

Leviticus Translation

Ryan White

IS 900: Leviticus

Lincoln Christian University

Fall 2014

Leviticus Chapter 1

1. And YHWH called to Mosheh and spoke to him from the Tent of Meeting¹ saying:
2. Speak to the sons of Israel² and say to them: When a human³ from among you presents an offering⁴ to YHWH from the animals, you will offer your offering from the herd or from the flock.
3. If the ascending offering⁵ is from the herd, a flawless male is brought near to the entrance of the Tent of Meeting to present it for favor⁶ before YHWH.
4. And *the offerer* will press down his hand⁷ on the head of the ascending offering and it will be accepted as favor for him for ransom⁸ on his behalf.
5. And he⁹ will slaughter the young bull¹⁰ before YHWH and the sons of Aharon, the priests, will present the blood and will sprinkle the blood upon all the sides of the altar at the entrance of the Tent of Meeting.
6. And he shall remove the hide of the ascending offering and cut it into pieces.
7. And the sons of Aharon, the priest, shall put fire on the altar and lay wood out in order on the fire.
8. And the sons of Aharon, the priests, shall lay out the cut up pieces in order; the head and the suet-fat on the wood which is on the fire which is on the altar.
9. And the inner parts and the lower legs shall be washed with water. And the priest shall cause the whole ascending offering to go up in smoke on the altar as a fragrant smell, pleasing to YHWH.

¹ *Moed* is translated here as ‘meeting’ comes from the root *y-‘d* which carries the idea of ‘to designate, arrive, meet, gather, to make an appointment, reveal oneself, and to summon’ (Logos Bible Word Study).

² *Beney Yisrael* literally translates to “sons of Israel”. In the Hebrew language, when referring to a group of mixed genders, the masculine form is always used.

³ *Adam* is used here while elsewhere *ish* and *nefesh* are used (JPS: Leviticus).

⁴ *Korban* here is translated ‘offering’ instead of ‘sacrifice’. Originally, ‘sacrifice’ (from Latin *sacrificum*) meant “to make sacred or offer something to deity (<http://en.wiktionary.org/wiki/sacrificium>) while today the meaning of ‘sacrifice’ carries a meaning of personal loss (e.g. sacrifice fly in baseball). The Hebrew *korban* is from the root *karav* which means “to approach” (JPS: Leviticus). Words from the root *karav* appear 15 times in Leviticus 1.

⁵ *Olah* translated here as ‘ascending offering’. Frequently translated elsewhere as ‘burnt offering’, ‘whole burnt offering’, and ‘holocaust’.

⁶ *Ratzon* can mean ‘favor’ or ‘what is acceptable’. The function of the *olah* was “a signal to God that His worshipers desired to bring their needs to His attention; its purpose was to secure an initial response from Him...This sacrificial method is known as “attraction,” the offering was an inviting gift to God...the sacrifice counts in his favor; it is accredited to him” (JPS: Leviticus 1:3).

⁷ *V’samak yado*. The Hebrew indicates the usage of a single hand for pressing which differs from later Jewish interpretation. This act is done to verify the offerer’s ownership of the animal and indexes the relationship between the offerer and the animal (Gilders, 81)(Wright, *The Gesture of Hand Placement*)

⁸ *Le-khapper* often translated as ‘atonement’ or ‘expiation’. However this is not suitable here since the *olah* offering is not brought for any offense that would require expiation. Prior to the Masoretic vowel system created in ~800AD, this word would have been indistinguishable from *khofer* (‘ransom’) as the consonants are exactly the same for both words and context of the passage is required to determine the correct word. Thus, *khapper* is most likely the result of a theological understanding of the Masorites and does not appear to reflect the original context of the passage here.

⁹ The passage does not indicate whether the offerer, the priest, or a Levite slaughters the animal, nor does it indicate what type of instrument is to be used to slaughter the animal.

¹⁰ *Ben habakar*. Literally “son of the herd”. A younger bull would have more value than an older

10. And if the ascending offering is from the flock, it shall be a male without defect offered from the sheep or from the goats.
11. And he will slaughter it on the north side of the altar before YHWH¹¹ and the sons of Aharon, the priests, shall sprinkle/dash its blood all around on the altar.
12. And he shall cut *the offering* up into pieces with its head and suet-fat and the priest shall arrange them on the wood which is on the fire which is on the altar.
13. And he shall wash the inner parts and lower legs with water. And the priest will present the whole *offering* and will cause it to turn to smoke on the altar. It is an ascending offering made of fire, a fragrant smell, pleasing to YHWH.
14. And if his ascending offering to YHWH is from the birds; it shall come from the turtledoves or from the young doves¹² as an offering.
15. And the priest shall bring it to the altar and pinch off its head and cause it to go up on the altar. He shall drain out its blood on the wall of the altar.
16. And he shall remove the bird's crop and its contents¹³ and throw it beside the altar towards the east to the place of the fatty ashes.
17. And he shall tear it apart by its wings without severing it and the priest shall cause it to turn to smoke on the wood that is on the fire of the altar. It is an ascending offering made by fire, a fragrant smell, pleasing to YHWH.

Leviticus Chapter 2

1. And when a person¹⁴ presents an offering of grain¹⁵ to YHWH, his offering will be of semolina¹⁶ flour with oil poured on it and frankincense put on it.
2. And *the person* shall bring *the offering* to the sons of Aharon, the priests, and he shall scoop from its fullness a handful of semolina flour with its oil and frankincense and the priest shall cause a memorial portion of it to turn to smoke on the altar. It is a offering made by fire, a fragrant smell, pleasing to YHWH.
3. And the remainder of the grain offering belongs to Aharon and his sons. It is most holy of the holy offerings made by fire to YHWH.
4. And when you present an offering of oven-baked grain, *it shall be* unleavened ring-bread¹⁷ of semolina flour mixed with oil or thin unleavened wafers anointed with oil.

¹¹ *Lifneh YHWH*. We can see here that this phrase 'before YHWH' is not referring to a location, but indicates a purpose since the same phrase is used for both an area to the north of the altar and to the entrance of the Tent of Meeting which would have been west of the altar.

¹² *B'nei hayonah*. Literally "son of the dove".

¹³ *Mur'ato bnotzatah*. Targum Onkelos renders as *zefek*, a form of Greek *oisophagos*, "esophagus" and *notzah* which is usually rendered as "feather" the Targum Onkelos translates as "food", the Sifra as "gizzard" (JPS: Leviticus 1:16).

¹⁴ *Nefesh* used here while *adam* used in chapter 1. *Nefesh* is used to denote an individual as part of a group (JPS: Leviticus 2:1).

¹⁵ *Minchah* not necessarily in reference to the grain itself, but to the fact that it is a gift. For example, Gen 4:3-5 calls both offerings *minchah* even though one consisted of animals. This expresses the subservient role of the offerer to the one being presented the *minchah*; for example in Gen 43:15.

¹⁶ *Solet* better translated as "semolina flour" according to Baruch Levine (JPS: Leviticus 2:1)

¹⁷ *Challah*

5. And if you present an offering of grain *cooked* on a griddle¹⁸, *you will prepare* it of semolina flour mixed in oil; it will be unleavened *bread*.
6. Break it into pieces and pour oil on it; it is a grain offering.
7. And if you present an offering of grain *cooked in* a pan¹⁹, you will make it with semolina with oil.
8. And you shall bring the grain offering prepared any of these ways to YHWH and present it to the priest and he shall bring to the altar.
9. And the priest shall take up my memorial portion to the altar and cause it to go up in smoke on the altar; it is an offering made by fire, a fragrant smell, pleasing to YHWH.
10. And the remainder from the grain offering is for Aharon and his sons; it is most holy of the offerings made by fire to YHWH.
11. Of all the grain offerings that you bring to YHWH, you shall not make them with leavening because you shall not present any fermentation or honey²⁰ in the offerings made by fire to YHWH.
12. You shall bring your first fruits²¹ offering to YHWH but they shall not ascend for a fragrant and pleasing smell on the altar.
13. And all your grain offerings you will salt with salt, and the salt of your covenant with God you shall not cause to cease from upon your grain offerings, you shall offer salt on all your offerings²².
14. And if you offer a first fruits grain offering to YHWH, you shall bring ripe²³, coarse new grain roasted in fire for your first fruits grain offering.
15. And you shall put oil on *your first fruits offering* and lay frankincense on it; it is a grain offering.
16. And the priest shall cause my memorial portion from the coarse grain and from all the oil and frankincense to go up in smoke; *it is* an offering made by fire to YHWH.

Leviticus Chapter 3

1. And if he offers a slaughter²⁴ of well-being²⁵, if he will offer it from the cattle he shall offer either male or female without defect, before YHWH.
2. And he will press down his hand²⁶ on the head of his offering and shall slaughter it at the entrance of the tent of meeting and the sons of Aharon, the priests, shall sprinkle/dash the blood on the altar all around.

¹⁸ Griddle-cooking causes crisp wafers that are easily broken.

¹⁹ Pan cooking causes the bread to become soft.

²⁰ *Chamets* and *sor* are cognates with Akkadian *emshu*. It is used as an adjective that often describes beer, dough, and vinegar. *Devash* is honey from bees. There is not much evidence of beehives in biblical Israel, instead bees gathered to produce honey in rock crevices, tree trunks, and carcasses of animals. Both are forbidden from the fire of the altar but were used in other offerings (JPS:Leviticus 2:11).

²¹ *Reshit* meaning “first fruits” in this case but implying the best or choicest offering.

²² Salt was used to remove whatever blood remained after the slaughter on all animal offerings. Its addition to the grain offering creates uniformity in all the offerings (JPS:Leviticus 2:13).

²³ *Aviv* is grain just prior to ripening while the kernels are still green.

²⁴ *Zevach* is a word unique to the *shelamim* (well-being offering, see below) in Leviticus. It speaks of slaughter but for the purpose of a sacred meal (JPS:Leviticus 3:1).

²⁵ *Shelamim* from *shalom* often translated as “peace offering”. *Shalom* however carries an idea of wholeness, completeness, and mutual prosperity while the English “peace” has come to mean a cessation of violence. The well-being offering is unique in that it is the only one shared by all parties involved.

²⁶ See comment on Leviticus 1:4.

3. And from the slaughter of well-being he shall present an offering made by fire to YHWH, the fat that covers the inner parts and all that fat that is on the inner parts.
4. And he shall remove the two kidneys and the fat that is on them, which is on the loins and the appendage²⁷ on the liver with the kidneys.
5. And the sons of Aharon shall cause it to turn to smoke on the altar with the ascending offering which is on the wood that is on the fire; it is an offering made by fire, a fragrant smell, pleasing to YHWH.
6. And if he brings a slaughter of well-being from the flock to YHWH, he shall offer either male or female one without defect.
7. If he presents his offering from the sheep, he shall present it before YHWH.
8. And he will press down his hand on the head of his offering and will slaughter it before the tent of meeting and the sons of Aharon will sprinkle/dash its blood on the altar all around.
9. And from the slaughter of well-being, he shall present an offering made by fire to YHWH, its fat, the whole broad tail near the backbone he shall remove and the fat that covers the inner parts and the fat which is on the inner parts.
10. And the two kidneys and the fat on them, which is on the loins and the appendage of the liver with the kidneys he shall remove.
11. And the priest shall cause them to turn to smoke *as food*²⁸ on the altar; *it is* an offering made by fire to YHWH.
12. And if he offers a goat and presents it before YHWH:
13. He will press down his hand on its head and slaughter it before the tent of meeting and the sons of Aharon will sprinkle/dash its blood on the altar all around.
14. And he shall present from his offering made by fire to YHWH the fat that covers the inner parts and all the fat which is on the inner parts.
15. And the two kidneys and the fat on them, which is on the loins and the appendage of the liver with the kidneys he shall remove.
16. And the priest shall cause them to turn to smoke *as food* on the altar; *it is* an offering made by fire for a fragrant and pleasing smelling. All the fat belongs to YHWH
17. *It is* a statute forever for all generations in all your dwellings: you shall not eat any of the *sacrificial*²⁹ fat or any blood.

Leviticus Chapter 4

1. And YHWH spoke to Mosheh saying³⁰:

²⁷ Protuberance from the lower part of the kidneys, though from a butcher's point of view, this would be the top of the liver.

²⁸ *Lechem* is a general word for food, though also used for bread. This is most likely an idiomatic usage from the ANE culture as there is no indication that they believed the sacrifices satisfied God's hunger. This however became an issue later in Israel's history; see Psalm 50:10.

²⁹ *Chelev* is not ordinary fat which is called *shuman* in rabbinic Hebrew, it is the fat that is specified in these passages for usage upon the altar (sometimes called suet-fat) (JPS:Leviticus 3:3)

³⁰ Here we see a break in the narrative that indicates that the instructions following this statement will be of different function from the instructions preceding the statement. This is evidenced in that the instructions of chapter 4-6 refrain from using words from the root Q-R-V ("to draw near") signifying a difference in function.

2. Speak to the children of Israel saying: when a person³¹ sins unintentionally³² in any of the commandments of YHWH which you are not to do and does one of them³³:
3. If the anointed priest³⁴ shall sin so that guilt³⁵ falls upon the people, he shall bring a young bull without defect on account of the sin that he had sinned to YHWH for a purification³⁶ offering.
4. And he shall bring the bull to the entrance of the tent of meeting before YHWH and press down his hand on the head of the bull and shall slaughter the bull before YHWH.
5. And the anointed priest shall take some of the blood of the bull and shall bring it into the tent of meeting.
6. And the priest shall dip his finger in the blood and shall splatter the blood seven times before YHWH in front of the curtain of the sanctuary.
7. And the priest shall put the blood on the horns of the altar of fragrant incense before YHWH that is in the tent of meeting.
8. And he shall remove all the fat of the bull of purification from it; the fat that covers the innards and all the fat that is on the innards.
9. And the two kidneys and the fat that is on them, which is on the loins and the appendage on the liver, he shall remove with the kidneys.
10. In the same manner as it was removed from the ox of the slaughter of well-being, the priest shall cause it to go up in smoke on the altar of the ascending offering³⁷.
11. And the hide of the bull and all its flesh with its head, its legs, its innards, and its feces,
12. And he shall carry all the bull outside the camp to a clean place to the place where the fatty ashes are poured out and he shall burn it on wood and fire. On the pouring place of the fatty ashes he shall burn it.
13. And if the whole congregation of Israel shall stray and the matter is concealed from the eyes of the assembly and they do one from all of the commandments of YHWH which they are not to do and they become guilty:
14. And the sin that they sinned becomes known, the assembly shall present a young bull of the herd for a purification offering and shall bring it before the tent of meeting.
15. And the elders of the community shall press their hands down on the head of the bull before YHWH and shall slaughter the bull before YHWH.
16. And the anointed priest will bring some of the blood of the bull into the tent of meeting
17. And the priest will dip his finger in the blood and splatter it seven times before YHWH in front of the curtain *of the sanctuary*.

³¹ *Nefesh*. See note on Leviticus 2:1.

³² *Shagag* "to err". This term is used in Numbers 15:24-29 for "sins of inadvertence" and is contrasted against sins committed in defiance of God in Numbers 15:30. Thus it can be understood that it is not a term that is used for complete ignorance of one's actions, but is more focused on an action done without the intent of rebelling against God and thus destroying the relationship.

³³ Sins of commission.

³⁴ Another term for the high priest.

³⁵ *Asham* translated here as "guilt" is not referring to an internal feeling, but to legal culpability for punishment.

³⁶ *Chatta't* is often translated as "sin sacrifice". However Jacob Milgrom has argued convincingly that the term literally means "to purify (from impurity or sin)" (Milgrom, *Leviticus Continental Commentary*).

³⁷ "The altar of the ascending offering" is designating the altar in the courtyard of tabernacle.

