and his av, and be shomer over My Shabbatot: I am HASHEM Eloheichem.

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<sup>‡</sup> **18:29** i.e., suffer the death penalty — see Dan 9:26 and Moshiach's not for himself death penalty

<sup>4</sup> Turn ye not unto elilim, nor make to yourselves elohei massekhah (*cast metal g-ds*); I am HASHEM Eloheichem.

<sup>5</sup> And if ye offer a zevach shelamim unto HASHEM, ye shall offer it for your acceptance.

<sup>6</sup> It shall be eaten the same day ye offer it, and on the next day; and what remains until the yom hashelishi, it shall be burned in the eish.

<sup>7</sup> And if it be eaten at all on the yom hashelishi, it is piggul (*unclean sacrificial flesh*); it shall not be accepted.

<sup>8</sup> Therefore every one that eateth it shall bear his avon, because he hath desecrated as chillul the set-apart-as-kodesh thing of HASHEM: and that nefesh shall be cut off from among his people.

<sup>9</sup> And when ye reap the katzir of your land, thou shalt not wholly reap the corners of thy sadeh, neither shalt thou gather the gleanings of thy katzir.

<sup>10</sup> And thou shalt not glean thy kerem (*vineyard*), neither shalt thou gather every grape of thy kerem; thou shalt leave them for the oni (*poor*) and ger (*stranger*); I am HASHEM Eloheichem.

<sup>11</sup> Ye shall not steal, neither deal falsely, neither speak sheker (*falsehood, deception, lie*) to another.

<sup>12</sup> And ye shall not swear by My Shem lasheker (*falsely*), neither shalt thou commit Chillul hashem Eloheicha; I am HASHEM.

<sup>13</sup> Thou shalt not defraud thy re'a (*neighbor*), neither rob him; the wages of him that is a sakhir (*hired man*) shall not abide with thee ad boker (*until morning*).

<sup>14</sup> Thou shalt not curse the cheresh (*deaf*), nor put a michshol (*stumbling block*) before the ivver (*blind*), but shalt fear Eloheicha: I am HASHEM.

<sup>15</sup> Ye shall do no avel bamishpat (*perversion of justice*); thou shalt not respect the person of the poor, nor favor the person of the gadol; but in tzedek shalt thou judge thy neighbor.

<sup>16</sup> Thou shalt not go up and down as a rakhil (*talebearer; slanderer*) among thy people; neither shalt thou stand aside while thy neighbor's dahm is shed; I am HASHEM.

<sup>17</sup> Thou shalt not hate thy brother in thine lev; thou shalt in any wise rebuke thy neighbor, and not bear chet because of him.

<sup>18</sup> Thou shalt not avenge, nor bear any grudge against the bnei ammecha (*children of thy people*), v'ahavta l'reacha kamocho (*but thou shalt love thy neighbor as thyself*): I am HASHEM.

<sup>19</sup> Ye shall be shomer over My chukkot. Thou shalt not mate different kinds of animals; thou shalt not sow thy sadeh with mingled zera; neither shall a garment with shaatnez (*mixed fibers*) come upon thee.\*

<sup>20</sup> And whosoever lieth carnally with an isha, that is a shifcha betrothed to a husband, and not at all redeemed, nor chufshah (*freedom*) given her; she shall be scourged; they shall not be put to death, because she has not been chuppashah (*freed*).

<sup>21</sup> And he shall bring his ashham (*trespass offering, guilt offering*) unto HASHEM, unto the entrance of the Ohel Mo'ed, even a ram of ashham.

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\* **19:19** See Dt 22:11

<sup>22</sup> And the kohen shall make kapporah for him with the ram of the asham before HASHEM for his chattat which he hath sinned; and the chattat which he hath sinned shall be forgiven him.

<sup>23</sup> And when ye shall come into ha'aretz, and shall have planted all manner of food trees, then ye shall treat the fruit thereof as forbidden; shalosh shanim shall it be as forbidden unto you; it shall not be eaten of.

<sup>24</sup> But in the shanah harev'i'it all the fruit thereof shall be kodesh to praise HASHEM withal.

<sup>25</sup> And in the shanah hachamishit shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am HASHEM Eloheichem.

<sup>26</sup> Ye shall not eat any thing with the dahm; neither shall ye practice divination, nor practice sorcery.

<sup>27</sup> Ye shall not cut the edge of your scalp, neither shalt thou mar the corners of thy beard.

<sup>28</sup> Ye shall not make any cuttings in your basar for the dead, nor tattoo any marks upon you: I am HASHEM.

<sup>29</sup> Do not prostitute thy bat, to cause her to be a harlot; lest ha'aretz fall to whoredom, and ha'aretz become full of depravity.

<sup>30</sup> Ye shall be shomer over My Shabbatot, and reverence My Mikdash; I am HASHEM.

<sup>31</sup> Regard not them that have familiar spirits, neither seek after Ovos (*Mediums*) and Yidanim (*Spiritists*), to be defiled by them: I am HASHEM Eloheichem.

<sup>32</sup> Thou shalt rise up before the old, and honor the face of the zaken, and fear Eloheicha: I am HASHEM.

<sup>33</sup> And if a ger sojourn with thee in your land, ye shall not mistreat him.

<sup>34</sup> But the ger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were gerim in Eretz Mitrayim: I am HASHEM Eloheichem.

<sup>35</sup> Ye shall do no unrighteousness in scales, in weights, and dry measures.

<sup>36</sup> Tzedek scales, tzedek weights, a tzedek ephah, and a tzedek hin, shall ye have: I am HASHEM Eloheichem, which brought you out of Eretz Mitrayim.

<sup>37</sup> Therefore shall ye be shomer (*on guard to keep*) over all My chukkot (*statutes*), and all My mishpatim (*judgments*), and do them: I am HASHEM.

## 20

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Again, thou shalt say to the Bnei Yisroel, Whosoever he be of the Bnei Yisroel, or of the ger that sojourn in Yisroel, that giveth any of his zera unto Molech; he shall surely be put to death; the Am HaAretz shall stone him with stones.

<sup>3</sup> And I will set My face against that ish, and will cut him off from among his people; because he hath given of his zera unto Molech, to make tamei My Mikdash, and to commit chillul HASHEM against Shem Kodshi (*My Holy Name*).

