Introduction to the Sacrificial Regulations

1:1 Then the Lord called to Moses and spoke to him from the Meeting Tent:

1:2 "Speak to the Israelites and tell them, 'When

1 sn The best explanation for the MT of Lev 1:1 arises from its function as a transition from Exod 40 to Lev 1. The first clause, “And he (the LORD) called to Moses,” links v. 1 back to Exod 40:35, “But Moses was not able to enter into the tent of meeting because the cloud had settled on it and the glory of the LORD had filled the tabernacle” (cf. J. Milgrom, Leviticus [AB], 1:134). Exod 40:36-38 is a parenthetical explanation of the ongoing function of the cloud in leading the people through the wilderness. Since Moses could not enter the tent of meeting, the LORD “called” to him “from” the tent of meeting.

2 sn The second clause of v. 1, “and the Lord spoke to him from the tent of meeting, saying,” introduces the following discourse. This is a standard introductory formula (see, e.g., Exod 20:1; 26:2; Num 1:5, etc.). The combination of the first and second clauses is, therefore, “bulky” because of the way they happen to be juxtaposed in this transitional verse (J. E. Hartley, Leviticus [WBC], 8). The first clause of v. 1 connects the book back to the end of the Book of Exodus while the second looks forward the ritual legislation that follows in Lev 1:2ff. There are two “Tents of Meeting”: the one that stood outside the camp (see, e.g., Exod 33:7) and the one that stood by the tent of meeting in the days of Solomon (Exod 27:21; 29:4; 1 Kgs 8:4; 2 Chr 5:5, etc.; cf. 2 Sam 7:6). Exod 40:35 uses both “tabernacle” and “tent of meeting” to refer to the same tent: “Moses could not enter the tent of meeting because the cloud had settled on it and the glory of the LORD filled the tabernacle.” It is clear that “tent of meeting” in Lev 1:1 refers to the “tabernacle.” The latter term refers to the tent as a “residence,” while the former refers to it as a divinely appointed place of “meeting” between God and man (see R. E. Averbeck, NIDOTTE 2:873-77 and 2:1130-34). This corresponds to the change in terms in Exod 40:35, where “tent of meeting” is used when referring to Moses’ inability to enter the tent, but “tabernacle” when referring to the LORD taking up residence there in the form of the glory cloud. The quotation introduced here extends from Lev 1:2 through 3:17, and encompasses the burnt, grain, and peace offering regulations. Compare the notes on Lev 4:1; 5:14; and 6:1 [5:20 HT] below.

3 niv “When” here translates the MT’s הבּ (ki, “if, when”), which regularly introduces main clauses in legislative contexts (see, e.g., Lev 2:1; 4:4-22, etc.) in contrast to בה (‘in,” if”), which usually introduces subordinate sections (see, e.g., Lev 3:1, 10, 14; 2:5, 7; 14; 43:13, etc.; cf. נ in Exod 21:2 and 7 as opposed to נ in vv. 3, 4, 5, 8, 9, 10, and 11).

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

5 niv “someone” among you presents an offering to the LORD, you must present your offering from the domesticated animals, either from the herd or from the flock.

Burnt Offering Regulations: Animal from the Herd

1:3 “If his offering is a burnt offering from the herd he must present it as a flawless male; he must present it at the entrance of the Meeting Tent, saying,” introduces the following regulations in Lev 1 (J. Milgrom, Leviticus [AB], 1:146; cf. note 3 above).

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

7 niv “a man, human being” (שם, ‘adam), if he brings from among you an offering to the LORD.”

8 sn The shift to the second person plural verb here corresponds to the previous second person plural pronoun “among you.” It is distinct from the regular pattern of third person singular verbs throughout the rest of Lev 1-3. This too labels Lev 1:1-2 as an introduction to all of Lev 1-3, not just the burnt offering regulations in Lev 1 (J. Milgrom, Leviticus [AB], 1:146; see R. E. Averbeck, NIDOTTE 4:996-1022).

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

10 niv “a man, human being” (שם, ‘olah), which in this case refers to any person among “mankind,” male or female, since women could also bring such offerings (see, e.g., Lev 12:6-8; 15:29-30; cf. HALOT 14 s.v. יָד; cf. NIV “any of you”).
Tent for its acceptance before the LORD. 1:4 He must lay his hand on the head of the burnt offering, and it will be accepted for him to make atonement on his behalf. 1:5 Then the one presenting the offering must slaughter the bull before the LORD, and the sons of Aaron, the priests, must present the blood and splash the blood against the sides of the altar which is at the entrance of the Meeting Tent. 1:6 Next, the one presenting the offering must skin the burnt offering and cut it into parts, 1:7 and the sons of Aaron, the priest, must put fire on the altar and arrange wood on the fire. 1:8 Then the sons of Aaron, the priests, must arrange the parts with the head and the suet on the wood that is in the fire on the altar. 9:1:9 Finally, the one presenting the offering must wash its entrails and its legs in water and the priest must offer all of it up in smoke on the altar – it is a burnt offering, a gift of a soothing aroma to the LORD.

Animal from the Flock

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

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

2 tn “To make atonement” is the standard translation of the Hebrew term נָזָה (nazah), cf. however TEV “as a sacrifice to take away his sins” (CEV similar). The English word derives from a combination of “at” plus Middle English “one[ment],” referring primarily to reconciliation or reparation that is made in order to accomplish reconciliation. The primary meaning of the Hebrew verb, however, is “to wash [something off or on]” (see esp. the goal of the sin offering, Lev 4, “to purge” the tabernacle from impurities), but in some cases it refers metaphorically to “washing away” anything that might stand in the way of being a gift (see the rendering of Gen 28:20:22 [21 HT, “to appease; to pacify” as an illustration of this]). The translation “make atonement” has been retained here because, ultimately, the goal of either purging or appeasing was to maintain a proper relationship between the LORD (who dwelt in the tabernacle) and Israelites in whose midst the tabernacle was pitched (see R. E. Averbeck, NIDOTTE 2:689-710 for a full discussion of the Hebrew word meaning “to make atonement” and its theological significance).

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

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

5 tn Heb “dash” (cf. NAB) or “dash” (cf. NRSV) is better than “sprinkle,” which is the common English translation of this verb (דָּשַׁה, dāšaḥ; see, e.g., KJV, NASB, NIV, NLT). “Sprinkle” is not strong enough (contrast בָּשַׁה, bāšaḥ), which does indeed mean “to sprinkle” or “to splatter”; cf. Lev 4:6).

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

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

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

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

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

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

11 tn Heb “‘If his offering is from the flock’ (ha’ay), translated as the word for ‘altar’ can indicate the place where something is or happens (GKC 250 §90.4.d and GKC 373-74 §118.g; cf. also J. Milgrom, Leviticus [AB], 1:161). This is a standard way of expressing ‘on/at the altar’ with the verb ‘to offer up in smoke’ (Ḥiphil of בָּקַר, bāqar; cf. also Exod 29:13, 18, 25; Lev 1:9, 13, 15, 17, 2:2, etc.).

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

13 tn The standard translation of the Hebrew term means ‘flawless male’ is better than ‘pure male’ (cf. NRSV, RSV, NIV, NASB, and LXX) with the English word ‘gift’ (ṣ̄w, ishleh) is “an offering [made] by fire” (cf. KJV, ASV). It is based on a supposed etymological relationship to the Hebrew word for “fire” (כוֹנֶנ, cohen) and is still maintained in many versions (e.g., NIV, RSV, NRSV, NLT; B. A. Levine, Leviticus [JPSTC], 7-8). For various reasons, including the fact that some offerings referred to by this term are not burned on the altar (see, e.g., Lev 1:3; Lev 24:9), it is probably better to understand the term to mean “gift” (J. E. Hartley, Leviticus [WBC], 22) or “food gift” (“food offering” in NEB and TEV; J. Milgrom, Leviticus [AB], 1:161-62). See R. E. Averbeck, NIDOTTE 1:540-49 for a complete discussion.

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

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

1:14 “If his offering to the **Lord** is a burnt offering from the birds,² he must present his offering from the turtledoves or from the young pigeons.²

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

Grain Offering Regulations: Offering of Raw Flour

2:1 “When a person presents a grain offering⁹ to the **Lord**, his offering must consist of choice wheat flour,¹⁰ and he must pour olive oil on it and put frankincense¹¹ on it. 2:2 Then he must bring it to the sons of Aaron, the priests, and the priest¹² must scoop out from there a handful of its choice wheat flour and some of its olive oil in addition to all of its frankincense, and the priest must offer its memorial portion¹³ up in smoke on the altar — it is a gift of a soothing aroma to the **Lord**. 2:3 The remainder of the grain offering belongs to Aaron and to his sons;¹⁵ it is most holy¹⁷ from the gifts of the **Lord**.

Processed Grain Offerings

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

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

13 tn This is not just any “incense” (**יָתְנָא, q’ru’et; R. E. Averbeck, NIDOTTE: 2:193-16), but specifically “frankincense” (**רַמְצָה, ’mra’ah; R. E. Averbeck, NIDOTTE 2:756-57).”

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

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

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

9 sn In *Heb* “…is to Aaron and to his sons.” The preposition “to…” (*lamed*), indicates ownership. Cf. NAB, NASB, NIV and other English versions.

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

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

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

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

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

3 sn The translation of the Hebrew word מְשָׁכֶה (m’shekh) translated here as “smeared” is often translated “anointed” in other contexts. Cf. TEV “brushed with olive oil” (CEV similar).

