

## **Leviticus [Pertaining to the Levites] Vayikra [And he called]**

*Leviticus details the duties of Priests descended from Aaron and the tribe of Levi in relation to God's tabernacle and the sacrificial system. It also establishes the judicial rulings and guidelines that the Levites are to make justice court rulings by. For example, the phrase “eye for an eye” found in (Ex 21:22-27) pertains to consequences and penalties to be determined, not a literal justification of anyone to enact justice outside the court system God establishes.*

### **Parashah 24: Vayikra ·And he called· 1:1-6:7**

<sup>1</sup> ADONAI called to Moses [Drawn out], and spoke to him from the Tent of Meeting, saying,  
<sup>2</sup> “Speak to the children of Israel [God prevails], and tell them, ‘When anyone of you offers an offering to ADONAI, you shall offer your offering of the livestock, from the herd and from the flock.

3 \* “ ‘If his offering is a burnt offering from the herd, he shall offer a male without defect. He shall offer it at the door of the Tent of Meeting, that he may be accepted before ADONAI . 4 He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. 5 He shall kill the bull before ADONAI . Aaron [Light-bringer]’s sons, the priests, shall present the blood and sprinkle the blood around on the altar that is at the door of the Tent of Meeting. 6 He shall flay the burnt offering, and cut it into pieces. 7 The sons of

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\* 1:3 Lev 1:3 (Lev 1:1-9, 17:11) (#2b.108): The procedure for the burnt offerings of animals that are from the herd, flock, or birds Consider: (v4) Directs the person bring the offering to place their hand on the head of the animal (and vocally confess their sins to God), then the animal is slaughtered and atonement is made on their behalf / Directive: (v2-3) Describe the sin offering as male and without defect / Directive: (v2-9) Person’s responsibility of actions in sacrifice are: (v2-3) bring the animal to the tent of meeting, (v4) lay hands on the animal’s head as a substitutionary sacrifice, (v5) slaughter the animal before God and the *Cohenim* ·Priests·, (v6) skin the animal, (v6) cut the animal in pieces, (v9) to wash the entrails and the lower legs of the animal with water / Directive: (v2-9) The *Cohenim* ·Priests· are responsible for the actions of sacrifice are: (v5) to present the blood of the sacrifice, (v5) splash the blood of all sides of the altar, (v7) attend to the fire on the altar, (v8) to arrange the pieces, head, and fat of the animal on the wood of the fire altar, (v9) to make the entrails and lower legs to go up in smoke as a burnt offering / Consider: In making a sacrifice, the one who sinned will get the blood of the sacrifice on his body while he prepares the meat for burning. The consequences of sin is death (Gen 9:4-6; Rom 6:23) and this person knows this consequence well

Aaron [Light-bringer] the priest shall put fire on the altar, and lay wood in order on the fire; <sup>8</sup> and Aaron [Light-bringer]'s sons, the priests, shall lay the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; <sup>9</sup> but its innards and its legs he shall wash with water. The priest shall burn all of it on the altar, for a burnt offering, an offering made by fire, of a pleasant aroma to ADONAI .

<sup>10</sup> “ ‘If his offering is from the flock, from the sheep, or from the goats, for a burnt offering, he shall offer a male without defect. <sup>11</sup> He shall kill it on the north side of the altar before ADONAI . Aaron [Light-bringer]'s sons, the priests, shall sprinkle its blood around on the altar. <sup>12</sup> He shall cut it into its pieces, with its head and its fat. The priest shall lay them in order on the wood that is on the fire which is on the altar; <sup>13</sup> but the innards and the legs he shall wash with water. The priest shall offer the whole, and burn it on the altar. It is a burnt offering, an offering made by fire, of a pleasant aroma to ADONAI .

**(2)** <sup>14</sup> “ ‘If his offering to ADONAI is a burnt offering of birds, then he shall offer his offering of turtledoves or of young pigeons. <sup>15</sup> The priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar; <sup>16</sup> and he shall take away its crop with its filth, and cast it beside the altar on the east part, in the place of the ashes. <sup>17</sup> He shall tear it by its wings, but shall not divide it apart. The priest shall burn it on the altar, on the wood that is on the fire. It

is a burnt offering, an offering made by fire, of a pleasant aroma to ADONAI .

## 2

<sup>1</sup> \* “When anyone offers an offering of a meal offering to ADONAI , his offering shall be of fine flour. He shall pour oil on it, and put frankincense on it. <sup>2</sup> He shall bring it to Aaron [Light-bringer]’s sons, the priests; and he shall take his handful of its fine flour, and of its oil, with all its frankincense; and the priest shall burn its memorial on the altar, an offering made by fire, of a pleasant aroma to ADONAI . <sup>3</sup> That which is left of the meal offering shall be Aaron [Light-bringer]’s and his sons’. It is a most holy thing of the offerings of ADONAI made by fire.

<sup>4</sup> “When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. <sup>5</sup> If your offering is a meal offering of the griddle, it shall be of unleavened fine flour, mixed with oil. <sup>6</sup> You shall cut it in pieces, and pour oil on it. It is a meal offering. **(3)** <sup>7</sup> If your offering is a meal offering of the pan, it shall be made of fine flour with oil. <sup>8</sup> You shall bring the meal offering that is made of these things to ADONAI : and it shall be presented to the priest, and he shall bring it to the altar. <sup>9</sup> The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to

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\* **2:1** Lev 2:1 (Lev ch. 2) (#2b.109): The procedure for the grain offering (also called meal offering)

ADONAI . <sup>10</sup> That which is left of the meal offering shall be Aaron [Light-bringer]'s and his sons'. It is a thing most holy of the offerings of ADONAI made by fire.

<sup>11</sup> † “No meal offering, which you shall offer to ADONAI , shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to ADONAI . <sup>12</sup> As an offering of first fruits you shall offer them to ADONAI : but they shall not rise up for a pleasant aroma on the altar. <sup>13</sup> ‡ Every offering of your meal offering you shall season with salt. § You must not omit the salt of the covenant of your God with your meal offering. With all your offerings you shall offer salt.

<sup>14</sup> “If you offer a meal offering of first fruits to ADONAI , you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the fresh ear. <sup>15</sup> You shall put oil on it, and lay frankincense on it: it is a meal offering. <sup>16</sup> The priest shall burn as its memorial, part of its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to ADONAI .

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† **2:11** Lev 2:11 (#2b.110): T. Not to offer leaven or honey in a grain offering / R. Not to burn honey or yeast on the Altar of Burnt Offerings ‡ **2:13** Lev 2:13 (#2b.111): T. Salt must be offered with every grain offering / R. To salt all sacrifices § **2:13** Lev 2:13 (#2b.112): T. Not to forget “the salt of the covenant with your God” with your grain offering / R. Not to omit the salt from sacrifices

### 3

**(4)** <sup>1</sup> “If his offering is a sacrifice of peace offerings; if he offers it from the herd, whether male or female, he shall offer it without defect before ADONAI . <sup>2</sup> He shall lay his hand on the head of his offering, and kill it at the door of the Tent of Meeting; and Aaron [Light-bringer]’s sons, the priests, shall sprinkle the blood around on the altar. <sup>3</sup> He shall offer of the sacrifice of peace offerings an offering made by fire to ADONAI ; the fat that covers the innards, and all the fat that is on the innards, <sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. <sup>5</sup> Aaron [Light-bringer]’s sons shall burn it on the altar on the burnt offering, which is on the wood that is on the fire: it is an offering made by fire, of a pleasant aroma to ADONAI .

<sup>6</sup> “If his offering for a sacrifice of peace offerings to ADONAI is from the flock; male or female, he shall offer it without defect. <sup>7</sup> If he offers a lamb for his offering, then he shall offer it before ADONAI ; <sup>8</sup> and he shall lay his hand on the head of his offering, and kill it before the Tent of Meeting; and Aaron [Light-bringer]’s sons shall sprinkle its blood around on the altar. <sup>9</sup> He shall offer from the sacrifice of peace offerings an offering made by fire to ADONAI ; its fat, the entire tail fat, he shall take away close to the backbone; and the fat that covers the inwards, and all the fat that is on the inwards, <sup>10</sup> and the two kidneys, and the fat that is on them, which is

by the loins, and the cover on the liver, with the kidneys, he shall take away. <sup>11</sup> The priest shall burn it on the altar: it is the food of the offering made by fire to ADONAI .

<sup>12</sup> “If his offering is a goat, then he shall offer it before ADONAI : <sup>13</sup> and he shall lay his hand on its head, and kill it before the Tent of Meeting; and the sons of Aaron [Light-bringer] shall sprinkle its blood around on the altar. <sup>14</sup> He shall offer from it as his offering, an offering made by fire to ADONAI ; the fat that covers the innards, and all the fat that is on the innards, <sup>15</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away. <sup>16</sup> The priest shall burn them on the altar: it is the food of the offering made by fire, for a pleasant aroma; all the fat is ADONAI ’s.

<sup>17</sup> \* “‘It shall be a perpetual regulation throughout all your generations in all your dwellings, that you shall eat neither fat † nor blood.’”

## 4

(5) <sup>1</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>2</sup> “Speak to the children of Israel [God prevails], saying, ‘If anyone sins unintentionally against any of the *mitzvot* ·instructions· that

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\* **3:17** Lev 3:17 (#3.196): T. Not to eat fat / R. Not to eat certain fats of clean animals (such as ox, sheep, or goat) † **3:17** Lev 3:17 (#3.197): Not to eat blood of any kind / Note: The blood is the life (of the animal). Blood makes atonement because of the life (Lev 17:11)

ADONAI has ordered not to be done, if he does any one of them, <sup>3</sup> then if the anointed priest sins so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bull without defect to ADONAI for a sin offering. <sup>4</sup> He shall bring the bull to the door of the Tent of Meeting before ADONAI ; and he shall lay his hand on the head of the bull, and kill the bull before ADONAI . <sup>5</sup> The anointed priest shall take some of the blood of the bull, and bring it to the Tent of Meeting. <sup>6</sup> The priest shall dip his finger in the blood, and sprinkle some of the blood seven times before ADONAI , before the veil of the sanctuary. <sup>7</sup> The priest shall put some of the blood on the horns of the altar of sweet incense before ADONAI , which is in the Tent of Meeting; and he shall pour out all of rest of the blood of the bull at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. <sup>8</sup> He shall take all the fat of the bull of the sin offering off of it; the fat that covers the innards, and all the fat that is on the innards, <sup>9</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, he shall take away, <sup>10</sup> as it is taken off of the bull of the sacrifice of peace offerings. The priest shall burn them on the altar of burnt offering. <sup>11</sup> The bull's skin, all its meat, with its head, and with its legs, its innards, and its dung, <sup>12</sup> he shall carry the whole bull outside of the camp to a clean place, where the ashes are poured out, and burn it on wood with fire. Where the ashes are poured out, it



shall be burned.

<sup>13</sup> \* “ ‘If the whole congregation of Israel [God prevails] sins, and the thing is hidden from the eyes of the assembly, and they have done something against any the *mitzvot* ·instructions· of ADONAI concerning things which should not be done, they are guilty. <sup>14</sup> When the sin in which they have sinned is known, then the assembly shall offer a young bull for a sin offering, and bring it before the Tent of Meeting. <sup>15</sup> The elders of the congregation shall lay their hands on the head of the bull before ADONAI ; and the bull shall be killed before ADONAI . <sup>16</sup> The anointed priest shall bring of the blood of the bull to the Tent of Meeting: <sup>17</sup> and the priest shall dip his finger in the blood, and sprinkle it seven times before ADONAI , before the veil. <sup>18</sup> He shall put some of the blood on the horns of the altar which is before ADONAI , that is in the Tent of Meeting; and the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. <sup>19</sup> All its fat he shall take from it, and burn it on the altar. <sup>20</sup> Thus shall he do with the bull; as he did with the bull of the sin offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven. <sup>21</sup> He shall carry the bull *outside the camp*, and *burn it* †as he burned the

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\* **4:13** Lev 4:13-14 (Lev 4:13-21) (#2b.113): T. To offer a young bull as a sin sacrifice for the unintentional sin of the entire assembly of Israel / R. The Great Rabbinical Court / the *Sanhedrin* ·Sitting together· is to offer a sacrifice when it rules in error

† **4:21** Quoted in Heb 13:11

first bull. It is the sin offering for the assembly.

<sup>22</sup> “ ‘When a ruler sins, and unwittingly does something against any the *mitzvot* ‘instructions’ of ADONAI concerning things which should not be done, he is guilty. <sup>23</sup> If his sin, in which he has sinned, is made known to him, he shall bring as his offering a goat, a male without defect. <sup>24</sup> He shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before ADONAI . It is a sin offering. <sup>25</sup> The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering. He shall pour out the rest of its blood at the base of the altar of burnt offering. <sup>26</sup> All its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings; and the priest shall make atonement for him concerning his sin, and he will be forgiven.

**(6)** <sup>27</sup> † “ ‘If anyone of the common people sins unwittingly, and they have done something against any the *mitzvot* ‘instructions’ of ADONAI concerning things which should not be done, they are guilty. <sup>28</sup> If his sin, which he has sinned, is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has sinned. <sup>29</sup> He shall lay his hand on the head of the sin offering, and kill the sin offering in the place of burnt offering. <sup>30</sup> The

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† **4:27** Lev 4:27-28 (Lev 4:27-5:6) (#2b.114): T. For an individual to bring a flawless female goat or lamb (v32) as a sin offering if he has sinned unintentionally causing uncleanness / R. Every person must bring a sin offering for his transgression

priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar. <sup>31</sup> All its fat he shall take away, like the fat is taken away from off of the sacrifice of peace offerings; and the priest shall burn it on the altar for a pleasant aroma to ADONAI ; and the priest shall make atonement for him, and he will be forgiven.

<sup>32</sup> “ If he brings a lamb as his offering for a sin offering, he shall bring a female without defect. <sup>33</sup> He shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. <sup>34</sup> The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. <sup>35</sup> All its fat he shall take away, like the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, on the offerings of ADONAI made by fire; and the priest shall make atonement for him concerning his sin that he has sinned, and he will be forgiven.

## 5

<sup>1</sup> \* “ If anyone sins, in that he *sh'ma* ·hear obey· the voice of adjuration, he being a witness, whether he has seen or known, if he does not report it, then he shall bear his iniquity.

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\* **5:1** Lev 5:1 (#9.558): For one who has evidence to testify in court

2 “ ‘Or if anyone touches any unclean thing, whether it is the carcass of an unclean animal, or the carcass of unclean livestock, or the carcass of unclean creeping things, and it is hidden from him, and he is unclean, then he shall be guilty.

3 “ ‘Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hidden from him; when he knows of it, then he shall be guilty.

4 “ ‘Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man might utter rashly with an oath, and it is hidden from him; when he knows of it, then he shall be guilty of one of these. 5 It shall be, when he is guilty of one of these, he shall *yadah* ·extend hands in confession· of that in which he has sinned: 6 and he shall bring his trespass offering to ADONAI for his sin which he has sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him concerning his sin.

7 † “ ‘If he can’t afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to ADONAI ; one for a sin offering, and the other for a burnt offering. 8 ‡ He shall bring them to the priest, who shall first offer the one which is for the sin offering, and wring off its head from its neck, but shall not sever it

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† 5:7 Lev 5:7-11 (Lev 5:6-7, 5:1-13) (#2b.115): To offer a sacrifice according to the person’s ability, their means ‡ 5:8 Lev 5:8 (#2b.116): Not to sever the head nor to decapitate a bird brought as a sin offering

completely. <sup>9</sup> He shall sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. <sup>10</sup> He shall offer the second for a burnt offering, according to the judgement; and the priest shall make atonement for him concerning his sin which he has sinned, and he shall be forgiven.

**(7)** <sup>11</sup> “ ‘But if he can’t afford two turtledoves, or two young pigeons, then he shall bring his offering for that in which he has sinned, one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour for a sin offering. § He shall put no oil on it, \* and he shall not put any frankincense on it, for it is a sin offering. <sup>12</sup> He shall bring it to the priest, and the priest shall take his handful of it as the memorial portion, and burn it on the altar, on the offerings of ADONAI made by fire. It is a sin offering. <sup>13</sup> The priest shall make atonement for him concerning his sin that he has sinned in any of these things, and he will be forgiven; and the rest shall be the priest’s, as the meal offering.’ ”

<sup>14</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>15</sup> “If anyone commits a trespass, and sins unwittingly, in the holy things of ADONAI ; then he shall bring his trespass offering to ADONAI , a ram

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§ 5:11 Lev 5:11 (Lev 5:11-13) (#2b.117): T. Not to put olive oil on the flour grain offering that is made for sin / R. Not to put oil on the meal offerings of wrongdoers \* 5:11 Lev 5:11 (Lev 5:11-13) (#2b.118): T. Not to put frankincense on the grain offering that is made for sin / R. Not to put frankincense on the meal offerings of wrongdoers

without defect from the flock, according to your estimation in silver by shekels, after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g), for a trespass offering. <sup>16</sup> † He shall make restitution for that which he has done wrong in the holy thing, and shall add a fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and he will be forgiven.

<sup>17</sup> ‡ “If anyone sins against any the *mitzvot* instructions of ADONAI concerning things which should not be done, though he didn’t know it, yet he is guilty, and shall bear his iniquity. <sup>18</sup> He shall bring a ram without defect from of the flock, according to your estimation, for a trespass offering, to the priest; and the priest shall make atonement for him concerning the thing in which he sinned and didn’t know it, and he will be forgiven. <sup>19</sup> It is a trespass offering. He is certainly guilty before ADONAI .”

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† **5:16** Lev 5:16 (Lev 5:14-16) (#8.491): For he who cheats (by not offering the full amount of tithe or first fruits) in things dedicated to Adonai, he is to offer a guilt offering and add a fifth onto the value and restore it ‡ **5:17** Lev 5:17-18 (Lev 5:15-19) (#1.6): T. For a person to bring a conditional-guilt offering, if he is in doubt as to whether he has committed a sin or unintentional sin for which a person is to bring a sin offering or if he has not done such a sin / R. If a person is not sure if they have committed a sin requiring a sin sacrifice or if they have not committed such sin, then they should bring a sin offering to make sure they are guiltless

## 6

<sup>1</sup>\* ADONAI spoke to Moses [Drawn out], saying,  
<sup>2</sup>“If anyone sins, and commits a trespass against ADONAI, and deals falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or has oppressed his neighbor, <sup>3</sup> or has found that which was lost, and dealt falsely therein, and swearing to a lie; in any of these things that a man does, sinning therein; <sup>4</sup>† then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, (**Maftir ·Conclusion·**) <sup>5</sup> or any thing about which he has sworn falsely; he shall restore it even in full, and shall add a fifth part more to it. To him to whom it belongs he shall give it, in the day of his being found guilty.  
<sup>6</sup>‡ He shall bring his trespass offering to ADONAI, a ram without defect from the flock, according to your estimation, for a trespass offering, to the priest. <sup>7</sup>§ The priest shall make atonement for him before ADONAI, and he will be forgiven concerning whatever he does to become guilty.”

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\* **6:1** Hebrew ch. 6 v. 8 † **6:4** Lev 6:4 (Lev 6:1-7; Ex 22:1-4, OU487) [Heb Bible Lev 5:23 (Lev 5:20-26)] (#8.492): T. To completely restore the items(s) which another took by robbery to the original owner and add a fifth to it / R. Return the robbed object or its value ‡ **6:6** Lev 6:6 (Lev 6:1-7) [Heb Bible Lev 5:25 (Lev 5:20-5:26)] (#1.7): To bring a guilt offering to the Sanctuary when guilt is ascertained § **6:7** Hebrew ch. 5 v. 26

*Haftarah Vayikra ·Taking leave · And he called·:*

*Yesha'yahu / Isaiah 43:21-44:19*

*B'rit Hadashah ·New Covenant·: Mark 7:1-30*

## **Parashah 25: Tzav ·Command· 6:8-8:36**

<sup>8</sup>\* ADONAI spoke to Moses [Drawn out], saying,  
<sup>9</sup> “Enjoin Aaron [Light-bringer] and his sons, saying, ‘This is the *Torah* ·Teaching· of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it. <sup>10</sup>† The priest shall put on his linen garment, and he shall put on his linen breeches upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. <sup>11</sup> He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place. <sup>12</sup>‡ The fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn on it the fat of the

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\* **6:8** Hebrew ch. 6 v. 1    † **6:10** Lev 6:10 [Heb Bible Lev 6:3] (#2b.119): Remove the ashes from the fire on the Altar of Burnt Offerings daily    ‡ **6:12** Lev 6:12 (Lev 6:12-13) [Heb Bible Lev 6:5 (Lev 6:5-6)] (#2b.120): T. To have a fire burning continually on the Altar of Burnt Offerings / R. To light a fire on the altar every day



peace offerings. <sup>13</sup> § Fire shall be kept burning on the altar continually; it shall not go out.

<sup>14</sup> “ ‘This is the *Torah* ·Teaching· of the meal offering: the sons of Aaron [Light-bringer] shall offer it before ADONAI , before the altar. <sup>15</sup> He shall take from there his handful of the fine flour of the meal offering, and of its oil, and all the frankincense which is on the meal offering, and shall burn it on the altar for a pleasant aroma, as its memorial, to ADONAI . <sup>16</sup> \* That which is left of it Aaron [Light-bringer] and his sons shall eat. It shall be eaten without yeast in a holy place. They shall eat it in the court of the Tent of Meeting. <sup>17</sup> † It shall not be baked with yeast. I have given it as their portion of my offerings made by fire. It is most holy, as the sin offering, and as the trespass offering. <sup>18</sup> Every male among the children of Aaron [Light-bringer] shall eat of it, as their *chok* ·portion· forever throughout all your generations, from the offerings of ADONAI made by fire. Whoever touches them shall be holy.’ ”

(2) <sup>19</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>20</sup> ‡ “This is the offering of Aaron [Light-

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§ **6:13** Lev 6:13 [Heb Bible Lev 6:6] (#2b.121): Not to allow the fire of the Altar of Burnt Offerings to be extinguish \* **6:16** Lev 6:16 (Lev 6:14-19) [Heb Bible Lev 6:9 (Lev 6:7-11)] (#1.8): Aaron and his sons shall eat the remained of the grain offering † **6:17** Lev 6:17 (Lev 6:14-18) [Heb Bible Lev 6:10 (Lev 6:7-11)] (#2b.122): Not to bake the grain offerings with leaven ‡ **6:20** Lev 6:20 (Lev 6:19-23) [Heb Bible Lev 6:13 (Lev 6:12-16)] (#2b.123): The *Cohen Gadol* ·High Priest· (v22) offers a grain offering daily

bringer] and of his sons, which they shall offer to ADONAI in the day when he is anointed: one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour for a meal offering perpetually, half of it in the morning, and half of it in the evening.