18. And he shall put the blood on the horns of the altar that is before YHWH which is in the tent of meeting and all the blood shall be poured out at on the base of the altar of the ascending offering which is at the entrance of the tent of meeting.
19. And he shall remove all its fat from it and cause it to go up in smoke on the altar.
20. And he shall do to the bull just as he did to the bull of the purification offering *that was offered for the anointed priest*. Likewise he shall do to it and the priest shall make purgation³⁸ on their behalf and it shall be forgiven them.
21. And he shall bring the bull outside the camp and shall burn it just as he burned the first bull. It is the assembly's purification offering.
22. When a leader shall sin and shall unintentionally do one from any of the commandments of YHWH his God which are not to be done and shall experience guilt's consequences³⁹
23. Or if the sin that he sinned is made known to him, he shall bring a male goat for his offering.
24. And he shall press down his hand on the head of the goat and shall kill it in the place where he kills the ascending offering before YHWH; it is a purification offering.
25. And the priest shall take some of the blood of the purification offering in his fingers and put it on the horns of the altar of the ascending offering and *the remainder* of its blood shall be poured out on the base of the altar of ascending offering.
26. And all its fat he shall cause to turn to smoke on the altar like the fat of the slaughter of well-being and the priest shall make purgation on his behalf because of his sin and it shall be forgiven him.
27. And if any⁴⁰ person from the people of the land⁴¹ sins unintentionally by doing one of the commandments of YHWH which is not to be done and shall experience guilt's consequences
28. Or if the sin that he sinned is made known to him, he shall bring a female goat without defect for his sin that he has sinned.
29. And he shall press down his hand on the head of the purification offering and kill the purification offering in the place of the ascending offering.
30. And the priest shall take some of the blood with his finger and shall put it on the horns of the altar of the ascending offering and all *the remaining* blood he shall pour out at the base of the altar.
31. And he shall remove all the fat just like the fat is removed from the slaughter of well-being and the priest shall cause it to turn to smoke on the altar for a fragrant aroma, pleasing to YHWH⁴² and the priest shall make purgation on his behalf and it shall be forgiven him.
32. And if he brings a sheep as his offering for a purification offering, he shall bring a female without blemish
33. And he shall press down his hand on the head of the offering and shall kill it as a purification offering in the place where he kills the ascending offering.

³⁸ *Kipper*, often translated 'atonement', is a cognate of the Akkadian *kuppuru*, which means "to wipe off, burnish, cleanse" (JPS:Leviticus 4:20). As Jacob Milgrom has shown that the Israelite's sin and prolonged impurity caused a "stain" on the altar. In order to obtain forgiveness and/or cleanliness, the stain had to be removed (*kipper*) from the altar by the offender (Milgrom, Leviticus Continental Commentary).

³⁹ *Ashem*. Based on the context of the next verse, the verb *ashem* indicates that the sinner is aware of having committed some sin, but is not aware of what the sin is.

⁴⁰ Literally 'one' (*echat*), but in context means "any person"

⁴¹ According to Numbers 15:29, this applies to both the resident and the alien (*ger*).

⁴² While the root K.R.V appears infrequently, the fact that the phrase "fragrant aroma, pleasing to YHWH" is used does indicate a restoration of relationship.

34. And the priest shall take some of the blood of the purification offering with his fingers and shall put it on the horns of the altar of the ascending offering and *the remainder* of all the blood he shall pour out on the base of the altar.
35. And he shall remove all its fat just like the fat of the sheep of from the slaughter of purification offering is removed and the priest shall cause them to turn to smoke on the altar, on the offerings of fire of YHWH and the priest shall make purgation on his behalf on account of the sin which he sinned and it shall be forgiven him.

Leviticus Chapter 5

1. And when a person sins and shall hear public adjuration⁴³, and he is a witness or has seen or known *of the matter* and does not report it and he bears iniquity.
2. Or if a person who touches any thing unclean or the dead body of an unclean wild animal or the dead body of an unclean domestic animal or the body of an unclean swarming creature and it is unknown to him, he is unclean and shall bear guilt.
3. Or when he touches any sort of human uncleanliness that causes him to be unclean and it is unknown to him and he finds out and bears guilt.
4. Or when a person shall swear an oath thoughtlessly with his lips for any purpose at all⁴⁴ which the man speaks rashly, in an oath and is unaware of it and he realizes that he is guilty for one of these *things*.
5. And it shall be when he realizes his guilt and shall confess that which he has sinned
6. And he shall bring his reparation to YHWH on account of his sin that he sinned a female sheep from the flock or a she-goat for a purification offering and the priest shall make purgation on his behalf because of his sin.
7. And if he cannot afford a sheep, then he shall bring as reparation for his sin two turtle doves or two young doves to YHWH; one for a purification offering and one for an ascending offering.
8. And he shall bring them to the priest and he shall present the first one for a purification offering and shall wring off its head from opposite his neck without severing it.
9. And he shall splatter some of the blood of the purification offering on the wall of the altar and the remnant of the blood he shall drain out on the base of the altar; it is a purification offering.
10. And the second *bird* he shall make an ascending offering according to the *previous* ruling and the priest shall make purgation on his behalf, because of his sin that he has sinned and it shall be forgiven him.
11. And if he is not able to afford two turtle doves or two young doves, then he shall bring for his offering on account of his sin a tenth of an ephah of semolina flour for a purification offering. *However*, he shall not put oil or frankincense on it⁴⁵ for it is a purification offering.
12. And he shall bring it to the priest and the priest shall scoop up from its fullness his handful for my memorial portion and cause it to turn to smoke on the altar on the offerings of fire of YHWH; it is a purification offering.

⁴³ *Qol alah*. This is an oath taken in the judicial process to testify truthfully or be subject to a curse.

⁴⁴ Literally “to cause an evil act or to cause a good act”, idiomatically translated here (JPS:Leviticus 5:4)

⁴⁵ This indicates a lack of pleasure on God’s part. This could be on account of the sin committed or perhaps because the community has allowed a person to become so impoverished that he cannot even afford two birds.

13. And the priest shall make purgation on his behalf on account of his sin that he has sinned from one of these *commandments* and it shall be forgiven him and *the remainder* shall be given to the priest just like the grain offering.
14. And YHWH spoke to Mosheh saying:
15. When a person commits trespass⁴⁶ and sins unintentionally against the sanctified objects belonging to YHWH; he shall bring his reparation offering⁴⁷ to YHWH from the flock, a ram without defect according to your assessed value in silver shekels according to the sanctuary shekel weight⁴⁸ for reparation.
16. And he shall make restitution⁴⁹ for his sin against the holy thing and shall add a fifth to it and he shall give it to the priest and the priest shall make purgation on his behalf with the ram of the reparation offering and it shall be forgiven him.
17. Now if a person sins and does one of any of *these* commandments of YHWH which is not to be done and is not aware of *his violation*, he is guilty and shall bear his iniquity.
18. He shall bring a ram without blemish from the flock (according to your assessed price for reparation) to the priest and the priest shall make purgation on his behalf on account of his ignorance in that he sinned unintentionally and without knowing of it and it shall be forgiven him.
19. It is a reparation offering paid for guilt to YHWH.
20. And YHWH spoke to Mosheh saying:
21. When a person sin and commits trespass against YHWH in that he deceived his fellow citizen concerning a deposit or pledge, or by robbery, or by exploiting⁵⁰ his fellow citizen:
22. Or he has found lost property and kept it secret and has sworn an oath deceitfully on account of any of these things which the man does and therefore commits sin
23. And it shall be that when he sins and experiences guilt's consequences⁵¹, he must return the stolen item which he has stolen or the thing which he exploited or the deposit with which he was entrusted or the lost property which he has found.
24. Or for any other reason which he has sworn a false oath, he shall make restitution in the principle amount and add a fifth to that which he shall give for it on the day of his reparation.
25. And he shall bring his reparation offering to YHWH from the flock, a ram without defect (according to your valuation for reparation) to the priest.

⁴⁶ *Ma'al* is used in the Bible as a term for misappropriation of temple property, marital infidelity, betrayal of trust, acts of deceit, and covenant violation through idol worship (JPS:Leviticus 5:15).

⁴⁷ *Asham* is often translated as "guilt offering". In context this offering brought for sancta violations and oath violations which are an

⁴⁸ In this time period there were not any struck coins, instead the *shekel* here is referring to a specific amount of weighed out silver.

⁴⁹ *Y'shalem* is the verbal form of *shalom* and means, "to make restitution".

⁵⁰ *Ashaq* which Rashi interprets as illegally withholding the wages of a laborer. Cf. Lev 19:13.

⁵¹ It is important to note here that the initial offense was definitely intentional but there was not enough evidence to convict this person in a court of law, thus he has sworn an oath and has been declared innocent by the legal system. This law outlines the procedure for if the person decides to repent for his actions of his own volition, without external compulsion. Mishnah Bava Metsia 6 and Numbers 5:5-7 explain that expiation is allowable only if the offender comes forward on his own and confesses his crime. We can see that God accepts expiation for these even in cases where the offender had sworn falsely in His name because the guilty person is willing to make restitution to the victim of the crime, thus we see that God values restitution and restoration more than punishment for desecration of His name.

26. And the priest shall make purgation on his behalf before YHWH and it shall be forgiven him on account of any of the things that he shall do and thus incur guilt.

Leviticus Chapter 6

1. And YHWH spoke to Mosheh saying:
2. Command Aharon and his sons saying: This is the instruction of ascending offering, the ascending offering itself shall remain on the hearth of the altar all night until morning; the fire shall be kept burning on the altar.
3. And the priest shall put on his linen robe and linen undergarments; he shall put them on his body and remove the fatty ashes that the fire burned the ascending offering into on the altar and he shall place it beside the altar.
4. Then he shall remove his garments and put on different garments and bring the fatty ashes outside the camp to a clean place.
5. And the fire on the altar shall be kept burning perpetually, it shall not be quenched, and the priest shall arrange wood on it every morning in order to cause the ascending offering and the fat of the well-being offering to be turned to smoke.
6. A perpetual fire shall be kept burning on the altar, it shall not be extinguished.
7. And this is the instruction of the grain offering: the sons of Aharon shall present it before YHWH in front of the altar.
8. And he shall take from it a fist full from the semolina flour and from the oil and the frankincense from the grain offering, a memorial portion, and shall cause it to turn to smoke on the altar, a fragrant smell, pleasing to YHWH.
9. And the remainder from it, Aharon and his sons shall eat it. You shall eat it without leaven in the holy place in the courtyard of the tent of meeting.
10. You shall not bake it with leaven, I have given it as your share⁵² from the offerings made by fire. It is most holy just like the purification offering and like the reparation offering.
11. This is a statute forever; all the males⁵³ among the sons of Aharon shall eat of the offerings made by fire of YHWH. All who touch it among them must be holy.
12. And YHWH spoke to Mosheh saying:
13. This is the offering that Aharon and his sons shall present to YHWH on the day of his anointment: a tenth of an ephah of semolina flour as a regular offering, half of it in the morning and half in the evening.
14. You shall make it on a griddle with oil, well soaked. You shall present it as a grain offering of baked pieces; a fragrant smell, pleasing to YHWH.
15. And the anointed priest who succeeds him from his sons shall make it for YHWH, it is a statute forever, you shall turn it completely to smoke.
16. And all the grain offerings of the priests shall be completely burned; you are not to eat of them.
17. And YHWH spoke to Mosheh saying:

⁵² *Chalqam* meaning “reward, share of booty, portion”. Numbers 18:20 states that this “share” is the Levites’ equivalent to the other tribes’ inheritance of the land.

⁵³ While other offerings were for the whole family, the sacred portions all must be exclusively eaten by those in a ritually holy status.

18. Speak to Aharon and his sons saying: This is the instruction of the purification offering: In the place where you slaughter the ascending offering you shall kill the purification offer before YHWH; it is most holy.
19. The priest who offers it shall eat it in the holy place; it shall be eaten in the courtyard of the tent of meeting.
20. All that touch the flesh of it must be holy and any of the blood that splatters on a garment, you shall wash it in a holy place.
21. And a vessel of clay that you boil it in shall be broken and if you boil it in a bronze vessel, it shall be scoured in water.
22. All males among the priest shall eat of it; it is most holy.
23. But any of the purification offerings that you bring the blood into the tent of meeting for purging of the sanctuary, you shall not eat of, instead you shall burn it in fire.

Leviticus Chapter 7

1. And this is the instruction of the reparation offering; it is most holy:
2. In the place where they shall slaughter the ascending offering, they shall slaughter the reparation offering and shall sprinkle its blood on the altar all around.
3. And from all its fat he will offer: the broad tail and the fat that covers the entrails
4. And the two kidneys with the fat that is on them, which is on the loins and the appendage on the liver, along with the kidneys shall be removed.
5. And the priest shall cause them to turn to smoke on the altar as an offering made by fire to YHWH; it is a reparation offering.
6. All males in the priesthood shall eat of it; in the holy place it shall be eaten; it is most holy.
7. The reparation offering is just like the purification offering, there is one instruction for them. It shall belong⁵⁴ to the priest who makes purgation with it.
8. And the priest who offers anyone's ascending offering, the skin of the ascending offering that the priest has offered shall belong to him.
9. And every grain offering that is baked in the oven and every one that is made in the baking pan and on the griddle, it shall belong to the priest who offers it.
10. And every grain offering mixed with oil or dry, it shall be for all the sons of Aharon, each man *shall receive* the same as his brother.
11. And this is the instruction of the well-being offering that he shall bring to YHWH:
12. If it is offered for thanksgiving⁵⁵, he shall offer along with the slaughter of thanksgiving unleavened ring-bread mixed with oil and unleavened flat bread anointed with oil and ring-bread *made from* choice semolina flour mixed with oil.
13. Along with the slaughter of well-being for thanksgiving, he shall present leavened ring-shaped bread⁵⁶.

⁵⁴ This principle is repeated in verses 7-10. The priest receives a portion of the offering that they offer on behalf of an Israelite. In this manner, YHWH creates a system where the priests have a set fee for performance of their services.

⁵⁵ *Todah*. Translated as "thanksgiving" denotes an expression of gratitude; an act of reciprocity for benefits received from YHWH. This offering is a subcategory of the *shelamim* "well-being" offering.

⁵⁶ The leavened bread is forbidden from the altar and so is presented, but no portion is burned.

14. From these he shall present one of each offering as a gift for YHWH; it shall belong to the priest who shall sprinkle the blood⁵⁷ of the well-being offerings.
15. And the flesh of the slaughter of well-being for thanksgiving shall be eaten in the day that it is offered; none shall remain from it until morning.
16. And if his offering is a slaughter for the repayment of a vow or in free will, it may be eaten on the day the slaughtering is offered and on the next day its remains may be eaten.
17. But what remains from the flesh of the slaughter on the third day⁵⁸ shall be burned in the fire.
18. And if **any** of the flesh of the slaughter of well-being is **eaten** on the third day, it shall not be accepted and its *value* shall not be credited to the one who offers it. The meat has become unclean and the person who eats from it shall bear the consequences⁵⁹.
19. And *if* the flesh touches anything unclean, it shall not be eaten, it shall be burned in fire. As for *other* flesh, anyone who is in a clean state may eat *that* flesh.
20. But the person who shall eat the flesh from the slaughter of well-being that is for YHWH and is in an unclean state, that person shall be cut off from his people.
21. And when a person touches anything unclean, of human uncleanness, or an unclean animal, or any detestable thing which is unclean and shall eat from the flesh of the slaughter of well-being that is for YHWH, that person shall be cut off from his people.
22. And YHWH spoke to Mosheh saying:
23. Speak to the children of Israel saying: You shall not eat any of the fat⁶⁰ from the ox, the sheep, or the goats.
24. And the fat of a dead body or of a mangled carcass you may use for other things, but you must surely not eat of it.
25. Because anyone who eat the fat from that which is offered to YHWH, *that* person who eats shall be cut off from his people.
26. And you shall not eat any blood, whether of a bird or domestic animal, in any of your dwellings.
27. Any person who eats any blood; that person who eats shall be cut off from his people.
28. And YHWH spoke to Mosheh saying:
29. Speak to the children of Israel saying: Whomever offers his slaughter of well-being to YHWH, he shall bring his offering to YHWH from his slaughter of well-being.
30. His own hand shall bring it as an offering made by fire to YHWH. He shall bring the fat on the breast section and the breast portion to wave it as a wave offering before YHWH.
31. And the priest shall cause the fat to turn to smoke on the altar and the breast portion shall be for Aharon and his sons.
32. And the right thigh you shall give as a contribution to the priest from the slaughter of well-being.
33. The one from the sons of Aharon who offers the blood of the well-being offering and the fat shall receive the right thigh as his portion.