<sup>4</sup> And if the Am HaAretz close their eyes when that man giveth of his zera unto Molech, and kill him not,

<sup>5</sup> Then I will set My face against that ish, and against his mishpochah, and will cut him off, and all that go a-whoring after him, to commit whoredom with Molech, from among their people.

<sup>6</sup> And the nefesh that turneth to Ovov (*Mediums*) and Yidonim (*Spiritists*), to go a-whoring after them, I will even set My face against that nefesh, and will cut him off from among his people.

<sup>7</sup> Consecrate yourselves as kodesh, therefore, and be ye kedoshim: for I am HASHEM Eloheichem.

<sup>8</sup> And ye shall be shomer over My chukkot, and do them: I am HASHEM who sets you apart as kodesh.

<sup>9</sup> For every one that curseth his av or his em shall be surely put to death; he hath cursed his av or his em; his dahm shall be upon him.

<sup>10</sup> And the ish that committeth adultery with the wife of another ish, even he that committeth adultery with his neighbor's wife, the no'ef (*adulterer*) and the no'efet (*adulteress*) shall surely be put to death.

<sup>11</sup> And the ish that lieth with the wife of his av hath uncovered his father's nakedness; both of them shall surely be put to death; their dahm shall be upon them.

<sup>12</sup> And if an ish lie with his kallah (*daughter-in-law*), both of them shall surely be put to death; they have committed tevel (*perversion*); their dahm shall be upon them.

<sup>13</sup> If an ish also lie with zachar, as he lieth with an isha, both of them have committed to'evah; they shall surely be put to death; their dahm shall be upon them.

<sup>14</sup> And if an ish take a wife and her em, it is zimmah; they shall be burned with eish, both he and they; that there be no zimmah among you.

<sup>15</sup> And if an ish give his shikhvat to a behemah, he shall surely be put to death: and ye shall slay the behemah.

<sup>16</sup> And if an isha approach unto any behemah, and lie down thereto, thou shalt kill the isha, and the beast; they shall surely be put to death; their dahm shall be upon them.

<sup>17</sup> And if an ish shall take his achot, the bat of his av (*father*), or the bat of his em (*mother*), and see her nakedness, and she see his nakedness; it is a disgrace; and they shall be cut off in the sight of their Bnei Am; he hath uncovered the nakedness of his achot (*sister*); he shall bear his iniquity.

<sup>18</sup> And if an ish shall lie with an isha during her davah (*menstruous unwellness*), and shall uncover her nakedness, he hath made bare her mekor (*source*), and she hath uncovered the source of her dahm; and both of them shall be cut off from among their people.

<sup>19</sup> And thou shalt not uncover the nakedness of thy mother's achot (*sister*), nor of thy father's achot (*sister*); for he uncovereth\* his near kin; they shall bear their iniquity.

<sup>20</sup> And if an ish shall lie with the wife of his dod, he hath uncovered his uncle's nakedness; they shall bear their chet; they shall die childless.

<sup>21</sup> And if an ish shall take his brother's wife, it is niddah; he hath uncovered his brother's nakedness; they shall be childless.

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\* **20:19** i.e., incestuously dishonored

<sup>22</sup> Ye shall therefore be shomer over all My chukkot, and all My mishpatim, and do them; that HaAretz, whither I bring you to dwell therein, vomit you not out.

<sup>23</sup> And ye shall not walk in the chukkot of HaGoy, which I cast out before you; for they committed all these things; therefore I abhorred them.

<sup>24</sup> But I have said unto you, Ye shall inherit their land, and I will give it unto you to inherit it, an Eretz zavat cholov udevash: I am HASHEM Eloheichem, which have separated you from the peoples.

<sup>25</sup> Ye shall therefore distinguish habehemah hatehorah from teme'ah, and between fowls tamei and tahor: and ye shall not make your nefashot sheketz (*abomination*) by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as tamei.

<sup>26</sup> And ye shall be kedoshim unto Me: for I HASHEM am kadosh, and have separated you from the nations, that ye should be Mine.

<sup>27</sup> An ish also or isha who is an Ov (*Medium*) or a Yidoni (*Spiritist*), shall surely be put to death; they shall stone them with stones; their dahm shall be upon them.

## 21

### [EMOR]

<sup>1</sup> And HASHEM said unto Moshe, Speak unto the kohanim the Bnei Aharon, and say unto them, There shall none be made tamei for the dead among his people;

<sup>2</sup> But for his close kin, that is near unto him, that is, for his em, and for his av, and for his ben, and for his bat, and for his ach.

<sup>3</sup> And for his betulah achot (*virgin sister*), that is close unto him, which hath had no ish (*husband*); for her may he be made tamei.

<sup>4</sup> But he shall not make himself tamei, being a ba'al (*leader, chief man*) among his people, to profane himself.

<sup>5</sup> They shall not shave their head bald, neither shall they shave off the corner of their beard, nor make any cuttings in their basar.

<sup>6</sup> They shall be kedoshim unto Eloheihem, and not commit Chillul ha-shem against the Shem of Eloheihem; for the offerings of HASHEM made by eish and the lechem of Eloheihem they do offer; therefore they shall be kodesh.

<sup>7</sup> They shall not take an isha that is a zonah, or chalalah (*desecrated woman*) neither shall they take an isha gerusha (*divorced woman*) from her ish; for he is kadosh unto Elohav.

<sup>8</sup> Thou shalt set him apart as kodesh therefore; for he offereth the lechem of Eloheicha; he shall be makriv kadosh (*holy offering*) unto thee: for I, HASHEM, the One setting you apart as kodesh, am kadosh.

<sup>9</sup> And the bat of any kohen, if she profane herself by playing the zonah, she profaneth her av; she shall be burned with eish.

<sup>10</sup> And he that is the Kohen HaGadol among his brethren, upon whose head the Shemen Hamishchah (*Anointing Oil*) was poured, and that is ordained to put on the garments, shall not in

mourning uncover his head, nor rend his garments;

<sup>11</sup> Neither shall he go in to any dead body, nor make himself tamei for his av, or for his em;

<sup>12</sup> Neither shall he go out of the Mikdash, nor profane the Mikdash Elohav; for the nezer she-men mishchat Elohav (*consecration of the anointing oil of his G-d*) is upon him: I am HASHEM.

<sup>13</sup> And he shall take an isha in her virginity.

<sup>14</sup> An almanah, or a gerusha, or chalalah, or a zonah, these shall he not take; but he shall take a betulah of his own people to wife.