<sup>21</sup> It shall be made with oil in a griddle. When it is soaked, you shall bring it in. You shall offer the meal offering in baked pieces for a pleasant aroma to ADONAI. <sup>22</sup> The anointed priest that will be in his place from among his sons shall offer it. By a statute forever, it shall be wholly burned to ADONAI. <sup>23</sup> § Every meal offering of a priest shall be wholly burned. It shall not be eaten.”

<sup>24</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>25</sup> \* “Speak to Aaron [Light-bringer] and to his sons, saying, “This is the *Torah* ‘Teaching’ of the sin offering: in the place where the burnt offering is killed, the sin offering shall be killed before ADONAI. It is most holy. <sup>26</sup> The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the Tent of Meeting. <sup>27</sup> Whatever shall touch its flesh shall be holy. When there is any of its blood sprinkled on a garment, you shall wash that on which it was sprinkled in a holy place. <sup>28</sup> But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured,

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§ **6:23** Lev 6:23 [Heb Bible Lev 6:16] (#2b.124): T. The twice daily grain offering of the *Cohen* ‘Priest’ shall be entirely made burn up in smoke, it must not be eaten / R. Not to eat the meal offering of the *Cohen Gadol* ‘High Priest’ \* **6:25** Lev 6:25 (Lev 6:24-30) [Heb Bible Lev 6:18 (Lev 6:17-23)] (#2b.125): The procedure for the sin offering

and rinsed in water. <sup>29</sup> Every male among the priests shall eat of it: it is most holy. <sup>30</sup> † ‡ No sin offering, of which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place, shall be eaten: it shall be burned with fire.

## 7

<sup>1</sup> “This is the *Torah* ·Teaching· of the trespass offering. It is most holy. <sup>2</sup> In the place where they kill the burnt offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. <sup>3</sup> He shall offer all of its fat: the fat tail, and the fat that covers the innards, <sup>4</sup> and the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys, shall he take away; <sup>5</sup> and the priest shall burn them on the altar for an offering made by fire to ADONAI : it is a trespass offering. <sup>6</sup> Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy.

<sup>7</sup> “As is the sin offering, so is the trespass offering; there is one *Torah* ·Teaching· for them. The priest who makes atonement with them shall have it. <sup>8</sup> The priest who offers any man's burnt offering, even the priest shall have for himself the skin of the burnt offering which he has offered. <sup>9</sup> Every meal offering that is baked in the oven, and all that is dressed in the pan, and on the griddle, shall be the priest's who offers

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† **6:30** Hebrew ch. 6 v. 23 ‡ **6:30** Lev 6:30 [Heb Bible Lev 6:23] (#2b.126): Not to eat the flesh of sin offerings in which the blood was brought inside the Tent of Meeting

it. <sup>10</sup> Every meal offering, mixed with oil or dry, belongs to all the sons of Aaron [Light-bringer], one as well as another.

**(3)** <sup>11</sup> \* “This is the *Torah* ·Teaching· of the sacrifice of peace offerings, which *one shall offer to ADONAI* . <sup>12</sup> If he *offers* it for a *thanksgiving*, then he shall offer with the *sacrifice of thanksgiving* † unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil. <sup>13</sup> With cakes of leavened bread he shall offer his offering with the sacrifice of his peace offerings for thanksgiving. <sup>14</sup> Of it he shall offer one out of each offering for a heave offering to ADONAI . It shall be the priest’s who sprinkles the blood of the peace offerings. <sup>15</sup> The

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\* **7:11** Lev 7:11 (Lev 7:11-21) (#2b.128): “The Law of the sacrifice of the peace offering” (v11) T. Directive: Among the sacrifices for Thanksgiving (v12-15), one of each gift (sacrifice animal) is to be presented to the *Cohen* ·Priest· as his possession, the rest of the animals and the *matzah* ·unleavened bread· associated will be offered up to Adonai on the altar. The meat is to be eaten that same day T. Directive: For sacrifices connected with a Vow Offerings (v16-18), the same directions apply, except the meat may be eaten on the second day also, but not on the third day / T. Directive: For Vow Offerings, any meat eaten on the third day will cause the offering to be not accepted and he will bear the consequences of his wrongdoing T. Directive: The Peace Offering meat may not touch anything unclean, otherwise it must be burned up completely / Directive: Any clean person may eat the Peace Offerings / T. Directive: Any person who is unclean may not offer Peace Offerings, nor may any person who touched something unclean touch the Peace Offerings / Consequence: Such a person will be cut off from his people † **7:12** Quoted in Heb 13:15

flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

<sup>16</sup> “ ‘But if the sacrifice of his offering is a vow, or a free will offering, it shall be eaten on the day that he offers his sacrifice; and on the next day what remains of it shall be eaten: <sup>17</sup> † but what remains of the meat of the sacrifice on the third day shall be burned with fire. <sup>18</sup> § If any of the meat of the sacrifice of his peace offerings is eaten on the third day, it will not be accepted, and it shall not be credited to him who offers it. It will be an abomination, and the soul who eats any of it will bear his iniquity.

<sup>19</sup> \* “ ‘The meat that touches any unclean thing shall not be eaten. † It shall be burned with fire. As for the meat, everyone who is clean may eat it; <sup>20</sup> † but the soul who eats of the

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† **7:17** Lev 7:17 (Lev 7:16-18) (#2b.129): T. To burn the flesh of peace offering sacrifice that remains on the third day / R. To burn the leftover sacrifices § **7:18** Lev 7:18 (Lev 7:16-18) (#2b.130): T. Not to eat the sacrifice flesh after three days / R. Not to eat the abomination of intended delay; it is punished by uncleanness and removal / R. Not to eat from sacrifices offered with improper intentions \* **7:19** Lev 7:19 (Lev 7:19-20) (#2b.131): Not to eat consecrated foods that have become unclean † **7:19** Lev 7:19 (Lev 7:19-20) (#2b.132): T. Sacrificial meat that touches something unclean must be burned with fire / R. To burn the flesh of any sacrifice that has become ceremonially unclean † **7:20** Lev 7:20 (Lev 7:19-21) (#2b.133): T. A *Cohen* ·Priest· who is unclean shall not eat any of the peace offering food / R. A person who is unclean shall not eat consecrated food nor holy things

meat of the sacrifice of peace offerings, that belongs to ADONAI , having his uncleanness on him, that soul shall be cut off from his people.

<sup>21</sup> When anyone touches any unclean thing, the uncleanness of man, or an unclean animal, or any unclean abomination, and eats some of the meat of the sacrifice of peace offerings, which belong to ADONAI , that soul shall be cut off from his people.’ ”

<sup>22</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>23</sup> “Speak to the children of Israel [God prevails], saying, ‘You shall eat no fat, of bull, or sheep, or goat. <sup>24</sup> The fat of that which dies of itself, and the fat of that which is torn of animals, may be used for any other service, but you shall in no way eat of it. <sup>25</sup> For whoever eats the fat of the animal, of which men offer an offering made by fire to ADONAI , even the soul who eats it shall be cut off from his people. <sup>26</sup> You shall not eat any blood, whether it is of bird or of animal, in any of your dwellings. <sup>27</sup> Whoever it is who eats any blood, that soul shall be cut off from his people.’ ”

<sup>28</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>29</sup> “Speak to the children of Israel [God prevails], saying, ‘He who offers the sacrifice of his peace offerings to ADONAI shall bring his offering to ADONAI out of the sacrifice of his peace offerings. <sup>30</sup> With his own hands he shall bring the offerings of ADONAI made by fire. He shall bring the fat with the breast, that the breast may be waved for a wave offering before ADONAI . <sup>31</sup> The priest shall burn the fat on the altar, but

the breast shall be Aaron [Light-bringer]'s and his sons'. <sup>32</sup> The right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings. <sup>33</sup> He among the sons of Aaron [Light-bringer] who offers the blood of the peace offerings, and the fat, shall have the right thigh for a portion. <sup>34</sup> For the breast that is waved and the thigh that is raised I have taken from the children of Israel [God prevails] out of the sacrifices of their peace offerings, and have given them to Aaron [Light-bringer] the priest and to his sons as their *chok* 'portion' forever from the children of Israel [God prevails].'

<sup>35</sup> This is the anointing portion of Aaron [Light-bringer], and the anointing portion of his sons, out of the offerings of ADONAI made by fire, in the day when he presented them to minister to ADONAI in the priest's office; <sup>36</sup> which ADONAI enjoined to be given them of the children of Israel [God prevails], in the day that he anointed them, by a regulation forever throughout all their generations. <sup>37</sup> This is the *Torah* 'Teaching' of the burnt offering, of the meal offering, and of the sin offering, and of the trespass offering, and of the consecration, and of the sacrifice of peace offerings; <sup>38</sup> which ADONAI enjoined Moses [Drawn out] in Mount Sinai [Thorn], in the day that he enjoined the children of Israel [God prevails] to offer their offerings to ADONAI, in the wilderness of Sinai [Thorn].

## 8

(4) <sup>1</sup> ADONAI spoke to Moses [Drawn out], say-

ing, <sup>2</sup> “Take Aaron [Light-bringer] and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of *matzah* ·unleavened bread·; <sup>3</sup> and assemble all the congregation at the door of the Tent of Meeting.”

<sup>4</sup> Moses [Drawn out] did as ADONAI enjoined him; and the congregation was assembled at the door of the Tent of Meeting. <sup>5</sup> Moses [Drawn out] said to the congregation, “This is the thing which ADONAI has enjoined to be done.” <sup>6</sup> Moses [Drawn out] brought Aaron [Light-bringer] and his sons, and washed them with water. <sup>7</sup> He put the coat on him, tied the sash on him, clothed him with the robe, put the ephod on him, and he tied the skillfully woven band of the ephod on him, and fastened it to him with it. <sup>8</sup> He placed the breastplate on him; and in the breastplate he put the *'Urim* ·Lights· and the *Thummim* ·Perfections·. <sup>9</sup> He set the turban on his head; and on the turban, in front, he set the golden plate, the holy crown; as ADONAI enjoined Moses [Drawn out]. <sup>10</sup> Moses [Drawn out] took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them. <sup>11</sup> He sprinkled it on the altar seven times, and anointed the altar and all its utensils, and the basin and its base, to sanctify them. <sup>12</sup> He poured some of the anointing oil on Aaron [Light-bringer]’s head, and anointed him, to sanctify him. <sup>13</sup> Moses [Drawn out] brought Aaron [Light-bringer]’s sons, and clothed them with coats, and tied sashes on them, and put headbands on them; as ADONAI enjoined Moses



[Drawn out].

**(5)** <sup>14</sup> He brought the bull of the sin offering, and Aaron [Light-bringer] and his sons laid their hands on the head of the bull of the sin offering. <sup>15</sup> He killed it; and Moses [Drawn out] took the blood, and put it around on the horns of the altar with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. <sup>16</sup> He took all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat; and Moses [Drawn out] burned it on the altar. <sup>17</sup> But the bull, and its skin, and its meat, and its dung, he burned with fire outside the camp; as ADONAI enjoined Moses [Drawn out]. <sup>18</sup> He presented the ram of the burnt offering; and Aaron [Light-bringer] and his sons laid their hands on the head of the ram. <sup>19</sup> He killed it; and Moses [Drawn out] sprinkled the blood around on the altar. <sup>20</sup> He cut the ram into its pieces; and Moses [Drawn out] burned the head, and the pieces, and the fat. <sup>21</sup> He washed the innards and the legs with water; and Moses [Drawn out] burned the whole ram on the altar. It was a burnt offering for a pleasant aroma. It was an offering made by fire to ADONAI ; as ADONAI enjoined Moses [Drawn out]. **(6)** <sup>22</sup> He presented the other ram, the ram of consecration: and Aaron [Light-bringer] and his sons laid their hands on the head of the ram. <sup>23</sup> He killed it; and Moses [Drawn out] took some of its blood, and put it on the tip of Aaron [Light-bringer]'s right ear, and on the thumb of his right hand, and

on the great toe of his right foot. <sup>24</sup> He brought Aaron [Light-bringer]'s sons; and Moses [Drawn out] put some of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses [Drawn out] sprinkled the blood around on the altar. <sup>25</sup> He took the fat, and the fat tail, and all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat, and the right thigh; <sup>26</sup> and out of the basket of *matzah* ·unleavened bread·, that was before ADONAI , he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and on the right thigh. <sup>27</sup> He put all these in Aaron [Light-bringer]'s hands and in his sons' hands, and waved them for a wave offering before ADONAI . <sup>28</sup> Moses [Drawn out] took them from their hands, and burned them on the altar on the burnt offering. They were a consecration for a pleasant aroma. It was an offering made by fire to ADONAI . <sup>29</sup> Moses [Drawn out] took the breast, and waved it for a wave offering before ADONAI . It was Moses [Drawn out]' portion of the ram of consecration, as ADONAI enjoined Moses [Drawn out]. **(7)** <sup>30</sup> Moses [Drawn out] took some of the anointing oil, and some of the blood which was on the altar, and sprinkled it on Aaron [Light-bringer], on his garments, and on his sons, and on his sons' garments with him, and sanctified Aaron [Light-bringer], his garments, and his sons, and his sons' garments with him.

<sup>31</sup> Moses [Drawn out] said to Aaron [Light-bringer] and to his sons, "Boil the meat at the

door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I enjoined, saying, 'Aaron [Light-bringer] and his sons shall eat it.' <sup>32</sup> What remains of the meat and of the bread you shall burn with fire. **(Maftir •Conclusion•)** <sup>33</sup> You shall not go out from the door of the Tent of Meeting seven days, until the days of your consecration are fulfilled: for he shall consecrate you seven days. <sup>34</sup> What has been done today, so ADONAI has enjoined to do, to make atonement for you. <sup>35</sup> You shall stay at the door of the Tent of Meeting day and night seven days, and thereby obeying what ADONAI has ordered done, so that you may not die. For this is what I am enjoined." <sup>36</sup> Aaron [Light-bringer] and his sons did all the things which ADONAI enjoined by Moses [Drawn out].

*Haftarah Tzav •Taking leave • Enjoin•:*

*Yirmeyahu / Jeremiah 7:21-8:3, 9:23-24*

*B'rit Hadashah •New Covenant•: Mark 7:31-9:1*

## **Parashah 26: Sh'mini •Eighth• 9:1-11:47**

### **9**

<sup>1</sup> On the eighth day, Moses [Drawn out] called Aaron [Light-bringer] and his sons, and the elders of Israel [God prevails]; <sup>2</sup> and he said to Aaron [Light-bringer], "Take a calf from the herd for a sin offering, and a ram for a burnt offering, without defect, and offer them before ADONAI .

<sup>3</sup> You shall speak to the children of Israel [God prevails], saying, ‘Take a male goat for a sin offering; and a calf and a lamb, both a year old, without defect, for a burnt offering; <sup>4</sup> and a bull and a ram for peace offerings, to sacrifice before ADONAI ; and a meal offering mixed with oil: for today ADONAI appears to you.’ ”

<sup>5</sup> They brought what Moses [Drawn out] enjoined before the Tent of Meeting: and all the congregation came near and stood before ADONAI . <sup>6</sup> Moses [Drawn out] said, “This is the thing which ADONAI enjoined that you should do: and the *kavod Yahweh* ·weighty glory of He sustains breathing· shall appear to you.” <sup>7</sup> Moses [Drawn out] said to Aaron [Light-bringer], “Draw near to the altar, and offer your sin offering, and your burnt offering, and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them; as ADONAI enjoined.”

<sup>8</sup> So Aaron [Light-bringer] came near to the altar, and killed the calf of the sin offering, which was for himself. <sup>9</sup> The sons of Aaron [Light-bringer] presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar: <sup>10</sup> but the fat, and the kidneys, and the cover from the liver of the sin offering, he burned upon the altar; as ADONAI enjoined Moses [Drawn out]. <sup>11</sup> The meat and the skin he burned with fire outside the camp. <sup>12</sup> He killed the burnt offering; and Aaron [Light-

bringer]'s sons delivered the blood to him, and he sprinkled it around on the altar. <sup>13</sup> They delivered the burnt offering to him, piece by piece, and the head: and he burned them upon the altar. <sup>14</sup> He washed the innards and the legs, and burned them on the burnt offering on the altar. <sup>15</sup> He presented the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first. <sup>16</sup> He presented the burnt offering, and offered it according to the judgement. **(2)** <sup>17</sup> He presented the meal offering, and filled his hand from there, and burned it upon the altar, besides the burnt offering of the morning. <sup>18</sup> He also killed the bull and the ram, the sacrifice of peace offerings, which was for the people: and Aaron [Light-bringer]'s sons delivered to him the blood, which he sprinkled around on the altar, <sup>19</sup> and the fat of the bull and of the ram, the fat tail, and that which covers the innards, and the kidneys, and the cover of the liver: <sup>20</sup> and they put the fat upon the breasts, and he burned the fat on the altar: <sup>21</sup> and the breasts and the right thigh Aaron [Light-bringer] waved for a wave offering before ADONAI, as Moses [Drawn out] enjoined. <sup>22</sup> Aaron [Light-bringer] lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings.

<sup>23</sup> Moses [Drawn out] and Aaron [Light-bringer] went into the Tent of Meeting, and came out, and blessed the people: and the *kavod Yahweh* ·weighty glory of He sustains breathing·

appeared to all the people. **(3)** <sup>24</sup> Fire came out from before ADONAI , and consumed the burnt offering and the fat upon the altar. When all the people saw it, they shouted, and fell on their faces.

## 10

<sup>1</sup> Nadab and Abihu, the sons of Aaron [Light-bringer], each took his censer, and put fire in it, and laid incense on it, and offered strange fire before ADONAI , which he had not enjoined them. <sup>2</sup> Fire came out from before ADONAI , and devoured them, and they died before ADONAI .

<sup>3</sup> Then Moses [Drawn out] said to Aaron [Light-bringer], “This is what ADONAI spoke of, saying, ‘I will show myself holy to those who come near me,

and before all the people I will be glorified.’ ”

Aaron [Light-bringer] held his peace. <sup>4</sup> Moses [Drawn out] called Mishael and Elzaphan, the sons of Uzziel the *dod* ·uncle· of Aaron [Light-bringer], and said to them, “Draw near, carry your brothers from before the sanctuary out of the camp.” <sup>5</sup> So they came near, and carried them in their coats out of the camp, as Moses [Drawn out] had said.

<sup>6</sup> \* Moses [Drawn out] said to Aaron [Light-bringer], and to Eleazar [Help of God] and to Ithamar, his sons, “Don’t let the hair of your

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\* **10:6** Lev 10:6 (Lev 10:1-6) (#2b.134): T. A *Cohen* ·Priest· shall not enter the Sanctuary with unkempt hair in mourning / R. A *Cohen* ·Priest· must not enter the Temple with long hair

heads go loose, † and don't tear your clothes; so that you don't die, and so that he not be angry with all the congregation; but let your brothers, the whole house of Israel [God prevails], bewail the burning which ADONAI has kindled. <sup>7</sup> ‡ You shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of ADONAI is on you." They did according to the word of Moses [Drawn out]. <sup>8</sup> Then ADONAI said to Aaron [Light-bringer], <sup>9</sup> § "You and your sons are not to drink wine or strong drink whenever you go into the Tent of Meeting, or you will die. This shall be a regulation forever throughout all your generations. <sup>10</sup> You are to make a distinction between the holy and the common, and between the unclean and the clean. <sup>11</sup> You are to teach the children of Israel [God prevails] all the statutes which ADONAI has spoken to them by Moses [Drawn out]."

**(4)** <sup>12</sup> Moses [Drawn out] spoke to Aaron [Light-bringer], and to Eleazar [Help of God] and to Ithamar, his sons who were left, "Take the meal offering that remains of the offerings of

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† **10:6** Lev 10:6 (Lev 10:1-6) (#2b.135): T. A *Cohen* ·Priest· shall not enter the Sanctuary in torn clothing or rent garments in mourning / R. A *Cohen* ·Priest· shall not enter the Sanctuary in torn clothing or rent garments    ‡ **10:7** Lev 10:7 (Lev 10:1-7) (#2b.136): A *Cohen* ·Priest· shall not leave the Courtyard during their concentrated service    § **10:9** Lev 10:9 (Lev 10:9-11) (#2b.137): T. A wine-intoxicated *Cohen* ·Priest· shall not enter the Sanctuary / R. A *Cohen* ·Priest· must not enter the Temple intoxicated R. Some Rabbis apply this command as "any person must not enter the Temple intoxicated" not only to the *Cohenim* ·Priests·

ADONAI made by fire, and eat it without yeast beside the altar; for it is most holy; <sup>13</sup> and you shall eat it in a holy place, because it is your *chok* ·portion·, and your sons' *chok* ·portion·, of the offerings of ADONAI made by fire: for so I am enjoined. <sup>14</sup> The breast that is waved and the thigh that is raised you shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your *chok* ·portion·, and your sons' *chok* ·portion·, out of the sacrifices of the peace offerings of the children of Israel [God prevails]. <sup>15</sup> The thigh that is raised and the breast that is waved they shall bring with the offerings made by fire of the fat, to wave it for a wave offering before ADONAI : and it shall be yours, and your sons' with you, as a *chok* ·portion· forever; as ADONAI has enjoined."

**(5)** <sup>16</sup> Moses [Drawn out] diligently inquired about the goat of the sin offering, and, behold, it was burned: and he was angry with Eleazar [Help of God] and with Ithamar, the sons of Aaron [Light-bringer] who were left, saying, <sup>17</sup> "Why haven't you eaten the sin offering in the place of the sanctuary, since it is most holy, and he has given it you to bear the iniquity of the congregation, to make atonement for them before ADONAI ? <sup>18</sup> Behold, its blood was not brought into the inner part of the sanctuary: you certainly should have eaten it in the sanctuary, as I enjoined."



19 \* Aaron [Light-bringer] spoke to Moses [Drawn out], “Behold, today they have offered their sin offering and their burnt offering before ADONAI ; and such things as these have happened to me. If I had eaten the sin offering today, would it have been pleasing in ADONAI ’s sight?”

20 When Moses [Drawn out] *sh'ma* ·heard obeyed· that, it was pleasing in his sight.

## 11

(6) 1 ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying to them, 2 \* “Speak to the children of Israel [God prevails], saying, “These are the living things which you may eat among all the animals that are on the earth. 3 Whatever parts the hoof, and is cloven-footed, and chews the cud among the animals, that you may eat.