2 sn There is no vav (ו, “and”) in the MT at the beginning of v. 6 and the verb is pointed as an infinite absolute. The present translation has rendered it as an imperative (see GKC §113.3.bb) and, therefore, the same for the following vav consecutive perfect verb (cf. NIV “Crumble it and pour oil on it,” cf. also NRSV, NEB, NLT, and J. Milgrom, *Leviticus* [AB], 1:185, but note the objections to this rendering in J. E. Hartley, *Leviticus* [WBC], 26). The LXX seems to suggest adding a
Leviticus 2:7

2:7 If your offering is a grain offering made in a pan,\(^2\) it must be made of choice wheat flour deep fried in olive oil.\(^2\)

2:8 “You must bring the grain offering that must be made from these to the Lord. Present it to the priest,\(^3\) and he will bring it to the altar. 2:9 Then the priest must take up\(^4\) from the grain offering its memorial portion and offer it up in smoke on the altar—it is a gift of a soothing aroma to the Lord.

2:10 The remainder of the grain offering belongs to Aaron and to his sons—it is most holy from the gifts of the Lord.

Additional Grain Offering Regulations

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

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

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

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

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

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

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

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

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

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

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

10. tn Heb “from upon your grain offering.”

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

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

13. sn The peace offering sacrifice primarily enacted and practiced communion between God and man (and between the people of God). This was illustrated by the fact that the fat parts of the animal were consumed on the altar of the Lord but the meat was consumed by the worshipers in a meal before God. This is the only kind of offering in which common worshipers partook of the meat of the animal. When there was a series of offerings that included a peace offering (see, e.g., Lev 9:8-21, sin offerings, burnt offerings, and afterward the peace offerings in vv. 18-21), the peace offering was always offered last because it expressed the fact that all was well between God and his worshiper(s). There were various kinds of peace offerings, depending on the worship intended on the specific occasion. The “thank offering” expressed thanksgiving (e.g., Lev 7:11-15; 22:29-30), the “votive offering” fulfilled a vow (e.g., Lev 7:16-18; 22:21-25), and the “freewill offering” was offered as an expression of devotion and praise to God (e.g., Lev 7:16-18; 22:21-25). The so-called “ordination offering” was also a kind of peace offering that was used to consecrate the priests at their ordination (e.g., Exod 29:19-34; Lev 7:37; 8:22-32). See R. E. Averbeck, NIDOTTE 1:1066-73 and 4:135-43.
herd, he must present before the Lord a flawless male or a female. 3:2 He must lay his hand on the head of his offering and slaughter it at the entrance of the Meeting Tent, and the sons of Aaron, the priests, must splash the blood against the altar’s sides. 3:3 Then the one presenting the offering must present a gift to the Lord from the peace offering sacrifice: He must remove the fat that covers the entrails and all the fat that surrounds the entrails, 3:4 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys). 3:5 Then the sons of Aaron must offer it up in smoke on the altar atop the burnt offering that is on the wood in the fire as a gift of a soothing aroma to the Lord. 3:6 "If his offering for a peace offering sacrifice to the Lord is from the flock, he must present a flawless male or female. 3:7 If he presents a sheep as his offering, he must present it before the Lord. 3:8 He must lay his hand on the head of his offering and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood against the altar’s sides. 3:9 Then he must present a gift to the Lord from the peace offering sacrifice: He must remove all the fatty tail up to the end of the spine, the fat covering the entrails, and all the fat on the entrails, 3:10 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys). 3:11 Then the priest must offer it up in smoke on the altar as a food gift to the Lord. 3:12 "If his offering is a goat he must present it before the Lord, 3:13 lay his hand on its head, and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood against the altar’s sides. 3:14 Then he must present from it his offering as a gift to the Lord: the fat which covers the entrails and all the fat on the entrails, 3:15 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys), 3:16 Then the priest must offer them up in smoke on the altar as a food gift for a soothing aroma—all the fat belongs to the Lord. 3:17 This is a perpetual statute throughout your generations in all the places where you live: You must never eat any fat or any blood." 4:1 Then the Lord spoke to Moses: 4:2 "Tell the Israelites, ‘When a person sins by straying unintentionally, from any of the Lord’s commandments which must not be violated, and violates any one of them—

Animal from the Flock

3:6 “If his offering for a peace offering sacrifice to the Lord is from the flock, he must present a flawless male or female. 3:7 If he presents a sheep as his offering, he must present it before the Lord. 3:8 He must lay his hand on the head of his offering and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood against the altar’s sides. 3:9 Then he must present a gift to the Lord from the peace offering sacrifice: He must remove all the fatty tail up to the end of the spine, the fat covering the entrails, and all the fat on the entrails, 3:10 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys). 3:11 Then the priest must offer it up in smoke on the altar as a food gift to the Lord. 3:12 "If his offering is a goat he must present it before the Lord, 3:13 lay his hand on its head, and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood against the altar’s sides. 3:14 Then he must present from it his offering as a gift to the Lord: the fat which covers the entrails and all the fat on the entrails, 3:15 the two kidneys with the fat on their sinews, and the protruding lobe on the liver (which he is to remove along with the kidneys), 3:16 Then the priest must offer them up in smoke on the altar as a food gift for a soothing aroma—all the fat belongs to the Lord. 3:17 This is a perpetual statute throughout your generations in all the places where you live: You must never eat any fat or any blood.” 4:1 Then the Lord spoke to Moses: 4:2 “Tell the Israelites, ‘When a person sins by straying unintentionally, from any of the Lord’s commandments which must not be violated, and violates any one of them—

Sin Offering Regulations

4:1 Then the Lord spoke to Moses: 4:2 “Tell the Israelites, ‘When a person sins by straying unintentionally, from any of the Lord’s commandments which must not be violated, and violates any one of them—

1 tn Heb “if a male if a female, perfect shall he present it before the Lord.” The “or” in the present translation (and most other English versions) is not present in the Hebrew text here, but see v. 6 below.
2 tn See the remarks on Lev 1:3-5 above for some of the details of translation here.
3 tn Heb “Then he”; the referent (the person presenting the offering) has been specified in the translation for clarity (cf. the note on Lev 1:5).
4 tn Heb “and all the fat on the entrails.” The fat layer that covers the entrails as a whole (i.e., “that covers the entrails”) is different from the fat that surrounds and adheres to the various organs (“on the entrails,” i.e., surrounding them; J. Milgrom, Leviticus [AB], 1:205-7).
5 tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.” Cf. NRSV “the appendage of the liver”; NIV “the covering of the liver” (KJV “the caul above the liver”).
6 tn Or “on the fire – [it is] a gift of a soothing aroma to the Lord” (see Lev 1:13b, 17b, and the note on 1:9b).
7 tn Heb “a male or female without defect shall he present it”; cf. NLT “must have no physical defects.”
8 tn See the note on this term at 1:5.
9 tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.”
10 tn Heb “food, a gift to the Lord.”
11 tn See the note on this phrase in 3:3.
12 sn See the note on this phrase in 3:3.
13 tn Heb “and the protruding lobe on the liver on the kidneys he shall remove it.”
14 sn The words “This is” are not in the Hebrew text, but are supplied due to requirements of English style.
15 tn Heb “for your generations”; NAB “for your descendants”; NLT “for you and all your descendants.”
16 tn Heb “all fat and all blood you must not eat.”
17 sn The quotation introduced here extends from Lev 4:2 through 5:13, and encompasses all the sin offering regulations. Compare the notes on Lev 1:1 above, and 5:14 and 6:1 (5:20 HT) below.
18 tn Heb “And a person, when he sins in straying.” The English translation of “by straying” (יִשָּׁגֵג [ishga’ah] literally, “in going astray; in making an error”) varies greatly, but almost all suggest that this term refers to sins that were committed by mistake or done not knowing that the particular act was sinful (J. Milgrom, Leviticus [AB], 1:228-29). See, e.g., LXX “involuntarily”; Tg. Onq. “by neglect”; KJV “through ignorance”; ASV, RSV, NJPS “unwittingly”; NASB, NIV, NRSV, NLT “unintentionally”; NAB, NEB “inadvertently”; NCV “by accident.” However, we know from Num 15:27-31 that committing a sin “by straying” is the opposite of committing a sin “defiantly” (i.e., יִשָּׁגֵג [ishga’ah] “with a raised hand,” v. 30). In the latter case the person, as it were, raises his fist in presumptuous defiance against the Lord. Thus, he “blasphemes” the Lord and has “despised” his word, for which he should be “cut off from among his people” (Num 15:30-31). One could not bring an offering for such a sin. The expression here in Lev 4:2 combines “by straying” with the preposition “from” which fits naturally with “straying” (i.e., “straying from” the Lord’s commandments). For sins committed “by straying” from the commandments Lev 4 throughout or other types of transgressions (Lev 5:1-6) there was indeed forgiveness available through the sin offering. See R. E. Averbeck, NIDOTTE 2:94-95.
19 tn This is an emphatic use of the preposition דָּא (min; see R. J. Williams, Hebrew Syntax, 56-57, §325).
20 tn The “when” clause (וַיֵּעָקֹב [‘akav]) breaks off here before its resolution, thus creating an open-ended introduction to the following subsections, which are introduced by “if” כִּי (‘ki) vv. 3, 13, 27, 32). Also, the last part of the verse reads literally, “which must not be done and does from one from them.”
4:3 “If the high priest\(^3\) sins so that the people are guilty,\(^2\) on account of the sin he has committed he must present a flawless young bull to the LORD\(^3\) for a sin offering. 4:4 He must bring the bull to the entrance of the Meeting Tent before the LORD, lay his hand on the head of the bull, and slaughter the bull before the LORD. 4:5 Then that high priest must take some of the blood\(^6\) of the bull and bring it to the Meeting Tent. 4:6 The priest must dip his finger in the blood and sprinkle\(^e\) some of it\(^7\) seven times before the LORD toward\(^8\) the front of the veil-canopy\(^9\) of the sanctuary. 4:7 The priest must put some of the blood on the horns of the altar of fragrant incense that is before the LORD in the Meeting Tent, and all the rest of the bull’s blood he must pour out at the base of the altar of burnt offering that is at the entrance of the Meeting Tent.