⁵⁷ The sprinkling of the blood is significant in that the priest who manipulates the blood on the altar is the one who is performing the service on the offerer's behalf.

⁵⁸ The Thanksgiving offering must be consumed on the day it is offered but the other *shelamim* offerings must be eaten within two day. This is evidence that that the restriction is not due to spoilage, but is a part of maintaining the sanctified status of the offering, which is why verse 18 demands the flesh be burned else the entire act of offering is not accepted.

⁵⁹ Literally "shall bear guilt".

⁶⁰ *Chelev* fat. See Note 29.

34. For I have taken the breast portion of the wave offering and the thigh of the contribution from the children of Israel's slaughters of well-being and I have given them to Aharon the priest and to his sons as an eternal statute, *as their payment* from the children of Israel.
35. This is the allotted portion for Aharon and his sons from the offerings made by fire to YHWH, the priest *shall receive them* on the day in which he offers them to YHWH.
36. *These* are what YHWH commanded to be given to them on the day that he anointed them. It is their required payment forever throughout their generations.
37. This is the instruction for the ascending offering, the grain offering, the purification offering, the reparation offering, and for the slaughter of well-being that YHWH commanded Mosheh on Mount Sinai in the day he commanded the sons of Israel to present their offerings to YHWH in the wilderness of Sinai.

Leviticus Chapter 8

1. And YHWH spoke to Mosheh saying:
2. Take Aharon and his sons with him and the garments and the oil of anointing and the bull of the purification offering and the two rams and the basket of unleavened bread.
3. And summon the whole assembly to the entrance of the tent of meeting.
4. And Mosheh did as YHWH had commanded him. He assembled the congregation at the entrance of the tent of meeting.
5. And Mosheh spoke to the assembly: This is the thing that YHWH has commanded you to do.
6. And Mosheh brought Aharon and his sons near and he washed them in water.
7. And he put on *Aharon* the tunic and tied the sash on him, and he clothed him with the robe and put the ephod⁶¹ on him. And he tied the band of the ephod on his waist and fastened it for him.
8. And he placed the breast piece on him and put the Urim and the Tummim in the breast piece.
9. And he placed the turban on his head and placed the golden plate, the crown of holiness, on the front of his turban just as YHWH had commanded Mosheh.
10. And Mosheh took the oil of anointing and he anointed the Tabernacle and all that was within it, thereby consecrating them.
11. And he splattered some of it on the altar seven times and anointed the altar and all its utensils and the basin and the stand, thereby consecrating them.
12. And he poured some of the oil of anointing on the head of Aharon and anointed him, thereby consecrating him.
13. And Mosheh brought Aharon's sons near and clothed them in tunics and tied sashes about them and bound turbans on them just as YHWH had commanded Mosheh.
14. And he brought forth the bull of the purification offering. Aharon and his sons pressed down their hands on the head of the bull of purification offering.
15. And Mosheh⁶² slaughtered it and took the blood and he put some of it all around on the horns of the altar with his finger and thus he purified⁶³ the altar. And he poured out the blood on the base of the altar and thus sanctified it to make purgation upon it.

⁶¹ *Ephod* is a cognate with Akkadian *epattu* meaning, "a costly garment" (Levine, JPS:Leviticus). Aharon as high priest wears this special garment to indicate to all in sight his elevated status as high priest.

⁶² Since Aharon and his sons are not yet consecrated for duty, Mosheh is performing the role of the priest here. From this narrative we can learn that it was the duty of the priest to slaughter the animal and not the duty of the offerer since neither Aharon nor his sons slaughter any of the animals in this narrative.

⁶³ *Vay'chatey* is the verb *chatta* ("to sin") in the Pi'el form. It literally means, "to de-sin".

16. And he took all the fat that was on the inner parts and the lobe of the liver and the two kidneys and their fat; and Mosheh caused them to turn to smoke on the altar.
17. But the bull and its skin and its flesh and its dung he burned in fire outside the camp just as YHWH had commanded Mosheh.
18. And he presented the ram of the ascending offering, and Aharon and his sons pressed their hands down on the head of the ram
19. And Mosheh slaughtered it and sprinkled the blood on the altar all around.
20. And Mosheh cut the ram up into pieces and caused the head and the pieces and the suet-fat to go up in smoke.
21. And the inner parts and the leg bones he washed in water and Mosheh caused the whole ram to go up in smoke on the altar. It is an ascending offering for a fragrant and pleasing smell, an offering made by fire to YHWH just as YHWH had commanded Mosheh.
22. And he presented the second ram, the ram of ordination. And Aharon and his sons pressed their hands down on the head of the ram.
23. And Mosheh slaughtered it and took some of its blood and put it on the earlobe of Aharon's right ear, and upon the thumb of his right hand and upon the big toe of his right foot.
24. And the sons of Aharon approached and Mosheh put some of the blood on the earlobes of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet. And Mosheh sprinkled the blood on the altar all around.
25. And he took the fat and the fatty tail and all the fat that is on the inner parts and the lobe of the liver and the two kidneys and their fat and the right thigh.
26. And he took one unleavened ring-bread and one ring-bread *mixed with* oil and one wafer from the basket of unleavened bread that is before YHWH, and placed them on the fat portions and on the right thigh.
27. And he put them in the palms of Aharon and the palms of his sons and waved them as a wave offering before YHWH.
28. And Mosheh took them from on their palms and caused them to turn to smoke on the altar with the ascending offering of consecration. They are for a fragrant and pleasing smell, an offering made by fire to YHWH.
29. And Mosheh took the breast section and he waved it as a wave offering before YHWH. It was Mosheh's portion⁶⁴ of the ram of consecration just as YHWH had commanded Mosheh.
30. And Mosheh took from the anointing oil and from the blood that was on the altar and splattered it on Aharon, on his garments, on his sons, and on his son's garments with him. And he consecrated Aharon, his garments, his sons, and his son's garments with him.
31. And Mosheh spoke to Aharon and his sons: Boil the flesh at the entrance of the tent of meeting and you shall eat of it there along with the bread that is in the in the basket of the ordination offering just as I commanded, saying: Aharon and his sons shall eat of it.
32. And whatever remains of the flesh and the bread you shall burn in the fire.
33. And you shall not go out from the entrance of the tent of meeting for seven days⁶⁵ until the time period of their consecration days is fulfilled. For seven days you will be ordained⁶⁶.
34. YHWH commanded his to be done today, to make purgation on your behalf.

⁶⁴ Even when Mosheh is acting as a priest for this one event, he receives a payment from the offering. This highlights the importance of the need for the priest to profit for his services as a integral part of the whole offering event.

⁶⁵ Typical period for a *Rites of Passage* initiation.

⁶⁶ Literally "for seven days he will fill your hand"

35. And you shall dwell at the entrance of the tent of meeting day and night for seven days and you shall guard the duties of YHWH so that you do not die, because I have commanded you as such.
36. And Aharon and his sons did all the things that YHWH had commanded them through the hand of Mosheh.

Leviticus Chapter 9

1. And it came to be on the eighth day that Mosheh called to Aharon and his sons and the elders of Israel.
2. And he said to Aharon: take for yourself a young bull for a purification offering and a ram for an ascending offering without defect and present them before YHWH.
3. And you shall speak to the children of Israel saying: take a male goat for a purification offering, and a calf and a lamb, both of the first year, without defect for an ascending offering.
4. And an ox and a ram for a well-being offering to slaughter before YHWH, and a grain offering mixed with oil for the day that YHWH will appear to you.
5. And they took what Mosheh had commanded to the front of the tent of meeting and the whole congregation drew near and they stood before YHWH.
6. And Mosheh said: This is the thing that YHWH commanded you to do, in order that the glory/honor of YHWH will appear to you.
7. And Mosheh said to Aharon: Approach the altar and present your purification offering and your ascending offering and make purgation on your behalf and make purgation on behalf of the people, just as YHWH commanded.
8. And Aharon approached the altar and he killed the calf of the purification offering that was for himself.
9. And the sons of Aharon brought the blood near to him, and he dipped his finger in the blood and put it on the horns of the altar and poured out the rest of the blood on the base of the altar.
10. And the fat and the kidneys and the lobe of the liver from the purification offering he turned to smoke on the altar just as YHWH commanded Mosheh.
11. And the flesh and the skin he burned with fire outside the camp.
12. And he killed the ascending offering and Aharon's sons brought the blood to him and he sprinkled it all around on the altar.
13. And they brought the ascending offering to him in pieces with its head and he caused them to turn to smoke on the altar.
14. And he washed the inner parts and the lower legs and caused them to turn to smoke with the burnt offering on the altar.
15. And he brought near the offering for the people, and took the goat of the purification offering that is for the people and he killed it and offered it for purification, like the first *one*.
16. And he brought near the ascending offering and offered it according to the judgment.
17. And he brought near the grain offering and filled his palm with some of it and caused *the handful* to turn to smoke on the altar with the morning ascending offering.
18. And he killed the ox and the ram of the slaughter of well-being that is for the people, and the sons of Aharon brought the blood to him and he sprinkled it on the altar all around.
19. And the fat portions from the ox and from the ram's fatty tail and the suet-fat and the kidneys and the lobe of the liver.
20. They placed the fatty portions on the breast and caused the fatty portions to turn to smoke on the altar.

21. And the breast sections and the right thigh, Aharon waved as a wave offering before YHWH just as Mosheh had commanded.
22. And Aharon lifted up his hands towards the people and he blessed them and he descended after offering the purification offering and the ascending offering and the well-being offering.
23. And Mosheh and Aharon came to the tent of meeting and they went out and blessed the people. And the glory/honor of YHWH appeared to all the people.
24. And fire went out from before YHWH and consumed the ascending offering and the fatty portions on the altar. And all the people saw it and they shouted and fell on their faces.

Leviticus Chapter 10

1. And Aharon's sons, Nadav and Abihu, each took his own firepan and put fire and incense on it and presented unauthorized fire before YHWH which he had not commanded them.
2. And fire went out from before YHWH and it consumed them, and they died⁶⁷ before YHWH.
3. And Mosheh spoke to Aharon: This is what YHWH spoke, saying: By those who draw near to me I will be *treated* holy and before all people I will be honored. And Aharon was silent.
4. And Mosheh called to Mishael and to Eltsafan, the sons of Uzziel uncle of Aharon, and said to them: come near and carry your brothers from before the sanctuary to outside the camp.
5. And they came near and carried them by their tunic to outside the camp just as Mosheh had said.
6. And Mosheh spoke to Aharon and to his sons Elazar and Itamar: You shall not dishevel your heads nor tear your garments to pieces so that you will not die and the whole community does not become subject to his wrath. But all your brothers of the whole house of Israel shall mourn for the intense burning that YHWH brought about.
7. And you shall not go out from the entrance of the tent of meeting lest you die, because YHWH's anointing oil is upon you all. And they did as Mosheh had spoken.
8. And YHWH spoke to Aharon saying:
9. Do not drink wine or other intoxicating beverages⁶⁸, you and your sons with you, when you come to the tent of meeting so that you do not die. It is an eternal statute for all your generations.
10. *For you must be able to* distinguish between the holy and the common, and between the unclean and the clean
11. And to teach the children of Israel all the statutes that YHWH spoke to them by the hand of Mosheh.
12. And Mosheh spoke to Aharon, and to Elazar and Itamar, his surviving sons: Take the memorial portion of the grain offering from the offerings made by fire of YHWH and eat it without leavening beside the altar, for it is most holy.
13. And you shall eat it in the holy place for it is your allotted payment and the allotted payment of your sons from the offerings made by fire to YHWH, for thus I have commanded.
14. And the breast section of the wave offering and the contribution of the thigh you shall eat in a clean place; you and your sons and your daughters with you. For it is your allotted payment and your children's allotted payment from the offerings made by fire of the fatty portions from the well-being offerings of the children of Israel.

⁶⁷ Not only was their deed a great sin which had death as the consequence, but now their corpses will ritually defile the Tabernacle.

⁶⁸ JPS: Leviticus on Lev 10:9.

15. The thigh contribution and the breast section of the wave offering they shall bring in addition to the fatty portion of the offerings made by fire to wave as a wave offering before YHWH; It shall be the allotted portion for you and for your sons with you forever, just as YHWH commanded.
16. And Mosheh diligently sought after the goat of the purification offering and **behold**⁶⁹! It was burned up! And he was furious at Elazar and Itamar, the surviving sons of Aharon, and said:
17. Why did you not eat the purification offering in the holy place? It is most holy and it was given to you for the removal⁷⁰ of guilt's consequences, for purgation on the congregation's behalf before YHWH.
18. **Behold!** Its blood was not brought into the inner sanctuary⁷¹; surely you should have eaten it in the sanctuary as I commanded!
19. And Aharon spoke to Mosheh: **Look!** Today they presented their purification offering and their ascending offering before YHWH. Since these things [the death of his sons] happened to me and if I would have eaten of the purification offering *presented* today, would it have been acceptable in the eyes of YHWH⁷²? And Mosheh listened to him and it was good in his eyes.

Leviticus Chapter 11

1. And YHWH spoke to Moshe and Aharon saying to them:
2. Speak to the children of Israel saying: These are the living creatures⁷³ that you may eat from all the animals that are on the earth.
3. All animals that have a true division⁷⁴ of the hoof (split hoofs) *and* chew the cud you may eat.
4. However, this you may not eat from those that chew the cud or have a true division of the hoof: The camel, because it chews the cud but its hoof is not divided; it is unclean to you.
5. And the Syrian hyrax⁷⁵ because it chews the cud but it does not have a divided hoof; it is unclean to you.
6. And the hare because it chews the cud⁷⁶ but it does not have a divided hoof; it is unclean to you.
7. And the pig⁷⁷ because it has a true division of the hoof but it does not chew the cud; it is unclean to you.

⁶⁹ The use of *hen/henneh* ("behold"/"look") in vs 16, 17, 18 are used to confer the excitement of a heated argument between Mosheh and Aharon.

⁷⁰ This is evidence that the eating of the flesh of the purification offering by the offering priest was an integral part of the purgation and forgiveness process.

⁷¹ Mosheh is basing whether or not the meat should be eaten from the location of the blood manipulation.

⁷² Aharon is arguing that the basis for whether or not the priests should eat the flesh of the offering is based not on the area of blood manipulation, but upon the principle that the priesthood (collectively) cannot profit from their own sins. Mosheh concedes the point to Aharon.

⁷³ *Ha'chayah* – The distinction of "living creatures" versus *behemah* "animals" which is used later in this same verse.

⁷⁴ See JPS:Leviticus 11:3 for this translation.

⁷⁵ See JPS:Leviticus 11:5 for this translation.