4 † “ ‘Nevertheless these you shall not eat of those that chew the cud, or of those who part

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\* 10:19 Lev 10:19 (Lev 10:1-3, 10:16-20) (#5.366): To mourn for relatives (who have died) \* 11:2 Lev 11:2 (Lev 11:1-3, 11:1-8, 11:44-45; Deut 14:4-6) (#3.198): T. To examine and identify the land animals that are *kosher* ·clean· for you to eat and their identifying signs / R. To examine the signs of land animals to distinguish between kosher and *non-kosher*

Directive: Qualifications of *Kosher* ·Clean· animals, they have both a separate hoof that is completely divided and chews cud / Note: It is a fact, no carnivore, only meat eating, is *kosher* ·clean· to eat where as a few omnivores, eats meat and plants, are *kosher* ·clean· for food † 11:4 Lev 11:4 (Lev 11:1-3, 11:1-8, 11:44-45; Deut 14:4-6) (#3.199): Not to eat *treif* ·unclean· land animals Directive: Qualification: These animals do not chew the cud and / or do not have a split hoof

the hoof: the camel, because he chews the cud but does not have a parted hoof, he is unclean to you. <sup>5</sup> The cony, because he chews the cud but does not have a parted hoof, he is unclean to you. <sup>6</sup> The hare, because she chews the cud but does not part the hoof, she is unclean to you. <sup>7</sup> The pig, because he has a split hoof, and is cloven-footed, but does not chew the cud, he is unclean to you. <sup>8</sup> Of their meat you shall not eat, and their carcasses you shall not touch; they are unclean to you.

<sup>9</sup> † “These you may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat. <sup>10</sup> All that don’t have fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are detestable to you, <sup>11</sup> § and you detest them. You shall not eat of their meat, and you shall detest their carcasses. <sup>12</sup> Whatever has no fins nor scales in the waters, that is detestable to you.

<sup>13</sup> \* “These you shall detest among the birds; they shall not be eaten, they are detestable: the eagle, and the vulture, and the black vulture,

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† **11:9** Lev 11:9 (Lev 11:44-45; Deut 14:9) (#3.200): The fish that are *kosher* ·clean· for you and their identifying signs Directive: Qualification: *kosher* fish have both fins and scales § **11:11** Lev 11:11 (Lev 11:10-12, 11:44-45; Deut 14:10) (#3.201): Not to eat *treif* ·unclean· fish Directive: Qualification: These animals might live in a river or ocean, but do not have both fins and scales \* **11:13** Lev 11:13 (Lev 11:13-19, 11:44-45; Deut 14:11-18) (#3.202): Not to eat *treif* ·unclean· fowl of the air

<sup>14</sup> and the red kite, any kind of black kite, <sup>15</sup> any kind of raven, <sup>16</sup> the horned owl, the screech owl, and the gull, any kind of hawk, <sup>17</sup> the little owl, the cormorant, the great owl, <sup>18</sup> the white owl, the desert owl, the osprey, <sup>19</sup> the stork, any kind of heron, the hoopoe, and the bat.

<sup>20</sup> “All flying insects that walk on all fours are detestable to you. <sup>21</sup> † Yet you may eat these: of all winged creeping things that go on all fours, which have legs above their feet, with which to hop on the earth. <sup>22</sup> Even of these you may eat: any kind of locust, any kind of katydid, any kind of cricket, and any kind of grasshopper. <sup>23</sup> But all winged creeping things which have four feet, are detestable to you.

<sup>24</sup> “By these you will become unclean: whoever touches their carcass shall be unclean until the evening. <sup>25</sup> Whoever carries any part of their carcass shall wash his clothes, and be unclean until the evening.

<sup>26</sup> “Every animal which parts the hoof, and is not cloven-footed, nor chews the cud, is unclean to you. Everyone who touches them shall be unclean. <sup>27</sup> Whatever goes on its paws, among

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† **11:21** Lev 11:21 (Lev 11:20-23, 11:29-31, 11:44-45; Deut 14:19-20) (#3.203): The locust ·winged swarming creatures on four legs· that are *kosher* ·clean· for you and their identifying signs Directive: *Treif* ·Unclean· locust are winged swarming creatures that walk on all four legs, with one exception, *kosher* ·clean· locust are winged with four legs and have joints above the feet that enable them to jump off the ground. *Kosher* ·Clean· swarming four legged creatures includes: all kinds of locusts, grasshoppers, katydids, and crickets

all animals that go on all fours, they are unclean to you. Whoever touches their carcass shall be unclean until the evening. <sup>28</sup> He who carries their carcass shall wash his clothes, and be unclean until the evening. They are unclean to you.

<sup>29</sup> † “These are they which are unclean to you among the creeping things that creep on the earth: the weasel, the rat, any kind of great lizard, <sup>30</sup> the gecko, and the monitor lizard, the wall lizard, the skink, and the chameleon. <sup>31</sup> These are they which are unclean to you among all that creep. Whoever touches them when they are dead, shall be unclean until the evening. <sup>32</sup> On whatever any of them falls when they are dead, it shall be unclean; whether it is any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, with which any work is done, it must be put into water, and it shall be unclean until the evening; then it will be clean. **(7)** <sup>33</sup> Every earthen vessel, into which any of them falls, all that is in it shall be unclean, and you shall break it. <sup>34</sup> § All food which may be eaten, that on which water comes, shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. <sup>35</sup> Everything

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† **11:29** Lev 11:29 (Lev 11:29-31, 11:29-38, 11:44-45) (#3.204): Eight species of creeping animals that swarm on the ground that are *treif* ‘unclean’ to eat    § **11:34** Lev 11:34 (Lev 11:32-38, 11:44-45) (#3.205): T. If clean foods or utensils for food preparation are contaminated by something *treif* ‘unclean’, it thus becomes *treif* ‘unclean’ also / R. Observe the laws of impurity concerning liquid and solid foods

where part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean to you. <sup>36</sup> Nevertheless a spring or a cistern in which water is gathered shall be clean: but that which touches their carcass shall be unclean. <sup>37</sup> If part of their carcass falls on any sowing seed which is to be sown, it is clean. <sup>38</sup> But if water is put on the seed, and part of their carcass falls on it, it is unclean to you.

<sup>39</sup> \* “If any animal, of which you may eat, dies; he who touches its carcass shall be unclean until the evening. <sup>40</sup> He who eats of its carcass shall wash his clothes, and be unclean until the evening. He also who carries its carcass shall wash his clothes, and be unclean until the evening.

<sup>41</sup> † “Every creeping thing that creeps on the earth is detestable. It shall not be eaten. <sup>42</sup> ‡ Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the earth, them you

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\* **11:39** Lev 11:39 (Lev 11:32, 11:39-40, 11:44-45, 11:24-25) (#3.206): T. “If any animal, of which you may eat, dies; he who touches its carcass shall be *treif*·unclean· until the evening” (v39) / R. That anyone who touches an animal that died of itself, that is not of slaughter, is *treif*·unclean· † **11:41** Lev 11:41 (Lev 11:41-43, 11:44-45) (#3.207): Not to eat any animal that creeps upon the earth ‡ **11:42** Lev 11:42 (Lev 11:41-43, 11:44-45) (#3.208): T. Not to eat any animal, that moves on its belly on the ground, walks on all fours, walks on many feet, or has many legs / R. Not to eat a worm found in fruit once it has come out into the air

shall not eat; for they are detestable. <sup>43</sup> § You shall not make yourselves detestable with any creeping thing that creeps. You shall not make yourselves unclean with them, that you should be defiled thereby. <sup>44</sup> For I am ADONAI your God. Sanctify yourselves therefore, and *be holy; for I am holy*. \* You shall not defile yourselves with any kind of creeping thing that moves on the earth. **(Maftir ·Conclusion·)** <sup>45</sup> For I am ADONAI who brought you up out of the land of Egypt [Abode of slavery], to be your God. You shall therefore *be holy, for I am holy*. †

<sup>46</sup> “This is the *Torah* ·Teaching· of the animal, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the earth, <sup>47</sup> to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.’ ”

### *Haftarah Sh'mini ·Taking leave · Eighth·:*

*Sh'mu'el Bet / 2 Samuel 6:1-7:17 (A); 6:1-19 (S)*

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§ **11:43** Lev 11:43 (Lev 11:41-43, 11:44-45) (#3.209): T. This command is not found in the straightforward text, it is implied / R. Not to eat things that swarm in the water (other than fish)

\* **11:44** Lev 11:44 (Lev 11:43-45, 11:44-45) (#3.210): T. Not to eat things that swarm upon the ground / R. Not to eat *treif* ·unclean· maggots R. Note: According to the Rabbis only certain “worms” are permitted for food. Worms that do not live in an isolated condition, but are found only in other substances. For instance, the maggots in meat, fruit, fish, drinking water, etc. (HuLev 67a,

b) † **11:45** Quoted in 1 Pet 1:16

*B'rit Hadashah ·New Covenant·: Mark 9:2-13*

## **Parashah 27: Tazria ·She conceives· 12:1-13:59**

# 12

*Read with Parashah 28 in regular years; in  
leap years, read separately*

<sup>1</sup> ADONAI spoke to Moses [Drawn out], saying,  
<sup>2</sup> \* “Speak to the children of Israel [God prevails],  
saying, ‘If a woman conceives, and bears a male  
child, then she shall be unclean seven days; as  
in the days of her monthly period she shall be  
unclean. <sup>3</sup> † On *the eighth day* the flesh of his  
foreskin shall be *circumcised*. ‡ <sup>4</sup> She shall  
continue in *purification* § of blood for thirty-  
three days. She shall not touch any holy thing,  
nor come into the sanctuary, until the days of  
her purifying are completed. <sup>5</sup> But if she bears  
a female child, then she shall be unclean two  
weeks, as in her period; and she shall continue  
in purification of blood for sixty-six days.

<sup>6</sup> \* “ ‘When the days of her purification are  
completed, for a son, or for a daughter, she shall

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\* **12:2** Lev 12:2 (Lev 12:2-5, 12:1-8) (#3.211): A woman after  
childbirth is unclean like the menstruating woman † **12:3** Lev  
12:3; Gen 17:12 (Gen 17:7-14) (#1.9): To circumcise every male  
among you on the eighth day after birth ‡ **12:3** Quoted in  
John 7:22 § **12:4** Quoted in Luke 2:21-22 \* **12:6** Lev 12:6  
(Lev 12:6-8, 12:1-8) (#3.212): T. After a woman gives birth, she  
is to offer an offering following the days of her purification are  
fulfilled / R. A woman who gave birth must bring an offering after  
she goes to the *mikvah* ·ritual washing, baptism·

bring to the priest at the door of the Tent of Meeting, a year old lamb for a burnt offering, and a young pigeon, or a turtledove, for a sin offering: <sup>7</sup> and he shall offer it before ADONAI, and make atonement for her; and she shall be cleansed from the fountain of her blood.

“This is the *Torah* ·Teaching· for her who bears, whether a male or a female. <sup>8</sup> If she cannot afford a lamb, then she shall take *two turtledoves, or two young pigeons*; † the one for a burnt offering, and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean.’ ”

## 13

<sup>1</sup> ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, <sup>2</sup> “When a man shall have a rising in his body’s skin, or a scab, or a bright spot, and it becomes in the skin of his body the plague of *tzara’at*, then he shall be brought to Aaron [Light-bringer] the priest, or to one of his sons, the priests: <sup>3</sup> and the priest shall examine the plague in the skin of the body: and if the hair in the plague has turned white, and the appearance of the plague is deeper than the body’s skin, it is the plague of *tzara’at*; and the priest shall examine him, and pronounce him unclean. <sup>4</sup> If the bright spot is white in the skin of his body, and its appearance is not deeper than the skin, and its hair has not turned white, then the priest shall isolate the infected person for seven days. <sup>5</sup> The priest shall examine him

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† 12:8 Quoted in Luke 2:24



on the seventh day, and, behold, if in his eyes the plague is arrested, and the plague has not spread in the skin, then the priest shall isolate him for seven more days. **(LY:2)** <sup>6</sup> The priest shall examine him again on the seventh day; and behold, if the plague has faded, and the plague has not spread in the skin, then the priest shall pronounce him clean. It is a scab. He shall wash his clothes, and be clean. <sup>7</sup> But if the scab spreads on the skin, after he has shown himself to the priest for his cleansing, he shall show himself to the priest again. <sup>8</sup> The priest shall examine him; and behold, if the scab has spread on the skin, then the priest shall pronounce him unclean. It is *tzara'at*.

<sup>9</sup> “When the plague of *tzara'at* is in a man, then he shall be brought to the priest; <sup>10</sup> and the priest shall examine him. Behold, if there is a white rising in the skin, and it has turned the hair white, and there is raw flesh in the rising, <sup>11</sup> it is a chronic *tzara'at* in the skin of his body, and the priest shall pronounce him unclean. He shall not isolate him, for he is already unclean.

12 \* “If the *tzara'at* breaks out all over the skin, and the *tzara'at* covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest; 13 then the priest shall examine him; and, behold, if the *tzara'at* has covered all his flesh, he shall pronounce him clean of the plague. It has all turned white: he is

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\* **13:12** Lev 13:12-13 (Lev 13:9-17, 13:1-17, 13:1-46) (#3.213): A leper who has the infection spread over his entire body, the *Cohen* ·Priest· is to examine him and thus declare the person clean. Consider: The origin of *tzara'at* ·leprosy· in Judaism is said to be caused not from natural sources, rather from God Himself to call attention to a particular unrepentant sin in a person's life. The most significant of which is *lashon harah* ·evil tongue·, that is speaking evil, gossip, slander, and backbiting (Talmud, Erachin 15B) / Note: Science: In the modern age, *tzara'at* on a person is called Leprosy or Hansen's Disease and *tzara'at* in a house or on clothing is called Mold or Mildew. Neither of these modern diseases named are not identical to the Biblical description. The Modern age does not know exactly what disease *tzara'at* is, it is possible the disease mutated or was only of divine-origin. Therefore, in Judaism, it was understood that only God can heal *tzara'at* ·leprosy·. Consider: Because there was no known cure for *tzara'at* ·leprosy· it was like unto a death sentence in society for the person would be forced to leave everything behind, including possessions and family. The person would not feel human touch again and live in isolation or in a leper colony. Consider: The passage (Isaiah 35:5-7) is interpreted by the Rabbis that Messiah would be able to heal the blind (v5) and deaf (v5) and in addition, Messiah can cleanse *tzara'at* ·leprosy· because “the lame will leap like a deer” (v6). Only God is recorded to cure *tzara'at* ·leprosy· (Ex 4:6-7; Num 12:9-15; 2 Sam 3:28-30; 2 King 5:1-10, 5:25-27; Luke 4:27; 2 King 15:5; 2 Chr 26:16-21). There is no record of a Jewish man cleansing a leper except in (Matt 8:2-3, 10:8, 11:5; Mark 1:40-42; Luke 5:12-13, 7:22, 17:11-19)

clean. <sup>14</sup> But whenever raw flesh appears in him, he shall be unclean. <sup>15</sup> The priest shall examine the raw flesh, and pronounce him unclean: the raw flesh is unclean. It is *tzara'at*. <sup>16</sup> Or if the raw flesh turns again, and is changed to white, then he shall come to the priest; <sup>17</sup> and the priest shall examine him; and, behold, if the plague has turned white, then the priest shall pronounce him clean of the plague. He is clean.

**(LY:3)** <sup>18</sup> “When the body has a boil on its skin, and it has healed, <sup>19</sup> and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shown to the priest; <sup>20</sup> and the priest shall examine it; and behold, if its appearance is lower than the skin, and its hair has turned white, then the priest shall pronounce him unclean. It is the plague of *tzara'at*. It has broken out in the boil. <sup>21</sup> But if the priest examines it, and behold, there are no white hairs in it, and it is not deeper than the skin, but is dim, then the priest shall isolate him seven days. <sup>22</sup> If it spreads in the skin, then the priest shall pronounce him unclean. It is a plague. <sup>23</sup> But if the bright spot stays in its place, and has not spread, it is the scar from the boil; and the priest shall pronounce him clean.

**(RY:2, LY:4)** <sup>24</sup> “Or when the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white, <sup>25</sup> then the priest shall examine it; and behold, if the hair in the bright spot has turned white, and its appearance is deeper than the skin; it is *tzara'at*. It has broken out in

the burning, and the priest shall pronounce him unclean. It is the plague of *tzara'at*.<sup>26</sup> But if the priest examines it, and behold, there is no white hair in the bright spot, and it is not lower than the skin, but is faded; then the priest shall isolate him seven days.<sup>27</sup> The priest shall examine him on the seventh day. If it has spread in the skin, then the priest shall pronounce him unclean. It is the plague of *tzara'at*.<sup>28</sup> If the bright spot stays in its place, and has not spread in the skin, but is faded, it is the swelling from the burn, and the priest shall pronounce him clean; for it is the scar from the burn.

**(LY:5)** <sup>29</sup> “When a man or woman has a plague on the head or on the beard,<sup>30</sup> then the priest shall examine the plague; and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean: it is an itch, it is *tzara'at* of the head or of the beard.<sup>31</sup> If the priest examines the plague of itching, and behold, its appearance is not deeper than the skin, and there is no black hair in it, then the priest shall isolate the person infected with itching seven days.<sup>32</sup> On the seventh day the priest shall examine the plague; and behold, if the itch has not spread, and there is no yellow hair in it, and the appearance of the itch is not deeper than the skin,<sup>33</sup> † then he shall be shaved, but he shall not shave the itch; and the priest shall shut him

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† **13:33** Lev 13:33 (#3.214): Not to shave off the hair in the *tzara'at* ‘leprosy’ infected area (See more notes in Lev 13:33 OU213)

up who has the itch seven more days. <sup>34</sup> On the seventh day, the priest shall examine the itch; and behold, if the itch has not spread in the skin, and its appearance is not deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes, and be clean. <sup>35</sup> † But if the itch spreads in the skin after his cleansing, <sup>36</sup> then the priest shall examine him; and behold, if the itch has spread in the skin, the priest shall not look for the yellow hair; he is unclean. <sup>37</sup> But if in his eyes the itch is arrested, and black hair has grown in it; the itch is healed, he is clean. The priest shall pronounce him clean.

**(RY:3, LY:6)** <sup>38</sup> “When a man or a woman has bright spots in the skin of the body, even white bright spots; <sup>39</sup> then the priest shall examine them; and behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash, it has broken out in the skin; he is clean.

<sup>40</sup> “If a man’s hair has fallen from his head, he is bald. He is clean. <sup>41</sup> If his hair has fallen off from the front part of his head, he is forehead bald. He is clean. <sup>42</sup> But if there is in the bald head, or the bald forehead, a reddish-white plague; it is *tzara’at* breaking out in his bald head, or his bald forehead. <sup>43</sup> Then the priest shall examine him; and, behold, if the rising of the plague is reddish-white in his bald head, or in

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† **13:35** Lev 13:45 (Lev 13:45-46) (#3.215): For the leper to be known to all by these things: his clothes shall be rent and torn, and the hair of his head shall be loose, and he shall cover his upper lip, and he shall cry “*tamei, tamei* ·unclean, unclean·” when walking around non-lepers (See more notes in Lev 13:33 OU213)

his bald forehead, like the appearance of *tzara'at* in the skin of the flesh, <sup>44</sup> he is a leprous man. He is unclean. The priest shall surely pronounce him unclean. His plague is on his head.

<sup>45</sup> “The leper in whom the plague is shall wear torn clothes, and the hair of his head shall hang loose. He shall cover his upper lip, and shall cry, ‘Unclean! Unclean!’ <sup>46</sup> All the days in which the plague is in him he shall be unclean. He is unclean. He shall dwell alone. Outside of the camp shall be his dwelling.

<sup>47</sup> § “The garment also that the plague of *tzara'at* is in, whether it is a woolen garment, or a linen garment; <sup>48</sup> whether it is in linen, or in wool; whether in a skin, or in anything made of skin; <sup>49</sup> if the plague is greenish or reddish in the garment, or in the skin, or in the linnen, or in the woof, or in anything made of skin; it is the plague of *tzara'at*, and shall be shown to the priest. <sup>50</sup> The priest shall examine the plague, and isolate the plague seven days. <sup>51</sup> He shall examine the plague on the seventh day. If the plague has spread in the garment, either in the linnen, or in the woof, or in the skin, whatever use the skin is used for, the plague is a destructive *tzara'at* mildew. It is unclean. <sup>52</sup> He shall burn the garment, whether the linnen or the woof, in wool or in linen, or anything of skin, in which the plague is: for it is a destructive

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§ 13:47 Lev 13:47 (Lev 13:47-59) (#3.216): A leprous garment is unclean and causes defilement Directive: It is contagious, it shall be burned (See more notes in Lev 13:33 OU213)

*tzara'at* mildew. It shall be burned in the fire.

<sup>53</sup> “If the priest examines it, and behold, the plague has not spread in the garment, either in the linnen, or in the woof, or in anything of skin; <sup>54</sup> then the priest shall enjoin that they wash the thing in which the plague is, and he shall isolate it seven more days. **(RY:4, LY:7)**

<sup>55</sup> Then the priest shall examine it, after the plague is washed; and behold, if the plague has not changed its color, and the plague has not spread, it is unclean; you shall burn it in the fire. It is a *tzara'at* mildewed spot, whether the bareness is inside or outside. <sup>56</sup> If the priest looks, and behold, the plague has faded after it is washed, then he shall tear it out of the garment, or out of the skin, or out of the fabric, or out of the leather: **(LY: Maftir ·Conclusion·)** <sup>57</sup> and if it appears again in the garment, either in the linnen, or in the woof, or in anything of skin, it is spreading. You shall burn with fire that in which the plague is. <sup>58</sup> The garment, either the linnen, or the woof, or whatever thing of skin it is, which you shall wash, if the plague has departed from them, then it shall be washed the second time, and it will be clean.”

<sup>59</sup> This is the *Torah* ·Teaching· of the plague of *tzara'at* mildew in a garment of wool or linen, either in the linnen, or the woof, or in anything of skin, to pronounce it clean, or to pronounce it unclean.