4:8 “Then he must take up all the fat from the sin offering bull:\(^10\) the covering entrails,\(^11\) and all the fat surrounding the entrails,\(^12\) the fat covering the entrails,\(^13\) and all the fat surrounding the entrails,\(^14\) the two kidneys with the fat on their sinews, and the protruding lobe on the liver on the kidne...
priest must bring some of the blood of the bull to the Meeting Tent, 4:17 and that priest must dip his finger in the blood and sprinkle some of the blood seven times before the Lord toward the front of the veil-canopy. 4:18 He must put some of the blood on the horns of the altar which is before the Lord in the Meeting Tent, and all the rest of the blood he must pour out at the base of the altar of burnt offering that is at the entrance of the Meeting Tent.

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

For the Leader

4:22 “Whenever a leader, by straying unintentionally, sins and violates one of the commandments of the Lord his God which must not be violated, and he pleads guilty, 4:23 or his sin that he committed is made known to him, 4:24 he must bring a flawless male goat as his offering. 4:25 He must lay his hand on the head of the male goat and slaughter it in the place where the burnt offering is slaughtered before the Lord—it is a sin offering. 4:26 Then the priest must take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and he must pour out the rest of its blood at the base of the altar of burnt offering.

For the Common Person

4:27 “If an ordinary individual sins by straying unintentionally when he violates one of the Lord’s commandments which must not be violated, and he pleads guilty or his sin is made known to him, 4:28 or his sin which he sinned in it is made known to him, 4:29 then he shall make atonement for him, and he will be forgiven.
that he committed is made known to him, he must bring a flawless female goat as his offering for the sin that he committed. He must lay his hand on the head of the sin offering and slaughter the sin offering in the place where the burnt offering is slaughtered. Then the priest must take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he must pour out all the rest of its blood at the base of the altar. Then he must remove all of its fat (just as fat was removed from the peace offering sacrifice) and the priest must offer it up in smoke on the altar for a soothing aroma to the LORD. So the priest will make atonement on his behalf and he will be forgiven.

If he brings a sheep as his offering, he must bring a flawless female. He must lay his hand on the head of the sin offering and slaughter it for a sin offering in the place where the burnt offering is slaughtered. Then the priest must take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and he must pour out all the rest of its blood at the base of the altar. Then the one who brought the offering must remove all of its fat (just as the fat of the sheep is removed from the peace offering sacrifice) and the priest must offer them up in smoke on the altar on top of the other gifts of the peace offering sacrifice) and the priest must offer it up in smoke on the altar.

Additional Sin Offering Regulations

5:1 When a person sins in that he hears a public curse against one who fails to testify and he is a witness (he either saw or knew what had happened) and he does not make it known, then he will bear his punishment for iniquity. Or when there is a person who touches anything ceremonially unclean, whether the carcass of an unclean wild animal, or the carcass of an unclean domesticated animal, or the carcass of an unclean creeping thing, even if he did not realize it, but he himself has become unclean and is guilty, or when he touches human uncleanness with regard to any

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11 tn Heb “And a person when he sins.” Most English versions translate this as the protasis of a conditional clause: “if a person sins” (NASB, NIV).
12 tn The same expression occurs in Lev 4:2 where it introduces sins done “by straying unintentionally from any of the commandments of the LORD which must not be done” (see the notes there). Lev 5:1-13 is an additional section of sin offering regulations directed at violations other than those referred to by this expression in Lev 4:2 (see esp. 5:1-6), and expanding on the offering regulations for the common person in Lev 4:27-35 with concessions to the poor common person (5:7-13).
13 tn The words “what had happened” are not in the Hebrew text, but are implied.
14 tn Heb “and hears a voice of curse, and he is a witness or he saw or he knew, if he does not declare.”
15 tn Heb “and he shall bear his iniquity.” The rendering “bear the punishment (for the iniquity)” reflects the use of the word “iniquity” to refer to the punishment for iniquity (cf. NRSV, NLT “subject to punishment”). It is sometimes referred to as the consequential use of the term (cf. Lev 5:17; 7:18; 10:17; etc.).
16 tc The insertion of the words “when there is” is a reflection of the few Hebrew mss, Smr, and LXX that have כִּי (ki, “when, if,” cf. vv. 3 and esp. 4) rather than the MT’s וְ (va-)
er, “who”). Many English versions render this as a conditional clause (“if”).
17 tn The word “ceremonially” has been supplied in the translation to clarify that the uncleanness involved is ritual or ceremonial in nature.
18 tn Heb “and it is hidden from him,” meaning that the person who contracted the ceremonial uncleanness was not aware at the time what had happened, but later found out that he had become ceremonially unclean. This same phrase occurs again in both vv. 3 and 4.
19 sn Lev 5:2-3 are parallel laws of uncleanness (contracted from animals and people, respectively), and both seem to assume that the contraction of uncleanness was originally unknown to the person (vv. 2 and 3) but became known to him or her at a later time (v. 3; i.e., “has come to know” in v. 3 is to be assumed for v. 2 as well). Uncleanness itself did not make a person “guilty” unless he or she failed to handle it according to the normal purification regulations (see, e.g., “wash his clothes and bathe with water, and he will be unclean till evening,” Lev 15:5 NIV; cf. Lev 11:39-40; 15:5-12, 16-24; Num 19, 19, etc.). The problem here in Lev 5:2-3 is that, because the person had not been aware of his or her uncleanness, he or she had incurred guilt for not carrying out these regular procedures, and it would now be too late for that. Thus, the unclean person needs to bring a sin offering to atone for the contamination caused by his or her neglect of the purity regulations.
thing by which he can become unclean, even if he did not realize it, but he himself has later come to know it and is guilty; 5:4 or when a person swears an oath, speaking thoughtlessly with his lips, whether to do evil or to do good, with regard to anything which the individual might speak thoughtlessly in an oath, even if he did not realize it, but he himself has later come to know it and is guilty with regard to one of these oaths—5:5 when an individual becomes guilty with regard to one of these things he must confess how he has sinned,5 5:6 and he must bring his penalty for guilt to the Lord for his sin that he has committed, a female from the flock, whether a female sheep or a female goat, for a sin offering. So the priest will make atonement on his behalf for his sin.

5:7 “If he cannot afford an animal from the flock, he must bring his penalty for guilt for his sin that he has committed,10 two turtledoves or two young pigeons,11 to the Lord, one for a sin offering and one for a burnt offering. 5:8 He must bring them to the priest and present first the one that is for a sin offering. The priest12 must pinch13 its head at the nape of its neck, but must not sever the head from the body.14 5:9 Then he must sprinkle15 some of the blood of the sin offering on the wall of the altar, and the remainder of the blood16 must be squeezed out at the base of the altar—it is a sin offering. 5:10 The second17 bird he must make a burnt offering according to the standard regulation.18 So the priest will make atonement on behalf of this person for his sin which he has committed, and he will be forgiven.21

5:11 “If he cannot afford two turtledoves or two young pigeons,23 he must bring as his offering for his sin which he has committed a tenth of an ephah20 of choice wheat flour20 for a sin offering. He must not place olive oil on it and he must not put frankincense on it, because it is a sin offering. 5:12 He must bring it to the priest and the priest must scoop out from it a handful as its memorial portion and offer it up

12 tn Heb “he.” The subject (“he”) refers to the priest here, not the offerer who presented the birds to the priest (cf. v. 8a).
13 sn The action seems to involve both a twisting action, breaking the neck of the bird and severing its vertebrae, as well as pinching or nipping the skin, but in this case not severing the head from the main body (note the rest of this verse).
14 tn Heb “he shall not divide [it]” (see J. Milgrom, Leviticus [AB], 1:305).
15 tn The Hebrew verb נָחָז (‘nahaz, Hiphil of נָחַשׁ, nash) does indeed mean “sprinkle” or “splatter” (cf. Lev 4:6; 17). Contrast “splash” in Lev 1:5; etc. (גָּנָח, ganah).
16 tn Heb “the remainder in the blood.” The Heb. preposition “in” (ִֽו, bash) is used here to mean “some among” a whole collection of something.
17 tn The word “bird” is not in the Hebrew text, but is supplied in the translation for clarity.
18 sn The term “[standard] regulation” ( rtrim, mishpat) here refers to the collection of regulations for burnt offering birds in Lev 1:14-17.
19 sn The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).
20 tn See the note on 4:26 with regard to הָו, min.
21 tn Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).
22 tn Heb “if his hand does not reach [or is not sufficient] to,” cf. NASB “if his means are insufficient for.” The expression is the same as that in Lev 5:7 above except for the verb: נָחָז (nashag, “to collect, to reach, to be sufficient”) is used here, but נָגָח (nogah, “to touch, to reach”) is used in v. 7. Smr has the former in both v. 7 and 11.
23 tn See the note on Lev 1:14 above (cf. also 5:7).
24 tn Heb “and he shall bring his offering which he sinned.” The similar expression in v. 7 above (see the note there), this is an abbreviated form of Lev 5:6, “and he shall bring his [penalty for] guilt to the Lord for his sin which he committed.” Here the words “to the Lord for his sin” have been left out in v. 7, and “to the Lord” has been moved so that it follows the mention of the birds.
25 tn See the note on Lev 1:14 above.
in smoke on the altar on top of the other gifts of the Lord — it is a sin offering. 5:13 So the priest will make atonement³ on his behalf for his sin which he has committed by doing one of these things, and he will be forgiven.⁴ The remainder of the offering will belong to the priest like the grain offering.

Guilt Offering Regulations: Known Trespass

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

NIDOTTE 1:335-39.