⁷⁶ Hares are actually rodents and do not chew the cud, but because it munches food noticeably, and has a habit of regurgitating its food and then returning to it later, it is listed here as an food taboo (JPS:Leviticus)

⁷⁷ The pig is singled out as the only quadruped here that has a true divided hoof but does not chew the cud. Jacob Milgrom proposes that the stipulation of chewing the cud was given to specifically single out

8. From its flesh you shall not eat and its carcass you shall not touch. They are unclean to you.
9. You may eat these, from whatever is in the water: All in the water, in the rivers and seas, that have the fins and scales, them you may eat.
10. And all that are in the seas and in the rivers, but do not have fins and scales among all the swarming things of the water, and among all living creatures that are in the waters, they are detestable⁷⁸ to you.
11. And they shall be detestable to you; you shall not eat from their flesh and you shall detest their carcasses.
12. All *creatures* that are in the water and do not have fins and scales shall be detestable to you.
13. And these shall be detestable to you among the birds; you shall not eat them, you shall detest them: The eagle, the vulture, and the buzzard.
14. And the kite and the falcon according to its kind.
15. And any raven⁷⁹ according to its kind.
16. And the ostrich and the nighthawk and the sea gull, and the hawk according to its kind.
17. And the little owl and the cormorant and the great owl.
18. And the water hen, and the desert owl, and the carrion vulture.
19. And the stork, and the heron according to its kind, and the hoopoe, and the bat⁸⁰.
20. Any winged swarming thing that walks on four *legs* is detestable to you.
21. Only these may you eat from all the swarming the winged insects walk on all fours, those which have⁸¹ jointed legs above their feet with which they leap on the earth.
22. These of them you may eat, the locust according to its kind and the bald locust according to its kind and the crickets according to its kind and the grasshopper according to its kind.
23. But all *other* swarming winged insects that have four legs, are detestable to you.
24. And by these you will make yourself unclean; anyone touches their carcass shall be unclean until evening.
25. And anyone who carries anything from their carcass shall wash his garments and shall be unclean until evening.
26. Every animal that has a divided hoof but is not cleft-footed or does not chew the cud; they are unclean to you; anyone who touches them shall be unclean.
27. And all *animals* that walks on their paws among all the living creatures that walk on all fours are unclean to you, anyone who touches their carcass shall be unclean until evening.
28. And the one who carries the carcass shall wash his garment and shall be unclean until evening; they are unclean to you.

the pig, which was used among other nations for worship of chthonic deities. Otherwise a stipulation of having true division of hoofs would have been sufficient to eliminate use of the previous mentioned animals.

⁷⁸ *Shekets* “detestable” which creates a prohibition on eating and touching as Levine notes (JPS:Leviticus). Milgrom notes the distinction between *shekets* and *tame* (“unclean”) is that the former category is forbidden due to detestability while the latter category is additionally a ritual pollutant that can affect the Tabernacle.

⁷⁹ *Orev* “raven” has the same consonants as *erev* (“mixed”) used negatively in Exodus 12:38 according to the rabbis.

⁸⁰ Some of the names of animals in this list are uncertain. Most if not all are birds of prey. (JPS:Leviticus).

⁸¹ The MT text reads (אשר לא) but according to Levine (JPS: Leviticus) should be read as (אשר לו).

29. And these are unclean to you among the swarming creatures on the earth: The weasel⁸², the mouse, the great lizard according to its kind,
30. the gecko, the land crocodile⁸³, the lizard, the sand lizard, and the chameleon.
31. These are unclean to you among all the swarming creatures; anyone who touches them when they are dead shall be unclean until evening.
32. And anything that falls on them when they are dead shall be unclean, whether a vessel of wood, cloth, skin, or sackcloth, any vessel that is used for doing work, they shall go into water and shall be unclean until evening, and then they shall be clean.
33. And if anything falls into an earthen vessel, all that is in the *vessel* shall be unclean and you shall break *the vessel*.
34. Any food that may be eaten and comes in contact with water *from an unclean vessel* shall become unclean and any liquid that may be drunk shall be unclean if it was in *an unclean vessel*.
35. Anything that the carcass of any of them falls upon shall be unclean; even an oven or stove. It shall be smashed to pieces; they are to be unclean to you.
36. However, a spring or a cistern in which water is collected⁸⁴ shall be clean, but whatever touches the carcass shall be unclean.
37. And if their carcass falls upon any seed that is to be sown, it is clean.
38. But if the seed has been watered and a carcass falls upon it, it shall be unclean to you.
39. And if any animal that you may eat dies, anyone who touches its carcass shall be unclean until evening.
40. Anyone who eats of its carcass⁸⁵ shall wash his clothes and be unclean until evening; and whoever carries the carcass shall wash his clothes and be unclean until evening.
41. All the swarming creatures that swarm on the earth are detestable; they shall not be eaten.
42. Whatever moves on its belly, and whatever walks on all fours, or whatever has many feet; all the swarming creatures on the land you shall not eat because they are detestable.
43. You shall not make yourself detestable with any swarming creature and you shall not defile yourself by them, and become unclean by them.
44. For I am YHWH your God; you shall sanctify yourselves and be holy, for I am holy. And you shall not defile yourself with any of the swarming creatures that move on the land⁸⁶.
45. Because I am YHWH who brought you up from the land of Egypt to be your God and you shall be holy for I am holy.
46. These are the commandments concerning the land animal, the bird, and all living creatures that move in the water and all creatures that swarm on the earth.

⁸² Or “the mole”

⁸³ Or “the monitor lizard”

⁸⁴ Cisterns were used to collect rainfall in ancient Israel in areas with no natural water source.

⁸⁵ Levine (JPS: Leviticus) fails to address the fact that eating the carcass is optional but comes with a state of uncleanness. Milgrom (Continental Commentary: Leviticus) points out the equivalency in the verse between eating and carrying the carcass shows that eating a carcass is no more severe of an impurity than one who touches the carcass. Deuteronomy 14:21 elaborates on this principle by stating that it may be given to a resident alien (a poor class within Israel) but is forbidden to eat by a land-owning Israelite. Ritual purity was important for the resident alien as well because according to Numbers 15, the resident alien was invited and even required in certain conditions to offer sacrifices to YHWH.

⁸⁶ Why such a negative focus on land swarmers? Milgrom points out the connection between their underground life and the concept of the underworld, the abode of the dead.

47. To distinguish between the clean and the unclean, between the living creatures that you may eat and the living creatures that you may not eat.

Leviticus Chapter 12

1. And YHWH spoke to Moshe saying:
2. Speak to the children of Israel saying: when a woman becomes pregnant and gives birth to a male, she shall be unclean for seven days, just like the days of her menstruation she is unclean.
3. And on the eighth day the flesh of his foreskin shall be circumcised.
4. And thirty-three days she shall remain in the blood of her uncleanness; she shall not touch anything holy⁸⁷, nor shall she go to the sanctuary until the days of her purity are fulfilled⁸⁸.
5. And if she gives birth to a female, she shall be unclean for two weeks⁸⁹ in the same manner as her menstruation and then sixty-six days she shall remain in the blood of her uncleanness.
6. And when the days of her impurity are completed for a son or daughter, she shall bring a lamb of the first year for an ascending offering and a young dove or turtledove for a purification offering⁹⁰ to the entrance of the tent of meeting, to the priest.
7. And he shall present it before YHWH and shall make purgation⁹¹ on her behalf and she shall be clean from the flow of her blood; these are the commandments for the woman who bears a child, male or female.
8. And if she cannot afford a sheep, she shall take two turtledoves or two young doves; one for an ascending offering and the other for a purification offering and the priest shall make purgation on her behalf and she shall be clean.

Leviticus Chapter 13

1. And YHWH spoke to Moshe and Aharon saying:

⁸⁷ This would include sanctified objects but also prohibits eating of sacrificed meat.

⁸⁸ This second period of impurity is different from the initial impurity. She is still barred from entry to the sanctuary and contact with sacred object, but is not contagious. The rabbis liken her to a person who is impure for a day (JPS:Leviticus).

⁸⁹ Why twice the length for a baby girl? Levine discusses Ramban's belief in a woman having a longer discharge period with girls as well as a few other unsatisfactory explanations. Magonet (Reading Leviticus, 144-152) offers a much better explanation: In Leviticus 15 a man who unknowingly has sexual relations with a menstruating woman, her *niddah* affects him too and he becomes unclean for seven days. There is a phenomenon that sometimes affects newborn girls; the withdrawal of maternal hormones at birth can cause vaginal bleeding in the newborn girl. Thus, the mother is unclean for seven days because of her own *niddah*-like flow and an additional seven days because of the *niddah* flow from the baby girl who was inside of her.

⁹⁰ There is no sin that is assumed, just a need to purify the altar on behalf of her prolonged impurity.

⁹¹ Here is another example of the usage of *k-p-r* where the person on whose behalf the "atonement" or purgation is being performed has committed no sin. As Milgrom notes, there is no "forgiveness" that is associated with *kipper* in this passage, only ritual purification.

2. When a person has in his flesh a swelling or skin eruption or a spot and it becomes in the skin of his flesh and affliction of skin-disease⁹², he shall go to Aharon the priest or two one of his sons, the priests.
3. And the priest shall look at the affliction in the skin of his flesh, and if the hair in the affliction has turned white and the appearance of the affliction his deeper then the skin of his flesh, it is an affliction of skin disease and the priest as seen it⁹³, he is unclean.
4. And if the spot is white on the skin of his body, but it does not appear deeper than the skin and the hair has not turned white, the priest shall confine the afflicted one for seven days.
5. And the priest shall examine him on the seventh day and if his eyes observe that the affliction has not changed and the affliction has not spread in the skin, then the priest shall confine him another seven days.
6. And the priest shall examine him on the seventh day of the second *period* and see if the affliction has faded and the affliction has not spread in his skin, the priest shall pronounce him clean, it is only a skin eruption, and he shall wash his garments and be clean.
7. But if the skin eruption has spread further in the skin after he has shown himself to the priest for cleansing and then appears to the priest a second time
8. Then the priest shall examine the spread of the skin eruption in his skin and the priest shall declare him unclean, it is skin-disease.
9. When a human being shall become afflicted with skin disease, he shall be brought to the priest.
10. And the priest shall look, and if there is a white swelling in the skin and it has changed the hair white and there is raw exposed flesh in the swelling.
11. It is chronic skin-disease in the skin of his body and the priest shall declare him to be unclean; he shall not be confined *for seven days of observation* because he is unclean.
12. But if the skin-disease shall break out all over the skin and shall cover the entire skin of the person afflicted with skin disease from his head to his foot as far as the priest can see
13. And the priest shall look and behold, if the skin disease has covered his entire body, he shall pronounce clean the afflicted *person*; it has all turned to white, he is clean.
14. But on the day raw flesh appears on him, he is unclean.
15. And the priest shall examine the raw flesh and pronounce him unclean; the raw flesh is unclean, it is skin-disease.
16. Or when the raw flesh returns and turns white *again*, then he shall come to the priest.
17. And the priest shall look and behold the affliction has turned white, the priest shall declare the afflicted *person* to be clean; he is clean.
18. And when the flesh on his skin sores is healed
19. and in the place of the sore there is a swelling of white or a red-white spot, he shall show himself to the priest.

⁹² From the descriptions given in this chapter, it is clear that the affliction being spoken here is not “leprosy” in the modern sense of the disease, especially since it can also afflict houses and garments. Numbers 12:12 gives us an important clue as to why this affliction caused severe uncleanliness. When Miriam is afflicted with skin-disease, Aharon prays: “Let her not be like a corpse that emerges from its mother’s womb with half its flesh eaten away”. The problem is not that of a contagious disease but the *appearance* of the individual, who looks like a walking corpse (Milgrom, Continental Commentary:Leviticus).

⁹³ The uncleanliness does not begin until the priest actually observes and declares the individual unclean. Therefore any previous contact with this individual does not render the person or item unclean, only future contact.

20. And the priest shall look, and behold if its appearance is deeper than the skin and the hair turned white, the priest shall declare him unclean; it is an affliction of skin-disease, it has broken out in the skin sore.
21. But if the priest looks and behold the hair is not white and it is not deeper than the skin and it is faded, the priest shall confine him for seven days.
22. And if it spreads farther in the skin, the priest shall declare him unclean; it is an affliction.
23. But if the spot does not change *and* does not spread, it is a scar of a skin sore, and the priest shall declare him clean.
24. Or when the flesh of the skin is burned with fire and the raw flesh of the burn becomes a spot, either red-white, or white
25. The priest shall look at it and behold if the hair has turned white in the spot and its appearance is deeper than the skin, it is skin-disease; it has broken out in the burn spot. And the priest shall declare him unclean; it is an affliction of skin-disease.
26. But if the priest looks and behold there is no white hair in the spot and it is not deeper than the skin and it is faded, the priest shall confine him for seven days.
27. And the priest shall look on the seventh day. If it has spread further in the skin, the priest shall declare him unclean, it is an affliction of skin-disease.
28. But if the spot remains unchanged and has not spread in the skin and it has faded, it is a swelling of a burn and the priest shall declare him clean because it is a scar of a burn.
29. And when a man or woman has an infection on the head or beard,
30. The priest shall look at the affliction and behold, if its appearance is deeper than the skin and there is a thin yellow hair in it, the priest shall declare him *or her* unclean, it is a scale, it is skin disease of the head or the beard.
31. But if the priest looks at the affliction of the scale and behold it does not appear deeper than the skin and the hair is not black in it, the priest shall confine the *person* afflicted with a scale for seven days.
32. And the priest shall look at the affliction on the seventh day and behold, if the scale has not spread and there is not a yellow hair and the scale's appearance is not deeper than the skin
33. Then he shall shave himself, but shall not shave the area of the scale. And the priest shall confine the person with the scale for an additional seven days.
34. And the priest shall look at the scale on the seventh day and behold if it has not spread in the skin and its appearance is not deeper than the skin, the priest shall declare him clean; he shall wash his clothes and be clean.
35. But if the scale has spread in the skin after his cleansing,
36. then the priest shall look and behold the scale has spread in the skin. The priest does not have to look for a yellow hair, he is unclean.
37. And if he visually observes that the scale has remained and the hair in it is black, the scale has healed, he is clean; the priest shall pronounce him clean.
38. And when a man or woman has many white spots in his or her skin
39. then the priest shall look and behold, if the spots on the skin of their flesh are faded white, it is a skin rash that has broken out on the skin; he is clean.
40. And if a man loses hair on his head, he is bald. He is clean.
41. And if his head becomes bald on the forehead of his face, his head is bald, he is clean.
42. But if there is a bald spot or bald forehead and there occurs a red-white affliction, it is skin-disease spreading on his bald spot or bald forehead.
43. then the priest shall look and behold if the swelling affliction is red-white on the bald spot or bald forehead like the appearance of skin-disease of the skin of the flesh

44. The man has skin disease, he is unclean. The priest shall certainly pronounce him unclean; he has an affliction on his head.
45. And the skin-diseased person who has an affliction; his garment shall be torn, his head shall be disheveled, and he shall cover his mustache and call out "unclean, unclean".
46. All the days of his affliction he shall be unclean; he is unclean. He shall live alone; outside the camp is his dwelling place.
47. When a garment has an affliction of "skin-disease" on it, whether it is a garment of wool or linen,
48. or on woven material or fabric of linen or of wool, or if on leather, or on a work of leather
49. if the affliction is yellowish-green or red on the garment or leather or on the woven material or fabric, or any object of leather, it is an affliction of "skin-disease" and it shall be shown to the priest.
50. The priest shall look at the affliction and shall confine the afflicted item for seven days
51. And he shall look at the affliction on the seventh day, and if the affliction has spread on the garment or woven material, or fabric, or leather, for any leather that is used for any purpose, the affliction is destructive "skin-disease"; it is unclean.
52. He shall burn the garment, or woven material, or fabric, or wool, or linen, or any object of leather which has the affliction on it because it is destructive "skin-disease"; it shall be burned in fire.
53. But if the priest looks and behold the affliction has not spread on the garment or woven material, or fabric, or any object of leather
54. The priest shall command that the thing on which the affliction occurred be washed and he shall confine it for an additional seven days.
55. After the afflicted item has been washed, the priest shall look and behold if the mark has not changed in its appearance, even though it has not spread, it is unclean. It shall be burned in the fire, it has rotten patches on the front or the back.
56. But if the priest looks and behold the affliction has faded after being washed, then he shall tear it out from the garment or from the leather or from the woven material or from the fabric.
57. And if it appears again on the garment or the woven material or the fabric or any leather it is an outbreak. He shall burn the afflicted item in fire.
58. And the garment or the woven material or the fabric or any object of leather that is washed and the affliction is removed from shall be washed a second time and be clean.
59. This is the instructions of the affliction of skin-disease on a garment of wool or linen, or on woven material, or on fabric, or on any object of leather for pronouncing it clean or unclean.

Leviticus Chapter 14

1. And YHWH spoke to Mosheh saying:
2. This shall be the instruction of the person afflicted with skin disease in the day of his cleansing. He shall be brought to the priest
3. And the priest will go outside the camp and the priest will look and behold if the affliction of skin-disease is healed from the skin-diseased person.
4. And the priest shall command and take for the person to be cleansed two clean wild birds⁹⁴ and cedar wood and crimson thread and hyssop.
5. And the priest shall command and slaughter one bird over a clay vessel with living water *in it*.