*Haftarah Tazria ·Taking leave · She conceives·:*

*M'lakhim Bet / 2 Kings 4:42-5:19*

*B'rit Hadashah ·New Covenant·: Mark 9:14-50*

## **Parashah 28: M'tzora ·Person afflicted with tzara'at· 14:1-15:33**

### **14**

*Read with Parashah 27 in regular years; in leap years, read separately*

<sup>1</sup> ADONAI spoke to Moses [Drawn out], saying,  
2 \* “This shall be the *Torah* ·Teaching· of † **the**

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\* **14:2** Lev 14:2 (Lev 14:1-20) (#3.217): Directions for the cleansing of a leper (ritual) Note: This ritual is to be done with the offerings of cedar wood, hyssop, scarlet wool, two birds, and spring water. The complete ritual is described in (v1-20) (See more notes in Lev 13:33 OU213) † **14:2** Ch. 14 in Judaism, Leprosy is *Tzara'at*: The Rabbis teach that the Hebrew word *metzora* ·person afflicted with *tzara'at*· is a contraction of the words *motzi rah* which means ·one who spreads slander·. This chapter is as much about slander as it is about the disease of *tzara'at*. The “treatment” or punishment for such a person was being outcast for a period of time. During this time of isolation, the *metzora* could reflect on the damage done by his or her words. Once the condition had been cured, the *metzora* then offered a sacrifice which included two birds; one bird to slaughter and one bird to set free. Rashi says that God wanted the *metzora* to sacrifice birds in order to remind the person about the sin of chattering like a bird. In *Midrash Shocher Tov* it reads, “The damage done by evil talk is compared to the piercing, irreparable destruction of an arrow. Why is the tongue compared to an arrow? An arrow cannot be called back once it has been shot, even if the marksman wishes to do so. Just as the victim does not know about it until it actually reaches him, so the effects of evil talk are not felt until the arrows of a wicked person pierce him.”



† **leper** in the day of his cleansing. **He shall be brought to the priest,** § 3 **and the priest shall go out of the camp. The priest shall examine** \* **him,** † **and behold, if the plague of tzara'at is healed in the leper,** 4 **then the priest shall enjoin them to take for him who is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop.** 5 **The priest shall enjoin them to kill one of the birds in an earthen vessel over running water.** 6 **As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.** 7 **He shall sprinkle on him who is to be cleansed from the tzara'at seven times, and shall pronounce him clean, and shall let the living bird go into the open field.**

8 **“He who is to be cleansed shall wash his**

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† **14:2** MP: Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 Kings 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 Kings 5:1-8, 5:14-15). (Luke 17:14) refers to (Lev 14:1-9). (Matt 11:5; Mark 1:40-44; Luke 5:12-14, 17:12-14 (11-19)) § **14:2** Quoted in Matt 8:4; Luke 5:14; full context is all of (Lev 14) \* **14:3** Quoted in Mark 1:44 † **14:3** According to *Mishnah Nega'im* 2:2 people who see white, leprous-like spots on their skin should not inspect themselves to determine whether they have a case of *tzara'at*. Rather, they should have a *cohen* ·priest· perform the inspection for them. This is because most of us are quite incapable of seeing our own faults.

clothes, and shave off all his hair, and bathe himself in water; and he shall be clean. After that he shall come into the camp, but shall dwell outside his tent seven days. <sup>9</sup> † It shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off. He shall wash his clothes, and he shall bathe his body in water, then he shall be clean.

<sup>10</sup> § “On the eighth day he shall take two male lambs without defect, and one ewe lamb a year old without defect, and three tenths of an ephah [three omers; 6.9 q; 6.6 L] of fine flour for a meal offering, mingled with oil, and one log [0.65 qt; 0.31 L] of oil. <sup>11</sup> The priest who cleanses him shall set the man who is to be cleansed, and those things, before ADONAI, at the door of the Tent of Meeting.

<sup>12</sup> “The priest shall take one of the male lambs, and offer him for a trespass offering, with the log [0.65 qt; 0.31 L] of oil, and wave them for a wave offering before ADONAI. **(LY:2)** <sup>13</sup> He shall kill the male lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary; for as the sin offering is

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† **14:9** Lev 14:9 (Lev 14:1-9) (#3.218): For the leper to shave all his hair upon being cleansed (See more notes in Lev 13:33 OU213)

§ **14:10** Lev 14:10 (Lev 14:8-32, 14:2-8, 14:9, 14:10-20, 14:21-22, 14:23-32) (#3.219): T. People who are cleansed from their *tzara'at* ‘leprosy’ are to bring a sacrifice / R. People who are cleansed from their *tzara'at* ‘leprosy’ must bring an offering after going to the *mikvah* ‘ritual washing, baptism’ (See more notes in Lev 13:33 OU213)

the priest's, so is the trespass offering. It is most holy. <sup>14</sup> The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. <sup>15</sup> The priest shall take some of the log [0.65 qt; 0.31 L] of oil, and pour it into the palm of his own left hand. <sup>16</sup> The priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before ADONAI . <sup>17</sup> The priest shall put some of the rest of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, upon the blood of the trespass offering. <sup>18</sup> The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, and the priest shall make atonement for him before ADONAI .

<sup>19</sup> “The priest shall offer the sin offering, and make atonement for him who is to be cleansed because of his uncleanness; and afterward he shall kill the burnt offering; <sup>20</sup> and the priest shall offer the burnt offering and the meal offering on the altar. The priest shall make atonement for him, and he shall be clean.

**(RY:5, LY:3)** <sup>21</sup> “If he is poor, and can't afford so much, then he shall take one male lamb for a trespass offering to be waved, to make atonement for him, and one tenth of an ephah [an omer; 2.3 q; 2.2 L] of fine flour mingled with oil for a meal offering, and one log [0.65 qt; 0.31

L] of oil; <sup>22</sup> and two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering, and the other a burnt offering.

<sup>23</sup> “On the eighth day he shall bring them for his cleansing to the priest, to the door of the Tent of Meeting, before ADONAI . <sup>24</sup> The priest shall take the lamb of the trespass offering, and the log [0.65 qt; 0.31 L] of oil, and the priest shall wave them for a wave offering before ADONAI . <sup>25</sup> He shall kill the lamb of the trespass offering. The priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. <sup>26</sup> The priest shall pour some of the oil into the palm of his own left hand; <sup>27</sup> and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before ADONAI . <sup>28</sup> Then the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. <sup>29</sup> The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed, to make atonement for him before ADONAI . <sup>30</sup> He shall offer one of the turtledoves, or of the young pigeons, such as he is able to afford, <sup>31</sup> even such as he is able to afford, the one for a sin offering, and the other for a burnt offering, with the meal offering. The priest shall make atonement for him who is to be cleansed before ADONAI .”

<sup>32</sup> This is the *Torah* Teaching for him in whom is the plague of *tzara'at*, who is not able to afford the sacrifice for his cleansing.

**(RY:6, LY:4)** <sup>33</sup> ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, <sup>34</sup> \* “When you have come into the land of Canaan [Humbled], which I give to you for a possession, and I put a spreading *tzara'at* mildew in a house in the land of your possession, <sup>35</sup> then he who owns the house shall come and tell the priest, saying, ‘There seems to me to be some sort of plague in the house.’ <sup>36</sup> The priest shall enjoin that they empty the house, before the priest goes in to examine the plague, that all that is in the house not be made unclean. Afterward the priest shall go in to inspect the house. <sup>37</sup> He shall examine the plague; and behold, if the plague is in the walls of the house with hollow streaks, greenish or reddish, and it appears to be deeper than the wall; <sup>38</sup> then the priest shall go out of the house to the door of the house, and shut up the house seven days. <sup>39</sup> The priest shall come again on the seventh day, and look. If the plague has spread in the walls of the house, <sup>40</sup> then the priest shall enjoin that they take out the stones in which is the plague, and

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\* **14:34** Lev 14:34-35 (Lev 14:33-48, 14:49-53) (#3.220): The *Cohen* Priest shall identify and declare a malignant *tzara'at* leprosy on a house Consider: In (Lev 14:34) God himself placed *tzara'at* leprosy in some houses of Cannites while Israel was entering into Cannan. This shows us that *tzara'at* leprosy can be caused by God and there is purpose for it existing, but why? (See more notes in Lev 13:33 OU213)

cast them into an unclean place outside of the city: <sup>41</sup> and he shall cause the inside of the house to be scraped all over, and they shall pour out the mortar, that they scraped off, outside of the city into an unclean place. <sup>42</sup> They shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

<sup>43</sup> “If the plague comes again, and breaks out in the house, after he has taken out the stones, and after he has scraped the house, and after it was plastered; <sup>44</sup> then the priest shall come in and look; and behold, if the plague has spread in the house, it is a destructive *tzara’at* mildew in the house. It is unclean. <sup>45</sup> He shall break down the house, its stones, and its timber, and all the house’s mortar. He shall carry them out of the city into an unclean place.

<sup>46</sup> “Moreover he who goes into the house while it is shut up shall be unclean until the evening. <sup>47</sup> He who lies down in the house shall wash his clothes; and he who eats in the house shall wash his clothes.

<sup>48</sup> “If the priest shall come in, and examine it, and behold, the plague has not spread in the house, after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed. <sup>49</sup> To cleanse the house he shall take two birds, and cedar wood, and scarlet, and hyssop. <sup>50</sup> He shall kill one of the birds in an earthen vessel over running water. <sup>51</sup> He shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the

blood of the slain bird, and in the running water, and sprinkle the house seven times. <sup>52</sup> He shall cleanse the house with the blood of the bird, and with the running water, with the living bird, with the cedar wood, with the hyssop, and with the scarlet; <sup>53</sup> but he shall let the living bird go out of the city into the open field. So shall he make atonement for the house; and it shall be clean.”

**(LY:5)** <sup>54</sup> This is the *Torah* ·Teaching· for any plague of *tzara’at*, and for an itch, <sup>55</sup> and for the destructive *tzara’at* mildew of a garment, and for a house, <sup>56</sup> and for a rising, and for a scab, and for a bright spot; <sup>57</sup> to teach when it is unclean, and when it is clean.

This is the *Torah* ·Teaching· of *tzara’at*.

## 15

<sup>1</sup> ADONAI spoke to Moses [Drawn out] and to Aaron [Light-bringer], saying, <sup>2</sup> \* “Speak to the children of Israel [God prevails], and tell them, ‘When any man has a discharge from his body, because of his discharge he is unclean. <sup>3</sup> This shall be his uncleanness in his discharge: whether his body runs with his discharge, or his body has stopped from his discharge, it is his uncleanness.

<sup>4</sup> “ ‘Every bed whereon he who has the discharge lies shall be unclean; and everything he sits on shall be unclean. <sup>5</sup> Whoever touches his

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\* **15:2** Lev 15:2-3 (Lev 15:1-12, 15:13-15, 15:31) (#3.221): T. A man having a discharge from the body, the discharge is unclean / R. Observe the laws of impurity caused by a man’s running issue

bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. <sup>6</sup> He who sits on anything whereon the man who has the discharge sat shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>7</sup> “He who touches the body of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>8</sup> “If he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>9</sup> “Whatever saddle he who has the discharge rides on shall be unclean. <sup>10</sup> Whoever touches anything that was under him shall be unclean until the evening. He who carries those things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>11</sup> “Whoever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>12</sup> “The earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water.



13 † “ ‘When he who has a discharge is cleansed of his discharge, then he shall count to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.

14 “ ‘On the eighth day he shall take two turtledoves, or two young pigeons, and come before ADONAI to the door of the Tent of Meeting, and give them to the priest: 15 and the priest shall offer them, the one for a sin offering, and the other for a burnt offering. The priest shall make atonement for him before ADONAI for his discharge.

**(RY:7, LY:6)** 16 ‡ “ ‘If any man has an emission of semen, § then he shall bathe all his flesh in water, and be unclean until the evening. 17 Every garment, and every skin, whereon the semen is, shall be washed with water, and be unclean until the evening. 18 If a man lies with a woman and there is an emission of semen, they shall both

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† 15:13 Lev 15:13-14 (Lev 15:13-15, 15:31) (#3.222): T. After a person is cleansed from any bodily discharge causing them to be unclean, they will count seven days, then they are to wash their body and clothes in a *mikvah* ·ritual washing, baptism· and on the eighth day to offer sacrifice / R. A man who had a running issue must bring an offering after he goes to the *mikvah* ·ritual washing, baptism· ‡ 15:16 Lev 15:16 (Lev 15:16-18, 15:31) (#3.223): Seminal fluid emission causes defilement § 15:16 Lev 15:16 (Lev 15:16-18, 15:31) (#3.224): T. Purification from all kinds of bodily discharge causing uncleanness is to be effected by immersion in the waters of a *mikvah* ·ritual washing, baptism· / R. Every unclean person must immerse himself in a *mikvah* ·ritual washing, baptism· to become pure

bathe themselves in water, and be unclean until the evening.

19 \* “ ‘If a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days: and whoever touches her shall be unclean until the evening.

20 “ ‘Everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean. 21 Whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

22 Whoever touches anything that she sits on shall wash his clothes, and bathe himself in water, and be unclean until the evening. 23 If it is on the bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening.

24 “ ‘If any man lies with her, and her monthly flow is on him, he shall be unclean seven days; and every bed whereon he lies shall be unclean.

25 † “ ‘If a woman has a discharge of her blood many days not in the time of her period, or if she has a discharge beyond the time of her period; all the days of the discharge of her uncleanness

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\* **15:19** Lev 15:19 (Lev 15:19:24, 15:31) (#3.225): T. A woman in *niddah* ‘menstruating’ is unclean for seven days and causes defilement for anyone who touches her / R. A menstruating woman is unclean and causes defilement † **15:25** Lev 15:25 (Lev 15:25-30, 15:31) (#3.226): T. A woman having a not-regular flow of blood (whether it is excessively long or at the wrong time) is unclean like *niddah* ‘menstruation’ and causes defilement for anyone who touches her / R. Observe the laws of impurity caused by a woman’s running issue

shall be as in the days of her period: she is unclean. <sup>26</sup> Every bed whereon she lies all the days of her discharge shall be to her as the bed of her period: and everything whereon she sits shall be unclean, as the uncleanness of her period. <sup>27</sup> Whoever touches these things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the evening.

<sup>28</sup> † “ ‘But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean. **(LY:7)** <sup>29</sup> On the eighth day she shall take two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tent of Meeting. <sup>30</sup> The priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before ADONAI for the uncleanness of her discharge.

**(Maftir ·Conclusion·)** <sup>31</sup> “ ‘Thus you shall separate the children of Israel [God prevails] from their uncleanness, so they will not die in their uncleanness, when they defile my tabernacle that is among them.’ ”

<sup>32</sup> This is the *Torah* ·Teaching· of him who has a discharge, and of him who has an emission of semen, so that he is unclean thereby; <sup>33</sup> and of her who has her period, and of a man or woman

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† **15:28** Lev 15:28-29 (Lev 15:28-30, 15:31) (#3.227): T. After a female person is cleansed from an unclean issue, she is to offer sacrifice / R. A woman who had a running issue must bring an offering after she goes to the *mikvah* ·ritual washing, baptism·

who has a discharge, and of him who lies with her who is unclean.

*Haftarah M'tzora ·Taking leave · Person afflicted with tzara'at·:*

*M'lakhim Bet / 2 Kings 7:3-20*

*B'rit Hadashah ·New Covenant·: Luke 9:51-10:42*

## **Parashah 29: Acharei Mot ·After the Death· 16:1-18:30**

# **16**

*Read with Parashah 30 in regular years; in leap years, read separately*

<sup>1</sup> ADONAI spoke to Moses [Drawn out], after the death of the two sons of Aaron [Light-bringer], when they came near before ADONAI , and died;  
<sup>2</sup> \* and ADONAI said to Moses [Drawn out], “Tell Aaron [Light-bringer] your brother, not to come at all times into the Most Holy Place within the veil, before the mercy seat which is on the ark; lest he die: for I will appear in the cloud on the mercy seat.

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\* **16:2** Lev 16:2 (Lev 16:1-2) (#4.290): T. That the *Cohen Gadol* ·High Priest· shall not enter the Most Holy Place in the Sanctuary at any time / R. That the *Cohen* ·Priest· shall not enter the Sanctuary at all times, that is indiscriminately T. Directive: The *Cohen Gadol* ·High Priest must wait until the cloud of Adonai appears and covers the mercy seat, the covering on the ark in the most Holy Place before the *Cohen Gadol* ·High Priest· may enter in

<sup>3</sup> † “Aaron [Light-bringer] shall come into the sanctuary with a young bull for a sin offering, and a ram for a burnt offering. <sup>4</sup> He shall put on the holy linen coat. He shall have the linen breeches on his body, and shall put on the linen sash, and he shall be clothed with the linen turban. They are the holy garments. He shall bathe his body in water, and put them on. <sup>5</sup> He shall take from the congregation of the children of Israel [God prevails] two male goats for a sin offering, and one ram for a burnt offering.

<sup>6</sup> “Aaron [Light-bringer] shall offer the bull of the sin offering, which is for himself, and make atonement for himself and for his house. <sup>7</sup> He shall take the two goats, and set them before ADONAI at the door of the Tent of Meeting. <sup>8</sup> Aaron [Light-bringer] shall cast lots for the two goats; one lot for ADONAI, and the other lot for the scapegoat. <sup>9</sup> Aaron [Light-bringer] shall present the goat on which the lot fell for ADONAI, and offer him for a sin offering. <sup>10</sup> But the goat, on which the lot fell for the scapegoat, shall be presented alive before ADONAI, to make atonement for him, to send him away for the scapegoat into the wilderness.

<sup>11</sup> “Aaron [Light-bringer] shall present the bull of the sin offering, which is for himself, and shall

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† **16:3** Lev 16:3-4 (Lev ch. 16) (#4.291): The *Cohen Gadol* ·High Priest· shall do the service of *Yom Kippur* ·Day of Atonement·. T. Note: The service appointed for this day includes: preparing the *Cohen Gadol* ·High Priest·, regulations for the sacrifice, confessions, offerings in the most holy place, sending away of the scapegoat, and the associated promises of national forgiveness

make atonement for himself and for his house, and shall kill the bull of the sin offering which is for himself. <sup>12</sup> He shall take a censer full of coals of fire from off the altar before ADONAI, and two handfuls of sweet incense beaten small, and bring it within the veil: <sup>13</sup> and he shall put the incense on the fire before ADONAI, that the cloud of the incense may cover the mercy seat that is on the testimony, so that he will not die. <sup>14</sup> He shall take some of the *blood of the bull*, and *sprinkle* it with his finger on the mercy seat on the east; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

<sup>15</sup> “Then he shall kill the *goat* of the sin offering, that is for the people, and bring his *blood* † within the veil, and do with his blood as he did with the blood of the bull, and sprinkle it on the mercy seat, and before the mercy seat. <sup>16</sup> He shall make atonement for the Holy Place, because of the uncleanness of the children of Israel [God prevails], and because of their transgressions, even all their sins; and so he shall do for the Tent of Meeting, that dwells with them in the middle of their uncleanness. <sup>17</sup> No one shall be in the Tent of Meeting when he enters to make atonement in the Holy Place, until he comes out, and has made atonement for himself and for his household, and for all the assembly of Israel [God prevails].

**(LY:2)** <sup>18</sup> “He shall go out to the altar that is before ADONAI and make atonement for it, and

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† **16:15** Quoted in Heb 9:13

shall take some of the bull's blood, and some of the goat's blood, and put it around on the horns of the altar. <sup>19</sup> He shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and make it holy from the uncleanness of the children of Israel [God prevails].

<sup>20</sup> "When he has finished atoning for the Holy Place, the Tent of Meeting, and the altar, he shall present the live goat. <sup>21</sup> Aaron [Light-bringer] shall lay both his hands on the head of the live goat, and *yadah* extend hands in confession over him all the iniquities of the children of Israel [God prevails], and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send him away into the wilderness by the hand of a man who is in readiness. <sup>22</sup> The goat shall carry all their iniquities on himself to a solitary land, and he shall let the goat go in the wilderness.

<sup>23</sup> "Aaron [Light-bringer] shall come into the Tent of Meeting, and shall take off the linen garments, which he put on when he went into the Holy Place, and shall leave them there. <sup>24</sup> Then he shall bathe himself in water in a holy place, and put on his garments, and come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. **(RY:2, LY:3)** <sup>25</sup> The fat of the sin offering he shall burn on the altar.

<sup>26</sup> "He who lets the goat go for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. <sup>27</sup> The bull for the *sin offering*, and

the goat for the sin offering, whose blood was brought in to make atonement *in the Holy Place*, shall be carried *outside the camp*; and they shall *burn* § their skins, their flesh, and their dung with fire. <sup>28</sup> He who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

<sup>29</sup> \* “It shall be a regulation to you forever: in the seventh month, on the tenth day of the month, you shall afflict your souls, and shall do no kind of work, the native-born, or the stranger who lives as a foreigner among you: <sup>30</sup> for on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before ADONAI . <sup>31</sup> It is a *Sabbath* ·To cease· of solemn rest to you, and you shall afflict your souls. It is a regulation forever. <sup>32</sup> The priest, who is anointed and who is consecrated to be priest in his father’s place, shall make the atonement, and shall put on the linen garments, even the holy garments. <sup>33</sup> Then he shall make atonement for the Holy Sanctuary; and he shall make atonement for the Tent of Meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

<sup>34</sup> “This shall be an everlasting regulation for you, to make atonement for the children of Israel

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§ **16:27** Quoted in Heb 13:11, 13:13 \* **16:29** Lev 16:29 (Lev 16:29-31) (#4.292): T. To afflict yourself on *Yom Kippur* ·Day of Atonement· 10th day of seventh month *Tishrei* / R. To fast and to deny yourself (on *Yom Kippur* ·Day of Atonement· 10th day of seventh month *Tishrei*) T. Directive: This is a Sabbath of complete rest, do no work and deny yourselves (v31)



[God prevails] once in the year because of all their sins.”

It was done as ADONAI enjoined Moses [Drawn out].

## 17

**(LY:4)** <sup>1</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>2</sup> “Speak to Aaron [Light-bringer], and to his sons, and to all the children of Israel [God prevails], and say to them: ‘This is the thing which ADONAI has enjoined, <sup>3</sup> \* Whatever man there is of the house of Israel [God prevails], who kills a bull, or lamb, or goat, in the camp, or who kills it outside the camp, <sup>4</sup> and has not brought it to the door of the Tent of Meeting, to offer it as an offering to ADONAI before ADONAI’s tabernacle: blood shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people. <sup>5</sup> This is to the end that the children of Israel [God prevails] may bring their sacrifices, which they sacrifice in the open field, that they may bring them to ADONAI, to the door of the Tent of Meeting, to the priest, and sacrifice them for sacrifices of peace offerings to ADONAI. <sup>6</sup> The priest shall sprinkle the blood on ADONAI’s altar at the door of the Tent of Meeting, and burn the fat for a pleasant aroma to ADONAI. <sup>7</sup> They shall no more sacrifice their sacrifices to the goat idols, after which they play the prostitute. This shall

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\* **17:3** Lev 17:3-4 (Lev 17:1-7) (#2b.138): T. Not to slaughter concentrated animals outside the Sanctuary / R. Not to slaughter sacrifices outside the courtyard

be a regulation forever to them throughout their generations.’