<sup>15</sup> Neither shall he profane his zera among his people; for I HASHEM do set him apart as kodesh.

<sup>16</sup> And HASHEM spoke unto Moshe, saying,

<sup>17</sup> Speak unto Aharon, saying, Whosoever he be of thy zera in their dorot that hath any defect, let him not approach to offer the lechem of Elohav.

<sup>18</sup> For whatsoever ish he be that hath a mum, he shall not approach; an ish ivver, or a pise'ach (*lame*), or he who is disfigured or malformed,

<sup>19</sup> Or an ish that has a crippled regel or a crippled yad,

<sup>20</sup> Or hunchback, or a dwarf, or that hath a defect in his eye, or festering, or running sores, or damaged of testicle;

<sup>21</sup> No ish that hath a mum of the zera Aharon HaKohen shall come near to offer the offerings of HASHEM made by eish; he hath a mum; he shall not come near to offer the lechem Elohav.

<sup>22</sup> He shall eat the lechem Elohav, both of the kodshei hakodashim, and of hakodashim.

<sup>23</sup> Only he shall not go near unto the Parochet

(curtain), nor come near unto the Mizbe'ach, because he hath a mum on him; that he profane not My Mikdash; for I HASHEM do set them apart as kodesh.

<sup>24</sup> And Moshe told it unto Aharon, and to his Banim, and unto all the Bnei Yisroel.

## 22

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto Aharon and to his Banim, that they separate themselves from the kodashim of the Bnei Yisroel which they set apart as kodesh unto Me, so that they will not commit Chillul ha-shem of Shem Kodshi: I am HASHEM.

<sup>3</sup> Say unto them, Whosoever he be of all your zera among your dorot, that goeth unto the kodashim, which the Bnei Yisroel treat as kodesh unto HASHEM, having his tumah upon him, that nefesh shall be cut off from My presence: I am HASHEM.

<sup>4</sup> Whatsoever man of the zera Aharon is a met-zora, or hath a discharge; he shall not eat of the kodashim, until he be tahor. And whosoever toucheth any thing that is tamei by the dead, or a man whose shikhvat zera goeth from him;

<sup>5</sup> Or whosoever toucheth any creeping thing, whereby he may be made tamei, or a man who makes him tamei, whatsoever tumah he hath;

<sup>6</sup> The nefesh which hath touched any such shall be tamei until erev, and shall not eat of the kodashim, unless he immerse his basar with mayim.

<sup>7</sup> And when the shemesh is down, he shall be tahor, and shall afterward eat of the kodashim; because it is his lechem.

<sup>8</sup> Nevelah (*that which dieth of itself*), or tereifah (*what is torn by beasts*), he shall not eat to make himself tamei therewith; I am HASHEM.

<sup>9</sup> They shall therefore be shomer over My charge, lest they bear chet for it, and die therefore, if they profane it: I HASHEM do set them apart as kodesh.

<sup>10</sup> There shall no zar eat of the kodesh: a toshav (*guest*) of the kohen, or a sakhir (*hired servant*), shall not eat of the kodesh.

<sup>11</sup> But if the kohen buy any nefesh with his kesef, he shall eat of it, or he that is born in his bais; they shall eat of his lechem.

<sup>12</sup> If the bat kohen also be married unto a man who is a zar, she may not eat of a terumah (*offering*) of the kodashim.

<sup>13</sup> But if the bat kohen becomes an almanah, or gerusha, and have no zera, and is returned unto bais aviha (*house of her father*), as in her youth, she shall eat of the lechem aviha; but there shall be no zar eat thereof.

<sup>14</sup> And if an ish eat of the kodesh bishgagah (*unintentionally*), then he shall add as restitution the fifth part thereof unto it, and shall give it unto the kohen with the kodesh.

<sup>15</sup> And they shall not profane the kodshei Bnei Yisroel, which they offer unto HASHEM;

<sup>16</sup> And they will cause themselves to bear the avon of guilt when they eat their kodashim; for I HASHEM do set them apart as kodesh.

<sup>17</sup> And HASHEM spoke unto Moshe, saying,

<sup>18</sup> Speak unto Aharon, and to his Banim, and unto kol Bnei Yisroel, and say unto them, Whatsoever he be of the Bais Yisroel, or of the Ger

B'Yisroel, that will offer his korban for any of his nederim, and for all his nedavot, which they will offer unto HASHEM for an olah,

<sup>19</sup> That it may be accepted on your behalf, ye shall offer a zachar tamim (*male without defect*), of the cattle and of the sheep, or of the goats.

<sup>20</sup> But whatsoever hath a mum, that shall ye not offer, for it shall not be for you leratzon (*acceptable*).\*

<sup>21</sup> And whosoever offereth a zevach shelamim unto HASHEM to fulfill his neder, or as a nedavah in cattle or sheep, it shall be tamim (*perfect, without defect*) to be accepted; there shall be no mum therein.

<sup>22</sup> Avveret (*blind*), or injured, or charutz (*maimed*), or having an abnormal growth, or dry skin eruption, or running sore, ye shall not offer these unto HASHEM, nor make an offering by eish of them upon the Mizbe'ach unto HASHEM.

<sup>23</sup> Either a bull or a seh that hath a limb too long or too short thou mayest offer for a nedavah; but for a neder it shall not be accepted.

<sup>24</sup> Ye shall not offer unto HASHEM that which is bruised, or crushed, or torn, or cut; neither shall ye make any offering thereof in your eretz.

<sup>25</sup> Neither from the hand of a ben nakhar shall ye offer the lechem Eloheichem of any of these; because their corruption is in them, and mum be in them: they shall not be accepted for you.

<sup>26</sup> And HASHEM spoke unto Moshe, saying,

<sup>27</sup> When a bull, or a sheep, or a goat, is brought forth, then it shall be seven days with its mother;

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\* **22:20** before HASHEM

and from the yom hashemini and thenceforth it shall be accepted for a korban isheh (*offering made by eish*) unto HASHEM.

<sup>28</sup> And whether it be an ox or seh, ye shall not slaughter (*shachat*) it and her young both in yom echad.

<sup>29</sup> And when ye will offer a zevach todah unto HASHEM, offer it lirtzonechem (*for your acceptance*).<sup>†</sup>

<sup>30</sup> On the same day it shall be eaten; ye shall leave none of it until the boker: I am HASHEM.

<sup>31</sup> Therefore shall ye be shomer mitzvot over My commands, and do them: I am HASHEM.