⁹⁴ Literally "living birds" but in context this refers to wild birds that will fly out of the camp when released.

6. He shall take the live bird and the cedar wood and the crimson yarn and the hyssop and shall dip them along with the live bird in the blood of the slaughtered bird.
7. And he shall sprinkle the person to be cleansed from skin-disease seven times and shall declare him clean and shall send out the wild bird into an open field.
8. And the person to be cleansed shall wash his garments and shall shave all his hair and shall bathe in water and shall be clean. After he may go into the camp but shall dwell outside his tent for seven days.
9. It shall be on the seventh day he shall shave all his hair on his head and his beard and his eyebrows. All his hair he shall shave and shall wash his garments and bathe his flesh in water and he shall be clean.
10. And on the eighth day, he shall take two male lambs without defect and one female lamb of the first year without defect and three tenths of semolina flour as a grain offering mixed with oil and a one log of oil
11. And the priest who declared the person being cleansed clean shall present him before YHWH at the entrance of the tent of meeting.
12. And the priest shall take one of the male lambs and shall bring it near for a reparation offering with the log of oil and shall wave them as a wave offering before YHWH.
13. And he shall slaughter the male lamb in the place where he slaughters the purification offering and the ascending offering, in a holy place because the reparation offering is like the purification offering, being for the priest; it is most holy.
14. And the priest shall take some of the blood of the reparation offering and the priest shall put it on the right ear lobe of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot.
15. And the priest shall take some of the log of oil and the priest shall pour it on palm of his left hand.
16. And the priest shall dip his right finger in the oil which is on the palm of his and shall sprinkle some of the oil with his finger seven times before YHWH.
17. And the priest shall put some of the remainder of the oil which is on his palm on the right ear lobe and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the reparation offering.
18. And the rest of the oil which is in the palm of the priest he shall put on the head⁹⁵ of the one to be cleansed and the priest shall make purgation on his behalf before YHWH.
19. And the priest shall offer the purification offering and shall make purgation on behalf of the person to be cleansed from his uncleanness and afterwards he shall offer the ascending offering.
20. And the priest shall offer up the ascending offering and the grain offering on the altar and the priest shall make purgation on behalf of him and he shall be clean.
21. But if he cannot afford it, he shall bring one male lamb for a reparation offering for a wave offering for purgation on his behalf and one tenth of semolina flower mixed with oil for a grain offering and one log of oil.
22. And two turtledoves or two young doves which he can afford, one to be a purification offering and the other for an ascending offering.
23. And he shall bring them on the eighth day for his purification to the priest to the entrance of the tent of meeting before YHWH.
24. And the priest shall take the male lamb of the reparation offering and the log of oil and the priest shall wave them as a wave offering before YHWH.

⁹⁵ In the ancient Near East, anointing a person's head with oil was a status elevation ritual (cf. anointing of the priests, the king, and a betrothed woman).

25. And he shall slaughter the male lamb of the reparation offering and the priest shall take some of the blood of the reparation offering and put it on the right ear lobe of the person to be cleansed and on the thumb of his right hand and on the big toe of his right foot.
26. And the priest shall pour some of the oil on the palm *of his left hand*.
27. And the priest shall sprinkle with his right finger some of the oil which is on his left palm seven times before YHWH.
28. And the priest shall put some of the oil which is on his palm on the right ear lobe of the one to be cleansed and on the right thumb of his hand and on the big toe of his right foot, on top of the blood of the reparation offering.
29. And the priest shall put some of the remainder of the oil which is on his hand upon the head of the one to be cleansed for purgation on his behalf before YHWH.
30. And he shall offer one of the turtledoves or young doves of which he can afford.
31. He shall offer what he can afford; one for a purification offering and the other for an ascending offering with the grain offering and the priest shall make purgation on behalf of the person being cleansed before YHWH.
32. This is the instruction which is for the person afflicted with skin-disease, who cannot afford *the normal means* for his cleansing.
33. And YHWH spoke to Moshe and to Aharon saying:
34. When you come into the land of Canaan which I am giving to you for an inheritance and I am put an affliction of skin-disease on a house⁹⁶ of the land in the land of your inheritance,
35. The one who owns the house shall tell the priest saying: *something* like an affliction *of skin-disease* has appeared to me on *my* house.
36. And the priest shall command and the house shall be emptied before the priest comes to inspect the affliction and everything that is in the house shall not be unclean. Afterwards the priest shall go and inspect the house.
37. And he shall examine the affliction and behold, if the affliction on the wall of the house has depressions of yellow-green or reddish and its appearance is deeper than the wall,
38. The priest shall go out from the house through the entrance of the house and shall quarantine the house for seven days.
39. And the priest shall return in seven days and shall examine *the house* and behold, if the affliction has spread in the wall of the house
40. the priest shall command and shall pull out the stone on which the affliction is and they shall throw the stone outside onto an unclean place.
41. And he shall have the house scraped all around the house and shall dump the plaster which was scrapped off outside the city onto an unclean place.
42. And they shall take the other stones and shall bring them to replace the *removed* stones and shall take other plaster and shall plaster the house.
43. And if the affliction shall return and break out on the house after pulling out the stones and after scraping off the house and after re-plastering it,
44. The priest shall come and examine it and behold, if the affliction has spread in the house, it is destructive skin-disease on the house; it is unclean.
45. And he shall tear down the house, its stones and its wood and all its plaster of the house and shall bring it outside the city to an unclean place.

⁹⁶ Here we see that *tzarot* or skin-disease can actually spread to a house and that it is God who causes the affliction of skin-disease.

46. And whomever has come into the house all the days of its quarantine shall be unclean until evening.
47. And whomever has slept in the house shall wash his garments and whomever ate in the house shall wash his garments.
48. But if the priest has come again and examined and behold, the affliction has not spread on the house after the house has been plastered, the priest shall declare the house clean because the affliction has healed.
49. And the priest shall take for a purification offering for the house two birds and cedar wood and crimson yarn and hyssop.
50. and he shall kill one of the birds over the clay vessel, over the living water.
51. And he shall take the cedar wood and the hyssop and the crimson yarn and the living bird and shall dip them in the blood of the slain bird and in the living water and shall sprinkle towards the house seven times.
52. And shall cleanse the house with the blood of the bird and the living water and the living bird and the cedar wood and the hyssop and with the crimson wool
53. And he shall send off the living bird outside the city upon a field and shall make purgation on behalf of the house and it shall be clean.
54. This is the instruction for all afflictions of skin-disease and for the area of skin-disease,
55. for the skin-disease of the garment and of the house,
56. And for the swelling and skin eruption and for the spot.
57. to teach when something is clean and when something is unclean; this is the instruction of skin-disease.

Leviticus Chapter 15

1. And YHWH spoke to Mosheh and to Aharon saying:
2. Speak to the children of Israel and say to them: Any man when he has a fluid discharge from his flesh, his fluid discharge makes him unclean.
3. And this is the uncleanness in his fluid discharge; whether his "flesh"⁹⁷ has fluid discharge flowing or his "flesh" has stopped its discharge, he is unclean from it.
4. Any bed that he shall lay down upon, the fluid discharge shall be unclean and any object that he sits upon shall be unclean.
5. And the man who touches his bed shall wash his clothes and bathe in water and be unclean until evening.
6. And whoever shall sit on any object that the man with a fluid discharge has sat upon, he shall wash his clothes and bathe in water and be unclean until evening.
7. And whoever touches the flesh of the man with a fluid discharge shall wash his clothes and bathe in water and be unclean until evening.
8. And if the man with a fluid discharge spits on someone who is clean, that person shall wash his clothes and bathe in water and be unclean until evening.
9. And any saddle that the man with a fluid discharge shall ride upon shall be unclean.
10. And anyone who touches anything that is under him shall be unclean until evening and anyone who carries *such a thing* shall wash his clothes and bathe in water and be unclean until evening.

⁹⁷ Referring to the male genitalia.

11. And any person whom the man with a fluid discharge touches without *first* having washing his hands in water; that person shall wash his clothes and bathe in water and be unclean until evening.
12. And any vessel of clay that the man with a fluid discharge shall touch shall be broken and any vessel of wood shall be rinsed in water.
13. When the man with the fluid discharge becomes clean from his discharge, he shall count for seven days for his cleanliness and then shall wash his clothing and bathe his flesh in living water and he shall be clean.
14. And on the eighth day he shall take for himself two turtledoves or two young doves and bring them before YHWH to the entrance of the tent of meeting and shall give them to the priest.
15. And the priest shall offer them, one for a purification offering and the other for an ascending offering and the priest shall make purgation on his behalf before YHWH from his fluid discharge.
16. And if a man has an emission of semen, he shall bathe all his flesh in water and be unclean until evening.
17. And any garment or any leather article that his emission of semen falls upon shall be washed in water and shall be unclean until evening.
18. And when a man lies with a woman and there is an emission of semen, they shall bathe in water and be unclean until evening.
19. And if a woman has a flow of blood that is her regular discharge from her body, she shall wait seven days in her *niddah*⁹⁸ and any person who touches her shall be unclean until evening.
20. And anything she shall lie down upon during her *niddah* shall be unclean and anything she sits upon shall be unclean.
21. And any person who touches her bed shall wash his clothes and bathe in water and be unclean until evening.
22. And any person who touches any object that she has sat upon shall wash his garments and shall bathe in water and shall be unclean until evening.
23. Whether it is her bed or any object that she sat upon, if he touched it he shall be unclean until evening.
24. And if a man is having intercourse with her and she starts her *niddah*, he shall be unclean for seven days, and any bed that he shall lay upon shall be unclean.
25. And if a woman has flow of blood for many days⁹⁹ and it is not her *niddah* or when she shall have a genital discharge that is not her *niddah*, all the days of her improper flow she shall be unclean in the same manner as the days of her *niddah*; she shall be unclean.
26. Any bed that she lies upon all the days of her improper flow shall be treated just like any bed would be during her *niddah* and any object which she sits upon shall be unclean just like it would be unclean from her *niddah*.
27. And any person who touches any of them shall be unclean and shall wash his garments and bathe in water and be unclean until evening.
28. And if she becomes cleansed from her improper flow, she shall count for herself seven days and afterwards she shall be clean.
29. And on the eighth day she shall take for herself two turtledoves or two young doves and shall bring them to the priest to the entrance of the tent of meeting.

⁹⁸ *Niddah* is in reference to her normal menstruation cycle

⁹⁹ Prolonged past the normal period of *niddah*.

30. And the priest shall offer one as a purification offering and the other as an ascending offering and the priest shall make purgation on her behalf before YHWH from the uncleanness of her improper flow.
31. Thus you shall separate the children of Israel from their uncleanness so that they do not die in their uncleanness by defiling my tabernacle that is in their midst.
32. This is the instruction concerning the one with fluid discharge and the discharge of seminal fluid, because it is uncleanness.
33. And the menstruation of a woman's *niddah* and the improper flow of a man's discharge for anyone, whether male or female, *or* for the man who lies with a woman in her uncleanness.

Leviticus Chapter 16

1. And YHWH spoke to Mosheh after the death of the two sons of Aharon when they came near before YHWH and died.
2. And YHWH said to Mosheh: Speak to Aharon your brother: He shall not come at any time to the inner sanctuary behind the curtain, in front of the mercy seat that is upon the ark and therefore he shall not die when I appear in the cloud over the mercy seat.
3. With this Aharon may come to the sanctuary: with a young bull for a purification offering and a ram for an ascending offering.
4. He shall put on the holy linen tunic and linen undergarments, they shall be upon his flesh and they shall be tied with the linen sash and the linen turban shall be wrapped around *his head*; they are holy garments. And he shall bathe his flesh in water and put them on.
5. And he shall take from the assembly of the children of Israel two male goats for a purification offering and one ram for an ascending offering.
6. And Aharon shall bring the young bull of the purification offering that is for him and shall make purgation for himself and for his household.
7. And he shall take the two goats and shall present them before YHWH at the entrance of the tent of meeting.
8. And Aharon shall cast lots for the two goats, one for YHWH and the other lot for the goat of departure¹⁰⁰.
9. And Aharon shall bring near the goat upon which the lot fell for YHWH and shall offer it as a purification offering.
10. And the goat upon which the lot fell to the goat of departure he shall present alive before YHWH for purgation on his behalf to send it to the wilderness as the goat of departure.
11. And Aharon shall bring the young bull of the purification offering that is for him and shall make purgation on for him and for his household and shall slaughter the young bull of the purification offering that is for him.

¹⁰⁰ Hebrew *azazel* is most likely a textual fusion of *az* (goat of) *ozel* (departure) as it is rendered in the LXX. Alternatively some scholars believe this is in reference to a goat demon (Meek, Methods of Textual Criticism) though this is unlikely due to the Leviticus' departure from demonic magic so common in the ancient Near East.

12. And he shall take the fire-pan filled with coals of fire from on the altar that is before YHWH and two handfuls of fragrant incense powder and shall bring it inside the curtain.
13. And he shall put the incense upon the fire before YHWH and the cloud of incense may cover the mercy seat that is over the testimony so that he shall not die.
14. And he shall take some of the blood of the young bull and sprinkle it with his finger.
15. And he shall slaughter the goat of the purification offering that is for the people and shall bring its blood inside the curtain and shall do with its blood just as he did with the blood of the young bull and he shall sprinkle it upon the mercy seat and before the mercy seat.
16. And he shall make purgation for the sanctuary *cleansing it* from the uncleanness of the children of Israel and from their rebellious transgressions for all their sins. Thus he shall do for the tent of meeting that dwells in the midst of their uncleanness.
17. And no man shall be in the tent of meeting when he comes to make purgation in the sanctuary until he comes out and makes purgation for himself and for his household and for all the congregation of Israel.
18. And he shall go out to the altar that is before YHWH and shall make purgation upon it and shall take some of the blood of the young bull and some of the blood of the goat and shall put it on the horns of the altar all around.
19. And he shall sprinkle some of the blood on it with his finger seven times and shall cleanse it and sanctify it from the uncleanness of the children of Israel.
20. When he finishes making purgation for the sanctuary and the tent of meeting and the altar, then he shall bring near the live goat.
21. And Aharon shall press down two¹⁰¹ of his hands on the head of the live goat and shall make known over it all the iniquities of the children of Israel and all their rebellious transgressions for all their sins and he shall put them on the head of the goat and shall send it by the hand of an appointed man towards the wilderness.
22. And the goat shall carry on it all the iniquities to an infertile land¹⁰². He shall send the goat away into the wilderness.
23. And Aharon shall come to the tent of meeting and shall take off his garments, the linen that he put on when he went into the sanctuary and shall leave them there.
24. And he shall bathe his flesh in water in a holy place and shall put on his garments and shall go out and shall offer his ascending offering and the ascending offering of the people and shall make purgation for himself and for the people.
25. And the fat of the purification offering he shall cause to turn to smoke upon the altar.
26. And the one who sent out the goat for departure shall wash his garments and bathe his flesh in water and afterwards he may come into the camp.
27. And the young bull of the purification offering and the goat of the purification offering that the blood was brought into the sanctuary for purgation he shall bring outside the camp and shall burn it in fire with the hide and the intestines.

¹⁰¹ Here we see a distinction from the hand-pressing found in earlier chapters in that it specifically requires a two-handed pressing down on the animals head. Thus the function of this action will be different from earlier.

¹⁰² There is no command that the goat be pushed off a cliff, instead it is important to note it is to go alive to an infertile land, not to a goat demon "*azazel*".