**(RY:3, LY:5)** <sup>8</sup> “You shall say to them, ‘Any man there is of the house of Israel [God prevails], or of the strangers who live as foreigners among them, who offers a burnt offering or sacrifice, <sup>9</sup> and does not bring it to the door of the Tent of Meeting, to sacrifice it to ADONAI ; that man shall be cut off from his people.

<sup>10</sup> “ ‘Any man of the house of Israel [God prevails], or of the strangers who live as foreigners among them, who eats any kind of blood, I will set my face against that soul who eats blood, and will cut him off from among his people. <sup>11</sup> For the life of the flesh is in the blood; and I have given it to you on the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life. <sup>12</sup> Therefore I have said to the children of Israel [God prevails], “No person among you may eat blood, nor may any stranger who lives as a foreigner among you eat blood.”

<sup>13</sup> † “ ‘Whatever man there is of the children of Israel [God prevails], or of the strangers who live as foreigners among them, who takes in hunting any animal or bird that may be eaten; he shall pour out its blood, and cover it with dust. <sup>14</sup> For as to the life of all flesh, its blood is with its life: therefore I said to the children of Israel [God prevails], “You shall not eat the blood of any

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† **17:13** Lev 17:13-14 (Lev 17:10:14) (#3.228): T. To cover the blood of a hunted and killed animal with earth or dirt / R. To cover the blood (of a slaughtered beast or fowl) with earth

kind of flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off.”

<sup>15</sup> “ ‘Every person that eats what dies of itself, or that which is torn by animals, whether he is native-born or a foreigner, he shall wash his clothes, and bathe himself in water, and be unclean until the evening: then he shall be clean. <sup>16</sup> But if he does not wash them, or bathe his flesh, then he shall bear his iniquity.’ ”

## 18

<sup>1</sup> ADONAI said to Moses [Drawn out], <sup>2</sup> “Speak to the children of Israel [God prevails], and say to them, ‘I am ADONAI your God. <sup>3</sup> You shall not do as they do in the land of Egypt [Abode of slavery], where you lived: and you shall not do as they do in the land of Canaan [Humbled], where I am bringing you. You shall not follow their regulations. <sup>4</sup> You shall do my judgments, and you shall keep my regulations, and walk in them: I am ADONAI your God. <sup>5</sup> You shall therefore keep my regulations and my judgments; which if a *man does them, he shall live in them.* \* I am ADONAI .

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\* **18:5** Quoted in Luke 10:28; Rom 10:5; Gal 3:12

**(LY:6)** 6 † “ ‘None of you shall approach anyone who are his close relatives, to uncover their nakedness: I am ADONAI .

7 ‡ “ ‘You shall not uncover the nakedness of your father, § nor the nakedness of your mother: she is your mother. 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 † “ ‘You shall not uncover the nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home, or born abroad.

10 ‡ “ ‘You shall not uncover the nakedness of your son’s daughter, § or of your daughter’s

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† **18:6** Lev 18:6 (Lev 18:6-23) (#7.437): T. Not to approach anyone who is a close relative in order to have sexual relations (list given) / R. Not to be intimate, have pleasurable contact with, nor sexual relations with any forbidden woman R. Example: The Rabbis teach against actions such as embracing, kissing, hinting, and skipping, or other pleasurable contact that might lead to sexual relations / R. Note: Rabbinical Oral Tradition teaches this is a warning against intimacy that might lead to sexual relations ‡ **18:7** Lev 18:7 (Lev 18:24-30) (#7.438): T.

Not to have sexual relations with your father / R. Not to have homosexual relations with your father § **18:7** Lev 18:7 (Lev 18:24-30) (#7.439): Not to have sexual relations with your mother

\* **18:8** Lev 18:8 (Lev 18:24-30) (#7.440): Not to have sexual relations with your father’s wife † **18:9** Lev 18:9 (Lev 18:24-30)

(#7.441): Not to have sexual relations with your sister ‡ **18:10**

Lev 18:10 (Lev 18:24-30) (#7.442): Not to have sexual relations with your son’s daughter (granddaughter) § **18:10** Lev 18:10 (Lev 18:24-30) (#7.443): Not to have sexual relations with your daughter’s daughter (granddaughter)

daughter, even their nakedness: \* for theirs is your own nakedness.

11 † “You shall not uncover the nakedness of your father’s wife’s daughter, conceived by your father, since she is your sister.

12 ‡ “You shall not uncover the nakedness of your father’s sister: she is your father’s near kinswoman.

13 § “You shall not uncover the nakedness of your mother’s sister: for she is your mother’s near kinswoman.

14 \* “You shall not uncover the nakedness of your father’s brother † by not approaching his wife. She is your aunt.

15 ‡ “You shall not uncover the nakedness of

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\* **18:10** Lev 18:10 (Lev 18:11, 18:24-30) (#7.444): T. This (second) command is not found in the straightforward text / R. Not to have sexual relations with your own daughter R. Note: Oral Tradition says this command is actually a *Torah* ‘Teaching’ command not originating from Oral Tradition; it was not mentioned because it is so natural it is straightforward without being mentioned (derived from Lev 18:11) † **18:11** Lev 18:11 (Lev 18:24-30) (#7.445): Not to have sexual relations with your father’s wife’s daughter (sister or step sister) ‡ **18:12** Lev 18:12 (Lev 18:24-30) (#7.446): Not to have sexual relations with your father’s sister (aunt) § **18:13** Lev 18:13 (Lev 18:24-30) (#7.447): Not to have sexual relations with your mother’s sister (aunt) \* **18:14** Lev 18:14 (Lev 18:24-30) (#7.448): Not to have sexual relations with your father’s brother’s wife (aunt) † **18:14** Lev 18:14 (Lev 18:24-30) (#7.449): T. This command is not found in the straightforward text / R. Not to have sexual relations with your father’s brother (uncle) / R. Not to have homosexual relations with your father’s brother ‡ **18:15** Lev 18:15 (Lev 18:24-30) (#7.450): Not to have sexual relations with your son’s wife (daughter-in-law)

your daughter-in-law: she is your son's wife. You shall not uncover her nakedness.

16 § “You shall not uncover the nakedness of your brother's wife. It is your brother's nakedness.

17 \* “You shall not uncover the nakedness of a woman and her daughter. † You shall not take her son's daughter, ‡ or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.

18 § “You shall not take a wife to her sister, to be a rival, to uncover her nakedness, while her sister is yet alive.

19 \* “You shall not approach a woman to uncover her nakedness, as long as she is impure by her uncleanness.

20 † “You shall not lie carnally with your neighbor's wife, and defile yourself with her.

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§ 18:16 Lev 18:16 (Lev 18:24-30) (#7.451): Not to have sexual relations with your brother's wife (sister-in-law) \* 18:17 Lev 18:17 (Lev 18:24-30) (#7.452): Not to have sexual relations with a woman and her daughter † 18:17 Lev 18:17 (Lev 18:24-30) (#7.453): Not to have sexual relations with a woman and her son's daughter (great granddaughter) ‡ 18:17 Lev 18:17 (Lev 18:24-30) (#7.454): Not to have sexual relations with a woman and her daughter's daughter (great granddaughter) § 18:18 Lev 18:18 (Lev 18:24-30) (#7.455): Not to have sexual relations with your wife's sister (sister-in-law) \* 18:19 Lev 18:19 (Lev 18:24-30) (#7.456): Not to have sexual relations with a woman unclean due to *niddah* ·menstruation· † 18:20 Lev 18:20 (Lev 18:24-30) (#7.457): Not to have sexual relations with another man's wife

21 † “ ‘You shall not give any of your children to sacrifice to Molech. You shall not profane the name of your God. I am ADONAI .

**(RY:4, LY:7)** 22 § “ ‘You shall not go to bed with a man, as with a woman; it is an abomination.

23 \* “ ‘You shall not lie with any animal to defile yourself with it. † No woman may give herself to an animal, to lie down with it: it is a perversion.

24 “ ‘Don’t defile yourselves in any of these things: for in all these the nations which I am casting out before you were defiled. 25 The

land was defiled: therefore I punished its iniquity, and the land vomited out her inhabitants.

26 You therefore shall keep my regulations and my judgments, and shall not do any of these abominations; neither the native-born, nor the stranger who lives as a foreigner among you;

**(LY: Maftir ·Conclusion·)** 27 (for the men of the land that were before you had done all these abominations, and the land became defiled);

28 that the land not vomit you out also, when you defile it, as it vomited out the nation that was before you.

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† **18:21** Lev 18:21 (#2a.65): Not to sacrifice your children to the Molech false god T. Note: Whose worship includes children to be burned in sacrifice on the red-hot statue of the idol, this practice

is also called “to pass thru the fire” in some translations § **18:22** Lev 18:22 (Lev 18:24-30) (#7.458): Not to have sexual relations a male with a male, that is homosexual \* **18:23** Lev 18:23 (Lev 18:24-30) (#7.459): A man shall not have sexual relations with an

animal † **18:23** Lev 18:23 (Lev 18:24-30) (#7.460): A woman shall not have sexual relations with an animal

29 “ ‘For whoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. 30 Therefore you shall keep my requirements, that you do not practice any of these abominable regulations and customs, which were practiced before you, and that you do not defile yourselves with them. I am ADONAI your God.’ ”

*Haftarah Acharei Mot · Taking leave · After the Death:*

*Yechezk'el / Ezekiel 22:1-19 (A); 22:1-16 (S)*

*B'rit Hadashah · New Covenant: John 7:1-52*

**Parashah 30: K'doshim · Holy people, Set-apart people · 19:1-20:27**

## 19

*Read with Parashah 29 in regular years; in leap years, read separately*

<sup>1</sup> ADONAI spoke to Moses [Drawn out], saying,  
<sup>2</sup> “Speak to all the congregation of the children of Israel [God prevails], and tell them, ‘You shall be holy; for I, ADONAI your God, am holy. \*

<sup>3</sup> † “ ‘Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am ADONAI your God.

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\* **19:2** Quoted in Matt 5:48 † **19:3** Lev 19:3 (#5.367): T. To revere your father and mother / R. To fear your father and mother



4 † “ ‘Don’t turn to idols, § nor make molten deities for yourselves. I am ADONAI your God.

5 “ ‘When you offer a sacrifice of peace offerings to ADONAI , you shall offer it so that you may be accepted. 6 It shall be eaten the same day you offer it, and on the next day: and if anything remains until the third day, it shall be burned with fire. 7 \* If it is eaten at all on the third day, it is an abomination. It will not be accepted; 8 but everyone who eats it shall bear his iniquity, because he has profaned the holy thing of ADONAI , and that soul shall be cut off from his people.

9 † “ ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field, † § neither shall you gather the gleanings of your harvest. 10 \* You shall not glean your

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† **19:4** Lev 19:4 (#2a.66): T. Not to turn to idolatry / R. Not to inquire into idolatry § **19:4** Lev 19:4 (#2a.67): Not to make an idol for yourself or for others \* **19:7** Lev 19:7-8 (Lev 17:5-8) (#2b.139): Not to eat a sacrifice that has been left over (on the third day) † **19:9** Lev 19:9 (Lev 19:9-10, 23:22) (#8.493): To leave the corner of the field unharvested † **19:9** Lev 19:9 (Lev 19:9-10) (#8.494): Not to gather the stalks that have fallen while reaping your field § **19:9** Lev 19:9 (Lev 19:9-10, 23:22) (#8.495): T. This is not found in the straight forward text, it is implied / R. To leave the gleanings of the harvest, that is the corners of your field \* **19:10** Lev 19:10 (Lev 19:9-10) (#8.496): T. Not to gather the grapes left on the vine or on the ground after harvesting / R. Not to harvest the undeveloped or imperfect clusters of your vineyard

vineyard, † ‡ neither shall you gather the fallen grapes of your vineyard. § \* You shall leave them for the poor and for the foreigner. I am ADONAI your God.

11 † “ ‘You shall not steal from, ‡ defraud, § or lie to one another.

12 \* “ *You shall not swear by my name falsely*, † and profane the name of your God. I am ADONAI

13 ‡ “ ‘You shall not oppress your neighbor, nor rob him.

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† **19:10** Lev 19:10 (Lev 19:9-10) (#8.497): T. Not to gather the grapes left on the vine or on the ground after harvesting / R. Not to gather individual fallen grapes while reaping your field

‡ **19:10** Lev 19:10 (Lev 19:9-10) (#8.498): T. To leave the grapes left on the vine or on the ground after harvesting / R. To leave the undeveloped or imperfect clusters of your vineyard § **19:10** Lev 19:10 (Lev 19:9-10, 23:22) (#8.499): T. To leave the gleanings of the vineyard, that is the corners of your field / R. To leave a corner of the field uncut for the poor \* **19:10** Lev 19:10 (Lev 19:9-10) (#8.500): To leave the fallen grapes of the vineyard for the poor and the proselyte

† **19:11** Lev 19:11 (#8.501): T. Not to steal from each other / R. Not to steal money stealthily ‡ **19:11** Lev 19:11 (#9.559): T. Not to deal falsely with or defraud ·illegal acquisition of money by deception· each other / R. Not to falsely deny another's claim to property / R. Not to deny possession of something entrusted to you § **19:11** Lev 19:11 (#9.560): T. Not to lie to each other / R. Not to swear falsely in denial of another's claim to property

\* **19:12** Lev 19:12 (#3.229): T. Do not violate an oath; not to swear falsely by the name of Adonai / R. Not to swear falsely in God's Name / Reason: For this would be profaning the name of your God † **19:12** Paraphrase Quoted in Matt 5:33 ‡ **19:13** Lev 19:13 (#8.502): T. Not to rob your neighbor / R. Not to rob openly

§ \* “The wages of a hired servant shall not remain with you all night until the morning.

14 † “You shall not curse the deaf, ‡ nor put a stumbling block before the blind; but you shall fear your God. I am ADONAI .

**(RY:5, LY:2)** 15 § “You shall do no injustice in judgment. \* You shall not be partial to the poor, † nor show favoritism to the great; ‡ but you shall judge your neighbor uprightly.

16 § “You shall not go up and down as a slanderer among your people.

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§ 19:13 Lev 19:13 (#8.503): T Not to withhold the wages of a hired worker until morning / R. Not to delay payment of wages past the agreed time \* 19:13 Lev 19:13 (#8.504): T. This is not found in the straight forward text, it is implied / R. Not to withhold wages or fail to repay a debt † 19:14 Lev 19:14 (#6.390): T. Not to curse a deaf person / R. Not to curse any other Israelite / R.

Not to curse any upstanding Jew ‡ 19:14 Lev 19:14 (#6.391): T. Not to place a stumbling block in front of a blind person / R. Not to cause the innocent to stumble on the way / R. Not to put a stumbling block before a blind man / R. Not to give a blind man harmful advice § 19:15 Lev 19:15 (#10.586): T. Not to do injustice in a judgment / R. A judge must not pervert justice

\* 19:15 Lev 19:15 (#10.587): Not to take pity on a poor man when judging † 19:15 Lev 19:15 (#10.588): Not to show favoritism

toward an important or wealthy man when judging ‡ 19:15 Lev 19:15 (#10.589): T. To impart equal justice by not favoring one party over the other in disputes / R. To judge righteously

§ 19:16 Lev 19:16-18 (#9.561): T. Not to gossip nor slander / R. Not to speak derogatorily of others R. Consider: “Evil talk kills three people: the speaker, the listener, and the one who is spoken of” - The Lubavitcher Rebbe / R. Consider: “Before you speak, you are the master of your words. After you speak, your words master you” (Talmud, Erachin 15A)

\* “You shall not endanger the life of your neighbor. I am ADONAI .

<sup>17</sup> † “You shall not hate your brother in your heart. ‡ § You shall surely rebuke your neighbor, and not bear sin because of him.

<sup>18</sup> \* “You shall not take vengeance or revenge, † nor bear any grudge against the children of your people; ‡ but *you shall 'ahav affectionately*

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\* **19:16** Lev 19:16-18 (#6.392): Not to stand by idly when life is in danger Directive: Consider that this command also says to “not gossip nor slander” † **19:17** Lev 19:17 (Lev 19:17-18) (#6.393): T. Not to hate your brother in your heart / R. Not to hate fellow Jews ‡ **19:17** Lev 19:17 (Lev 19:17-18) (#6.394): T. You are to rebuke and reprove your neighbor and thereby not bear a sin because of him / R. To rebuke and reprove a sinner § **19:17** Lev 19:17 (Lev 19:17-18) (#6.395): T. This command is not found in the straightforward text, it is implied by not incurring guilt of sin due to hatred or grudge against your neighbor / R. Not to shame or embarrass any person of Israel \* **19:18** Lev 19:18 (Lev 19:17-18) (#6.396): Not to take revenge ·inflicting harm against someone for a wrong suffered at their hands· † **19:18** Lev 19:18 (Lev 19:17-18) (#6.397): Not to bear a grudge ·persistent feeling of resentment or ill-will due to a past insult or injury· ‡ **19:18** Lev 19:18 (Lev 19:17-18) (#6.398): T. To love your neighbor as you love yourself / R. To love Jews R. Example: To love is elaborated as having and expressing profound concern and affection for other Jews R. Consider: Rabbinical Oral Tradition teaches to love your neighbor applies to those only inside the covenant. Rabbi Yeshua teaches your neighbor are those around you whether in the covenant or outside the covenant (Luke 10:25-37) / R. Consider: Rabbi Hillel teaches “That which is hateful to you, do not do to your fellow. That is the whole *Torah* ·Teaching·; the rest is the explanation. Now go and learn” (Talmud: Shabbat 31A)

*love your neighbor as yourself.* § I am ADONAI .

19 “ You shall keep my regulations.

\* “ You shall not cross-breed different kinds of animals.

† “ You shall not sow your field with two kinds of seed;

“ Don’t wear a garment made of two kinds of material.

20 “ If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed, or given her freedom; they shall be punished. They shall not be put to death, because she was not free. 21 He shall bring his trespass offering to ADONAI , to the door of the Tent of Meeting, even a ram for a trespass offering. 22 The priest shall make atonement for him with the ram of the trespass offering before ADONAI for his sin which he has committed: and the sin which he has committed shall be forgiven him.

**(LY:3)** 23 ‡ “ When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden. Three years they shall be forbidden to you. It shall not

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§ 19:18 Quoted in Matt 5:43, 19:19, 22:39; Mark 12:31, 12:33; Luke 10:27; Rom 13:9; Gal 5:14; James 2:8 \* 19:19 Lev 19:19 (#1.10): Not to crossbreed animals of different species † 19:19 Lev 19:19 (#1.11): Not to sow different kinds of seed together ‡ 19:23 Lev 19:23 (Lev 19:23-25) (#8.505): Not to eat fruit of a tree in the first three years from planting

be eaten. <sup>24</sup> § But in the fourth year all its fruit shall be holy, for giving praise to ADONAI . <sup>25</sup> In the fifth year you shall eat its fruit, that it may yield its increase to you. I am ADONAI your God.

<sup>26</sup> “You shall not eat any meat with the blood still in it. \* You shall not use enchantments, † ‡ nor practice sorcery.

<sup>27</sup> § “You shall not cut the hair on the sides of your head or clip off the edge of your beard.

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§ **19:24** Lev 19:24 (Lev 19:23-25) (#8.506): T. The fruit of fruit-bearing trees in the fourth year of planting will be holy (not to be eaten) / R. The fourth year crops must be totally for holy purposes like *ma'aser sheni* ‘second tithe’ \* **19:26** Lev 19:26 (#2a.68): T. Not to practice divination ‘occultist method of fortune telling’ or to believe in lucky charms / R. Not to engage in astrology † **19:26** Lev 19:26 (#2a.68): T. Not to practice divination ‘occultist method of fortune telling’ or to believe in lucky charms / R. Not to engage in astrology ‡ **19:26** Lev 19:26 (#2a.69): T. Not to practice sorcery ‘magic with spirits’ or fortunetelling / R. Not to be superstitious Note: Definition of Superstitious: A belief not based on knowledge or ominous significance of a circumstance or occurrence; a custom or act based on such a belief; an irrational fear of a mystery; any blindly accepted belief or notion. This dictionary definition of superstitious does not allow for blind faith § **19:27** Lev 19:27 (Lev 19:27-28) (#2b.140): T. Not to *nakaph* ‘violently strike / to round / shave’ the sides of your head / R. Men shall not shave off the sides of their head, like the idolaters Consider: The Hebrew word used, *nakaph*, means to violently strike, also to round, mar, or trim. In the context of the following verse (v28) which rejects cutting or tattoos for the dead (both acts involving blood). It can be inferred this “cutting hair” is in regard to pagan rituals involving service unto the dead, the sun god, or other false deities R. Consider: The Rabbis interpret this command as having *paz* ‘side-locks’

28 \* “You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am ADONAI .

29 “Don’t profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the land become full of wickedness.

30 “You shall keep my Sabbaths, and † reverence my sanctuary; I am ADONAI .

31 ‡ “Don’t turn to those who are spirit-mediums, § nor to the sorcerers. Don’t seek them out, to be defiled by them. I am ADONAI your God.

32 \* “You shall rise up before the silver haired, and honor the face of an elder old man, and you shall fear your God. I am ADONAI .

**(RY:6, LY:4)** 33 “If a stranger lives as a foreigner with you in your land, you shall not do him wrong. 34 The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall *’ahav* ‘affectionately love’ him as yourself; for you

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\* **19:28** Lev 19:28 (Lev 19:26-28; Deut 14:1-2) (#2b.142): T. Not to tattoo or gash your body for the dead / R. Not to tattoo your skin  
 T. Example: Like the pagan nations make marks on their bodies or cut themselves for the dead (1 King 18:28) † **19:30** Lev 19:30 (Lev 26:2) (#1.12): Revere Adonai’s Sanctuary ‡ **19:31** Lev 19:31 (#2a.70): T. Not to seek out spirit mediums to consult them / R. Not to preform ov ·medium with familiar spirits· § **19:31** Lev 19:31 (#2a.71): T. Not to consult familiar spirits / R. Not to preform *yidoni* ‘a person with familiar spirits, a knower’ \* **19:32** Lev 19:32 (#5.368): T. To honor the older and wiser / R. To honor those who teach and know *Torah* ‘Teaching’ Example: Specificity referenced are those with gray hair and the face of an elder

lived as foreigners in the land of Egypt [Abode of slavery]. I am ADONAI your God.