<sup>32</sup> Neither shall ye profane Shem Kodshi; but I will be treated as kodesh among the Bnei Yisroel: I am HASHEM, the One making you Kedoshim,

<sup>33</sup> That brought you out of Eretz Mitzrayim, to be for you Elohim (*your G-d*): I am HASHEM.

## 23

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, and say unto them, Concerning the Mo'adim of HASHEM, which ye shall proclaim to be mikra'ei kodesh, even these are My Mo'adim.

<sup>3</sup> Sheshet yamim shall work be done; but the yom hashevi'i is the Shabbos of Shabbaton, a mikra kodesh; ye shall do no work therein: it is the Shabbos to HASHEM in all your dwellings.

<sup>4</sup> These are the Moa'dim of HASHEM, even mikra'ei kodesh, which ye shall proclaim in their mo'adim.

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<sup>†</sup> 22:29 before HASHEM

<sup>5</sup> In the fourteenth day of the first month at twilight is HASHEM's Pesach.

<sup>6</sup> And on the fifteenth day of the same month is the Chag HaMatzot unto HASHEM; shivat yamim ye must eat matzot.

<sup>7</sup> In the Yom HaRishon ye shall have a mikra kodesh; ye shall do no melekhet avodah therein.

<sup>8</sup> But ye shall offer an offering made by eish unto HASHEM shivat yamim; in the seventh day is a mikra kodesh; ye shall do no melekhet avodah therein.

<sup>9</sup> And HASHEM spoke unto Moshe, saying,

<sup>10</sup> Speak unto the Bnei Yisroel, and say unto them, When ye be come into HaAretz which I am giving unto you, and shall reap the harvest thereof, then ye shall bring an omer (*sheaf [of barley]*) of the reshith of your harvest unto the kohen;

<sup>11</sup> And he shall wave the omer before HASHEM, for your acceptance; on the day after the Shabbos the kohen shall wave it.

<sup>12</sup> And ye shall offer that day when ye wave the omer a keves tamim of the first year for an olah unto HASHEM.

<sup>13</sup> And the minchah thereof shall be two tenths-ephah of fine flour mingled with shemen, an offering made by eish unto HASHEM for a re'ach nicho'ach; and the nesekh thereof shall be of yayin, the fourth part of a hin.

<sup>14</sup> And ye shall eat neither lechem, nor roasted grain, nor plump kernels until the same day that ye have brought a korban unto Eloheichem; it shall be a chukkat olam throughout your dorot in all your dwellings.

<sup>15</sup> And ye shall count unto you from the day after the Shabbos, from the day that ye brought the omer of the wave offering; shevah shabbatot shall be complete,

<sup>16</sup> Even unto the day after the seventh Shabbos shall ye count fifty days; and ye shall offer a minchah chadashah unto HASHEM.

<sup>17</sup> Ye shall bring out of your dwellings two lechem wave-offerings of two tenth ephah; they shall be of fine flour; they shall be baked with chametz; they are the bikkurim unto HASHEM.

<sup>18</sup> And ye shall offer with the lechem shivat kevasim temimim of the first year, and one young bull, and two rams; they shall be for an olah unto HASHEM, with their minchot, and their nesakhim, even an offering made by eish, of re'ach nicho'ach unto HASHEM.

<sup>19</sup> Then ye shall sacrifice one kid of the goats for a chattat and two kevasim of the first year for a zevach of shelamim.

<sup>20</sup> And the kohen shall wave them with the lechem of the bikkurim for a wave offering before HASHEM, with the two kevasim; they shall be kodesh to HASHEM for the kohen.

<sup>21</sup> And ye shall proclaim on the same day, that it may be a mikra kodesh unto you; ye shall do no melekhet avodah therein; it shall be a chukkat olam in all your dwellings throughout your dorot.

<sup>22</sup> And when ye reap the harvest of your land, thou shalt not reap to the edges of thy sadeh when thou reapest, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them unto the oni (*poor*), and to the ger: I am HASHEM Eloheichem.

<sup>23</sup> And HASHEM spoke unto Moshe, saying,

<sup>24</sup> Speak unto the Bnei Yisroel, saying, In the seventh month, in the first day of the month, shall ye have a Shabbaton, a zikhron teru'ah mikra kodesh.

<sup>25</sup> Ye shall do no melekhet avodah therein; but ye shall offer an offering made by eish unto HASHEM.

<sup>26</sup> And HASHEM spoke unto Moshe, saying,

<sup>27</sup> Also on the tenth day of this seventh month there shall be Yom Kippurim; it shall be a mikra kodesh unto you; and ye shall afflict your nefashot, and offer an offering made by eish unto HASHEM.

<sup>28</sup> And ye shall do no work in that same day; for it is Yom Kippurim, to make kapporah for you before HASHEM Eloheichem.

<sup>29</sup> For whatsoever nefesh it be that shall not be afflicted in that same day, he shall be cut off from among his people.

<sup>30</sup> And whatsoever nefesh it be that doeth any work in that same day, that nefesh will I destroy from among his people.

<sup>31</sup> Ye shall do no manner of work; it shall be a chukkat olam throughout your dorot in all your dwellings.

<sup>32</sup> It shall be unto you a Shabbos Shabbaton, and ye shall afflict your nefashot; in the ninth day of the month at erev, from erev unto erev, shall ye observe your Shabbos.

<sup>33</sup> And HASHEM spoke unto Moshe, saying,

<sup>34</sup> Speak unto the Bnei Yisroel, saying, The fifteenth day of this seventh month shall be the Chag

HaSukkot for shivat yamim unto HASHEM.

<sup>35</sup> On the Yom HaRishon shall be a mikra kodesh; ye shall do no melekhet avodah (*laborious work*) therein.

<sup>36</sup> Shivat yamim ye shall offer an offering made by eish unto HASHEM; on the eighth day shall be a mikra kodesh unto you; and ye shall offer an offering made by eish unto HASHEM; it is an atzeret (*assembly*); and ye shall do no melekhet avodah therein.

<sup>37</sup> These are the Mo'adim of HASHEM, which ye shall proclaim to be mikra'ei kodesh, to offer an offering made by eish unto HASHEM — an olah (*burnt offering*), and a minchah, a zevach, and nesakhim, every required thing upon its day,

<sup>38</sup> Beside the Shabbatot of HASHEM, and beside your mattenot, and beside all your nederim, and beside all your nedavot (*freewill offerings*), which ye give unto HASHEM.