1 sn The focus of sin offering “atonement” was purging impurities from the tabernacle (see the note on Lev 1:4).
2 tn Heb “from one from these,” referring to the four kinds of violations of the law delineated in Lev 5:1-4 (see the note on Lev 5:5 above and cf. Lev 4:27).
3 tn Heb “there shall be forgiveness to him” or “it shall be forgiven to him” (KJV similar).
4 tn Heb “and it;” the referent (the remaining portion of the offering) has been specified in the translation for clarity.
5 tn Heb “and it shall be to the priest like the grain offering,” referring to the rest of the grain that was not offered on the altar (cf. the regulations in Lev 2:3, 10).
6 sn The quotation introduced here extends from Lev 5:14 through 5:19, encompassing the first main section of guilt offering regulations. Compare the notes on Lev 1:1; 4:1; and 6:1 (5:20 HT).
7 tn Heb “trespasses a trespass” (verb and direct object from the same Hebrew root, אָשָׁם, ma’al; cf. NIV “commits a violation.” The word refers to some kind of overstepping of the boundary between that which is common (i.e., available for common use by common people) and that which is holy (i.e., to be used only for holy purposes because it has been consecrated to the Lord, see further below). See the note on Lev 10:10.
8 tn See Lev 4:2 above for a note on “straying.”
9 sn Heb “from the holy things of the Lord.” The Hebrew expression here has the same structure as Lev 4:2, “from any of the commandments of the Lord.” The latter introduces the sin intended only by the context, and the former the guilt offering regulations. The sin offering deals with violations of “any of the commandments,” whereas the guilt offering focuses specifically on violations of regulations regarding “holy things” (i.e., things that have been consecrated to the Lord; see the full discussion in J. Milgrom, Leviticus [AB], 1:320-27).
10 tn Here the word for “guilt” (אָשָׁם, asham) refers to the “penalty” for incurring guilt, the so-called consequential or proportional provision of אָשָׁם (asham; see J. Milgrom, Leviticus [AB], 1:303).
11 tn Heb “in your valuation, silver of shekels, in the shekel of the sanctuary.” The translation offered here suggests that, instead of a ram, the guilt offering could be presented in the form of money (see, e.g., NRSV; J. Milgrom, Leviticus [AB], 1:326-27). Others still maintain the view that it refers to the value of the ram that was offered (see, e.g., NIV “of the proper value in silver, according to the sanctuary shekel”; also NAB, NLT, J. E. Hartley, Leviticus [WBC], 72-73, 81).
12 sn The sanctuary shekel was about 10 grams (= ca. two fifths of an ounce; J. E. Shepherd, NIDOTTE 4:237-38).
13 tn Heb “for iniquity” (for iniquity) see the note on Lev 5:1.) This portion of v. 17 is especially difficult. The translation offered here suggests (as in many other English versions) that the offender did not originally know that he had violated the Lord’s commandments, but then came to know it and dealt with it accordingly (cf. the corresponding sin offering section in Lev 5:1-4). Another possibility is that it refers to a situation where a person suspects that he has violated something although he does not recollect it. Thus, he brings a guilt offering for his suspected violation (J. Milgrom, Leviticus [AB], 1:331-34, 361-63). See also R. E. Averbeck, NIDOTTE 1:561-62.
14 tn The statement here is condensed. See the full expression in 5:15 and the note there.
15 sn Regarding “make atonement” see the note on Lev 1:4.
16 tn Heb “and it shall be forgiven to him” (KJV similar).
17 tn Heb “and does one from all of the commandments of the Lord which must not be done.”
18 tn The words “at the time” are not in the Hebrew text, but are implied.
19 tn Heb “and he did not know, and he shall be guilty and he shall bear his iniquity” (for the rendering “bear his punishment [for iniquity]” see the note on Lev 5:1.) This portion of v. 17 is especially difficult. The translation offered here suggests (as in many other English versions) that the offender did not originally know that he had violated the Lord’s commandments, but then came to know it and dealt with it accordingly (cf. the corresponding sin offering section in Lev 5:1-4). Another possibility is that it refers to a situation where a person suspects that he has violated something although he does not recollect it. Thus, he brings a guilt offering for his suspected violation (J. Milgrom, Leviticus [AB], 1:331-34, 361-63). See also R. E. Averbeck, NIDOTTE 1:561-62.
20 tn The statement here is condensed. See the full expression in 5:15 and the note there.
21 sn Regarding “make atonement” see the note on Lev 1:4.
22 tn Heb “and he did not know, and he shall be guilty and he shall bear his iniquity” (for the rendering “bear his punishment [for iniquity]” see the note on Lev 5:1.) This portion of v. 17 is especially difficult. The translation offered here suggests (as in many other English versions) that the offender did not originally know that he had violated the Lord’s commandments, but then came to know it and dealt with it accordingly (cf. the corresponding sin offering section in Lev 5:1-4). Another possibility is that it refers to a situation where a person suspects that he has violated something although he does not recollect it. Thus, he brings a guilt offering for his suspected violation (J. Milgrom, Leviticus [AB], 1:331-34, 361-63). See also R. E. Averbeck, NIDOTTE 1:561-62.
23 tn Heb “shall be forgiven to him” or “it shall be forgiven to him” (KJV and NASB both similar).
Trespass by Deception and False Oath

6:1 (5:20) Then the Lord spoke to Moses:2
6:2 “When a person sins and commits a trespass against the Lord by deceiving his fellow citizen in regard to something held in trust, or a pledge, or something stolen, or by extorting something from his fellow citizen, 3 or has found something lost and denies it and swears falsely concerning any one of the things that someone might do to sin – 6:4 when it happens that he sins and he is found guilty,8 then he must return whatever he had stolen, or whatever he had extorted, or the thing that he had held in trust, or the lost thing that he had found, or anything about which he swears falsely.10 He must restore it in full and add one fifth to it; he must give it to its owner when he is found guilty.12 Then he must bring his guilt offering to the Lord, a flawless ram from the flock, convertible into silver shekels,14 for a guilt offering to the priest. 6:7 So the priest will make atonement on his behalf before the Lord and he will be forgiven for whatever he has done to become guilty.”16

Sacred Instructions for the Priests: The Burnt Offering

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

The Grain Offering of the Common Person

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

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

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

3 tn Heb “trespasses a trespass” (verb and direct object from the same Hebrew root הָשָּׁם, mala‘). See the note on 5:15.

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

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

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

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

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

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

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

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

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

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

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

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

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

17 sn Lev 6:8 in the English Bible = 6:3 in the Hebrew text. See also the note on 6:1.

18 sn The following paragraphs are Lev 6:8-30 in the English Bible but 6:13-23 in the Hebrew text. This initial verse makes the special priestly regulations for the people’s burnt and grain offerings into a single unit (i.e., Lev 6:8-18 [6:1-11 HT]; cf. Lev 1:1-2 above). Note also the separate introductions for various priestly regulations in Lev 6:19 [12 HT], 24 [17 HT], and for the common people in Lev 7:22, 28 below.

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

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

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

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

23 tn Heb “in it,” referring to the “fatty ashes” as a single unit.

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

26 sn Heb “in it,” apparently referring to the “hearth” which was on top of the altar (cf. the note on v. 9).

27 sn Heb “offering it, the sons of Aaron.” The verb is a Hiphil infinitive absolute, which is used here in place of the finite verb as either a passive (GKC 346 §113.c; “let the sons of Aaron offer”) or more likely an intransitive in light of the verbs that follow (Joüon 2:430 §123.v, “the sons of Aaron shall/ must offer”).
The LORD in front of the altar, 6:15 and the priest must take up with his hand some of the choice wheat flour of the grain offering and some of its olive oil, and all of the frankincense that is on the grain offering, and he must offer its memorial portion up in smoke on the altar as a soothing aroma to the LORD. 6:16 Aaron and his sons are to eat what is left over from it. It must be eaten unleavened in a holy place; they are to eat it in the courtyard of the Meeting Tent. 6:17 It must not be baked with yeast. I have given it as their portion from my gifts. It is most holy, like the sin offering and the guilt offering. 6:18 Every male among the sons of Aaron may eat it. It is a perpetual allotted portion throughout your generations from the gifts of the LORD. Anyone who touches these gifts must be holy." 21

The Grain Offering of the Priests

6:19 Then the LORD spoke to Moses: 6:20 "This is the offering of Aaron and his sons which they must present to the LORD on the day when he is anointed: a tenth of an ephah of choice wheat flour of the grain offering, half of it in the morning and half of it in the evening. 6:21 It must be made with olive oil on a griddle and you must bring it well soaked, 22 so it must present a grain offering of broken pieces as a soothing aroma to the LORD. 6:22 The high priest who succeeds him from among his sons must do it. It is a perpetual statute; it must be offered up in smoke as a whole offering to the LORD. 6:23 Every grain offering of a priest must be a whole offering; it must not be eaten."

The Sin Offering

6:24 Then the LORD spoke to Moses: 6:25 "Tell Aaron and his sons, 'This is the law of the sin offering. In the place where the burnt offering is slaughtered the sin offering must be slaughtered before the LORD. It is most holy. 6:26 The priest who offers it for sin is to eat it. It must be eaten in a holy place, in the court of the Meeting Tent. 6:27 Anyone who touches its meat must be holy, and whoever spatters some of its blood on a garment, you must wash whatever he spatters it on in a holy place. 6:28 Any clay vessel it is boiled in must be broken, and if it was boiled in a bronze vessel, then that vessel must be rubbed out and rinsed in water. 6:29 Any male among the priests may eat it. It is most holy. 6:30 But any sin offering from which some of its blood is brought into the Meeting Tent on the ground it is contaminated by that blood. 6:31 Anyone who touches the contaminated ground must wash his clothes.

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

22 tn Heb "broken bits [?] of a grain offering, pieces of" (cf. Lev 7:12), but see the note on Lev 7:12 and J. E. Hartley, Leviticus (WBC), 90 and J. Milgrom, Leviticus (AB), 1:404.