28. And the one who burns them shall wash his garments and bathe his flesh in water and afterwards he may come into the camp.
29. It shall be to you an eternal statute in the seventh month, on the tenth of the month, you shall afflict your souls and not do any type of work; both the native and the stranger living as an alien in your midst.
30. Because on this day, *the high priest* shall make atonement on your behalf to cleanse you from all your sins before YHWH; you shall be clean.
31. An extraordinary Shabbat it is for you and you shall afflict your souls, *it is* an eternal statute.
32. And the priest who is anointed and who is ordained to serve as priest in place of his father shall make purgation and shall put on his garments of linen, the holy garments.
33. And he shall make purgation for the most holy place and for the tent of meeting and for the altar and shall make purgation on behalf of the priesthood and on behalf of all the congregation of the people he shall make purgation.
34. And this shall be to you an eternal statute to make purgation on behalf of the children of Israel from all their sins once a year and he shall do just as YHWH commanded Mosheh.

Leviticus Chapter 17

1. And YHWH spoke to Mosheh saying:
2. Speak to Aharon and his sons and to all the children of Israel and you shall say to them this is the word that YHWH commanded, saying:
3. Any man from the house of Israel who shall slaughter an ox or a sheep or a goat in the camp or who shall slaughter *one* outside the camp
4. But does not bring it to the entrance of the tent of meeting to present it as an offering to YHWH before the tabernacle of YHWH is responsible for bloodshed, that man has poured out blood, and that man shall be cut off from the midst of my people.
5. This is in order that the children of Israel bring their slaughters which they slaughter upon the open field and bring them to YHWH, to the entrance of the tent of meeting to the priest and they shall slaughter them as slaughters of well-being to YHWH.
6. And the priest shall slaughter the blood on the altar of YHWH at the entrance of the tent of meeting and shall cause the fat to turn to smoke for a soothing aroma, pleasing to YHWH.
7. And they shall no longer slaughter their slaughterings to goat-demons that they prostituted themselves to before. This is an eternal statute to them for their generations.
8. And you shall say to them: any man from the house of Israel or a stranger who sojourns among you who offers an ascending offering or slaughter
9. And does not bring it to the entrance of the tent of meeting to offering it to YHWH, that man shall be cut off from his people.
10. And any man from the house of Israel or the stranger sojourning among you that eats any blood, I shall set my face against that soul who ate the blood and I will cut him off from among his people.
11. Because the life of the flesh is in the blood and I have given it to you on the altar to make purgation on behalf of your lives, on account of the blood with its life makes purgation.
12. Therefore, I said to the children of Israel: No person among you shall eat blood nor shall the stranger sojourning in your midst eat blood.
13. And any man among the children of Israel or from the stranger sojourning among you who hunts wild game or birds who eat it shall pour out its blood and cover it with soil.

14. Because the life of all flesh is in its blood and I spoke to the children of Israel: you shall not eat the blood of any flesh because the life of all flesh is in its blood; anyone who eats it shall be cut off.
15. And person who shall eat a dead body or mangled carcass whether native born or the stranger among *you* shall wash his clothes and bathe his flesh in water and be unclean until evening; then he shall be clean.
16. But if he does not wash his flesh and does not bathe, he shall bear his iniquity.

Leviticus Chapter 18

1. And YHWH spoke to Mosheh saying:
2. Speak to the children of Israel and you shall say to them: I am YHWH your God.
3. You shall not do according to the practices of the land of Egypt that you dwelled in, nor shall you do according to the practices of the land of Canaan that I am bringing you to there, nor shall you walk in their statutes.
4. You shall do My judgments and my statutes you shall keep to walk in them; I am YHWH your God.
5. And you shall keep my statutes and my judgments so that the man¹⁰³ who does them shall live by them; I am YHWH your God.
6. No man shall approach any close kin to expose their nakedness; I am YHWH.
7. You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother and you shall not uncover her nakedness.
8. You shall not uncover the nakedness of your father's wife, it is your father's nakedness.
9. The nakedness of your sister, the daughter of your father or the daughter of your bother, whether born at home or born abroad, you shall not uncover her nakedness.
10. The nakedness of your son's daughter or your daughter's daughter you shall not uncover their nakedness because their nakedness is yours.
11. The nakedness of your father's wife's daughter born to your father (she is your sister) you shall not uncover her nakedness.
12. The nakedness of your father's sister you shall not uncover, she is your father's flesh.
13. The nakedness of your mother's sister you shall not uncover, because she is your mother's flesh.
14. The nakedness of your father's brother you shall not uncover, towards his wife you shall not draw near, she is your aunt.
15. The nakedness of your daughter-in-law you shall not uncover, she is the wife of your son, you shall not uncover her nakedness.
16. The nakedness of your brother's wife you shall not uncover, she is your brother's nakedness.
17. The nakedness of a woman and her daughter you shall not uncover, nor shall you take her son's daughter or daughter's daughter to uncover their nakedness, they are blood relatives; it is wickedness.
18. And a woman's sister you shall not marry to rival her to uncover her nakedness during her lifetime.
19. And you shall not come near to a woman in her menstrual impurity to uncover her nakedness.
20. And with the wife of your fellow citizen you shall not lay with to inseminate¹⁰⁴, to be defiled by her.

¹⁰³ Here, the term for "man" is *ha'adam*, possibly alluding to the first man, Adam.

¹⁰⁴ Probably a prohibition of consensual sex with a neighbor's wife in order to inseminate her in order that they are able to have a child.

21. And you shall not give your offspring to sacrifice to Molech nor shall you profane the name of your God; I am YHWH.
22. And you shall not lie with a male as you lie with a female; it is an abomination.
23. And you shall not have sexual relations with any animal to be defiled with it and a woman shall not stand before an animal to copulate with it; it is a perversion.
24. You shall not make yourself unclean by any of these things because the nations which I am driving out before you have made themselves unclean by all these things.
25. And the land has become defiled and I have visited its iniquity upon it and the land will vomit out those who dwell in it.
26. And you shall keep my statutes and my judgments. You shall not do any of these abominations; whether native born or the stranger dwelling among you.
27. (Because the men of the land who were here before you have done all these abominations and have defiled the land.)
28. so that the land will not vomit you out, if you defile it, just like it vomited out the nations that were here before you.
29. Because anyone who does any of these abominations, those persons shall be cut off from among their people.
30. And you shall keep my charge and not do the abominable practices that have been done before you, and you shall not be defiled by them; I am YHWH your God.

Leviticus Chapter 19

1. And YHWH spoke to Mosheh saying:
2. Speak to the whole assembly of the children of Israel and say to them: You be holy, because I, YHWH your God, am holy.
3. Every person shall fear their mother and father and shall keep my Shabbat. I am YHWH your God.
4. You shall not turn to worthless gods and gods of cast metal you shall not serve; I am YHWH your God.
5. And when you slaughter well-being slaughters to YHWH, you shall slaughter it in an acceptable manner.
6. It shall be eaten on the day you slaughter it, or the next day, and that which remains until the third day shall be burned in the fire.
7. But if any of it is eaten on the third day, it is an abomination; it is not acceptable.
8. The one who eats of it shall bear his iniquity because he has profaned what is holy to YHWH, and that soul shall be cut off from among his people.
9. And when you reap the harvest of your land, you shall not reap the very edges of your field nor shall you gather the gleanings of your reaping.
10. And you shall not strip your vineyard nor gather the fallen grapes of your vineyard, they shall be left behind for the poor and the stranger; I am YHWH your God.
11. You shall not steal, you shall not deceive, and you shall not lie to your fellow citizen.
12. You shall not swear in my name in a lie and thus curse the name of your God. I am YHWH.
13. You shall not exploit your neighbor, you shall not steal, you shall not withhold the wages of your hired laborer until morning.
14. You shall not curse the deaf and shall not put a stumbling block before the blind and you shall revere your God; I am YHWH.
15. You shall not do perversity in justice, nor shall you lift up the face of the poor nor give preference to the "great of face"; in righteousness you shall judge your fellow citizen.

16. You shall not be a slanderer among your people, you shall not profit from the blood of your neighbor.
17. You shall not hate your brother in your heart, you shall certainly rebuke your fellow citizen and thus not bear his sin.
18. You shall not seek vengeance nor shall you harbor a grudge against a son of your people and you shall love your neighbor as yourself; I am YHWH.
19. My statues you shall guard. Your animals you shall not cause to breed with different kinds. Your field you shall not sow with different kinds of *seed* and garments of two kinds of woven material you shall not wear.
20. And when a man who lies with a woman and there is an emission of semen but she is a servant woman promised to another man¹⁰⁵ and is not ransomed nor has her freedom been given to her, there shall be a recompense¹⁰⁶ to her master. They shall not be put to death because she was not free.
21. And he shall bring reparation offering to YHWH to the entrance of the tent of meeting, a ram as a reparation offering.
22. And the priest shall make reparation on his behalf with the ram of reparation before YHWH on behalf of his sin that he has sinned and his sin shall be forgiven him that he has sinned.
23. And when you come into the land and shall plant all *kinds* of trees for food, you shall regard their fruit as uncircumcised in foreskin; for three years it is forbidden, it shall not be eaten.
24. And in the fourth year all fruit shall be a holy praise offering to YHWH.
25. And in the fifth year you may eat of the fruit, for their yield will be increased before you; I am YHWH your God.
26. You shall not eat any blood, you shall not practice divination, and you shall not interpret signs.
27. You shall not round the corners of your head nor destroy the corner of your beard.
28. And you shall not make slashes on your flesh for the dead¹⁰⁷ nor you shall not put a tattoo mark on yourself; I am YHWH.
29. You shall not curse your daughter by making her a prostitute so that the land is not prostituted and fill up the land with depravity.
30. My Shabbats you shall guard and my sanctuary you shall revere; I am YHWH.
31. You shall not turn to those who communicate with spirit of the dead nor shall you seek out a soothsayer and thus become defiled by them; I am YHWH your God.
32. Before the old of age, you shall rise up and show respect in front of the elder and you shall revere YHWH your God; I am YHWH.
33. And when a stranger shall dwell with you in your land, you shall not oppress him.
34. Just as the native born the stranger who dwells in your land shall be to you, and you shall love him just like yourself because you were strangers¹⁰⁸ in the land of Egypt; I am YHWH.

¹⁰⁵ The law of Exodus 21:7-11 allows a an impoverished father to sell his preadolescent daughter to another Israelite to be married to him or one of his sons once she reaches the appropriate age. This deal serves to alleviate the family's poverty as well as provide the daughter with a husband who can support her.

¹⁰⁶ Hebrew *bikkoret* only occurs once in the Hebrew Bible and is a probable cognate with the Akkadian verb *baqaru* "to make good on a claim" (Levine, JPS:Leviticus).

¹⁰⁷ Hebrew *nefesh* can be used for a dead body as well as a living soul (Levine, JPS:Leviticus).

¹⁰⁸ Hebrew *ger* in Mishnaic Hebrew is used to refer to a religious convert to Judaism but here it can be seen contextually it is not referring to a convert, but to a landless class of citizen who was subjected to oppression in many other nations (such as Egypt).

35. You shall not do perversity in justice, in measurements, in weights, and in volume.
36. An honest¹⁰⁹ balance, an honest weight, an honest ephah, and an honest liquid measurement you shall have; I am YHWH your God who brought you out from the land of Egypt.
37. And you shall guard all my statutes and all my judgments and you shall do them; I am YHWH.

Leviticus Chapter 20

1. And YHWH spoke to Mosheh saying:
2. You shall speak to the children of Israel: any man among the children of Israel or among the stranger dwelling in Israel who shall give his offspring to Molech shall certainly be put to death; the people of the land shall stone him with stones.
3. And I will set my face against this man and I will cut him off from among his people because he gave his offspring to Molech and therefore defiled My sanctuary and profaned My holy name.
4. But if the people of the land should ever shut their eyes from this man who gave his offspring to Molech so as to not put him to death,
5. I will set my face against this man and his family and I will cut him off and all of them who have prostituted themselves after Molech from among their people.
6. And the person who turns to one who communicates with the spirits of the dead or to a soothsayer to prostituted themselves after them, I will set my face against this person and I will cut them off from among their people.
7. And you shall sanctify yourselves and you shall be holy because I am YHWH your God.
8. You shall guard my statutes and shall do them; I am YHWH who sanctifies you.
9. If any man shall curse his father and his mother, he shall certainly be put to death. He has cursed his father and mother, his blood is upon him.
10. If a man commits adultery with the wife of his neighbor, you shall certainly put to death the adulterer and the adulteress.
11. If a man lies with the wife of his father has exposed his father's nakedness; they both shall certainly be put to death, their blood is upon them.
12. If a man who lies with his daughter-in-law, they shall both certainly be put to death, they have done perversion and their blood is upon them.
13. If any man who lies with a male in the same manner as a female has done a detestable thing, they shall both be put to death, their blood is upon them.
14. If any man who shall take a woman and her mother, it is depravity. They shall be burned in fire, both the man and the two women, and thus you shall have no depravity among you.
15. If a man shall lie with an animal you shall certainly put him to death and shall kill the animal.
16. If a woman shall approach any animal to copulate with it, you shall kill the woman and the animal; they shall be put to death and their blood is upon them.
17. If a man shall marry his sister, his father's daughter, or his mother's daughter and shall expose her nakedness and she sees his nakedness, it is a disgrace and they shall be cut off in the sight of their people; he has exposed her nakedness and shall bear the iniquity.
18. And if a man lies with a menstruating woman and uncovers her nakedness, he has exposed her flow and she has exposed her flow of blood; they both shall be cut off from among their people.
19. And the nakedness of your mother's sister and your father's sister you shall not uncover because it is uncovering your own flesh, they shall bear their guilt.

¹⁰⁹ Literally a 'righteous' balance, weight, ephah, and liquid measurement.

20. And if a man lies with his aunt, he has exposed the nakedness of his uncle; they shall bear their sin and shall die childless.
21. And if a man marries his brother's wife, it is indecency. He has uncovered his brother's nakedness and they shall die childless.
22. And you shall guard all my statutes and all my judgments and you shall do them so that the land will not vomit you out when I bring you there to dwell there.
23. And you shall not walk according to the statutes of the nations who I am driving out before you because they have done all these things and I abhor them.
24. But I have said to you: You shall possess their land and I am giving it to you for a possession, it is a land flowing with milk and honey. I am YHWH your god who sets you apart from all the nations.
25. And you shall distinguish between clean animals and unclean animals, and between clean birds and unclean birds, and you shall bring an abomination on yourself with animals, birds, or anything that swarms on the land that I have set apart for you to be unclean.
26. And you shall be holy to Me because I, YHWH, am holy and I have separated you from the nations to be Mine.
27. And any man or woman who is a spiritualist or medium shall certainly be put to death. They shall be stoned and their blood is upon them.

Leviticus Chapter 21

1. And YHWH said to Mosheh: speak to the priests, the sons of Aharon, and you shall say to them: they shall not make themselves unclean for a dead person among their people.
2. Only for a relative who is close to them, for his mother and his father and his son and his daughter and his brother
3. And for his virgin sister closest to him who has not a husband; for her, he may cause himself to be unclean.
4. He may not make himself unclean as a husband among his people to become defiled.
5. They shall not shave a bald spot on their head and the corner of their beard they shall not shave off and they may not make a gash in their flesh.
6. They shall be holy to God and they shall not profane the name of YHWH because they present fire offerings to YHWH, food for their God, therefore they shall be holy.
7. They shall not marry a prostitute or a defiled woman nor shall they marry a woman divorced from her husband, because they are holy to their God.
8. And you shall consecrate them, because they bring present the food to your God, they shall be holy to you because I, YHWH who sanctifies you, am holy.
9. When a daughter of a priest shall defile herself to prostitute herself, she profanes her father; she shall be burned in fire.
10. And the priest who is greater than his brother, who has the anointing oil poured on his head and who has been ordained¹¹⁰ to wear the garments, he shall not dishevel his head nor tear his garments.
11. And he shall not go where any dead person is, for his father and his mother he shall not become unclean.
12. And he shall not go out from the sanctuary and shall not profane the sanctuary of his God because the consecrated oil of anointing of his God upon him; I am YHWH.
13. And he shall marry a woman who is a virgin.