<sup>39</sup> Also in the fifteenth day of the seventh month, when ye have gathered in the crop of HaAretz, ye shall keep a Chag (*Feast*) unto HASHEM shivat yamim; on the first day shall be a Shabbaton, and on the eighth day shall be a Shabbaton.

<sup>40</sup> And ye shall take you on the Yom HaRishon the fruit of the citron tree, branches of temarim (*date palms*), and twigs of plaited trees, and willows of the brook; and ye shall rejoice before HASHEM Eloheichem shivat yamim.

<sup>41</sup> And ye shall keep it a Chag (*Feast*) unto HASHEM shivat yamim in the shanah. It shall be a chukkat olam in your dorot; ye shall celebrate it in the seventh month.

<sup>42</sup> Ye shall dwell in sukkot shivat yamim; all that are the Ezrach Yisroel shall dwell in sukkot,

<sup>43</sup> That your dorot may know that I made the Bnei Yisroel to dwell in sukkot, when I brought them out of Eretz Mitzrayim: I am HASHEM Elohe-ichem.

<sup>44</sup> And Moshe declared unto the Bnei Yisroel the Mo'adim of HASHEM.

## 24

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Command the Bnei Yisroel, that they bring unto thee pure shemen zayit beaten for the light, to kindle the Ner Tamid (*Perpetual Lamp*).

<sup>3</sup> Outside the Parochet (*Curtain*) of the Edut, in the Ohel Mo'ed shall Aharon set it in order from erev unto boker before HASHEM tamid (*continually*); it shall be a chukkat olam in your dorot.

<sup>4</sup> He shall set in order the nerot (*lamps*) upon the Menorah Hatehorah before HASHEM tamid (*continually*).

<sup>5</sup> And thou shalt take fine flour, and bake Sheteym Esreh Challot thereof; two tenths of an ephah shall be in Challah Echat.

<sup>6</sup> And thou shalt set them in two rows, six on a row, upon the Shulchan HaTahor before HASHEM.

<sup>7</sup> And thou shalt put levonah zakkah (*pure incense*) upon each row, that it may be on the lechem for a memorial portion, even an offering made by eish unto HASHEM.

<sup>8</sup> Shabbos after Shabbos he shall set it in order before HASHEM tamid, from the Bnei Yisroel as a Brit Olam.

<sup>9</sup> And it shall be for Aharon and for his Banim; and they shall eat it in the Makom Kadosh; for it

is kodesh kodashim unto him of the offerings of HASHEM made by eish, a chok olam.

<sup>10</sup> And the ben isha Yisroelit, whose father was an Egyptian, went out among the Bnei Yisroel; and this ben isha Yisroeli and a man of Yisroel fought together in the machaneh;

<sup>11</sup> And the ben haisha Yisroelit pronounced HaShem and blasphemed in a curse. And they brought him unto Moshe; (and shem immo was Shelomit bat Divri, of the tribe of Dan;)

<sup>12</sup> And they put him in custody, that the mind of HASHEM might be showed them.

<sup>13</sup> And HASHEM spoke unto Moshe, saying,

<sup>14</sup> Bring forth him that hath blasphemed outside the machaneh; and let all that heard him lay their hands upon his head, and let kol HaEdah stone him.

<sup>15</sup> And thou shalt speak unto the Bnei Yisroel, saying, Whosoever curseth Elohav shall bear his chet.

<sup>16</sup> And he that blasphemeth the Shem of HASHEM, he shall surely be put to death, and kol HaEdah shall certainly stone him; as well the ger, as the ezech, when he blasphemeth the Shem of HASHEM, shall be put to death.

<sup>17</sup> And he that taketh the nefesh of any man shall surely be put to death.

<sup>18</sup> And he that taketh the nefesh of a beast shall make it good; nefesh takhat nefesh.

<sup>19</sup> And if a man cause a mum in his neighbor; as he hath done, so shall it be done to him;

<sup>20</sup> Fracture for fracture, eye for eye, tooth for tooth; as he hath caused a mum in an adam, so

shall it be done to him.

<sup>21</sup> And he that killeth a beast, he shall restitute it; and he that killeth a man, he shall be put to death.

<sup>22</sup> Ye shall have mishpat echad, as well for the ger, as for the ezech: for I am HASHEM Elohe-ichem.

<sup>23</sup> And Moshe spoke to the Bnei Yisroel, that they should bring forth him that had blasphemed out of the machaneh, and stone him with stones. And the Bnei Yisroel did as HASHEM commanded Moshe.

## 25

### [BEHAR]

<sup>1</sup> And HASHEM spoke unto Moshe in Mt. Sinai, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, and say unto them, When ye come into HaAretz which I give you, then shall HaAretz observe a Shabbos rest unto HASHEM.

<sup>3</sup> Six years thou shalt sow thy sadeh, and six years thou shalt prune thy kerem, and gather in the fruit thereof;

<sup>4</sup> But in the Shanah HaShevi'it shall be a Shabbos Shabbaton unto HaAretz, a Shabbos unto HASHEM; thou shalt neither sow thy sadeh, nor prune thy kerem (*vineyard*).

<sup>5</sup> That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy untended vine; for it is Shnat Shabbaton unto HaAretz.

<sup>6</sup> And the Shabbos of HaAretz shall be food for you; for thee, and for thy eved, and for thy

maid, and for thy hired servant, and for thy toshav (*guest*) that sojourneth with thee.

<sup>7</sup> And for thy cattle, and for the wild animals that are in thy land, shall all the tevuah (*increase*) thereof be to eat.

<sup>8</sup> And thou shalt count seven Shabbatot of shanim unto thee, seven times seven shanim; and the period of the sheva Shabbatot of shanim shall be unto thee forty and nine shanim.

<sup>9</sup> Then shalt thou cause the shofar to sound a broken blast on the tenth day of the seventh month, in the Yom HaKippurim shall ye make the shofar sound throughout all your land.

<sup>10</sup> And ye shall treat as kodesh the fiftieth year, and proclaim deror (*freedom*) throughout all the land unto all the inhabitants thereof; it shall be a Yovel (*Jubilee*) unto you; and ye shall return every man unto the ancestral heritage of his possession, and ye shall return every man unto his mishpochah.

<sup>11</sup> A Yovel shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy untended vine,

<sup>12</sup> For it is the Yovel; it shall be kodesh unto you; ye shall eat the tevuah (*increase*) thereof out of the sadeh.