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

The Guilt Offering

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

Priestly Portions of Burnt and Grain Offerings

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

The Peace Offering

7:11 **“This is the law of the peace offering sacrifice which he\(^11\) is to present to the Lord.** 7:12 If he presents it on account of thanksgiving,\(^12\) along with the thank offering sacrifice he must present unleavened loaves mixed with olive oil, unleavened wafers smeared with olive oil,\(^13\) and well soaked\(^14\) ring-shaped loaves made of choice wheat flour\(^15\) mixed with olive oil. 7:13 He must present this grain offering\(^16\) in addition to ring-shaped loaves of leavened bread which regularly accompany\(^17\) the sacrifice of his thanksgiving peace offering. 7:14 He must present one of each kind of grain offering\(^18\) as a contribution offering\(^19\) to the Lord; it belongs to the priest who splashes the blood of the peace offering. 7:15 The meat of his\(^20\) thanksgiving peace offering must be eaten on the day of his offering; he must not set any of it aside until morning. 7:16 **“If his offering is a votive or freewill sacrifice,\(^21\) it may be eaten on the day he presents his sacrifice, and also the leftovers from it may be eaten on the next day.** 7:17 but the leftovers from the meat of the sacrifice must be burned up in the fire\(^24\) on the third day. 7:18 If some of the meat of his peace offering sacrifice is ever eaten on the third day it will not be accepted; it will not be accounted to the one who presented it, since it is spoiled,\(^25\) and the person who eats from it will bear his punishment for iniquity.\(^26\) 7:19 The meat which touches anything ceremonially\(^27\) unclean must not be eaten; it

\(^{1}\) *tn* Heb “burned with fire,” an expression which is sometimes redundant in English, but here means “burned up,” “burned up entirely.”

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

\(^{3}\) *tn* See the note on Lev 1:5.

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

\(^{5}\) *tn* See the notes on Lev 3:3-4.

\(^{6}\) *tn* See the note on Lev 1:9 above.

\(^{7}\) *tn* Heb “holiness of holinesses [or holy of holies] it is”; NAB “most sacred”; TEV “very holy.”

\(^{8}\) *tn* Heb “like the sin offering like the guilt offering, one law to them.”

\(^{9}\) *tn* Heb “and” rather than “or” (cf. also the next “or”).

\(^{10}\) *tn* Heb “and all made in the pan”; cf. KJV “fryingpan”; NAB “deep-fried in a pot.”

\(^{11}\) *tn* Heb “a man like his brother.”

\(^{12}\) *tn* This “he” pronoun refers to the offerer. Smr and LXX have plural “they.”

\(^{13}\) *tn* Or “for a thank offering.”
must be burned up in the fire. As for ceremonially clean meat, everyone who is ceremonially clean may eat the meat. 7:20 The person who eats meat from the peace offering sacrifice which belongs to the Lord while his uncleanness persists² will be cut off from his people.² 7:21 When a person touches anything unclean (whether human uncleanness, or an unclean animal, or an unclean detestable creature)⁴ and eats some of the meat of the peace offering sacrifice which belongs to the Lord, that person will be cut off from his people.¹⁸

Sacrificial Instructions for the Common People: Fat and Blood

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

Priestly Portions of Peace Offerings

7:28 Then the Lord spoke to Moses:¹² 7:29 “Tell the Israelites, ‘The one who presents his peace offering sacrifice to the Lord must bring his offering to the Lord from his peace offering sacrifice. 7:30 With his own hands he must bring the Lord’s gifts. He must bring the fat with the breast¹³ to wave the breast as a wave offering before the Lord.¹⁴ 7:31 and the priest must offer the fat up in smoke on the altar, but the breast will belong to Aaron and his sons. 7:32 The right thigh you must give as a contribution offering¹⁵ to the priest from your peace offering sacrifices. 7:33 The one from Aaron’s sons who presents the blood of the peace offering and fat will have the right thigh as his share, 7:34 for the breast of the wave offering and the thigh of the contribution offering I have taken from the Israelites out of their peace offering sacrifices and have given them to Aaron the priest and to his sons from the people of Israel as a perpetual allotted portion.”¹²¹

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

¹ tn The Hebrew has simply “the flesh,” but this certainly refers to “clean” flesh in contrast to the unclean flesh in the first half of the verse.
² tn Heb “and his unclean condition is on him.”
³ sn The exact meaning of this penalty clause is not certain. It could mean that he will be executed, whether by God or by man, he will be excommunicated from sanctuary worship and/or community benefits (cf. TEV, CEV), or his line will be terminated by God (i.e., extinction), etc. See J. E. Hartley, Leviticus (WBC), 100; J. Milgrom, Leviticus (AB), 1:457-60; and B. A. Levine, Leviticus (JPSTC), 241-42 for further discussion.
⁴ sn For these categories of unclean animals see Lev 11.
⁵ sn For the interpretation of this last clause see the note on Lev 7:20.
⁶ sn See the note on Lev 6:8 [6:1 HT] above.
⁷ tn Heb “carcasses,” referring to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice or killed by wild beasts. This has been clarified in the translation by supplying the phrase “of natural causes”; cf. NAB, TEB “that has died a natural death.”
⁸ tn Heb “shall be used for any work”; cf. NIV, NLT “may be used for any other purpose.”
⁹ sn See the note on Lev 7:20.
¹⁰ tn Heb “and any blood you must not eat in any of your dwelling places, to the bird and to the animal.”
¹¹ sn See the note on Lev 6:8 [6:1 HT].
¹² tn Heb “on the breast.”
¹³ tn Heb “the breast.”
¹⁴ tc Many Hebrew MSS and some versions (esp. the LXX) limit the offerings in the last part of this verse to the fat portions, specifically, the fat and the fat lobe of the liver (see the brief footnote). The verse is somewhat awkward in Hebrew but nevertheless correct.
¹⁵ tn Heb “the breast to wave it, a wave offering before the Lord.” Other possible translations are “to elevate the breast [as an elevation offering before the Lord]” (cf. NRSV) or “to present the breast [as a presentation offering before the Lord].” See J. E. Hartley, Leviticus (WBC), 91; J. Milgrom, Leviticus (AB), 1:430-31, 461-72, and R. E. Averbeck, NIDOTTE 3:63-67.
¹⁶ tn Older English versions (e.g., KJV, ASV) translate this Hebrew term (תְּרוּמָה, ṭërûmah) “heave offering,” derived from the idea of “to raise, to lift” found in the verbal root (cf. NAB “a raised offering”). “Contribution offering” is a better English rendering because it refers to something “taken out from” (i.e., “lifted up from”; cf. the Hebrew term תַּנִּים (tannîm) in, e.g., Lev 2:9; 4:8, etc.) the offering as a special contribution to the specific priest who presided over the offering procedures in any particular instance (see the next verse and R. E. Averbeck, NIDOTTE 4:335-37). Cf. TEV “as a special contribution”; NCV, NLT “as a gift.”
¹⁷ tn Or “a perpetual regulation”; cf. NASB “as their due forever”; NRSV “as a perpetual due”; NLT “their regular share.”
¹⁸ tn Heb “the day he”; the referent (Moses) has been specified in the translation for clarity.
¹⁹ tn Heb “in the day of he presented them to serve as priests to the Lord.” The grammar here is relatively unusual. First, the verb “presented” appears to be in the perfect rather than the infinitive (but see GKC 531), the latter being normal in such temporal expressions. Second, the active verb form appears to be used as a passive plural (“they were presented”). However, if it is translated active and singular then Moses would be the subject: “on the day he [Moses] offered them [Aaron and his sons].”
²⁰ tn Heb “the day he”; the referent (Moses) has been specified in the translation for clarity.
²¹ tn Heb “which the Lord commanded to give to them in the day he anointed them from the children of Israel.” Thus v. 36 is tied syntactically to v. 35 (see the note there).
Summary of Sacrificial Regulations in Leviticus 6:8-7:36

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

Ordination of the Priests

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

Clothing Aaron

8:6 So Moses brought Aaron and his sons forward and washed them with water. 8:7 Then he put the tunic on Aaron, 8:8 wrapped the sash around him, and clothed him with the robe. 8:9 Next he put the ephod on him 8:10 and placed on him the decorated band of the ephod, and fastened the ephod closely to him with the band. 8:11 He then set the breastpiece on him and put the Urim and Thummim into the breastpiece. 8:12 Finally, he set the turban on his head and attached the gold plate, the holy diadem, to the front of the turban just as the LORD had commanded Moses.

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

8:10 Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them. 8:11 Next he sprinkled some of it on the altar seven times and so anointed the altar, all its vessels, and the washings with water. 8:12 He then sprinkled some of it on Aaron’s body and on his garments, and so consecrated Aaron and his garments. 8:13 Then Moses put the tunic on Aaron, 8:14 wrapped the sash around him, 8:15 girded him with the sash (so NASB; NCV “tied the cloth belt around him.”) 8:16 then fastened the tunic around the waist (Exod 28:4, 39; 29:9; 39:29). 8:17 So the sash fastened the tunic around the waist (Exod 28:4, 39; 29:9; 39:29). 8:18 The robe was a long shirt-like over-garment that reached down below the knees. Its hem was embroidered with pomegranates and golden bells around the bottom (Exod 28:4, 31-35; 29:5; 39:22-26). 8:19 The ephod was an apron-like garment suspended from shoulder straps. It draped over the robe and extended from the chest down to the thighs (Exod 28:4; 6-14, 25-28; 29:5; 39:2-7). 8:20 Then Moses “girded him with.” 8:21 The decorated band of the ephod served as a sort of belt around Aaron’s body that would hold the ephod closely to him rather than allowing it to hang loosely across his front (Exod 28:8, 27; 29:5; 39:5, 20-21). 8:22 The breastpiece was made of the same material as the ephod and was attached to it by means of gold rings and chains on its four corners (Exod 28:15-30; 29:5; 39:8-21). It had twelve stones attached to it (representing the twelve tribes of Israel), and a pocket in which the Urim and Thummim were kept (see following). 8:23 The Urim and Thummim were two small objects used in the casting of lots to discern the will of God (see Exod 28:30; Num 27:21; Deut 33:8; 1 Sam 14:41 in the LXX and 28:6; Ezra 2:63 and Neh 7:65). It appears that by casting these two objects, a person could obtain a yes or no answer, or no answer at all (1 Sam 28:6; E. J. Hartley, Leviticus [WBC], 111-12). See the extensive discussion in J. Milgrom, Leviticus (AB), 1:507-11. 8:24 Although usually thought to be a “turban” (and so translated by the majority of English versions) this object might be only a “turban-like headband” wound around the forehead area (HALOT 624 s.v. תֵּרָן). 8:25 The turban consisted of wound-up linen (cf. Exod 28:4, 37; 39; 29:6; 39:31; Lev 16:4). 8:26 The gold plate was attached as a holy diadem to the front of the turban by means of a blue cord, and had written on it “Holy to the LORD” (Exod 28:36-37; 39:30-31). This was a particularly important article of high priestly clothing in that it served as the main emblem indicating Aaron’s acceptable representation of Israel before the LORD (Exod 28:38). 8:27 The expression “and consecrated it” refers to the effect of the anointing earlier in the verse (cf. “to consecrate them/him” in vv. 11 and 12). “To consecrate” means “to make holy” or “make sacred”; i.e., put something into the category of holy/sacred as opposed to common/profane (see Lev 10:10 below). Thus, the person or thing consecrated is put into the realm of God’s holy things.
basin and its stand to consecrate them. 8:12 He then poured some of the anointing oil on the head of Aaron and anointed him to consecrate him. 8:13 Moses also brought forward Aaron’s sons, clothed them with tunics, wrapped sashes around them, and wrapped headbands on them just as the LORD had commanded Moses.