<sup>35</sup> † “You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. <sup>36</sup> ‡ You shall have just balances, just weights, a just ephah [0.63 bushels; 5.9 gal; 22 L], and a just hin [0.98 gal; 3.7 L]. I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery].

<sup>37</sup> “You shall observe all my regulations, and all my judgments, and do them. I am ADONAI .’”

## 20

**(LY:5)** <sup>1</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>2</sup> “Moreover, you shall tell the children of Israel [God prevails], ‘Anyone of the children of Israel [God prevails], or of the strangers who live as foreigners in Israel [God prevails], who gives any of his offspring to Molech; he shall surely be put to death. The people of the land shall stone him with stones. <sup>3</sup> I also will set my face against that person, and will cut him off from among his people because he has given of his offspring to Molech, to defile my sanctuary, and to profane my holy name. <sup>4</sup> If the people of the land all hide their eyes from that person, when he gives

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† **19:35** Lev 19:35 (Lev 19:35-37) (#9.562): Not to commit injustice with scales and weights R. Note: Oral Tradition teaches this warns against unrighteousness in judging of measurements

‡ **19:36** Lev 19:36 (Lev 19:35-37) (#9.563): T. To keep honest and accurate balance-scales, weights, and measures (both dry and liquid) / R. Each individual must ensure that his scales and weights are accurate



of his offspring to Molech, and don't put him to death; <sup>5</sup> then I will set my face against that man, and against his family, and will cut him off, and all who play the prostitute after him, to play the prostitute with Molech, from among their people.

<sup>6</sup> “The person that turns to those who are mediums, and to the wizards, to play the prostitute after them, I will even set my face against that person, and will cut him off from among his people.

<sup>7</sup> “Sanctify yourselves therefore, and be holy; for I am *Yahweh M'Kaddesh* [Yahweh our Sanctifier / He sustains breathing who makes you holy].

**(RY:7, LY:6)** <sup>8</sup> You shall keep my regulations, and do them. I am *Yahweh M'Kaddesh* [Yahweh our Sanctifier / He sustains breathing who makes you holy].

<sup>9</sup> “*For everyone who curses his father or his mother shall surely be put to death:* \* he has cursed his father or his mother; his blood shall be upon him.

<sup>10</sup> † “The man who *commits adultery* with another man's wife, that is with the wife of

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\* **20:9** Quoted in Matt 15:4; Mark 7:10 † **20:10** Lev 20:10 (#6.399): T. “Both the adulterer and the adulteress shall surely be put to death” / R. For the court to execute by strangulation T. Note: (Leviticus 20) does not explain how the adulterers are to be put to death, simply that they are to be executed R. Note: The Rabbis teach this strangulation execution was not preformed in malice nor by human hands. “The strangling was thus performed; they that were strangled were fixed up to their knees in dung, and then they put a hard napkin within a soft one, and rolled it about his neck” (*Sanhedrin*, c.7. sect.3)

a fellow countryman, the adulterer and the *adulteress* shall surely be put *to death*. ‡ §

11 “The man who lies with his father’s wife has uncovered his father’s nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 “If a man lies with his daughter-in-law, both of them shall surely be put to death: they have committed a perversion; their blood shall be upon them.

13 “If a man lies with a male, as with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 “If a man takes a wife and her mother, it is wickedness: \* they shall be burned with fire, both he and they; that there may be no wickedness among you.

15 “If a man lies with an animal, he shall surely be put to death; and you shall kill the animal.

16 “If a woman approaches any animal, and lies down with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood shall be upon them.

17 “If a man takes his sister, his father’s daughter, or his mother’s daughter, and sees her nakedness, and she sees his nakedness; it is a *cheshed* ·disgraceful· thing. They shall be cut off

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‡ 20:10 Selectively Quoted in John 8:4-5 § 20:10 Context of John 8:5 \* 20:14 Lev 20:14 (#6.400): T. To burn a man (and the women) by fire as punishment for taking / acquiring / buying / marrying a woman and her mother / R. For the court to execute by burning

in the sight of the children of their people. He has uncovered his sister's nakedness. He shall bear his iniquity.

<sup>18</sup> “If a man lies with a woman having her monthly period, and uncovers her nakedness; he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people.

<sup>19</sup> “You shall not uncover the nakedness of your mother's sister, nor of your father's sister; for he has made his close relative naked. They shall bear their iniquity. <sup>20</sup> If a man lies with his uncle's wife, he has uncovered his *dod* ·uncle's· nakedness. They shall bear their sin. They shall die childless.

<sup>21</sup> “If a man takes his brother's wife, it is an impurity. He has uncovered his brother's nakedness. They shall be childless.

<sup>22</sup> “You shall therefore keep all my regulations, and all my judgments, and do them; that the land, where I am bringing you to dwell, may not vomit you out. **(LY:7)** <sup>23</sup> † You shall not walk in the regulations and customs of the nations, which I am casting out before you: for they did all these things, and therefore I abhorred them. <sup>24</sup> But I have said to you, “You shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey.” I am ADONAI your God, who has separated you from the peoples.

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† **20:23** Lev 20:23 (Lev 20:22-26) (#2b.143): T. Not to adopt the practices or institutions of idolaters / R. Not to imitate idolaters in their customs and clothing

**(Maftir ·Conclusion·)** <sup>25</sup> “You shall therefore make a distinction between the clean animal and the unclean, and between the unclean fowl and the clean: and you shall not make yourselves detestable by animal, or by bird, or by anything with which the ground teems, which I have separated from you as unclean for you. <sup>26</sup> You shall be holy to me; for I, ADONAI, am holy, and have set you apart from the peoples, that you should be mine.

<sup>27</sup> “A man or a woman that is a spirit-medium, or is a sorcerer, shall surely be put to death: they shall stone them with stones. Their blood shall be upon them.”

*Haftarah K'doshim ·Taking leave · Holy people / Set-apart people·:*

*'Amos /Amos 9:7-15 (A); Yechezk'el / Ezekiel 20:2-20 (S)*

*B'rit Hadashah ·New Covenant·: John 7:53-10:21*

## **Parashah 31: Emor ·Speak· 21:1-24:23**

### **21**

<sup>1</sup> \* ADONAI said to Moses [Drawn out], “Speak to the priests, the sons of Aaron [Light-bringer], and say to them, ‘A priest shall not defile himself for the dead among his people; <sup>2</sup> except for his

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\* **21:1** Lev 21:1 (Lev 21:1-6) (#2b.144): T. The *Cohenim* ·Priests· shall not become unclean by contact with the dead / R. A *Cohen* ·Priest· must not defile himself for anyone except relatives

relatives that are near to him: for his mother, for his father, for his son, for his daughter, for his brother, <sup>3</sup> and for his virgin sister who is near to him, who has had no husband; for her he may defile himself. <sup>4</sup> He shall not defile himself, being a chief man among his people, to profane himself.

<sup>5</sup> “They shall not shave their heads or shave off the corners of their beards or make any cuttings in their flesh. <sup>6</sup> They shall be holy to their God, and not profane the name of their God; for they offer the offerings of ADONAI made by fire, the bread of their God; therefore they shall be holy.

<sup>7</sup> † “They shall not marry a woman who is a prostitute, ‡ who has been profaned. § They shall not marry a woman divorced from her husband; for he is holy to his God. <sup>8</sup> \* You shall sanctify him therefore; for he offers the bread of your God. He shall be holy to you; for I ADONAI, who sanctify you, am holy.

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† **21:7** Lev 21:7 (Lev 21:7-8) (#7.461): T. A *Cohen* ·Priest· shall not marry a harlot or a prostitute / R. A *Cohen* ·Priest· must not marry a *zonah* ·a woman who had forbidden relations· ‡ **21:7** Lev 21:7 (Lev 21:7-8) (#7.462): T. A *Cohen* ·Priest· shall not marry a prostitute / T. A *Cohen* ·Priest· shall not marry a *chalalah* ·pierced, fatally wounded, profaned· woman / R. A *Cohen* ·Priest· must not marry a *chalalah* ·an illegitimate child·; a party to or product of OU463 - OU466 found in (Lev 21:14, 21:15, 21:13, 21:7) § **21:7** Lev 21:7 (Lev 21:7-8) (#7.463): A *Cohen* ·Priest· shall not marry a divorced woman \* **21:8** Lev 21:8 (#2b.145): T. To set apart and honor the descendants of Aaron [Light-bringer] with priority in all things holy / R. To dedicate the *Cohen* ·Priest· for service

9 “The daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father. She shall be burned with fire.

10 “He who is the high priest among his brothers, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head hang loose, or tear his clothes. 11 † He must not go in to any dead body, ‡ or defile himself for his father, or for his mother. 12 He shall not go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him. I am ADONAI .

13 § “He shall take a wife in her virginity. 14 \* A widow, or one divorced, or a woman who has been defiled, or a prostitute, these he shall not marry: but a virgin of his own people shall he

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† **21:11** Lev 21:11 (Lev 21:10-12) (#2b.146): T. When the *Cohen Gadol* ·High Priest· has the holy anointing oil poured on his head (in the time of his service) and is consecrated to wear the holy garments on shall not go into the place of a corpse / R. The *Cohen Gadol* ·High Priest· shall not go into the place of a corpse ‡ **21:11** Lev 21:11 (Lev 21:10-12) (#5.369): T. A *Cohen Gadol* ·High Priest· shall not become unclean even for relatives such as father or mother / R. The *Cohen Gadol* ·High Priest· must not defile himself for any relative § **21:13** Lev 21:13 (#7.464): The *Cohen Gadol* ·High Priest· shall marry a virgin \* **21:14** Lev 21:14 (#7.465): T. A *Cohen Gadol* ·High Priest· shall not marry a widow, or one divorced, or a *chalalah* ·pierced / fatally wounded / profaned·, or a harlot / R. The *Cohen Gadol* ·High Priest· must not marry a widow

take as a wife. <sup>15</sup> † He shall not profane his offspring among his people, for I am ADONAI who sanctifies him.’ ”

(2) <sup>16</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>17</sup> ‡ “Say to Aaron [Light-bringer], ‘None of your offspring throughout their generations who has § a defect may approach to offer the bread of his God. <sup>18</sup> For whatever man he is that has a defect, he shall not draw near: a blind man, or a lame, or he who has a flat nose, or any deformity, <sup>19</sup> or a man who has an injured foot, or an injured hand, <sup>20</sup> or hunchbacked, or a dwarf, or one who has a defect in his eye, or an itching disease, or scabs, or who has damaged testicles. <sup>21</sup> No man of the offspring of Aaron [Light-bringer] the priest who has a defect shall come near to offer the offerings of ADONAI made by fire. Since he has a defect, he shall not come near to offer the bread of his God. <sup>22</sup> He

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† **21:15** Lev 21:15 (#7.466): T. The *Cohen Gadol* ·High Priest· shall not disqualify his descendants (from serving as *Cohenim* ·Priests·) / R. That a *Cohen Gadol* ·High Priest· shall not have sexual relations with a widow, not within marriage not even as a concubine, because he profanes her ‡ **21:17** Lev 21:17 (Lev 21:16-23) (#3.230): T. A *Cohen* ·Priest· with a disqualifying defect shall not offer the daily bread in the Sanctuary / R. A *Cohen* ·Priest· with a physical blemish must not serve T. Example: List of disqualifying defects: blind, lame, a mutilated face, a limb too long, a broken foot, a broken arm, a hunched back, stunted growth, a cataract in his eye, festering or running sores, or damaged testicles (v18-20) § **21:17** Lev 21:17 (Lev 21:16-23) (#3.231): T. A *Cohen* ·Priest· with a temporary disqualifying blemish shall not serve in the Sanctuary / R. A *Cohen* ·Priest· with a temporary blemish must not serve

shall eat the bread of his God, both of the most holy, and of the holy. <sup>23</sup> \* He shall not come near to the veil, nor come near to the altar, because he has a defect; that he may not profane my sanctuaries, for I am *Yahweh M'Kaddesham* [Yahweh our Santifier / He sustains breathing who makes them holy].’ ”

<sup>24</sup> So Moses [Drawn out] spoke to Aaron [Light-bringer], and to his sons, and to all the children of Israel [God prevails].

## 22

<sup>1</sup> ADONAI spoke to Moses [Drawn out], saying,  
<sup>2</sup> \* “Tell Aaron [Light-bringer] and his sons to separate themselves from the holy things of the children of Israel [God prevails], which they make holy to me, and that they not profane my holy name. I am ADONAI .

<sup>3</sup> “Tell them, ‘If anyone of all your offspring throughout all your generations approaches the holy things, which the children of Israel [God prevails] make holy to ADONAI , having his

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\* **21:23** Lev 21:23 (Lev 21:22-23, 21:18-20) (#3.232): A *Cohen* ·Priest· with a disqualifying defect shall not enter the Temple up to the altar or beyond T. Example: List of disqualifying defects: blind, lame, a mutilated face, a limb too long, a broken foot, a broken arm, a hunched back, stunted growth, a cataract in his eye, festering or running sores, or damaged testicles (v18-20)

\* **22:2** Lev 22:2 (#3.233): T. The *Cohenim* ·Priests· must separate themselves from the holy things the people of Israel dedicate to Adonai / R. A *Cohen* ·Priest· who is unclean shall not serve in the offerings / R. Impure, unclean *Cohenim* ·Priests· must not do service in the Temple



uncleanness on him, that soul shall be cut off from before me. I am ADONAI .

<sup>4</sup> † “ ‘Whoever of the offspring of Aaron [Light-bringer] is a leper or has an issue; he shall not eat of the holy things, until he is clean. Whoever touches anything that is unclean by the dead, or a man whose offspring goes from him; <sup>5</sup> or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has; <sup>6</sup> the person that touches any such shall be unclean until the evening, and shall not eat of the holy things, unless he bathe his body in water.

<sup>7</sup> ‡ When the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. <sup>8</sup> That which dies of itself, or is torn by animals, he shall not eat, defiling himself by it. I am ADONAI .

<sup>9</sup> “ ‘They shall therefore follow my requirements, lest they bear sin for it, and die therein, if they profane it. I am *Yahweh M'Kaddesham* [Yahweh our Santifier / He sustains breathing who makes them holy].

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† **22:4** Lev 22:4 (Lev 22:4-9) (#3.234): A *Cohen* ·Priest· who is unclean shall not eat the holy offerings ‡ **22:7** Lev 22:7 (Lev 22:4-9) (#3.235): T. An impure, unclean *Cohen* ·Priest·, following *mikvah* ·ritual washing, baptism·, must wait until after sundown before eating the sacred offerings / R. An impure, unclean *Cohen* ·Priest·, following *mikvah* ·ritual washing, baptism·, must wait until after sundown before returning to service

10 § “ ‘No stranger shall eat of the holy thing:  
 \* a foreigner living with the priests, or a hired servant, shall not eat of the holy thing. 11 But if a priest buys a slave, purchased by his money, he shall eat of it; and such as are born in his house, they shall eat of his bread. 12 † If a priest’s daughter is married to an outsider, she shall not eat of the heave offering of the holy things. 13 But if a priest’s daughter is a widow, or divorced, and has no child, and has *teshuvah* ·completely returned· to her father’s house, as in her youth, she may eat of her father’s bread: but no stranger shall eat any of it.

14 “ ‘If a man eats something holy unwittingly, then he shall add the fifth part of its value to it, and shall give the holy thing to the priest. 15 ‡ The priests shall not profane the holy things of the children of Israel [God prevails], which they offer to ADONAI , 16 and so cause them to

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§ 22:10 Lev 22:10 (Lev 22:10-16) (#2b.147): An unauthorized person, anyone who is not a *Cohen* ·Priest·, shall not eat any of the *trumah* ·holy offerings· \* 22:10 Lev 22:10 (Lev 22:10-16) (#2b.148): T. The tenant of a *Cohen* ·Priest· nor his hired worker shall not eat any of the holy offerings / R. A hired worker or a Jewish bondsman of a *Cohen* ·Priest· must not eat *trumah* ·holy offerings· † 22:12 Lev 22:12 (Lev 22:12-13, 22:14-15) (#2b.149): The daughter of a *Cohen* ·Priest· married to a layman ·non-priest· shall not eat consecrated food that her father and his family do eat ‡ 22:15 Lev 22:15 (Lev 22:14-16) (#1.13): T. When giving a heave offering unto Adonai, you must remove the tithe for the *Cohenim* ·Priests· and the tithe for Adonai; nothing may be eaten of until this separation happens / T. The non-priest is not to eat the *Cohenoh* ·Priest’s· portion or tithe / R. Not to eat untithed fruits

bear the iniquity that brings guilt, when they eat their holy things; for I am *Yahweh M'Kaddesham* [Yahweh our Sanctifier / He sustains breathing who makes them holy].’ ”

**(3)** <sup>17</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>18</sup> “Speak to Aaron [Light-bringer], and to his sons, and to all the children of Israel [God prevails], and say to them, ‘Whoever is of the house of Israel [God prevails], or of the foreigners in Israel [God prevails], who offers his offering, whether it is any of their vows, or any of their free will offerings, which they offer to ADONAI for a burnt offering; <sup>19</sup> that you may be accepted, you shall offer a male without defect, of the bulls, of the sheep, or of the goats. <sup>20</sup> § But whatever has a defect, that you shall not offer; for it shall not be acceptable for you. <sup>21</sup> \* † Whoever offers a sacrifice of peace offerings to ADONAI to accomplish a vow, or for

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§ **22:20** Lev 22:20 (Lev 22:17-25) (#2b.150): Not to vow or dedicate animals with disqualifying blemishes as a sacrifice unto

Adonai \* **22:21** Lev 22:21 (Lev 22:17-25) (#2b.151): T. Every animal offered for peace offering or vow to be sacrificed must be perfect, without blemish / R. To offer only unblemished animals T. Example: Disqualifying blemishes include: blind, injured, mutilated, abnormal growth, festering wound, running sore, or is its genitals that are bruised, crushed, torn, or cut / T. Example: Directive: If a lamb or bull have irregular growth in their limbs, too short or too long, that animal may be given as Voluntary Offering but not in fulfillment of a Vow Offering † **22:21** Lev 22:21 (Lev 22:17-25) (#2b.152): T. This command is not found in the straightforward text, it is implied / R. Not to inflict a blemish or wound on a vowed or dedicated animal

a free will offering, of the herd or of the flock, it shall be perfect to be accepted. It shall have no defect. <sup>22</sup> Blind, injured, maimed, having a wart, festering, or having a running sore: you shall not offer these to ADONAI, <sup>†</sup> § nor make an offering by fire of them on the altar to ADONAI. <sup>23</sup> Either a bull or a lamb that has any deformity or lacking in his parts, that you may offer for a free will offering; but for a vow it shall not be accepted. <sup>24</sup> \* <sup>†</sup> You must not offer to ADONAI that which has its testicles bruised, crushed, broken, or cut. You must not do this in your land. <sup>25</sup> <sup>†</sup> You must not receive any of these from the hand of a foreigner to offer as bread for your God, because their deformity is a defect in them. They shall not be accepted for you.’ ”

<sup>26</sup> ADONAI spoke to Moses [Drawn out], saying,

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<sup>†</sup> **22:22** Lev 22:22 (Lev 22:17-25) (#2b.153): Not to slaughter animals with disqualifying blemishes as sacrifices § **22:22** Lev 22:22 (Lev 22:17-25) (#2b.154): T. This command is not found in the straightforward text, it is implied by the sacrificial procedure / R. Not to burn the choice portions (the fat) from animals with disqualifying blemishes upon the altar \* **22:24** Lev 22:24 (Lev 22:17-25) (#2b.155): T. Not to sacrifice, vow, or dedicate an animal whose testicles are damaged or removed / R. Not to castrate the male of any species, neither a man, nor a domestic or wild animal, nor a fowl <sup>†</sup> **22:24** Lev 22:24 (Lev 22:17-25) (#2b.156): T. This command is not found in the straightforward text, it is implied by the sacrificial procedure / R. The *Cohenim* ‘Priests’ shall not apply the blood of animals with disqualifying defects on the altar <sup>†</sup> **22:25** Lev 22:25 (Lev 22:17-25) (#2b.157): T. Not to sacrifice an animal with disqualifying defects received from a foreigner / R. Not to sacrifice blemished animals even if offered by non-Jews (Gentiles)

27 § “When a bull, or a sheep, or a goat, is born, then it shall remain seven days with its mother; and from the eighth day and thenceforth it shall be accepted for the offering of an offering made by fire to ADONAI . 28 \* Whether it is a cow or ewe, you shall not kill it and its young both in one day.

29 “When you offer a sacrifice of thanksgiving † to ADONAI , you shall sacrifice it so that you may be accepted. 30 ‡ It shall be eaten on the same day; you shall leave none of it until the morning. I am ADONAI .

31 “Therefore you shall keep my *mitzvot* instructions, and do them. I am ADONAI . 32 § You shall not profane my holy name, \* but I will be made holy among the children of Israel [God prevails]. I am ADONAI who makes you holy, 33 who brought you out of the land of Egypt [Abode of slavery], to be your God. I am ADONAI .”

## 23

(4) 1 ADONAI spoke to Moses [Drawn out],

§ 22:27 Lev 22:27 (#2b.158): The sacrificial animals will not be any younger than eight days old \* 22:28 Lev 22:28 (Lev 22:26-28) (#1.14): Not to slaughter an animal and its young on the same day † 22:29 Quoted in Heb 13:15 ‡ 22:30 Lev 22:30 (Lev 22:29-30) (#2b.159): T. Not to leave any flesh of the thanksgiving offering, it must be eaten the same day as it is offered / R. Not to leave sacrifices past the time allowed for eating them § 22:32 Lev 22:32 (Lev 22:31-33) (#3.236): Not to profane or desecrate the holy name of Adonai \* 22:32 Lev 22:32 (Lev 22:31-33) (#3.237): To sanctify, set apart, and make holy the Name of Adonai

saying, <sup>2</sup> “Speak to the children of Israel [God prevails], and tell them, ‘The set feasts of ADONAI , which you shall proclaim to be holy convocations, even these are my set feasts.

<sup>3</sup> “ ‘Six days shall work be done, but on the seventh day is a *Sabbath* ·To cease· of solemn rest, a holy convocation; you shall do no kind of work. It is a *Sabbath* ·To cease· to ADONAI in all your dwellings.