<sup>13</sup> In this Shnat Yovel ye shall return every man unto his possession.

<sup>14</sup> And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not take advantage of one another.

<sup>15</sup> According to the number of shanim after the

Yovel thou shalt buy of thy neighbor, and according unto the number of shanim of the tevuot (*harvests, increases*) he shall sell unto thee.

<sup>16</sup> According to the multitude of shanim thou shalt increase the price thereof, and according to the fewness of shanim thou shalt diminish the price of it; for according to the number of the shanim of the tevuot doth he sell unto thee.

<sup>17</sup> Ye shall not therefore take advantage of one another; but thou shalt fear Eloheicha: for I am HASHEM Eloheichem.

<sup>18</sup> Wherefore ye shall do My chukkot, and be shomer over My mishpatim, and do them; and ye shall dwell in HaAretz in safety.

<sup>19</sup> And HaAretz shall yield her pri, and ye shall eat your fill, and dwell therein in safety.

<sup>20</sup> And if ye shall say, What shall we eat in the shanah hashevi'it? Behold, we shall not sow, nor gather in our tevuah;

<sup>21</sup> Then I will command Birkhati (*My Blessing*) upon you in the sixth year, and it shall bring forth the tevuah for shalosh hashanim.

<sup>22</sup> And ye shall sow the shanah hasheminit, and eat yet of tevuah yashan (*old increase*) until the ninth year; until her harvest come in, ye shall eat of the yashan (*old*).

<sup>23</sup> HaAretz shall not be sold permanently: for HaAretz is Mine, for ye are gerim and toshavim with Me.

<sup>24</sup> And in all the eretz of your possession ye shall grant a Geulah for HaAretz.

<sup>25</sup> If thy brother become poor, and hath sold away some of his possession, and his Go'el

HaKarov (*Near Kinsman Redeemer*) come to redeem it, then shall he redeem that which his brother sold.

<sup>26</sup> And if the man does not have for him a Go'el, and himself be able to effect the Geulah,

<sup>27</sup> Then let him count the shanim from the sale thereof, and refund the balance unto the man to whom he sold it; that he may return unto his possession.

<sup>28</sup> But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the Shnat HaYovel; and in the Yovel it shall be returned, and he shall return unto his possession.

<sup>29</sup> And if a man sell a bais moshav in a walled city, then he retains the right of Geulah a full year after its sale; within a full year may he redeem it.

<sup>30</sup> And if it be not redeemed within the space of a full year, then the bais that is in the walled city shall be established forever to him that bought it throughout his dorot; it shall not return in the Yovel.

<sup>31</sup> But the batim (*houses*) of the villages which have no chomah (*wall*) round about them shall be considered as the fields of the country; Geulah shall be for it, and in the Yovel it must return.

<sup>32</sup> Notwithstanding, the towns of the Levi'im, and the batim (*houses*) of the towns of their possession, there is a Geulat Olam for the Levi'im.

<sup>33</sup> And what one will buy from the Levi'im, the bais that was sold, and the town of his possession, shall be released in the year of Yovel; for the batim of the towns of the Levi'im are their possession among the Bnei Yisroel.

<sup>34</sup> But the sadeh of the open land of their towns may not be sold; for it is their achuzzat olam (*perpetual heritage*).

<sup>35</sup> And if thy brother become poor, and his hand fails with thee; then thou shalt strengthen him; yea, though he be a ger, or a toshav; that he may live among thee.

<sup>36</sup> Take thou no neshekh of him, or increase; but fear Eloheicha; that thy brother may live among thee.

<sup>37</sup> Thou shalt not lend him thy kesef at neshekh, nor give him thy food for increase.

<sup>38</sup> I am HASHEM Eloheichem, which brought you forth out of Eretz Mitzrayim, to give you Eretz Kena'an, and to be Elohim unto you.

<sup>39</sup> And if thy brother that dwelleth by thee become poor, and be sold unto thee, thou shalt not compel him to do avodat eved;

<sup>40</sup> But as a sakhir, and as a toshav, he shall be among thee, and shall serve thee unto the Shnat HaYovel.

<sup>41</sup> And then shall he depart from thee, both he and his banim with him, and shall return unto his own mishpochah, and unto the Achuzzat of his Avot shall he return.

<sup>42</sup> For they are My Eved, which I brought forth out of Eretz Mitzrayim; they shall not be sold in the manner of an eved.

<sup>43</sup> Thou shalt not rule over him with rigor; but shalt fear Eloheicha.

<sup>44</sup> Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the Goyim that are round about you; of them shall ye buy eved and amah.

<sup>45</sup> Moreover of the bnei hatoshavim that do sojourn among you, of them shall ye buy, and of their mishpachot that are among you, which they fathered in your land; and they shall be your possession.

<sup>46</sup> And ye shall take them as an inheritance for your banim after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren, the Bnei Yisroel, ye shall not rule one over another with rigor.

<sup>47</sup> And if a ger or toshav grow rich by thee, and thy brother that dwelleth by him grow poor, and sell himself unto the foreigner among thee, or to the eker (*member*) mishpachat of the ger;

<sup>48</sup> After that he is sold, his Geulah remains; one of his brethren may redeem him,

<sup>49</sup> Either his dod, or ben dod of him, may redeem him, or any that is near of kin unto him of his mishpachat may redeem him; or if he be able, he may redeem himself.

<sup>50</sup> And he shall reckon with him that bought him from the year that he was sold to him unto the Shnat HaYovel; and the price of his release shall be based on the number of shanim, according to the value of a sakhir's pay shall it be with him.

<sup>51</sup> If there be yet many shanim remaining, according unto them he shall give for his Geulah the kesef that he was bought for.

<sup>52</sup> And if there remain but few shanim unto the Shnat HaYovel, then he shall count that, and according unto his shanim shall he pay the price of his Geulah.

<sup>53</sup> And as a sakhir hired shanah b'shanah shall

he be with him; and the other shall not rule with rigor over him in thy sight.

<sup>54</sup> And if he be not redeemed in these shanim, then he shall be released in the Shnat HaYovel, both he, and his banim with him.

<sup>55</sup> For unto Me the Bnei Yisroel are avadim; they are My avadim whom I brought forth out of Eretz Mitzrayim: I am HASHEM Eloheichem.