Consecration Offerings

8:14 Then he brought near the sin offering bull and Aaron and his sons laid their hands on the head of the sin offering bull, 8:15 and he slaughtered it. Moses then took the blood and put it all around on the horns of the altar with his finger and decontaminated the altar, and he poured out the rest of the blood at the base of the altar and so consecrated it to make atonement on it. 8:16 Then he took all the fat on the entrails, the protruding lobe of the liver, and the two kidneys and their fat, and Moses offered it all up in smoke on the altar, 8:17 but the rest of the bull – its hide, its flesh, and its dung – he completely burned up outside the camp just as the LORD had commanded Moses. 8:18 Then he presented the burnt offering ram and Aaron and his sons laid their hands on the head of the ram, 8:19 and he slaughtered it. Moses then splashed the blood against the altar’s sides. 8:20 Then he cut the ram into parts, and Moses offered the head, the parts, and the suet up in smoke, 8:21 but the entrails and the legs he washed with water, and Moses offered the whole ram up in smoke on the altar – it was a burnt offering for a soothing aroma, a gift to the LORD, just as the LORD had commanded Moses. 8:22 Then he presented the second ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram 8:23 and he slaughtered it. Moses then took some of its blood and put it on Aaron’s right earlobe, 8:24 on the thumb of his right hand, and on the big toe of his right foot. 8:24 Next he brought Aaron’s sons forward, and Moses put some of the blood on their right earlobes, on their right thumbs, and on the big toes of their right feet, and Moses splashed the rest of the blood against the altar’s sides. 8:25 Then he took the fat (the fatty tail, all the fat on the entrails, the protruding lobe of the liver, and the two kidneys and their fat), and Moses offered it all up in smoke against the altar, 8:26 and from the basket of unleavened bread that was before the LORD he took one unleavened loaf, one loaf of bread mixed with olive oil, and one wafer, and placed them on the fat parts and on the right thigh. 8:27 He then

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1 tc The MT has here “sash” (singular), but the context is clearly plural and Smr has it in the plural.
2 tn Heb “girded them with sashes” (so NAB, NASB); NRSV “fastened sashes around them.”
3 sn Notice that the priestly garments of Aaron’s sons are quite limited compared to those of himself, the high priest (cf. vv. 7-9 above). The terms for “tunic” and “sash” are the same but not the headgear (cf. Exod 28:40; 29:8-9; 39:27-29).
4 sn See Lev 4:3-12 above for the sin offering of the priests. In this case, however, the blood manipulation is different because Moses, not Aaron (and his sons), is functioning as the priest. On the one hand, Aaron and his sons are, in a sense, treated as if they were commoners so that the blood manipulation took place at the burnt offering altar in the court of the tabernacle (see vv. 15 below), not at the incense altar inside the tabernacle tent itself (contrast Lev 4:5-7 and compare 4:30). On the other hand, since it was a sin offering for the priests, therefore, the priests themselves could not eat its flesh (Lev 4:11-12; 6:30 [23 HT]), which was the normal priestly practice for sin offerings of commoners (Lev 6:26[19], 29[22]).
5 sn Contrary to some English versions (e.g., NAB, NASB, NIV, NLT), Aaron (not Moses) most likely slaughtered the bull, possibly with the help of his sons, although the verb is singular, not plural. Moses then performed the ritual procedures that involved direct contact with the altar. Compare the pattern in Lev 1:5-9, where the offerer does the slaughtering and the priests perform the procedures that involve direct contact with the altar. In Lev 8:18a Moses is functioning as the priest in order to consecrate the priesthood. The explicit reintroduction of the name of Moses as the subject of the next verb seems to reinforce this understanding of the passage (cf. also vv. 19 and 23 below).
6 sn The verb is the Piel of בֹּהֶן (bohen, “to sin”) and means “to de-sin” the altar. This verse is important for confirming the main purpose of the sin offering, which was to decontaminate the tabernacle and its furniture from any impurities. See note on Lev 4:3.
7 tn Similar to v. 10 above, “and consecrated it” refers to the effect of the blood manipulation earlier in the verse. The goal here was to consecrate the altar in order that it might become a place on which it would be appropriate “to make atonement” before the LORD.
8 tn Again, Aaron probably performed the slaughter and collected the fat parts (v. 16a), but Moses presented it all on the altar (v. 16b; cf. the note on v. 15 above).
put all of them on the palms\(^1\) of Aaron and his sons, who waved\(^2\) them as a wave offering before the LORD.\(^3\) 8:28 Moses then took them from their palms and offered them up in smoke on the altar\(^4\) on top of the burnt offering — they were an ordination offering for a soothing aroma; it was a gift to the LORD.\(^5\) Finally, Moses took the breast and waved it as a wave offering before the LORD from the ram of ordination. It was Moses’ share just as the LORD had commanded Moses.

Anointing Aaron, his Sons, and their Garments

8:30 Then Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron and his garments, and on his sons and his sons’ garments with him. So he consecrated Aaron, his garments, and his sons and his sons’ garments with him. 8:31 Then Moses said to Aaron and his sons, “Boil the meat at the entrance of the Meeting Tent, and there you are to eat it and the bread which is in the ordination offering basket, just as I have commanded,\(^6\)” saying, ‘Aaron and his sons are to eat it,’ 8:32 but the remainder of the meat and the bread\(^7\) you must burn with fire. 8:33 And you must not go out from the entrance of the Meeting Tent for seven days, until the day when your days of ordination are completed, because you must be ordained over a seven-day period.\(^8\) 8:34 What has been done\(^8\) on this day the LORD has commanded to be done\(^9\) to make atonement for you. 8:35 You must reside at the entrance of the Meeting Tent day and night for seven days and keep the charge of the LORD so that you will not die, for this is what I have been commanded.” 8:36 So Aaron and his sons did all the things the LORD had commanded through\(^10\) Moses.

Inauguration of Tabernacle Worship

9:1 On the eighth day\(^11\) Moses summoned\(^12\) Aaron and his sons and the elders of Israel, 9:2 and said to Aaron, “Take for yourself a bull calf for a sin offering and a ram for a burnt offering, both flawless, and present them before the LORD. 9:3 Then tell the Israelites: ‘Take a male goat\(^13\) for a sin offering and a calf and lamb, both a year old and flawless,\(^14\) for a burnt offering, 9:4 and an ox and a ram for peace offerings to sacrifice before the LORD, and a grain offering mixed with olive oil, for today the LORD is going to appear\(^15\) to you.’” 9:5 So they took what Moses had commanded to the front of\(^16\) the Meeting Tent and the whole congregation presented them and stood before the LORD. 9:6 Then Moses said, “This is what the LORD has commanded you to do\(^17\) so that the glory of the LORD may appear\(^18\) to you.” 9:7 Moses then said to Aaron, “Approach the altar and make your sin offering and your burnt offering, and make atonement on behalf of yourself and on behalf of the people;\(^19\) and also make the people’s offering and make atonement on behalf of them just as the LORD has commanded.”

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

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

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

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

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

\(^{6}\) tn Heb “but the remainder in the flesh and in the bread”; NAB, CEF “what is left over”; NRSV “what remains.”

\(^{7}\) tn “because seven days he shall fill your hands”; KJV “for seven days shall he consecrate you”; CEF “ends seven days from now.”

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

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

\(^{10}\) tn Heb “by the hand of” (so KJV).

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

\(^{12}\) tn Heb “called to”; CEF, NLT “called together.”

\(^{13}\) tn Heb “a he-goat of goats.”

\(^{14}\) tn Heb “and a calf and a lamb, sons of a year, flawless”; KJV, ASV, NRSV “without blemish”; NASB, NIV “without defect”; NLT “without physical defect.”

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

\(^{16}\) tn Heb “to the faces of.”

\(^{17}\) tn Heb “which the LORD commanded you shall/shall should do.”

\(^{18}\) tn Heb “and the glory of the LORD will appear,” but the construction with the simple vav (י) plus the imperfect/jussive (וָהי, v’era; literally, “and he will appear”) suggests purpose in this context, not just succession of events (i.e., “so that he might appear”).

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

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

The Burnt Offering for the Priests

9:12 Then he slaughtered the burnt offering, and his sons handed the blood to him and he splashed it against the altar’s sides. 9:13 The burnt offering itself they handed to him by its parts, including the head, and he offered them up in smoke on the altar, 9:14 and he washed the entrails and the legs and offered them up in smoke on top of the burnt offering on the altar.