¹¹⁰ Literally 'to fill his hand'. This phrase is a technical idiom for ordination (Levine, JPS:Leviticus)

14. A widow, a divorced woman, or one defiled by prostitution he shall not marry, but if a virgin from among his people he shall take as wife.
15. That he shall not defile his seed among his people, for I am YHWH who sanctifies him.
16. And YHWH spoke to Mosheh saying:
17. Speak to Aharon saying: any man among your offspring throughout the generations who has a physical defect shall not come near to present food to his God.
18. Because no man who has a physical defect shall draw near; the blind man or the lame or the one with a disfigured face or deformed *limb*,
19. Or the man who has a broken foot or broken hand
20. or a hunchback or a dwarf or who has a spot in his eye or a skin disorder or a skin eruption or crushed testicles.
21. All men who have a physical defect among the offspring of Aharon the priest shall not come near to offer the fire offerings of YHWH; since he has a physical defect, he shall not come near to present food to his God.
22. He may eat the food of his God, the holy and the most holy *food*.
23. Only he shall not come near the curtain or near the altar because he has a physical defect and he shall not defile my sanctuary because I am YHWH who sanctifies them.
24. Thus Mosheh spoke to Aharon and to his sons and to all the sons of Israel.

Leviticus Chapter 22

1. And YHWH spoke to Mosheh saying:
2. Speak to Aharon and to his sons: they shall deal carefully with the sacred *gifts* of the children of Israel, which they dedicate to me, and *therefore* not profane My holy name; I am YHWH.
3. Say to them: throughout your generations, any man from among any of your descendants who shall bring near the holy offerings that the children of Israel shall dedicate to YHWH and his uncleanness is upon him, that person shall be cut off from before Me; I am YHWH.
4. Any man from the descendants of Aharon *who* is has skin-disease¹¹¹ or genital flow may not eat in the sanctuary until that *impurity* is cleansed. And if one touches anything of corpse impurity or a man who has an emission of semen,
5. Or a man who touches any teeming thing that is unclean to him, or *touches* any human being who is unclean to him, whatever his uncleanness,
6. A person who touches any *such thing* shall be unclean until evening and he shall not eat from the sacred *gifts*. But when he bathes his flesh in water
7. And the sun goes *down*, he shall be clean and afterwards he may eat from the sacred *gifts* because the food is *rightfully* his.
8. A carcass (*of an animal that dies naturally*) and a mangled animal carcass he shall not eat and thus become unclean; I am YHWH.
9. And they shall keep My charge and thus not bear sin and die in it because they profaned *My charge*. I am YHWH who sanctifies them.
10. No non-Levite/priest¹¹² shall eat of the sacred *gifts*; neither a sojourner with a priest or a man hired by a priest may eat of the sacred *gifts*.

¹¹¹ "Leprosy"

¹¹² Hebrew *zar* often translated as "lay person". The basic sense is a stranger or outsider (Levine, JPS:Leviticus).

11. But if the priest shall acquire a person through purchase of silver, he may eat of it and *a servant* born of his house may eat of the food.
12. And if the daughter of a priest is married to a non-Levite/priest, she may not eat of the sacred donations.
13. But if a daughter of a priest becomes widowed or divorced and has no offspring *to support her*, she shall return to her father's house as when she was a youth and she may eat from her father's food, but no non-Levite/priest may eat of it.
14. And if a man shall eat of the sacred *gifts* in ignorance, he shall add a fifth upon it and shall give the sacred *gift* to the priest.
15. And they shall not profane the sacred *gifts* of the children of Israel which they offer to YHWH,
16. and so cause them to bear the required reparation¹¹³ for their iniquity by eating their sacred gifts, for I am YHWH who sanctifies them.
17. And YHWH spoke to Mosheh saying:
18. Speak to Aharon and to his sons and to all of Israel and you shall say to them: Any man from the house of Israel or the stranger in Israel who shall present his offering; whether for anything which he vows or for any freewill offering that they present to YHWH for an ascending offering,
19. In order to be accepted by you, the sacrifice of the cattle or the sheep or the goats must be without defect.
20. Any that have a physical defect, you shall not present because it will not be accept it from you.
21. And if a man presents a slaughtering of well-being to YHWH for the fulfillment of a vow or for a thanksgiving offering, it shall be without defect from the cattle or from the flock to be accepted; there shall not be a physical defect in it.
22. The *animals that are* blind or injured or maimed or seeping or have skin problems or scabs, you shall not present these to YHWH and shall not give them as a fiery offering upon the altar to YHWH.
23. And the ox and lamb that is deformed or stunted may be offered as a thanksgiving offering, but for a vow it will not be accepted.
24. And anything with its *testicles* crushed, cut, or torn you shall not present to YHWH; you shall not do *such a thing* in your land.
25. Even if from the hand of a foreigner, you shall not present any of these as food to your God because they have a deformity in them; a physical defect in them, they will not be accepted from you.
26. And YHWH spoke to Mosheh saying:
27. When an ox or sheep or goat is born, it shall be under its mother for seven days but on the eighth day and beyond it will be acceptable to offer as a fire offering to YHWH.
28. But you shall not kill an ox or sheep along with its offspring on the same day.
29. And when you sacrifice a slaughter of thanksgiving to YHWH, you shall slaughter it *in a manner* that is acceptable on your behalf.
30. In the day that you shall eat of it, there shall not be any remaining from it until morning; I am YHWH.
31. And you shall guard My commandments and you shall do them; I am YHWH.
32. And you shall not profane My holy name and I am to be sanctified among the children of Israel; I am YHWH who sanctifies you
33. to bring you out from the land of Egypt to be to you a God; I am YHWH.

¹¹³ Hebrew: *avon ashmah* - literally "iniquity" and "reparation" or "reparation offering".

Leviticus Chapter 23

1. And YHWH spoke to Mosheh saying:
2. Speak to the children of Israel and you shall say to them: These are the holidays¹¹⁴ of YHWH which you are to proclaim them as holy assemblies. They are My holidays.
3. Six days you may do work but on the seventh is a Shabbat of rest, a holy assembly. You shall not do any work, it is a Shabbat to YHWH in all your dwellings.
4. These are YHWH's holidays of holy assemblies that you shall proclaim on the appointed time.
5. On the first month, on the fourteenth day of the month between the evenings is YHWH's Passover¹¹⁵.
6. And on the fifteenth day of that month is YHWH's celebration of Unleavened Bread; seven days you shall eat unleavened bread
7. On the first day shall be a holy assembly for you, you shall do no servile work.
8. And you shall present a fiery offering to YHWH for seven days. On the seventh day is a holy assembly; you shall do no servile work.
9. And YHWH spoke to Mosheh saying:
10. Speak to the children of Israel and you shall say to them: when you come into the land that I am giving to you and you reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest.
11. And he shall wave it as a wave offering before YHWH for acceptance on your behalf on the day after the Shabbat the priest shall wave it.
12. And you shall offer a one year old sheep without defect as an ascending offering to YHWH on the day that you wave it.
13. And *you shall offer* a grain offering of two tenths *an ephah* of semolina flour mixed with oil as a fiery offering, a pleasing aroma, soothing to YHWH and a fourth of a hin of wine for a libation.
14. And you shall not eat bread or roasted grain or parched grain until that precise day, until you have brought your offering to your God. It is a statute forever throughout your generations in all your dwellings.
15. And you shall count for yourselves from the day after the Shabbat, from the day you bring the sheaf of the wave offering, seven Shabbats to be completed.
16. You shall count until the day after the seventh Shabbat; fifty days, and *then* you shall present an offering of new grain to YHWH.
17. From your dwellings you shall bring two laves of bread as a wave offering made from two tenths *an ephah* of semolina flour, baked with yeast as first fruits to YHWH.
18. And along with the bread you shall present seven one-year old sheep without defect, one young bull, and two rams as an ascending offering to YHWH, along with their grain offerings and libations, an offering made by fire, a pleasing aroma, soothing to YHWH.
19. And you shall offer one male goat as a purification offering and two one-year old sheep as a slaughter of wellbeing.
20. And the priest shall wave them along with the bread of the first fruits wave offering before YHWH along with the two sheep, they shall be holy to YHWH for the priests.
21. And on that exact day, you shall proclaim a holy assembly for yourselves. You shall do no servile work. It is an eternal statute for all your generations in all your dwellings.

¹¹⁴ Hebrew: *moed*, "feast" or "festival", equivalent to a modern holiday, a word which means "holy day".

¹¹⁵ Hebrew *pesach l'YHWH*. The prefixed *lamed* on a personal name can denote ownership over the previous word.

22. And when you reap your harvests in your land, you shall not reap the edges of your field and the remnants of your harvest you shall not glean. You shall leave them behind for the poor and the stranger; I am YHWH your God.
23. And YHWH spoke to Mosheh saying:
24. Speak to the children of Israel saying: in the seventh month, on the first day of the month shall be a rest period to you, a holy assembly *with* a memorial *shofar* blast.
25. You shall do no servile work and you shall present a fiery offering to YHWH.
26. And YHWH spoke to Mosheh saying:
27. Now, on the tenth *day* of this seventh month is Yom Kippur¹¹⁶, it shall be an holy assembly for you and you shall cause yourself suffering and you shall present a fiery offering to YHWH.
28. You shall not do any work on this exact day because it is Yom Kippur, *the day* to make purgation on your behalf before YHWH your God.
29. Anyone who does not cause themselves to suffer on this exact day will be cut off from his people.
30. And anyone who shall do any work on this exact day I will exterminate that person from the midst of his people.
31. You shall not do any work, it is an eternal statute throughout your generations and in all your dwellings.
32. It is a Shabbat of rest for you and you shall cause yourself to suffer on the ninth day of the month in the evening, from evening until evening you shall observe the Shabbat rest.
33. And YHWH spoke to Mosheh saying:
34. Speak to the children of Israel saying: on the fifteenth day of this seventh month, for seven days, shall be YHWH's celebration of Sukkot¹¹⁷.
35. On the first day is a holy assembly, you shall not do any servile work.
36. For seven days you shall present fiery offerings to YHWH. On the eighth day there shall be a holy assembly for you and you shall present fiery offerings to YHWH; it is a celebration, you shall not do any servile work.
37. These are the holidays of YHWH that you are to proclaim them as holy assemblies to present fiery offerings to YHWH; the ascending offering and the grain offering, the sacrifice and the libation; each thing on its day
38. separate from YHWH's Shabbats and separate from your gifts and separate from your vows and separate from your freewill offerings that you give to YHWH.
39. Now, on the fifteenth day of the seventh month, at the gathering of the produce of your land, you shall observe a celebration of YHWH for seven days. The first day is a day of rest and the eighth day is a day of rest.
40. And on the first day you shall take for yourself fruit of the majestic tree, a palm tree branch, the branch of a leafy tree, and willows of the brook, and you shall rejoice before YHWH your God for seven days
41. And you shall observe this celebration to YHWH for seven days of the year. It is an eternal statute throughout your generations in the seventh month you shall observe it.
42. In a temporary dwelling you shall live for seven days; all the citizens of Israel shall live in a temporary dwelling
43. So that your generations may know that I caused the children of Israel to live in temporary dwellings when I brought them from the land of Egypt; I am YHWH your God.
44. And Mosheh declared the holidays of YHWH to the children of Israel.

¹¹⁶ Hebrew *yom hakippurim*, literally "day of the atonements/purgations"

¹¹⁷ Literally "temporary dwellings"

Leviticus Chapter 24

1. And YHWH spoke to Mosheh saying:
2. Command the children of Israel to take to you pure oil of beaten olives for light, to cause *flame* to go up the lamp continuously.
3. Outside the curtain of the *ark* of testimony, in the tent of meeting, Aharon shall keep *the area* in order from evening until morning before YHWH continually. It is an eternal statute throughout your generations.
4. He shall keep the lamps of the pure *gold* menorah in order before YHWH continuously.
5. And you shall take semolina flour and bake twelve ring-shaped cakes of bread with two-tenths *an ephah of flour* in each one.
6. And you shall place them in two rows, six *cakes* per row on the table of pure *gold* before YHWH.
7. And you shall put on the rows pure frankincense, for the bread for a memorial of a fiery offering to YHWH.
8. Every Shabbat day he shall arrange it in order before YHWH continually; it is an everlasting covenant on behalf of the children of Israel.
9. And it shall be for Aharon and his sons, and they shall eat it in the holy place because it is most holy to him from the fiery offerings of YHWH; *it is* an eternal statute.
10. And the son of an Israelite woman and Egyptian man went out in the midst of the children of Israel and the son of the Israelite woman and an Israelite man fought.
11. And the son of the Israelite woman blasphemed the Name of *YHWH* and cursed. And so he was brought to Mosheh (the name of his mother was Shelomit, daughter of Divri of the tribe of Dan.
12. And they put him under guard in order that they could clarify *the situation* with the mouth of YHWH.
13. And YHWH spoke to Mosheh saying:
14. Bring the one who has cursed outside the camp and all who heard *his blasphemy* press their hands upon his head and the whole community shall stone him.
15. And you shall speak to the children of Israel saying: if any man shall curse his God, he will bear his sin.
16. And whoever blasphemes the name of YHWH shall surely be put to death; the entire community shall surely stone him. The stranger as well as the citizen who blasphemes the Name shall be put to death.
17. If a man kills any human being, he shall certainly be put to death.
18. And whomever kills a domestic animal *owned by another* shall make restitution for it, life in place of life.
19. and if a man shall cause a physical defect in his fellow citizen, just as he has done, so shall it be done to him.
20. Fracture for fracture, eye for eye, tooth for tooth just as he has caused a physical defect in a human being, likewise it shall be caused in him^{118,119}
21. And whoever kills a domestic animal *owned by another* shall make restitution and whoever kills a human being shall be put to death.

¹¹⁸ In context of the greater corpus of laws in the Torah, this verse is discussing punishment for intentional injury, not accidental maiming.

¹¹⁹ Verses 15-23 form a chiasmic structure with verse 19 being the focal point.

22. You shall have one justice system for yourself; it shall be same for the stranger and the citizen because I am YHWH your God.
23. And Mosheh spoke to the children of Israel and they brought out the one who cursed to outside the camp and they stoned him with stones. Thus, the children of Israel did just as YHWH commanded Mosheh.

Leviticus Chapter 25

1. And YHWH spoke to Mosheh on Mount Sinai saying:
2. Speak to the children of Israel and say to them: when you come to the land that I am giving to you, the land shall observe YHWH's Shabbat rest.
3. Six years you may sow seed in your field and six years you may prune your vineyard and gather its yield.
4. But in the seventh year, it shall be a Shabbat rest for the land, YHWH's Shabbat. You shall not sow seed in your field nor shall you prune your vineyard.
5. You shall not reap the after growth of your harvest nor shall you harvest the grapes of your unpruned vine; it shall be a year of rest for the land.
6. And *during* the Shabbat of the land, the food *of the land* is for everyone; for yourself, for your male servant, for your female servant, for your hired worker, for the temporary dweller, and for the stranger who is with you,
7. Even the domestic animal and the wild animal that is in your land shall have all its yield to eat.
8. And you shall count for yourself seven Shabbat cycles, seven times seven years and it shall be for you the time of seven of Shabbat years, forty nine year *total*.
9. And you sound the shofar blast on the seventh month on the tenth day of the month. On Yom Kippur you shall sound the shofar throughout all your land.
10. And you shall consecrate the fiftieth year and proclaim the release of servants throughout the land, in all your dwellings. It is a year-of-restoration¹²⁰ for you. You shall return each man to his property and you shall return each man to his family unit.
11. The fiftieth year shall be for you a year-of-restoration; you shall not sow seed, nor shall you reap the after growth, nor shall you harvest the unpruned vine,
12. because it is a year-of-restoration, it shall be holy to you. You shall eat the yield from out of your field.
13. In this year-of-restoration, you shall return each man to his property.
14. And when you shall make a sale of goods to your neighbor or buy from the hand of you're your neighbor, you shall not oppress each other.
15. According to the number of years after the year-of-restoration you shall *base your purchase price* from your neighbor, according to the number of years of yield *remaining* he may sell it to you.
16. In proportion to a greater number of years you shall increase its price and according to a lesser number of years you shall decrease its price because he is selling it to you according to the number of yields.
17. You shall not oppress one another and you shall revere your God because I am YHWH your God.
18. And you shall do My statutes and you shall guard My judgments. You shall do them and thus dwell upon the land securely.