## 26

<sup>1</sup> Ye shall not make for you elilim or pesel or set up matzevah, neither shall ye set up even maskit (*carved stone*) in your land, lehishtachavot (*to bow down*) unto it: for I am HASHEM Eloheichem.

<sup>2</sup> Ye shall be shomer over My Shabbatot, and reverence My Mikdash: I am HASHEM.

### [BECHUKOTAI]

<sup>3</sup> If ye walk in My chukkot, and be shomer over My mitzvot, and do them;

<sup>4</sup> Then I will give you geshem in due season, and HaAretz shall yield her increase, and the etz hasadeh shall yield his pri.

<sup>5</sup> And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your lechem to the full, and dwell in your land safely.

<sup>6</sup> And I will give shalom in HaAretz, and ye shall lie down, and none shall make you afraid: and I will rid the savage beast out of HaAretz, neither shall the cherev pass through your land.

<sup>7</sup> And ye shall chase your enemies, and they shall fall before you by the cherev.

<sup>8</sup> And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the cherev.

<sup>9</sup> For I will look upon you, and make you fruitful, and multiply you, and confirm My Brit (*Covenant*) with you.

<sup>10</sup> And ye shall be eating the old harvest when you move out the yashan because of the chadash.

<sup>11</sup> And I set My Mishkan among you: and My Nefesh shall not abhor you.

<sup>12</sup> And I will walk among you, and will be Elohim to you, and ye shall be My people.

<sup>13</sup> I am HASHEM Eloheichem, which brought you forth out of Eretz Mitzrayim, that ye should not be their avadim; and I have broken the bars of your yoke, and made you walk head held high.

<sup>14</sup> But if ye will not pay heed unto Me, and will not do all these mitzvot,

<sup>15</sup> And if ye shall despise My chukkot, or if your nefesh abhor My mishpatim, so that ye will not do all My mitzvot, but that ye violate My Brit (*Covenant*),

<sup>16</sup> I also will do this unto you: I will even visit upon you terror, wasting disease, and the burning fever, that shall consume the eyes, and drain the nefesh: and ye shall sow your zera in vain, for your enemies shall eat it.

<sup>17</sup> And I will set My Face against you, and ye shall be struck down before your enemies. They that hate you shall reign over you; and ye shall flee when none rodef (*pursue, persecute*) you.

<sup>18</sup> And if ye will not yet for all this pay heed unto Me, then I will punish you seven times more for your chattot.

<sup>19</sup> And I will break the ga'on (*pride*) of your stubbornness; and I will make your skies as barzel, and your soil as bronze;

<sup>20</sup> And your ko'ach shall be spent in vain; for your land shall not yield her increase, neither shall the etz HaAretz yield their pri.

<sup>21</sup> And if ye remain walking contrary unto Me, and will not pay heed unto Me, I will bring seven times more makkah (*plagues*) upon you according to your chattot (*sins*).

<sup>22</sup> I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and darkheichem (*your roads, ways*) shall be deserted.

<sup>23</sup> And if ye will not be corrected by Me, but will walk keri (*contrary, hostile*) unto Me,

<sup>24</sup> Then will I also walk b'keri (*contrary, hostile*) unto you, and will punish you yet seven times for your chattot.

<sup>25</sup> And I will bring a cherev upon you, that shall avenge Nekam Brit (*Vengeance of My Covenant*); and when ye are gathered together within your towns, I will send the dever (*pestilence*) among you; and ye shall be delivered into the hand of the enemy.

<sup>26</sup> And when I have broken the matteh (*staff, supply*) of your lechem, eser nashim shall bake your lechem in one oven, and they shall dole out your lechem by weight; and ye shall eat, and not be satisfied.

<sup>27</sup> And if ye will not for all this pay heed unto Me, but walk b'keri (*contrary, hostile*) unto Me,

<sup>28</sup> Then I will walk kerī unto you also in chamat (*fury*); and I, even I, will chastise you seven times for your chattot.

<sup>29</sup> And ye shall eat the basar of your banim, and the basar of your banot shall ye eat.

<sup>30</sup> And I will destroy your high places, and cut down chammaneichem (*your pillars for worshipping the sun*), and cast your carcasses upon the carcasses of your idols, and My Nefesh shall abhor you.

<sup>31</sup> And I will turn your cities into ruins, and bring mikdesheichem (*your sanctuaries*) unto desolation, and I will not take delight in your re'ach nicho'ach.

<sup>32</sup> And I will bring HaAretz into desolation; and your enemies which dwell therein shall be astonished at her.

<sup>33</sup> And I will scatter you among the Goyim, and will draw out a cherev after you; and your land shall be desolate, and your cities ruin.

<sup>34</sup> Then shall HaAretz enjoy her Shabbatot, as long as she lieth desolate, and ye be in your enemies' land; even then shall HaAretz rest, and enjoy her Shabbatot.

<sup>35</sup> As long as she lieth desolate she shall rest, because she did not rest in your Shabbatot, when ye dwelt upon her.

<sup>36</sup> And upon them that are left alive of you I will send a fearful faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee,

as fleeing from a cherev; and they shall fall v'ein rodef (*when none pursueth, persecutes*).

<sup>37</sup> And they shall fall one upon another, as it were before a cherev, when none pursueth; and ye shall have no standing place before your enemies.

<sup>38</sup> And ye shall perish among the Goyim, and the eretz of your enemies shall eat you up.

<sup>39</sup> And they that are left of you shall waste away in their avon in your enemies' lands; and also in the iniquities of their avot shall they waste away with them.

<sup>40</sup> V'hitvadu (*if they shall confess*) their avon, and the avon of their avot, with their treachery in which they were treacherous against Me, and that also they have walked b'keri (*contrary, hostile*) unto Me;

<sup>41</sup> And that I also have walked b'keri unto them, and have brought them into the eretz of their enemies; if then their levav he'arel (*uncircumcised hearts*) be humbled, and they then accept their avon guilt,\*

<sup>42</sup> Then will I remember My Brit (*covenant*) with Ya'akov, and also My Brit (*covenant*) with Yitzchak, and also My Brit (*covenant*) with Avraham will I remember; and I will remember HaAretz.

<sup>43</sup> HaAretz also shall be deserted by them, and shall enjoy her Shabbatot, while she lieth desolate without them; and they shall accept their avon:† because, even because they despised My

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\* **26:41** i.e., accept the punishment of their iniquity    † **26:43** accept the punishment of their iniquity

mishpatim, and because their nefesh abhorred My chukkot.