The Offerings for the People

9:15 Then he presented the people’s offering. He took the sin offering male goat which was for the people, slaughtered it, and performed a decontamination rite with it like the first one. 9:16 He then presented the burnt offering, and did it according to the standard regulation. 9:17 Next he presented the grain offering, filled his hand with some of it, and offered it up in smoke on the altar in addition to the morning burnt offering. 9:18 Then he slaughtered the ox and the ram – the peace offering sacrifices which were for the people – and Aaron’s sons handed the blood to him and he splashed it against the altar’s sides. 9:19 As for the fat parts from the ox and from the ram, 9:20 they set those on the breasts and he offered the fat parts up in smoke on the altar. 9:21 Finally Aaron waved the breasts and the right thigh as a wave offering before the Lord just as Moses had commanded.

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

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3 tn Heb “from.”
4 sn See Lev 4:5-12 and the notes there regarding the sin offering for priest(s). The distinction here is that the blood of the sin offering for the priests was applied to the horns of the burnt offering altar in the court of the tabernacle, not the incense altar inside the tabernacle tent itself. See the notes on Lev 8:14-15.
5 tn For smoothness in the English translation, “his” was used in place of “Aaron’s.”
6 sn The latter part of the verse (“in addition to the morning burnt offering”) refers to the complex of morning (and evening) burnt and grain offerings that was the daily regulation for the tabernacle from the time of its erection (Exod 40:29). The regulations for it were appended to the end of the section of priestly consecration regulations in Exod 29 (see Exod 29:29-40) precisely because they were to be maintained throughout the priestly consecration period and beyond (Lev 8:33-36). Thus, the morning burnt and grain offerings would already have been placed on the altar before the inaugural burnt and grain offerings referred to here.
7 tn See the note on Lev 9:12.
8 sn The phrase “like the first one” at the end of the verse refers back to the sin offering for the priests described in vv. 8-11 above. The blood of the sin offering of the common people was applied to the burnt offering altar just like that of the priests.
9 tn The term “standard regulation” (מָצָא, mishpat) here refers to the set of regulations for burnt offering goats in Lev 1:10-13. Cf. KJV “according to the manner”; ASV, NASB “according to the ordinance”; NIV, NLT “in the prescribed way”; CEV “in the proper way.”
10 sn The latter part of the verse (“in addition to the morning burnt offering”) refers to the complex of morning (and evening) burnt and grain offerings that was the daily regulation for the tabernacle from the time of its erection (Exod 40:29). The regulations for it were appended to the end of the section of priestly consecration regulations in Exod 29 (see Exod 29:29-40) precisely because they were to be maintained throughout the priestly consecration period and beyond (Lev 8:33-36). Thus, the morning burnt and grain offerings would already have been placed on the altar before the inaugural burnt and grain offerings referred to here.
10:1 Then² Aaron's sons, Nadab and Abihu, each took his fire pan and put fire in it, set incense on it, and presented strange fire² before the LORD, which he had not commanded them to do. 10:2 So fire went out from the presence of the LORD³ and consumed them so that they died before the LORD. 10:3 Moses then said to Aaron, “This is what the LORD spoke: ‘Among the ones close to me I will show myself holy,⁴ and in the presence of all the people I will be honored.’”⁵ So Aaron kept silent. 10:4 Moses then called to Mishael and Elzaphan, the sons of Uzziel, Aaron’s uncle, and said to them, “Come near, carry your brothers away from the front of the sanctuary to a place outside the camp.” 10:5 So they came near and carried them away in their tunics to a place outside the camp just as Moses had spoken. 10:6 Then Moses said to Aaron and to Eleazar and Ithamar his other two sons, “Do not⁶ dishelv the hair of your heads⁷ and do not tear your garments, so that you do not die and so that wrath does not come on the whole congregation. Your brothers, all the house of Israel, are to mourn the burning which the LORD has caused.⁸ 10:7 but you must not go out from the entrance of the Meeting Tent lest you die, for the LORD’s anointing oil is on you.” So they acted according to the word of Moses.

Perpetual Statutes the Lord Spoke to Aaron
10:8 Then the LORD spoke to Aaron, 10:9 “Do not drink wine or strong drink, you and your sons with you, when you enter into the Meeting Tent, so that you do not die, which is a perpetual statute throughout your generations.⁹ 10:10 as well as⁰ to distinguish between the holy and the common, and between the unclean and the clean,¹¹ 10:11 and to teach the Israelites all

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² tn Although it has been used elsewhere in this translation as an English variation from the ubiquitous use of vav in Hebrew, in this instance “then” as a rendering for vav is intended to show that the Nadab and Abihu catastrophe took place on the inauguration day described in Lev 9. The tragic incident in Lev 10 happened in close temporal connection to the LORD’s fire that consumed the offerings at the end of Lev 9. Thus, for example, the “sin offering” male goat referred to in Lev 10:16-19 is the very one referred to in Lev 9:15.

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

⁴ tn See the note on 9:24a.

⁵ Niphal version of the Hebrew root קדש (qadash) can mean either “to be treated as holy” (so here, e.g., BDB 873 s.v. קדש, LXX, NASB, and NEB) or “to show oneself holy” (so here, e.g., HALOT 1073 s.v. קדש נ.1, NIV, NRSV, NLT; J. Milgrom, Leviticus [AB], 1:595, 601-3; and J. E. Hartley, Leviticus [WBC], 133-34). The latter rendering seems more likely here since, in the immediate context, the LORD himself had indeed shown himself to be holy by the way he responded to the illicit incense offering of Nadab and Abihu. They had not treated the LORD as holy, so the LORD acted on his own behalf to show that he was indeed holy.

⁶ tn In this context the Niphal of the Hebrew root קָדַשׁ (kōdēsh) can mean “to be honored” (e.g., NASB and NIV here), “be glorified” (ASV, NRSV and NLT here), or “glory oneself, show one’s glory” (cf. NAB, e.g., specifically in this verse HALOT 455 s.v. נאשם 1.1.3; J. Milgrom, Leviticus [AB], 1:595, 603-4; and J. E. Hartley, Leviticus [WBC], 126, 134). Comparing this clause with the previous one (see the note above), the point may be that when the LORD shows himself to be holy as he has done in 10:1-2, this results in him being honored (i.e., reveredence, feared, treated with respect) among the people. This suggests the passive rendering. It is possible, however, that one should use the reflexive rendering here as in the previous clause. If so, the passage means that the LORD showed both his holiness and his glory in one outbreak against Nadab and Abihu.

⁷ tn Smrr has “you must not” (ךָשׁ, lo’) rather than the MT’s “do not” (ךָשׁ, al, cf. the following negative כָּשׁ, lo’), in the MT.

⁸ tn Heb “do not let free your heads.” Some have taken this to mean, “do not take off your headgear” (cf. NAB, NASB), but it probably also involves leaving one’s hair unkempt as a sign of mourning (see J. Milgrom, Leviticus [AB], 1:608-9; cf. NCV, TEV, CEB, NLT).

⁹ tn Heb “shall weep [for] the burning which the LORD has burned”; NIV “may mourn for those the LORD has destroyed by fire.”

¹⁰ tn Heb “a perpetual statute for your generations”; NAB “a perpetual ordinance”; NRSV “a statute forever”; NLT “a permanent law.” The Hebrew grammar here suggests that the last portion of v. 9 functions as both a conclusion to v. 9 and an introduction to vv. 10-11. It is a pivot clause, as it were. Thus, it was “a perpetual statute” to not drink alcoholic beverages when ministering in the tabernacle, but it was also a “perpetual statute” to distinguish between holy and profane and unclean and clean and (v. 10) as well as to teach the children of Israel all such statutes (v. 11).

¹¹ tn Heb “and,” but regarding the translation “as well as,” see the note at the end of v. 9.

¹² tn The two pairs of categories in this verse refer to: (1) the status of a person, place, thing, or time — “holy” (קדש, qodesh) versus “common” (קדש, khol) as opposed to (2) the condition of a person, place, or thing — “unclean” (טמא, tame) versus “clean” (טהור, tahor). Someone or something could gain “holy” status by being “consecrated” (i.e., made holy; e.g., the Hebrew Priesthood קדש, qedesh) in Lev 8:15, 30, and to treat some one or something that was holy as if it were “common” would be to “profane” (טמא, tame) that person or thing (cf. Lev 10:9; e.g., in Lev 19:29 and 22:15). Similarly, on another level, someone or something could be in a “clean” condition, but one could “defile” (the Hebrew Priesthood טמא, timne) that person or thing (cf. Gen 34:5 and Num 6:5) that person or thing and thereby make it “unclean.” To “purify” (the Hebrew Priesthood ת '>' [tifer], e.g., in Lev 16:19 and Num 8:6, 15) that unclean person or thing would be to make it “clean” once again. With regard to the animals (Lev 11), some were by nature “unclean,” so they could never be eaten, but others were by nature “clean” and, therefore, edible (Lev 11:2, 46-47). The meat of clean animals could become inedible by too long of a delay in eating it, in which case the Hebrew term נאשם (pigul) “foul, spoiled” is used to describe it (Lev 7:18, 19; cf. also Ezek 4:14 and Isa 65:4), not the term for “unclean” (טמא, tahor). Strictly speaking, therefore, unclean meat never becomes clean, and clean meat never becomes unclean.
the statutes that the Lord has spoken to them through Moses.”

Perpetual Statutes Moses spoke to Aaron

10:12 Then Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons, “Take the grain offering which remains from the gifts of the Lord and eat it uncleaned beside the altar, for it is most holy. 10:13 You must eat it in a holy place because it is your allotted portion and the allotted portion of your sons from the gifts of the Lord, for this is what I have been commanded. 10:14 Also, the breast of the wave offering and the thigh of the contribution offering you must bring in addition to the gifts of the fat parts to wave them as a wave offering before the Lord, and it will belong to you and your sons with you for a perpetual statute just as the Lord has commanded.