<sup>4</sup> “ ‘These are the set feasts of ADONAI , even holy convocations, which you shall proclaim in their appointed season. <sup>5</sup> In the first month, on the fourteenth day of the month in the evening, is ADONAI ’s *Pesac* ·Passover·. <sup>6</sup> On the fifteenth day of the same month is the festival of *Matzah* ·Unleavened bread· to ADONAI . Seven days you shall eat *matzah* ·unleavened bread·. <sup>7</sup> \* In the first day you shall have a holy convocation. You shall do no regular *aboda* ·service·. <sup>8</sup> † But you shall offer an offering made by fire to ADONAI seven days. ‡ In the seventh day is a holy

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\* **23:7** Lev 23:7 (Lev 23:5-8; Ex 12:15-17) (#4.293): T. To rest on the first day of *matzah* ·Unleavened Bread· as a holy convocation / R. To rest on the first day of *Pesac* ·Passover· as a Sabbath day

† **23:8** Lev 23:8 (Lev 23:5-8; Ex 12:15-17) (#4.294): T. Not to do work on the first day of *matzah* ·Unleavened Bread· / R. Not to do prohibited labor on the first day of Passover T. Directive: Do no ordinary work, the only exception is to prepare your food

‡ **23:8** Lev 23:8 (Lev 23:5-8, Ex 12:15-17) (#4.295): T. To rest on the seventh day of *matzah* ·Unleavened Bread· as a holy convocation / R. To rest on the seventh day of *Pesac* ·Passover· as a Sabbath day

convocation: § you shall do no regular *aboda* ·service·.’”

<sup>9</sup> ADONAI spoke to Moses [Drawn out], saying,  
<sup>10</sup> \* “Speak to the children of Israel [God pre-  
 vails], and tell them, ‘When you have come into  
 the land which I give to you, and shall reap its  
 harvest, then you shall bring the sheaf of the first  
 fruits of your harvest to the priest: <sup>11</sup> and he shall  
 wave the sheaf before ADONAI , to be accepted  
 for you. On the next day after the *Sabbath* ·To  
 cease· the priest shall wave it. <sup>12</sup> On the day when  
 you wave the sheaf, you shall offer a male lamb  
 without defect a year old for a burnt offering  
 to ADONAI . <sup>13</sup> The meal offering with it shall  
 be one tenth of an ephah [two omers; 4.6 q;  
 4.4 L] of fine flour mingled with oil, an offering  
 made by fire to ADONAI for a pleasant aroma;  
 and the drink offering with it shall be of wine,  
 the fourth part of a hin [2.6 qt; 1.2 L]. <sup>14</sup> † You

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§ **23:8** Lev 23:8 (Lev 23:5-8, Ex 12:15-17) (#4.296): T. Not to do  
 work on the seventh day of *matzah* ·Unleavened Bread· / R. Not to  
 do prohibited labor on the seventh day of Passover \* **23:10** Lev  
 23:10 (Lev 23:9-14, 23:11, 23:15-16) (#4.297): T. To bring the First  
 Fruits of your harvest, the *Omer* ·Sheath of grain· / R. To offer  
 the wave offering from the grain of the new wheat T. Note: This  
 is the First Fruits barley offering (#1 of the First Fruits offerings).  
 Barley is considered the poor man’s grain, in contrast to wheat  
 (think market value cost) † **23:14** Lev 23:14 (Lev 23:9-14)  
 (#4.298): T. Not to eat bread of the new crop until you bring the  
 First Fruits offering for your God / R. Not to eat bread from new  
 grain before the *Omer* ·Sheath of grain·

must not eat bread, † or roasted grain, § or fresh grain, until this same day, until you have brought the offering of your God. This is a regulation forever throughout all your generations in all your dwellings.

<sup>15</sup> \* “ You shall count from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed: <sup>16</sup> even to the next day after the seventh *Sabbath* ·To cease· you shall count fifty days; and you shall offer a new meal offering to ADONAI . <sup>17</sup> † You shall bring out of your habitations two loaves of bread for a wave offering made of one tenth of an ephah [two omers; 4.6 q; 4.4 L] of fine flour. They shall be baked with yeast, for first fruits to ADONAI .

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† **23:14** Lev 23:14 (Lev 23:9-14) (#4.299): T. Not to eat roasted grain of the new crop until you bring the First Fruits offering for your God / R. Not to eat parched grains from new grain before the *Omer* ·Sheath of grain· § **23:14** Lev 23:14 (Lev 23:9-14) (#4.300): T. Not to eat fresh grain of the new crop until you bring the offering for your God / R. Not to eat ripened grains from new grain before the *Omer* ·Sheath of grain· \* **23:15** Lev 23:15 (Lev 23:15-16) (#4.301): T. To count the *Omer* ·Sheath of grain· forty nine days from the Sabbath ·7th day / Complete· after *Pesac* ·Passover· / R. To count the *Omer* ·Sheath of grain· forty nine days from the time of harvesting the barley first fruits following Passover and the Sabbath / R. Each man must count the *Omer* ·Sheath of grain· - seven weeks from the day the new First Fruits #1 wheat offering was brought † **23:17** Lev 23:17 (Lev 23:16-18, 23:15-20, 23:21; Num 28:26-31) (#4.302): To bring two loaves of bread together with the sacrifices that are offered because of the loaves on the Festival of *Shavu'ot* ·Weeks· / *Pentacost* ·50·



<sup>18</sup> You shall present with the bread seven lambs without defect a year old, one young bull, and two rams. They shall be a burnt offering to ADONAI, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet aroma to ADONAI. <sup>19</sup> You shall offer one male goat for a sin offering, and two male lambs a year old for a sacrifice of peace offerings. <sup>20</sup> † The priest shall wave them with the bread of the first fruits for a wave offering before ADONAI, with the two lambs. They shall be holy to ADONAI for the priest. <sup>21</sup> § You shall make proclamation on the same day: there shall be a holy convocation to you; \* you shall do no regular *aboda* ·service·. This is a regulation forever in all your dwellings throughout all your generations.

<sup>22</sup> “ ‘When you reap the harvest of your land, you must not wholly reap into the corners of your field, and you must not gather the gleanings

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† **23:20** MPr: “Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas [Save Now] to him as the Holy One of Israel.” (Midrash Peskita de-Rabbi Kahana 27:3). (Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13) § **23:21** Lev 23:21 (Lev 23:15-21) (#4.303): T. To rest on the fiftieth day of counting the *Omer* ·Sheath of grain· / R. To rest on *Shavu'ot* ·Weeks· / Note: The 50th day of the *Omer* ·Sheath of grain· is *Shavu'ot* ·Weeks· in Hebrew or in Greek it is called *Pentacost* ·50·  
\* **23:21** Lev 23:21 (Lev 23:15-21) (#4.304): T. Not to do work on the Festival of *Shavu'ot* ·Weeks· / *Pentacost* ·50· / R. Not to do prohibited labor on *Shavu'ot* ·Weeks· / *Pentacost* ·50·

of your harvest. You must leave them for the poor, and for the foreigner. I am ADONAI your God.’ ”

**(5)** <sup>23</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>24</sup> † “Speak to the children of Israel [God prevails], saying, ‘In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of blowing of *shofarot* ·ram horns·, a holy convocation. <sup>25</sup> ‡ You shall do no regular *aboda* ·service·; and you shall offer an offering made by fire to ADONAI .’ ”

<sup>26</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>27</sup> “However on the tenth day of this seventh month is *Yom-Kippur* ·Day of Atonement·: it shall be a holy convocation to you, and you shall afflict yourselves; and you shall offer an offering made by fire to ADONAI . <sup>28</sup> You shall do no kind of work in that same day; for it is *Yom-Kippur* ·Day of Atonement·, to make atonement for you before ADONAI your God. <sup>29</sup> For whoever it is who shall not deny himself in that same day; shall be cut off from his people. <sup>30</sup> Whoever it is who does any kind of work in that same day, that person I will destroy from among his people. <sup>31</sup> You shall do no kind of work: it is a

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† **23:24** Lev 23:24 (Lev 23:23-25) (#4.305): T. To rest on *Yom Terurah* ·Day of *shofars*·, the first day of the seventh month *Tishrei* / R. To rest on *Rosh Hashana* ·New the Year· R. Note: Rabbinical Judaism considers this feast day as the start of the civil calendar ‡ **23:25** Lev 23:25 (Lev 23:23-25; Num 29:1-6) (#4.306): T. Not to do work on *Yom Terurah* ·Day of *shofars*·, the first day of the seventh month *Tishrei* / R. Not to do prohibited labor on *Rosh Hashana* ·New the Year·

statute forever throughout all your generations in all your dwellings. <sup>32</sup> § It shall be a Sabbath of solemn rest for you, \* and you shall deny yourselves. In the ninth day of the month at evening, from evening to evening, † you shall keep your Sabbath.”

(6) <sup>33</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>34</sup> “Speak to the children of Israel [God prevails], and say, ‘On the fifteenth day of this seventh month is the festival of *Sukkot* ·Booths· for seven days to ADONAI . <sup>35</sup> ‡ On the first day

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§ **23:32** Lev 23:32 (Lev 26:29-31, 23:26-32; Num 29:7-11) (#4.307): T. Not to do work on *Yom Kippur* ·Day of Atonement· 10th day of seventh month *Tishrei*, it is a sabbath of complete rest / R. Not to do prohibited labor on *Yom Kippur* ·Day of Atonement· T. Directive: You must observe your Sabbath. This is a Sabbath day from evening the ninth day of the seventh month *Tishrei* to the following evening \* **23:32** Lev 23:32 (Lev 23:26-32) (#4.308): T. To deny yourself on the day of the Fast, that is *Yom Kippur* ·Day of Atonement·, 10th day of the seventh month *Tishrei*, it is a Sabbath of complete rest / R. Not to eat or drink on the Day of the Fast, *Yom Kippur* ·Day of Atonement· R. Note: This day we are commanded to be humble before God, the Rabbis encourage fasting this day. That is why it is also called “The Fast” † **23:32** Lev 23:32 (Lev 23:26-32) (#4.309): T. To rest on the day of *Yom Kippur* ·Day of Atonement·, it is a Sabbath of complete rest / T. To rest on the day of the Fast / R. To rest from prohibited labor on Sabbath ‡ **23:35** Lev 23:35 (Lev 23:33-35) (#4.310): To rest and assemble on the first day of the Feast of *Sukkot* ·Tabernacles·, 15th day of the seventh month *Tishrei*

shall be a holy convocation: § you shall do no regular *aboda* ·service·. <sup>36</sup> Seven days you shall offer an offering made by fire to ADONAI . \* On the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to ADONAI . It is a solemn assembly; † you shall do no regular *aboda* ·service·.

<sup>37</sup> “These are the appointed feasts of ADONAI , which you shall proclaim to be holy convocations, to offer an offering made by fire to ADONAI , a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day; <sup>38</sup> besides the Sabbaths of ADONAI , and besides your gifts, and besides all your vows, and besides all your free will offerings, which you give to ADONAI .

<sup>39</sup> “So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you shall keep the festival of ADONAI seven days: on the first day shall be a solemn

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§ **23:35** Lev 23:35 (Lev 23:33-36, 23:39-43; Num 29:12-16, 29:17-34) (#4.311): T. Not to do work on the first day of *Sukkot* ·Tabernacles·, 15th day of the seventh month *Tishrei* / R. Not to do prohibited labor on *Sukkot* ·Tabernacles· T. Directive: You must not do any regular work, it is a day of complete rest. This is a day for sacred assembly \* **23:36** Lev 23:36 (Lev 23:33-43) (#4.312): To rest and assemble on *Shemini Atzeret* ·the eighth day of assembly· of the Festival of *Sukkot* ·Tabernacles· † **23:36** Lev 23:36 (Lev 23:33-36, 23:39-43; Num 29:35-38) (#4.313): T. Not to do work on *Shemini Atzeret* ·the eighth day of assembly· of the Festival of *Sukkot* ·Tabernacles· / R. Not to do prohibited labor on *Shemini Atzeret* ·the eighth day of assembly· T. Directive: You must not do any regular work, it is a day of complete rest

rest, and on the eighth day shall be a solemn rest. <sup>40</sup> † You shall take on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before ADONAI your God seven days.

<sup>41</sup> You shall keep it a feast to ADONAI seven days in the year. It is a statute forever throughout all your generations. You shall keep it in the seventh month. <sup>42</sup> § You shall dwell in *sukkot* ·temporary tents· seven days. All who are native-born in Israel [God prevails] shall dwell in a *sukkah* ·temporary tent·, <sup>43</sup> that your generations may know that I made the children of Israel [God prevails] to dwell in *sukkot* ·temporary tents·, when I brought them out of the land of Egypt [Abode of slavery]. I am ADONAI your God.’”

<sup>44</sup> Moses [Drawn out] declared to the children of Israel [God prevails] the appointed feasts of

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† **23:40** Lev 23:40 (Lev 23:39-43) (#4.314): T. To take up a *lulav* ·sprout· during *Sukkot* ·Tabernacles· / R. To take up a *lulav* ·sprout· and *Etrog* all seven days T. Directive: To rejoice before Adonai your God for seven days. The *lulav* ·sprout· is composed of “choice fruit” the *Etrog*, a Citron, “palm fronds” Palm Tree leaf, “leafy branches” Myrtle, and “River Willows”. The Rabbis teach symbolically of each. *Etrog* – person learned of *Torah* ·Teaching· with scent of good deeds (fruit); Palm – learned person without good deeds; Myrtle – person with good deeds but not learned; Willow – a person possessing neither good deeds nor learning (Shulchan Aruch; Orach Chaim, Section 651) / Note: The Gospels record each part of the *lulav* also, Willow (Matt 21:8); Myrtle (Mark 11:8); Good fruits (Luke 19:35-36); Palm (John 12:12-13) § **23:42** Lev 23:42 (Lev 23:39-43) (#4.315): To dwell in a *sukkah* ·temporary dwellings· for seven days during *Sukkot* ·Tabernacles·

ADONAI .

## 24

(7) <sup>1</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>2</sup> “Enjoin the children of Israel [God prevails], that they bring to you pure olive oil beaten for the light, to cause a *menorah* ·lamp· to burn continually. <sup>3</sup> Outside of the veil of the Testimony, in the Tent of Meeting, shall Aaron [Light-bringer] keep it in order from evening to morning before ADONAI continually: it shall be a statute forever throughout all your generations. <sup>4</sup> He shall keep in order the lamp candles on the pure gold *menorah* ·lamp· before ADONAI continually.

<sup>5</sup> “You shall take fine flour, and bake twelve cakes of it: one tenth of an ephah [two omers; 4.6 q; 4.4 L] shall be in one cake. <sup>6</sup> You shall set them in two rows, six on a row, on the pure gold table before ADONAI . <sup>7</sup> You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to ADONAI . <sup>8</sup> Every *Sabbath* ·To cease· day he shall set it in order before ADONAI continually. It is on the behalf of the children of Israel [God prevails] an everlasting covenant. <sup>9</sup> It shall be for Aaron [Light-bringer] and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of ADONAI made by fire by a perpetual statute.”

<sup>10</sup> The son of an Israelite [Descendant of God prevails] woman, whose father was an Egyptian [person from Abode of slavery], went out among

the children of Israel [God prevails]; and the son of the Israelite [Descendant of God prevails] woman and a man of Israel [God prevails] strove together in the camp. <sup>11</sup> The son of the Israelite [Descendant of God prevails] woman blasphemed the Name, and cursed; and they brought him to Moses [Drawn out]. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan [He judged]. <sup>12</sup> They put him in custody, until ADONAI's will should be declared to them. <sup>13</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>14</sup> "Bring out of the camp him who cursed; and let all who *sh'ma* ·heard obeyed· him lay their hands on his head, and let all the congregation stone him. <sup>15</sup> You shall speak to the children of Israel [God prevails], saying, 'Whoever curses his God shall bear his sin. <sup>16</sup> He who blasphemes ADONAI's name, he shall surely be put to death. All the congregation shall certainly stone him. The foreigner as well as the native-born, when he blasphemes the Name, shall be put to death.

<sup>17</sup> "He who strikes any man mortally shall surely be put to death. \* <sup>18</sup> He who strikes an animal mortally shall make it good, life for life. <sup>19</sup> If anyone injures his neighbor; as he has done, so shall it be done to him: <sup>20</sup> fracture for fracture, *eye for eye, tooth for tooth*; † as he has injured someone, so shall it be done to him. **(Maftir ·Conclusion·)** <sup>21</sup> He who kills an animal shall make it good; and he who kills a man shall be put

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\* **24:17** Paraphrase Quoted in Matt 5:21 † **24:20** Quoted in Matt 5:38

to death. <sup>22</sup> You shall have one kind of judgment for the foreigner as well as the native-born; for I am ADONAI your God.’ ”

<sup>23</sup> Moses [Drawn out] spoke to the children of Israel [God prevails]; and they brought out him who had cursed out of the camp, and stoned him with stones. The children of Israel [God prevails] did as ADONAI enjoined Moses [Drawn out].

*Haftarah Emor ·Taking leave · Speak·:*

*Yechezk'el / Ezekiel 44:15-31*

*B'rit Hadashah ·New Covenant·: Luke 11:1-12:59*

## **Parashah 32: *B'har* ·On mount· 25:1-26:2**

### **25**

*Read with Parashah 33 in regular years; in leap years, read separately*

<sup>1</sup> ADONAI said to Moses [Drawn out] in Mount Sinai [Thorn], <sup>2</sup> “Speak to the children of Israel [God prevails], and tell them, ‘When you come into the land which I give you, then the land shall keep a *Sabbath* ·To cease· to ADONAI . <sup>3</sup> You shall sow your field six years, and you shall prune your vineyard six years, and gather in its fruits; <sup>4</sup> \* but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath

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\* **25:4** Lev 25:4 (Lev 25:1-7, 25:20-22) (#4.316): Not to till the ground in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year



to ADONAI . You shall not sow your field or †  
 prune your vineyard. <sup>5</sup> ‡ What grows of itself in  
 your harvest you shall not reap, § and you shall  
 not gather the grapes of your undressed vine.  
 It shall be a year of solemn rest for the land.  
<sup>6</sup> The *Sabbath* ·To cease· of the land shall be for  
 food for you; for yourself, for your servant, for  
 your maid, for your hired servant, and for your  
 stranger, who lives as a foreigner with you. <sup>7</sup> For  
 your livestock also, and for the animals that are  
 in your land, shall all its increase be for food.

<sup>8</sup> \* “You shall count off seven Sabbaths of  
 years, seven times seven years; and there shall

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† **25:4** Lev 25:4 (Lev 25:1-7, 25:20-22) (#4.317): T. Not to work the  
 vines in the Sabbath year, the seventh Year, the *Sh'mitta* ·Release·  
 Year / R. Not to work with trees to produce fruit in the Sabbath  
 year, the seventh Year, the *Sh'mitta* ·Release· Year ‡ **25:5**

Lev 25:5 (Lev 25:1-7, 25:20-22) (#4.318): T. Not to harvest what  
 grows by itself in the Sabbath year, the seventh Year, the *Sh'mitta*  
 ·Release· Year / R. Not to harvest crops that grow wild in the  
 normal manner during the Sabbath year, the seventh Year, the  
*Sh'mitta* ·Release· Year § **25:5** Lev 25:5 (Lev 25:1-7, 25:20-22)

(#4.319): T. Not to gather the grapes of your unattended vine in  
 the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year /  
 R. Not to gather the fruit of vines in the Sabbath year, the seventh  
 Year *Sh'mitta* ·Release· Year in the way it is gathered in all the  
 other years \* **25:8** Lev 25:8 (Lev 25:8-13, 25:20-22) (#4.320):

T. To count the seven Sabbath years leading up to the *Yovel* ·  
*shofar* blast· / *Jubilee* · *shofar*· / R. The Great Rabbinical Court /  
 the *Sanhedrin* ·Sitting together· must count seven groups of seven  
 years T. Note: Counting seven sets of the seventh Year Sabbath,  
 that is the *Sh'mitta* ·Release· Year, so 7 *Sh'mitta* ·Release· Years  
 x 7 sets of years each, this totals 49 years, plus one year which is  
 the 50th year *Yovel* · *shofar* blast· / *Jubilee* · *shofar*·

be to you the days of seven Sabbaths of years, even forty-nine years. <sup>9</sup> † Then you shall sound the loud *shofar* ·ram horn· on the tenth day of the seventh month. On *Yom-Kippur* ·Day of Atonement· you shall sound the *shofar* ·ram horn· throughout all your land. <sup>10</sup> ‡ You shall make the fiftieth year holy, and proclaim liberty throughout the land to all its inhabitants. It shall be a Jubilee to you; and each of you shall *teshuvah* ·completely return· to his own property, and each of you shall *teshuvah* ·completely return· to his family. <sup>11</sup> That fiftieth year shall be a Jubilee

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† **25:9** Lev 25:9 (Lev 25:8-13, 25:20-22) (#4.321): T. To sound the *shofar* ·ram's horn· in the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·, the 50th year / R. To blow the *shofar* ·ram's horn· on the tenth of the month *Tishrei* to free the slaves T. Directive: On *Yom Kippur* ·Day of Atonement· in the *Yovel* Year · *shofar* blast Year·, also called *Jubilee* Year · *shofar* Year·, the 50th year release is to start ‡ **25:10** Lev 25:10 (Lev 25:8-13, 25:20-22) (#4.322): T. To set apart the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·, the 50th year, similar to the seventh Year Sabbath, the *Sh'mitta* ·Release· Year / R. The Great Rabbinical Court / the *Sanhedrin* ·Sitting together· must sanctify the fiftieth year, that is the *Yovel* Year · *shofar* blast Year·, also called the *Jubilee* Year · *shofar* Year·

to you. § In it you shall not sow, \* neither reap that which grows of itself, † nor gather from the undressed vines. <sup>12</sup> For it is a Jubilee; it shall be holy to you. You shall eat of its increase out of the field.

<sup>13</sup> “In this *Jubilee* Year ·Shofar Year· each of you shall *teshuvah* ·completely return· to his property.