<sup>44</sup> And yet for all that, when they be in the eretz of their enemies, I will not cast them away,<sup>‡</sup> neither will I abhor them, to destroy them utterly, and to break My Brit (*covenant*) with them: for I am HASHEM Eloheichem.

<sup>45</sup> But I will for their sakes remember the Brit Rishonim (*covenant of their ancestors*) whom I brought forth out of Eretz Mitzrayim in the sight of the Goyim, that I might be Elohim to them: I am HASHEM.

<sup>46</sup> These are the chukkim and mishpatim and torot, which HASHEM made between Him and the Bnei Yisroel in Mt. Sinai by the hand of Moshe.

## 27

<sup>1</sup> And HASHEM spoke unto Moshe, saying,

<sup>2</sup> Speak unto the Bnei Yisroel, and say unto them, When a man shall articulate a neder, the nefashot shall be for HASHEM by thy evaluation.

<sup>3</sup> And thy evaluation shall be of the zachar from esrim shanim even unto shishim shanah, even thy evaluation shall be fifty shekels kesef, after the shekel HaKodesh.

<sup>4</sup> And if it be a nekevah, then thy evaluation shall be shloshim shekel.

<sup>5</sup> And if it be from chamesh shanim even unto esrim shanah, then thy evaluation shall be of the zachar esrim shekel, and for the nekevah aseret shekalim.

<sup>6</sup> And if it be from a month old even unto chamesh shanim, then thy evaluation shall be

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<sup>‡</sup> **26:44** i.e., reject them

of the zachar chamishah shekalim kesef, and for the nekevah thy evaluation shall be shloshet shekalim kesef.

<sup>7</sup> And if it be from shishim shanah and above, if it be a zachar, then thy evaluation shall be chamishah asar shekel, and for the nekevah asarah shekalim.

<sup>8</sup> But if he be poorer than thy evaluation, then he shall present himself before the kohen, and the kohen shall value him; according to the ability of the one who vowed the neder shall the kohen value him.

<sup>9</sup> And if it be a behemah, whereof men bring a korban unto HASHEM, all that any man giveth of such unto HASHEM shall be kodesh.

<sup>10</sup> He shall not exchange it, nor substitute it, a tov for a rah, or rah for tov: and if he shall at all substitute behemah for behemah, then it and its temurah (*substitute*)\* shall be kodesh.

<sup>11</sup> And if it be any behemah temeiah, of which they do not offer a korban unto HASHEM, then he shall present the behemah before the kohen;

<sup>12</sup> And the kohen shall value it, whether it be tov or rah; as thou valuest it, who art the kohen, so shall it be.

<sup>13</sup> But if he will at all redeem it, then he shall add chamishito (*a fifth part thereof*) unto thy evaluation.

<sup>14</sup> And when a man shall set apart as kodesh his bais to be kodesh unto HASHEM, then the kohen shall evaluate it, whether it be tov or rah; as the kohen shall set the value of it, so shall it remain.

<sup>15</sup> And if he that set it apart as kodesh will redeem his bais, then he shall add the fifth part of

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\* 27:10 1K 2:24

the kesef of thy evaluation unto it, and it shall be his.

<sup>16</sup> And if a man shall set apart as kodesh unto HASHEM some part of a sadeh of his possession, then thy evaluation shall be according to its seed-ing; an area seeded by a homer of barley shall be valued at chamishim shekel kesef.

<sup>17</sup> If he set apart as kodesh his sadeh from the Shnat HaYovel, according to thy evaluation it shall remain.

<sup>18</sup> But if he set apart as kodesh his sadeh after the Yovel, then the kohen shall reckon unto him the kesef according to the shanim that remain, even unto the Shnat HaYovel, and it shall be deducted from thy evaluation.

<sup>19</sup> And if he that set apart as kodesh the sadeh will in any wise redeem it, then he shall add the fifth part of the kesef of thy evaluation unto it, and it shall be his.

<sup>20</sup> And if he will not redeem the sadeh, or if he have sold the sadeh to ish acher (*another man*), it shall not be redeemed any more.

<sup>21</sup> But the sadeh, when it is released in the Yovel, shall be kodesh unto HASHEM, as a sadeh hacherem (*devoted*); the possession thereof shall be the kohen's.

<sup>22</sup> And if a man set apart as kodesh unto HASHEM a sadeh which he hath bought, which is not of the fields of his possession,<sup>†</sup>

<sup>23</sup> Then the kohen shall reckon unto him the worth of thy evaluation, even unto the Shnat HaYovel: and he shall give thine evaluation in that day, as kodesh unto HASHEM.

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<sup>†</sup> 27:22 i.e., ancestral heritage

<sup>24</sup> In the Shnat HaYovel the sadeh shall return and revert unto him of whom it was bought, even to him to whom the Achuzzat HaAretz (*Ancestral Heritage of the Land*) did belong.

<sup>25</sup> And all thy evaluations shall be according to the shekel HaKodesh; twenty gerah shall be the shekel.

<sup>26</sup> Only the bechor of the behemah, which should be HASHEM's Bechor, no man shall set it apart as kodesh; whether it be shor (*ox*), or seh (*sheep*): it is HASHEM's.

<sup>27</sup> And if it be of a behemah hatemeiah, then he shall redeem it according to thine evaluation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy evaluation.

<sup>28</sup> Nevertheless, no cherem (*devoted thing*), that a man shall devote unto HASHEM of all that he hath, both of adam and behemah, and of the sadeh of his possession, shall be sold or redeemed; every cherem is kodesh kodashim unto HASHEM.

<sup>29</sup> No cherem, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

<sup>30</sup> And all the ma'aser HaAretz (*tithe of the Land*), whether of the zera HaAretz, or of the pri HaEtz, is HASHEM's; it is kodesh unto HASHEM.

<sup>31</sup> And if a man will at all redeem ought of his ma'aserot (*tithes*), he shall add thereto the fifth part thereof.

<sup>32</sup> And concerning the ma'aser of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be kodesh unto HASHEM.

<sup>33</sup> He shall not search whether it be tov or rah, neither shall he change it; and if he substitute it at all, then both it and the temurah (*exchange, substitute*) shall be kodesh; it shall not be redeemed. (*Isaiah 53: Moshiach our temurah!*)

<sup>34</sup> These are the mitzvot, which HASHEM commanded Moshe for the Bnei Yisroel in Mt. Sinai.

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Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

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