¹²⁰ Hebrew *yovel*, normally translated as "jubilee". This was a year of establishing social justice by creating an economic reset and restoring all persons and lands back to their original inheritance and ownership. The term "jubilee" fails to adequately express this concept.

19. And the land will give its fruit and you shall eat your fill and you shall dwell securely upon it.
20. And when you shall say: "What are we to eat in the seventh year? Behold we have not sown seed and we have not gathered its yield!"
21. And I will order My blessing for you in the sixth year and it will produce the yield *equivalent* to three years.
22. And you shall sow your seed on the eighth year and you shall eat from the old yield (*of the sixth year*) until the ninth year; until its yield has come in you will eat of the old yield.
23. And the land shall not be sold permanently, because the land belongs to Me, because you are but strangers and temporary dwellers from My standpoint.
24. And in all the land that you own, you shall give redemption for the land.
25. When your brother becomes poor and sells part of his property, the *kinsman* redeemer closest to him shall redeem¹²¹ the your brother's property.
26. If the man does not have a *kinsman* redeemer, but he prospers and finds enough funds for redemption,
27. He shall calculate the year(s) from when he sold *the property* and shall restore the balance to the man who he sold it to, and his property shall be returned.
28. But if he does not find enough funds to refund him, the property shall belong to the one who bought it until the year-of-restoration and then he shall go out in the year-of-restoration and return his property to him.
29. And if a man sells a residential house in a walled city, he may redeem it until a year is completed from the day he sold it; it shall be his right to redeem it.
30. But if he did not redeem it before the entire year has passed, then the house that is in a walled city shall belong to the purchaser permanently throughout his generation, it shall not go out *of his possession* on the year-of-restoration.
31. However, houses in a village that has no surrounding wall are considered as a field upon the land, he shall retain the right of redemption and it shall go out at the year-of-restoration.
32. But the Levitical cities, the Levites shall have eternal redemption rights to their houses in the cities of their possession.
33. And what belongs to the Levites may be redeemed and a house sold in a city belonging to them shall be released in the year-of-restoration because the houses in the cities of the Levites are their inheritance among the children of Israel.
34. And the open fields around their cities are not to be sold, because it is their property forever.
35. And when your brother becomes poor and becomes dependent on you, you shall support him *like* a stranger or temporary resident and he shall live with you.
36. And you shall not take from him advance or accrued interest. You shall revere your God so that your brother may live with you.
37. And you shall not give him your money with interest; you shall not give them your food for profit.
38. I am YHWH your God who brought you from the land of Egypt and gave you the land of Canaan *and* to be to you God.
39. And when your brother becomes poor and sells himself to you, you shall not work him as a *forced* slaved¹²².

¹²¹ i.e. he shall purchase it for himself. While the impoverished person loses use of his property until the *yovel*, the property stays within his clan, thus maintaining the clan's honor level.

¹²² Hebrew *avodat aved* – repetition of the root עבד along with context is differentiating debt “slavery” (similar to indentured servitude) to the forced slavery that Israel experienced in Egypt. Hebrew does not have a different word for each sense (Levine, JPS:Leviticus).

40. Like the hired worker and the temporary resident he shall be with you until the year-of-restoration he shall work with you.
41. And he shall go out from you and his son with him and he shall return to his clan and he shall return to the property of his fathers.
42. Because they are My servants who I brought out from the land of Egypt they are not to be sold as a *forced slave*.
43. And you shall not rule over him ruthlessly and you shall revere your God.
44. And your male slave and your female servant whom you have, you may purchase them from the nations surrounding you, both male and female servants.
45. And also you may buy them from the son of a temporary resident dwelling as a stranger among you and from their families who are with you, who have been born in your land, they may be your possession.
46. And you may pass them along as an inheritance to your sons after you to take possession of as permanent inheritance. But your brothers, the sons of Israel, no man shall rule over his brother in ruthlessness.
47. And if a stranger or temporary resident shall prosper among you and your brother becomes poor and sells himself to a stranger who is dwelling with you temporarily or the descendant of a stranger's family
48. After he is sold, he shall retain the right of redemption for himself, one of his brothers may redeem him,
49. Or his uncle or his cousin may redeem him, or his blood relative from his own family may redeem him, or if he prospers his hand, he may redeem himself.
50. And he shall calculate with the one who purchased him from the year he sold himself until the year-of-restoration and his valuation shall be according to the number of years . As the days of a hired worker, it shall be with him.
51. If there are still many years, he shall restore the redemption money equivalent to them.
52. But if there are few years left until the year-of-restoration, then he shall calculate according to the number of years and restore the redemption money *equivalent* to them.
53. As the worker who is hired year by year, it shall be with him, *the stranger or temporary resident* shall not rule over him with ruthlessness in your perception.
54. And if he is not redeemed by one of these, he shall go out in the year-of-restoration; he and his sons with him.
55. *This is* because the children of Israel belong to Me, they are My servants whom I brought out from the land of Egypt. I am YHWH your God.

Leviticus Chapter 26

1. You shall not make for yourselves worthless idols, divine images, nor stone pillars. You shall not raise up for yourself a stone sculpture nor shall you put them in your land to worship¹²³ before them because I am YHWH your God.
2. You shall guard My Shabbats and you shall revere My sanctuary, I am YHWH.
3. If you will walk in My statutes and you will guard My commandments and do them,
4. then I will give you rain in its season and the land will give its produce and the trees of the field will give their fruit.

¹²³ Literally "to bow down to"

5. And your threshing season will last until the grape harvest and the grape harvest will last until the sowing, and you will eat food and be content and shall live securely in your land.
6. And I will give you peace in the land and you will dwell *there* and will not be afraid and I will remove the dangerous¹²⁴ wild animals from the land and the sword shall not pass through your land.
7. And you will pursue your enemies and they will fall before you by the sword.
8. And five of you will pursue one hundred *of them* and one hundred of you will pursue a great many *of them* and your enemies will fall before you by the sword.
9. And I will turn towards you and I will make you fruitful and I will greatly multiply you and I will upkeep My covenant with you.
10. And you will have to eat from the old grain *in order to make room* for the new grain to be brought in.
11. And I will put My sanctuary¹²⁵ in your midst and My soul will not abhor you.
12. And I will walk about in your midst¹²⁶ and I will be to you God and you will be My people.
13. I am YHWH your God who brought you out from the land of Egypt, from being their slaves and I broke the bars of yolk from you and I caused you to walk upright.
14. But if you do not obey Me and you do not do all these commandments,
15. and if you reject My statutes and if your beings abhor My judgments so as not to do all My commandments *and* thus you break My covenant,
16. I also will do this to you and I will bring terror upon you; the wasting disease, the fever that wastes the eyes, and will cause your being to drain away, and you will sow your seed in futility and your enemy will eat it.
17. And I will set my face against you and you will be defeated before your enemies and those who hate you will rule over you and you will flee even though nothing pursues you.
18. And if after these things you will *still* not listen to Me, I will continue to discipline you seven *times* on account of your sins.
19. And I will break the pride of your strength and I will make your sky like iron and your land like copper.
20. And your strength will be completely *consumed* for uselessness and your land will not give its produce and the trees of the land will not give their fruit.
21. But if you walk contrary to Me in hostility and you are not willing to listen to Me, I will add to you seven *times* the plagues according to your sins.
22. And I will cause the wild animals of the field to be sent among you and will cause you to be barren and the cause your domestic animals to be cut down and will cause there to be fewer of you and will cause your roads to be deserted.
23. And if in these things you do not accept My correction and you walk against Me in hostility,
24. I will also walk contrary to you in hostility and I will strike you in turn seven *times* on account of your sins.
25. And I will bring upon you the sword of vengeance, covenantal vengeance, and you will be gathered to your cities and I will send the plague in your midst and you will be given into the hand of *your* enemy.
26. I will break your staff of bread and ten women will bake your bread in one oven and they will cause your bread to be returned in rationed amounts and you will eat but will not be satisfied.

¹²⁴ Hebrew *ra'ah*

¹²⁵ Hebrew *mishkan*, literally "dwelling place"

¹²⁶ Compare to the condition of the Garden of Eden where God walks with Adam.

27. And if in these you *still* will not listen to Me and you walk contrary to Me in hostility,
28. I will walk contrary to you in hostile fury and I will discipline you in turn seven *times* on account of your sins.
29. And you will eat your son's flesh and your daughter's flesh
30. And I will cause your high places to be destroyed and I will cut down your incense altars and I will put your corpses upon the corpses of your idols and My soul will abhor you.
31. And I will give your cities over to the sword and I will lay waste to your sanctuaries and I will not smell your soothing aromas.
32. And I will cause the land to be desolate and your enemies who live in it will be appalled by it.
33. And I will scatter you among the nations and I will draw the sword behind you and your land will be desolate and your cities will be ruined.
34. Then the land will enjoy its Shabbats all the days of its desolation while you are in the land of your enemies. then the land will rest and enjoy its Shabbats.
35. All the days of desolation it will rest, for it did not rest during your Shabbats when you lived in it.
36. And those who remain among you I will bring fear into their hearts in the lands of their enemies and the sound of a leaf being blown by the wind will pursue them and they will flee *as if it were* a sword and they will fall even though no one pursues them.
37. And they will stumble over one another as if from before the sword even though nothing pursues them and there will be no resistance in you before your enemies
38. And you will perish among the nations and your enemies land will eat you.
39. And the remnant among you will decay in their iniquity in the lands of your enemies and also in the iniquities of their fathers they will decay.
40. But if they shall utterly confess¹²⁷ their iniquity and the iniquity of their fathers in their trespass when they trespassed against Me, and also when they walked contrary to Me in hostility,
41. I also walked contrary to them in hostility and I brought them into the land of their enemies only¹²⁸ then will their uncircumcised hearts be humbled and then they will make restitution for their iniquity.
42. And I will remember My covenant with Jacob and also My covenant with Isaac and also My covenant with Abraham, and I will remember the land.
43. Because the land shall be forsaken by them and will enjoy its Shabbats in its desolation from them while they make restitution for their iniquities and because they rejected My judgments and their soul abhorred My statutes.
44. Yet in spite of this, when they are in the land of their enemies, I will not reject them and I will not abhor them in order to destroy them and thus break My covenant¹²⁹ with them because I am YHWH their God.
45. And I will remember for them the covenant of their ancestors whom I brought out from the land of Egypt in the sight of the nations to be their God. I am YHWH
46. These are the statutes and the judgments and the instructions that YHWH gave between Himself and the children of Israel upon Mount Sinai through the hand of Mosheh.

Leviticus Chapter 27

¹²⁷ The verb *y-d-h* here is in the hitpael form (intensive, reflexive action.)

¹²⁸ See Levine, JPS:Leviticus for this translation

¹²⁹ Even in the face of the most brutal covenant violation on Israel's part, YHWH still would consider rejecting Israel and destroying them completely as an act of covenant violation!

1. And YHWH spoke to Mosheh saying
2. Speak to the children and you shall say to them: if a man makes an extraordinary vow to YHWH according to the valuation of a person,
3. And this shall be the valuation of the male ages twenty years through sixty years old; he shall be valued at fifty shekels of silver according to the sanctuary shekel.
4. And if she is a female, she shall be valued at thirty shekels.
5. If it is a child from the ages of five years until twenty years old, the valuation shall be twenty shekels *of silver* for a male and ten shekels *of silver* for a female.
6. And if it is a child from birth¹³⁰ until five years old, the valuation shall be five shekels of silver for a male and three shekels of silver for a female.
7. And if the person is age sixty and above, the valuation shall be fifteen shekels *of silver* for a male and ten shekels *of silver* for a female.
8. But if he cannot afford the valuation, he shall present himself before the priest and the priest shall set his valuation according to what he can afford, the priest shall value him.
9. And if it is a domestic animal that he presents for an offering to YHWH, all that he gives to YHWH will become holy.
10. He shall not replace it nor may he exchange it, good for bad or bad for good, but if he does exchange a domestic animal with a domestic animal, *the original animal* and the substitute shall become holy.
11. And if it is any unclean animal that shall not be presented as an offering to YHWH, he shall stand the animal before the priest.
12. And the priest shall evaluate it *on a scale* between excellent and poor, just as the priest sets its value, so shall it be.
13. But if he desires to redeem it, he shall add one-fifth upon its value.
14. And when a man consecrates his house as a holy object to YHWH, the priest shall evaluate it *on a scale* between excellent and poor, just as the priest sets its value, so shall it be stand.
15. But if the one who consecrates desires to redeem his house, he shall add one-fifth of its value in silver and it shall be his.
16. And if a man consecrates a field belonging to him to YHWH, its valuation shall be set according to the amount of seed needed for it, an omer of barley for fifty shekels of silver.
17. If he consecrates his field from the year-of-restoration, its valuation you made shall stand.
18. But if he consecrates his field after the year-of-restoration, the priest shall calculate the payment for it according to the number of years left over until the year-of-restoration and shall deduct it from your valuation.
19. If he wishes to redeem his consecrated field, he shall add one-fifth silver to your valuation upon it and it shall revert back to him.
20. But if he does not redeem the field and sells the field to another man, he may not redeem it again.
21. And *when* the field reverts back in the year-of-restoration, it shall be consecrated to YHWH just like a field placed under the ban; it shall become the priest's *permanent* property.
22. If he consecrates a field to YHWH that he acquired, which is not from his *inherited* property,
23. The priest shall calculate your valuation based on the number of years until the year-of-restoration and your valuation shall be paid on that day as a sacred donation to YHWH.
24. In the year-of-restoration, the field shall return to whomever he purchased it from to whomever it belongs as a permanent possession.

¹³⁰ Literally "month"

25. And every valuation shall be according to the sanctuary shekel; twenty gerahs shall be the shekel.
26. However, a firstborn among the animals that is first-born belongs to YHWH, no man shall consecrate it; whether it is an ox or a sheep, it belongs to YHWH.
27. But if the animal is unclean, he shall ransom it according to its value and shall add one-fifth upon its value. If he does not redeem it, it shall be sold according to your valuation.
28. However, all that are under the ban that a man shall devote to YHWH from anything that belongs to him, whether human or animal or the a field belonging to him, all that are under the ban shall not be sold nor may it be redeemed, it is most holy to YHWH.
29. All under the ban that have been devoted from mankind shall not be ransomed; they shall certainly be put to death.
30. And all tithes of the land from the seed of the land and from the fruit of the tree is YHWH's, it is consecrated to YHWH.
31. But if a man desires to redeem something from his tithe, he shall add a fifth upon it.
32. And all tithes of the cattle or the flock, every tenth one that passes under the rod, it shall be holy to YHWH.
33. He shall not inspect it *to determine* if it is good or bad and he shall not exchange it. But if he does exchange it, both it and the substitute shall become holy; neither may be redeemed.
34. These are the commandments that YHWH commanded Mosheh for the children of Israel on Mount Sinai.

Bibliography

- Gilders, William. *Blood Ritual in the Hebrew Bible*. Baltimore: The Johns Hopkins University Press, 2004.
- Levine, Baruch, *Leviticus*, The JPS Torah Commentary. Philadelphia: Jewish Publication Society, 1989, LOGOS Bible Software.
- Margonet, Jonathan. Edited by John Sawyer. *Reading Leviticus: A Conversation with Mary Douglas*, JSOT. Sheffield, England, 1996.
- Meek, Russell, *Methods of Textual Criticism*, 2012, accessed from:
<http://lawprophetsandwritings.com/wp-content/uploads/2013/01/METHODS-OF-TEXTUAL-CRITICISM.pdf> on 9/02/14.
- Milgrom, Jacob, *A Continental Commentary: Leviticus: A Book of Ritual and Ethics*. Minneapolis, MN: Fortress Press, 2004, LOGOS Bible Software.
- Wright, David P., *The Gesture of Hand Placement in the Hebrew Bible and in Hittite Literature*. *Journal of American Oriental Society*, Vol. 106, No. 3 (1986), pp. 433-446.