**(LY:2)** <sup>14</sup> ‡ § “If you sell anything to your neighbor, or buy from your neighbor, you shall

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§ **25:11** Lev 25:11 (Lev 25:8-13, 25:20-22) (#4.323): T. Not to sow seed in the *Yovel* Year ·shofar blast Year·, also called the *Jubilee* Year ·shofar Year· / R. Not to work the soil in the *Yovel* Year ·shofar blast Year·, also called the *Jubilee* Year ·shofar Year· \* **25:11**

Lev 25:11 (Lev 25:8-13, 25:20-22) (#4.324): T. Not to harvest what grows by itself in the *Yovel* Year ·shofar blast Year·, also called the *Jubilee* Year ·shofar Year·, as in the other years / R. Not to reap in the normal manner that which grows wild in the fiftieth year, the *Yovel* Year ·shofar blast Year·, also called the *Jubilee* Year ·shofar

Year· † **25:11** Lev 25:11 (Lev 25:8-13, 25:20-22) (#4.325): T. Not to gather fruit of the vine in the *Yovel* Year ·shofar blast Year·, also called the *Jubilee* Year ·shofar Year·, as in the other years / R. Not to pick grapes which grew wild in the normal manner in the fiftieth year, the *Yovel* Year ·shofar blast Year·, also called

the *Jubilee* Year ·shofar Year· ‡ **25:14** Lev 25:14 (Lev 25:14-19) (#10.590): T. You shall not wrong your neighbor in buying and selling / R. Buy and sell according to *Torah* ·Teaching· law T. Example: Specify the context is buying and selling land in the greater context of the *Yovel* Year ·Shofar blast Year·, also called

the *Jubilee* Year ·Shofar Year· § **25:14** Lev 25:14 (#10.591): T. To judge the case of purchase and sale / R. Not to overcharge for an item nor to underpay for an item T. Example: Specify the context is buying and selling land in the greater context of the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year·

not wrong one another. <sup>15</sup> According to the number of years after the Jubilee you shall buy from your neighbor. According to the number of years of the crops he shall sell to you. <sup>16</sup> According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. <sup>17</sup> \* You shall not wrong one another; but you shall fear your God: for I am ADONAI your God.

<sup>18</sup> “Therefore you shall do my statutes, and keep my judgments and do them; and you shall dwell in the land in safety. **(RY:2, LY:3)** <sup>19</sup> The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety. <sup>20</sup> If you said, “What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase;” <sup>21</sup> then I will enjoin my blessing on you in the sixth year, and it shall bear fruit for the three years. <sup>22</sup> You shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you shall eat the old store.

<sup>23</sup> † “The land shall not be sold in perpetuity,

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\* **25:17** Lev 25:17 (Lev 25:13-17) (#10.592): T. You shall not take advantage of each other in context of selling land; by considering the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year· / R. That one shall not wrong others in speech / R. Not to insult or harm anybody with words † **25:23** Lev 25:23 (Lev 25:23-28) (#4.326): Not to sell land in the Land of Israel [God prevails] in perpetuity, permanently, without reclaim, nor indefinitely T. Note Reason: For the land is mine (Adonai's) and you are strangers and live as temporary residents with me

for the land is mine; for you are strangers and live as foreigners with me. <sup>24</sup> † In all the land of your possession you shall grant a redemption for the land.

**(LY:4)** <sup>25</sup> “If your brother becomes poor, and sells some of his possessions, then his kinsman who is next to him shall come, and redeem that which his brother has sold. <sup>26</sup> If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it; <sup>27</sup> then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall *teshuvah* ·completely return· to his property. <sup>28</sup> But if he is not able to get it back for himself, then what he has sold shall remain in the hand of him who has bought it until the *Jubilee* Year ·Shofar Year·: and in the Jubilee it shall be released, and he shall *teshuvah* ·completely return· to his property.

**(RY:3, LY:5)** <sup>29</sup> § “If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption. <sup>30</sup> If it is not redeemed within the space of a full

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† **25:24** Lev 25:24 (Lev 25:8-13, 25:23-28) (#4.327): T. To grant the right of land redemption which occurs in the 50th *Yovel* ·shofar blast· / *Jubilee* ·shofar· year / R. To carry out the laws of sold family properties § **25:29** Lev 25:29 (Lev 25:29-30, 25:31) (#4.328): T. Houses sold within a walled city may be redeemed within a year / R. Carry out the laws of houses in walled cities T. Note: This is called the Right of Redemption. If it is not redeemed in a year, it shall be perpetually the property of him who bought it, through all generations

year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It shall not be released in the Jubilee. <sup>31</sup> But the houses of the villages which have no wall around them shall be accounted for with the fields of the country: they may be redeemed, and they shall be released in the Jubilee.

<sup>32</sup> “Nevertheless the cities of the Levites [Descendants of United with], the houses in the cities of their possession, the Levites [Descendants of United with] may redeem at any time. <sup>33</sup> The Levites [Descendants of United with] may redeem the house that was sold, and the city of his possession, and it shall be released in the Jubilee; for the houses of the cities of the Levites [Descendants of United with] are their possession among the children of Israel [God prevails]. <sup>34</sup> \* But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

<sup>35</sup> “If your brother has become poor, and his hand can’t support himself among you; then you shall uphold him. He shall live with you like an alien and a temporary resident. <sup>36</sup> Take no interest from him or profit, but fear your God;

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\* **25:34** Lev 25:34 (Lev 35:32-34) (#1.15): T. Not to sell the open lands and fields around the cities of the Levites / R. Not to sell the fields but they shall remain the Levites’ before and after the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year·

that your brother may live among you. <sup>37</sup> † You shall not lend him your money at interest, nor give him your food for profit. <sup>38</sup> I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], to give you the land of Canaan [Humbled], and to be your God.

**(RY:4, LY:6)** <sup>39</sup> ‡ “ ‘If your brother has grown poor among you, and sells himself to you; you shall not make him to serve as a slave. <sup>40</sup> As a hired servant, and as a temporary resident, he shall be with you; he shall serve with you until the *Jubilee* Year ·Shofar Year·: <sup>41</sup> then he shall go out from you, he and his children with him, and shall *teshuvah* ·completely return· to his own family, and to the possession of his fathers. <sup>42</sup> § For they are my servants, whom I brought out of the land of Egypt [Abode of slavery]. They shall not be sold as slaves. <sup>43</sup> \* You shall not rule over him with harshness, but shall fear your God.

<sup>44</sup> “ ‘As for your male and your female slaves, whom you may have; of the nations that are around you, from them you may buy male and

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† **25:37** Lev 25:37 (#10.593): T. Not to make a profit when you sell food to the poor among your people / R. Not to loan to an Israelite on interest ‡ **25:39** Lev 25:39 (Lev 25:39-43) (#5.370): T. Not to work a Hebrew male servant in the same way as a slave / R. Not to have him do menial slave labor (More notes in Ex 21:8 OU360) § **25:42** Lev 25:42 (Lev 25:39-43) (#5.371): Not to sell a Hebrew male servant as slaves are sold (More notes in Ex 21:8 OU360) \* **25:43** Lev 25:43 (Lev 25:39-46) (#5.372): T. Not to treat a Hebrew male servant harshly / R. Not to subjugate a Hebrew male servant to strenuous nor oppressive work (More notes in Ex 21:8 OU360)

female slaves. <sup>45</sup> Moreover of the children of the aliens who live among you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. <sup>46</sup> † You may make them an inheritance for your children after you, to hold for a possession; of them may you take your slaves forever; but over your brothers the children of Israel [God prevails] you shall not rule, one over another, with harshness.

**(LY:7)** <sup>47</sup> “ If an alien or temporary resident with you becomes rich, and your brother beside him has grown poor, and sells himself to the stranger or foreigner living among you, or to a member of the stranger’s family; <sup>48</sup> after he is sold he may be redeemed. One of his brothers may redeem him; <sup>49</sup> or his *dod* ·uncle·, or his *dod* ·uncle’s· son, may redeem him, or any who is a close relative to him of his family may redeem him; or if he has grown rich, he may redeem himself. <sup>50</sup> He shall reckon with him who bought him from the year that he sold himself to him to the *Jubilee* Year ·Shofar Year·. The price of his sale shall be according to the number of years; he shall be with him according to the time of a hired servant. <sup>51</sup> If there are yet many years, according to them he shall give back the price of his redemption out of the money that he was

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† **25:46** Lev 25:46 (Lev 25:44-46) (#5.373): T. Permission to take slaves from the surrounding nations perpetually / R. To use the Canaanites as slaves forever / R. Canaanite slaves must work forever unless injured in one of their limbs



bought for. <sup>52</sup> If there remain but a few years to the year of Jubilee, then he shall reckon with him; according to his years of service he shall give back the price of his redemption. <sup>53</sup> As a servant hired year by year shall he be with him. † He shall not rule with harshness over him in your sight. <sup>54</sup> If he is not redeemed by these means, then he shall be released in the *Jubilee* Year ·Shofar Year·, he, and his children with him. **(LY: Maftir ·Conclusion·)** <sup>55</sup> For to me the children of Israel [God prevails] are servants; they are my servants whom I brought out of the land of Egypt [Abode of slavery]. I am ADONAI your God.

## 26

<sup>1</sup> \* “You shall make for yourselves no idols, and you shall not raise up an engraved image or a pillar, and you shall not place any figured stone in your land, to *hawa* ·bow low, prostrate· to it; for I am ADONAI your God.

<sup>2</sup> “You shall keep my Sabbaths, and have reverence for my sanctuary. I am ADONAI .

### *Haftarah B'har ·Taking leave · On mount·:*

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† **25:53** Lev 25:53 (Lev 25:47-55) (#5.374): T. Not to allow a foreigner living among the people of Israel to work a Hebrew male servant, who was sold to him, harshly or oppressively / R. Not to allow a Gentile to work a Hebrew male servant who was sold to him in strenuous work \* **26:1** Lev 26:1 (#2a.72): T. Not to set up a stone as an idol for worship / R. Not to bow down to a smooth, figured stone

*Yirmeyahu / Jeremiah 32:6-27*

*B'rit Hadashah ·New Covenant·: Luke 13:1-33*

## **Parashah 33: *B'chukkotai* ·In my regulations· 26:3-27:34**

*Read with Parashah 32 in regular years; in leap years, read separately*

<sup>3</sup> “If you walk in my statutes, and keep my *mitzvot* ·instructions·, and do them; <sup>4</sup> then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. <sup>5</sup> Your threshing shall reach to the vintage, and the vintage shall reach to the sowing time. You shall eat your bread to the full, and dwell in your land safely.

**(LY:2)** <sup>6</sup> “I will give peace in the land, and you shall lie down, and no one will make you afraid. I will remove evil animals out of the land, neither shall the sword go through your land. <sup>7</sup> You shall chase your enemies, and they shall fall before you by the sword. <sup>8</sup> Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

<sup>9</sup> “I will have respect for you, and make you fruitful, and multiply you, and will establish my covenant ·binding contract between two or more parties· with you. **(RY:5, LY:3)** <sup>10</sup> You shall eat old store long kept, and you shall move out the old because of the new. <sup>11</sup> I will set my tent among you, and my soul won't abhor you. <sup>12</sup> I will walk

*among you, and will be your God, and you will be my people.* † <sup>13</sup> I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], that you should not be their slaves. I have broken the bars of your yoke, and made you go upright.

<sup>14</sup> “ ‘But if you will not *sh'ma* ·hear obey· me, and will not do all these *mitzvot* ·instructions·; <sup>15</sup> and if you shall reject my statutes, and if your soul abhors my judgments, so that you will not do all my *mitzvot* ·instructions·, but break my covenant ·binding contract between two or more parties·; <sup>16</sup> I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away. You will sow your seed in vain, for your enemies will eat it. <sup>17</sup> I will set my face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you.

<sup>18</sup> “ ‘If you in spite of these things will not *sh'ma* ·hear obey· me, then I will chastise you seven times more for your sins. <sup>19</sup> I will break the pride of your power, and I will make your sky like iron, and your soil like bronze. <sup>20</sup> Your strength will be spent in vain; for your land won't yield its increase, neither will the trees of the land yield their fruit.

<sup>21</sup> “ ‘If you walk contrary to me, and won't *sh'ma* ·hear obey· me, then I will bring seven times more plagues on you according to your

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† **26:12** Quoted in 2 Cor 6:16; Rev 21:3

sins. <sup>22</sup> I will send the wild animals among you, which will rob you of your children, destroy your livestock, and make you few in number. Your roads will become desolate.

<sup>23</sup> “If by these things you won’t be reformed to me, but will walk contrary to me; <sup>24</sup> then I will also walk contrary to you; and I will strike you, even I, seven times for your sins. <sup>25</sup> I will bring a sword upon you that will execute the vengeance of the covenant. You will be gathered together within your cities, and I will send the pestilence among you. You will be delivered into the hand of the enemy. <sup>26</sup> When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight. You shall eat, and not be satisfied.

<sup>27</sup> “If you in spite of this won’t *sh'ma* ·hear obey· me, but walk contrary to me; <sup>28</sup> then I will walk contrary to you in wrath. I will also chastise you seven times for your sins. <sup>29</sup> You will eat the flesh of your sons, and you will eat the flesh of your daughters. <sup>30</sup> I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you. <sup>31</sup> I will lay your cities waste, and will bring your sanctuaries to desolation. I will not take delight in the sweet fragrance of your offerings. <sup>32</sup> I will bring the land into desolation; and your enemies that dwell therein will be astonished at it. <sup>33</sup> I will scatter you among the nations, and I will draw out the sword after you. Your land will be a desolation, and your cities shall be a waste.

<sup>34</sup> Then the land will enjoy its Sabbaths as long as it lies desolate and you are in your enemies' land. Even then the land will rest and enjoy its Sabbaths. <sup>35</sup> As long as it lies desolate it shall have rest, even the rest which it didn't have in your Sabbaths, when you lived on it.

<sup>36</sup> “As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues. <sup>37</sup> They will stumble over one another, as it were before the sword, when no one pursues. You will have no power to stand before your enemies. <sup>38</sup> You will perish among the nations. The land of your enemies will eat you up. <sup>39</sup> Those of you who are left will pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they shall pine away with them.

<sup>40</sup> “If they *yadah* ·extend hands in confession· of their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary to me, <sup>41</sup> I also walked contrary to them, and brought them into the land of their enemies; if then their *uncircumcised heart* † is humbled, and they then accept the punishment of their iniquity; <sup>42</sup> then I will remember my covenant with Jacob [Supplanter]; and also my covenant with Isaac [Laughter], and also my covenant with Abraham [Father of a multitude]; and I will

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† **26:41** Quoted in Acts 7:51

remember the land. <sup>43</sup> The land also will be left by them, and will enjoy its Sabbaths while it lies desolate without them: and they will accept the punishment of their iniquity; because, even because they rejected my judgments, and their soul abhorred my statutes. <sup>44</sup> Yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am ADONAI their God; <sup>45</sup> but I will for their sake remember the covenant of their ancestors, whom I brought out of the land of Egypt [Abode of slavery] in the sight of the nations, that I might be their God. I am ADONAI  
, ”  
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<sup>46</sup> These are the statutes, judgments and *torot* ·teachings·, which ADONAI made between him and the children of Israel [God prevails] in Mount Sinai [Thorn] by Moses [Drawn out].

## 27

**(RY:6, LY:4)** <sup>1</sup> ADONAI spoke to Moses [Drawn out], saying, <sup>2</sup> \* “Speak to the children of Israel [God prevails], and say to them, ‘When a man consecrates a person to ADONAI in a vow, according to your valuation, <sup>3</sup> your valuation of a male from twenty years old even to sixty years old shall be fifty shekels [1.25 lb; 0.57 kg] of silver, after the shekel of the sanctuary (the shekel is 0.4oz; 11.34 g). <sup>4</sup> If she is a female, then

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\* **27:2** Lev 27:2 (Lev 27:2-8) (#10.594): For one who voluntarily vows the value of a person unto Adonai, to pay the amount fixed in the *Torah* ·Teaching·

your valuation shall be thirty shekels [12 oz; 3/4 lb; 340.2 g]. <sup>5</sup> If the person is from five years old even to twenty years old, then your valuation shall be for a male twenty shekels [8 oz; 1/2 lb; 226.8 g], and for a female ten shekels [4 oz; 113.4 g]. <sup>6</sup> If the person is from a month old even to five years old, then your valuation shall be for a male five shekels [2 oz; 56.7 g] of silver, and for a female your valuation shall be three shekels of silver. <sup>7</sup> If the person is from sixty years old and upward; if he is a male, then your valuation shall be fifteen shekels [6 oz; 170.1 g], and for a female ten shekels [4 oz; 113.4 g]. <sup>8</sup> But if he is poorer than your valuation, then he shall be set before the priest, and the priest shall assign a value to him. The priest shall assign a value according to his ability to pay.

<sup>9</sup> “If it is an animal, of which men offer an offering to ADONAI, all that any man gives of such to ADONAI becomes holy. <sup>10</sup> † He shall not alter it, ‡ nor change it, a good for a bad, or a bad for a good: and if he shall at all change animal for animal, then both it and that for which it is changed shall be holy. <sup>11</sup> § If it is any unclean animal, of which they do not offer as an offering

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† **27:10** Lev 27:10 (Lev 27:9-10) (#10.595): Not to substitute a voluntarily vowed animal

‡ **27:10** Lev 27:10 (Lev 27:9-10) (#10.596): When trying to substitute a voluntarily vowed animal, both the new animal and the substituted animal remain dedicated

§ **27:11** Lev 27:11-12 (#10.597): T. For one who voluntarily vows an unclean animal to pay its value according to the *Cohen* ·Priest· / R. To estimate the value of consecrated animals

to ADONAI , then he shall set the animal before the priest; <sup>12</sup> and the priest shall value it, whether it is good or bad. As you the priest values it, so shall it be. <sup>13</sup> But if he will indeed redeem it, then he shall add the fifth part of it to its valuation.

<sup>14</sup> \* “ ‘When a man dedicates his house to be holy to ADONAI , then the priest shall evaluate it, whether it is good or bad: as the priest shall evaluate it, so shall it stand. <sup>15</sup> If he who dedicates it will redeem his house, then he shall add the fifth part of the money of your valuation to it, and it shall be his.

**(RY:7, LY:5)** <sup>16</sup> † “ ‘If a man dedicates to ADONAI part of the field of his possession, then your valuation shall be according to the seed for it. The sowing of a homer [6.33 bushels; 59 gal; 220 L] of barley shall be valued at fifty shekels [1.25 lb; 0.57 kg] of silver. <sup>17</sup> If he dedicates his field from the *Jubilee* Year ·Shofar Year·, according to your valuation it shall stand. <sup>18</sup> But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain to the *Jubilee* Year ·Shofar Year·; and an abatement shall be made

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\* **27:14** Lev 27:14 (#10.598): T. For one who voluntarily vows the value of his house to give according to the value evaluated by the *Cohen* ·Priest· / R. To estimate the value of consecrated houses

† **27:16** Lev 27:16 (Lev 27:16-24, 27:22-23, 27:28) (#10.599): T. For one who consecrates a portion of his land unto Adonai, he is to give according to its estimated production and the years before the *Yovel* Year ·Shofar blast Year·, also called the *Jubilee* Year ·Shofar Year·, as appointed in the (Lev ch. 27) portion / R. To estimate the value of consecrated fields



from your valuation. <sup>19</sup> If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your valuation to it, and it shall remain his. <sup>20</sup> If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; <sup>21</sup> but the field, when it goes out in the Jubilee, shall be holy to ADONAI, as a devoted field. It shall be owned by the priests.

**(LY:6)** <sup>22</sup> “If he dedicates a field to ADONAI which he has bought, which is not of the field of his possession, <sup>23</sup> then the priest shall reckon to him the worth of your valuation up to the *Jubilee* Year ·Shofar Year·; and he shall give your valuation on that day, as a holy thing to ADONAI. <sup>24</sup> In the *Jubilee* Year ·Shofar Year· the field shall *teshuvah* ·completely return· to him from whom it was bought, even to him to whom the possession of the land belongs. <sup>25</sup> All your valuations shall be according to the shekel of the sanctuary: the shekel is 0.4oz; 11.34 g; or called twenty gerahs 20/50 of an oz.

<sup>26</sup> † “Only the firstborn among animals, which is made a firstborn to ADONAI, no man may dedicate it; whether an ox or sheep. It is ADONAI's. <sup>27</sup> If it is an unclean animal, then he shall buy it back according to your valuation, and shall add to it the fifth part of it; or if it is not redeemed, then it shall be sold according to your valuation.

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† **27:26** Lev 27:26 (Lev 27:26-28) (#10.600): T. Not to voluntarily consecrate the firstborn animal to Adonai / R. Not to change a consecrated animal from one sacrifice to another

28 § “Notwithstanding, no devoted thing, that a man shall devote to ADONAI of all that he has, whether of man or animal, or of the field of his possession, \* shall be sold † or redeemed: every devoted thing is most holy to ADONAI .

**(LY:7)** 29 “No one devoted, who shall be devoted from among men, shall be ransomed; he shall surely be put to death.

30 “All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is ADONAI 's. It is holy to ADONAI . 31 If a man redeems anything of his tithe, he shall add a fifth part to it. **(Maftir ·Conclusion·)** 32 ‡ All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be holy to ADONAI

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§ 27:28 Lev 27:28 (Lev 27:28-33) (#10.601): T. “No devoted thing that a man shall voluntarily vow and devote to Adonai of all that he has shall be sold or redeemed” / R. Carry out the laws of interdicting ·prohibited / forbidden· possessions, in Hebrew this is called *cherem* ·devoted to destruction / under the ban· T. Note: The Hebrew *cherem* is commonly translated as “put under the ban” or “devote to destruction,” it can also mean “exterminate,” and infrequently it can mean to “ostracize” or “excommunicate”

\* 27:28 Lev 27:28 (Lev 27:26-29) (#10.602): T. Not to sell anything unconditionally concentrated to Adonai of all a person may own / R. Not to sell *cherem* ·devoted to destruction / under the ban· a field that has been concentrated to Adonai † 27:28 Lev 27:28 (Lev 27:26-29) (#10.603): Not to redeem *cherem* ·devoted to destruction / under the ban· a field that has been concentrated to Adonai ‡ 27:32 Lev 27:32 (Lev 27:32-33) (#8.507): To set apart a tenth tithe from herd or flock (for the Levites)

. 33 § He shall not search whether it is good or bad, neither shall he change it. If he changes it at all, then both it and that for which it is changed shall be holy. It shall not be redeemed.’ ”

34 These are the *mitzvot* ·instructions· which ADONAI enjoined Moses [Drawn out] for the children of Israel [God prevails] on Mount Sinai [Thorn].

*Haftarah B'chukkotai ·Taking leave ·In my regulations·:*

*Yirmeyahu / Jeremiah 16:19-17:14*

*B'rit Hadashah ·New Covenant·: Luke 14:1-15:32*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous!· (2 Samuel 10:12)*

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§ 27:33 Lev 27:33 (Lev 27:32-33) (#8.508): The tenth tithe from the flock or herd cannot be redeemed or exchanged

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