The Problem with the Inaugural Sin Offering

10:16 Later Moses sought diligently for the sin offering male goat, but it had actually been burnt. So he became angry at Eleazar and Ithamar, Aaron’s remaining sons, saying, 10:17 “Why did you not eat the sin offering in the sanctuary? For it is most holy and he gave it to you to bear the iniquity of the congregation, to make atonement on their behalf before the Lord. 10:18 See here! Its blood was not brought into the holy place within! You should certainly have eaten it in the sanctuary just as I commanded!” 10:19 But Aaron spoke to Moses, “See here! Just today they presented their sin offering and their burnt offering before the Lord and such things as these have happened to me! If I had eaten a sin offering today would the Lord have been pleased?” 10:20 When Moses heard this explanation, he was satisfied.

Clean and Unclean Land Creatures

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

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1 tn Heb “by the hand of” (so KJV).
2 tn Heb “statute” (cf. 10:9, 11); cf. KJV, NAB, NASB, NRSV “due”; NIV “share”; NLT “regular share.”
3 tn For the rendering of the Hebrew רעה (‘ishel) as “gift” rather than “offering [made] by fire,” see the note on Lev 1:9.
5 tn The word “ceremonially” has been supplied in the translation to clarify that the cleanness of the place specified is ritual or ceremonial in nature.
6 sn Cf. Lev 7:14, 29-34 for these regulations.
7 sn This is the very same male goat offered in Lev 9:15 (cf. the note on Lev 10:1 above).
8 tn Heb “but behold, it had been burnt” (KJV and NASB both similar).
9 sn This translation is quite literal. On the surface it appears to mean that the priests would “bear the iniquity” of the congregation by the act of eating the sin offering (so J. Milgrom, Leviticus [AB], 1:622-25, 635-40). Such a notion is, however, found nowhere else in the Levitical regulations and seems unlikely (so J. E. Hartley, Leviticus [WBC], 136). A more likely interpretation is reflected in this interpretive rendering: “he gave it to you [as payment] for [your work] of bearing the iniquity of the congregation.” The previous section of the chapter deals with the prebends that the priests received for performing the ministry of the tabernacle (Lev 10:12-15); Lev 10:16-18, therefore, seems to continue the very same topic in the light of the most immediate situation (see R. E. Aверbeck, NIDOTTE 2:702-4).
10 sn Or “Behold!” (so KJV, ASV, NASB).
11 sn The term here rendered “within” refers to the bringing of the blood inside the holy place for application to the altar of incense rather than to the altar of burnt offering in the courtyard of the tabernacle (cf. Lev 4:7, 16-18; 6:30 [23 HT]).
12 tn Or “Behold!” (so KJV, ASV, NASB); NRSV “See.”
13 tn Heb “today they presented their sin offering and their burnt offering before the Lord, and like these things have happened to me, and if I had eaten sin offering today would it be good in the eyes of the Lord?” The idiom “would it be good in the eyes of [the Lord]” has been translated “would [the Lord] have been pleased,” cf. NRSV “would it have been agreeable to the Lord?”; CEV, NLT “Would the Lord have approved?”
14 sn Heb “it was good in his eyes” (an idiom). Cf. KJV “he was content”; NLT “he approved.”
15 tn Heb “the animal,” but as a collective plural, and so throughout this chapter.
16 tn Heb “every divider of hoof and cleaver of the cleft of hooves”; KJV, ASV “parteth the hoof, and is clovenfooted.”
17 tn Heb “bringer up of the cud” (a few of the ancient versions include the conjunction “and,” but it does not appear in the MT). The following verses make it clear that both dividing the hoof and chewing the cud were required; one of these conditions would not be enough to make the animal suitable for eating without the other.
18 tn Heb “this,” but as a collective plural (see the following context).
19 sn Regarding “clean” versus “unclean,” see the note on Lev 10:10.
20 sn Heb “because a chewer of the cud it is” (see also vv. 5 and 6).
21 sn Heb “and hoof there is not dividing” (see also vv. 5 and 6).
22 sn A small animal generally understood to be Hyrax syriacus; KJV, ASV, NIV “coney”; NKJV “rock hyrax.”
hoof is divided (the hoof is completely split in two), even though it does not chew the cud.2
11:8 You must not eat from their meat and you must not touch their carcasses;3 they are unclean to you.

Clean and Unclean Water Creatures

11:9 “These you can eat from all creatures that are in the water: Any creatures in the water that have both fins and scales,4 whether in the seas or in the streams,5 you may eat. 11:10 But any creatures that do not have both fins and scales, whether in the seas or in the streams, from all the swarming things of the water and from all the living creatures that are in the water, are detestable to you.

11:11 Since they are detestable to you, you must not eat their meat and their carcass you must test. 11:12 Any creature in the water that does not have both fins and scales is detestable to you.

Clean and Unclean Birds

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

Clean and Unclean Insects

11:20 “Every winged swarming thing that walks on all fours10 is detestable to you. 11:21 However, this you may eat from all the winged swarming things that walk on all fours, which have jointed legs14 to hop with on the land. 11:22 These you may eat from them:12 the locust of any kind, the bald locust of any kind, the cricket of any kind, the grasshopper of any kind. 11:23 But any other winged swarming thing that has four legs is detestable to you.

Car cass Uncleanness

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

Inedible Land Quadrupeds

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

Creatures that Swarm on the Land

11:29 “Now this is what is unclean to you among the swarming things that swarm on the land:10 the rat, the mouse, the large lizard of any kind, 11:30 the Mediterranean gecko, the spotted lizard, the wall gecko, the skink, and the chameleon. 11:31 These are the ones that are unclean to you among all the swarming things. Anyone who touches them when they die will be unclean until evening. 11:32 Also, anything they fall on19

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1 tn See the note on Lev 11:3.
2 tn The meaning and basic rendering of this clause is quite certain, but the verb for “chewing” the cud here is not the same as the preceding verses, where the expression is “to bring up the cud” (see the note on v. 3 above). It appears to be a cognate verb for the noun “cud” (�כ, gerah) and could mean either “to drag up” (i.e., from the Hebrew Qal of�כ [gar] meaning “to drag,” referring to the dragging the cud up and down between the stomach and mouth of the ruminant animal; so J. Milgrom, Leviticus [AB], 1:647, 653) or “to chew” (i.e., from the Hebrew Niphal [or Qal] B of�כ used in a reciprocal sense; so J. E. Hartley, Leviticus [WBC], 149, and compare BDB 176 s.v.�כ, “to chew,” with HALOT 204 s.v.�כ qal. B, “to ruminate”).
3 tn The regulations against touching the carcases of dead unclean animals (contrast the restriction against eating their flesh) is treated in more detail in Lev 11:24-28 (cf. also vv. 29-40). For the time being, this chapter continues to develop the issue of what can and cannot be eaten.
4 tn Heb “all which have fin and scale” (see also vv. 10 and 12).
5 tn Heb “in the water, in the seas and in the streams” (see also vv. 10 and 12).
6 tn For zoological remarks on the following list of birds see J. Milgrom, Leviticus (AB), 1:662-64; and J. E. Hartley, Leviticus (WBC), 159-60.
7 tn Heb “and the buzzard to its kind” (see also vv. 16 and 19 for the same expression “of any kind”).
8 tn Heb “every crow to its kind.” Many English versions (e.g., KJV, NASB, NIV, NRSV, NLT) render this as “raven.”
9 tn Literally, “the daughter of the wasteland.” Various proposals for the species of bird referred to here include “owl” (KJV), “horne owl” (NIV, NCV), and “ostrich” (ASV, NAB, NASB, NRSV, NLT).
10 tn Heb “the one walking on four” (cf. vv. 21:23 and 27-28).
11 tn Heb “which it to lower legs from above to its feet” (reading the Qere “to it” rather than the Kethib “not”).
12 tn For entomological remarks on the following list of insects see J. Milgrom, Leviticus (AB), 1:665-66; and J. E. Hartley, Leviticus (WBC), 160-61.
13 tn Heb “and to these.”
14 tn Heb “to all” (cf. the note on v. 24). This and the following verses develop more fully the categories of uncleanness set forth in principle in vv. 24-25.
15 tn Heb “divides hoof and cleft it does not cleave”; KJV “divideth the hoof, and is not clovenfooted”; NLT “divided but unsplit hooves.”
16 tn See the note on Lev 11:3.
17 tn Compare the regulations in Lev 11:2-8.
18 tn Heb “the one walking on four.” Compare Lev 11:20-23.
19 tn For zoological analyses of the list of creatures in vv. 29-30, see J. Milgrom, Leviticus (AB), 1:671-72; and J. E. Hartley, Leviticus (WBC), 161-62.
20 tn Heb “And all which it shall fall on it from them.”
when they die will become unclean — any wood vessel or garment or article of leather or sackcloth. Any such vessel with which work is done must be immersed in water and will be unclean until the evening. Then it will become clean. 11:33 As for any clay vessel they fall into, everything in it is become unclean and you must break it. 11:34 Any food that may be eaten which becomes soaked with water will become unclean. Anything drinkable in any such vessel will become unclean. 6 11:35 Anything their carcass may fall on will become unclean. An oven or small stove must be smashed to pieces; they are unclean, and they will stay unclean until the evening.

### Edible Land Quadrupeds

11:39 “Now if an animal10 that you may eat dies,11 whoever touches its carcass will be unclean until the evening. 11:40 One who eats from its carcass must wash his clothes and be unclean until the evening, and whoever carries its carcass must wash his clothes and be unclean until the evening. 11:41 Every swarming thing that swarms on the land is detestable; it must not be eaten. 11:42 You must not eat anything that crawls12 on its belly or anything that walks on all fours or on any number of legs of all the swarming things that swarm on the land, because they are detestable. 11:43 Do not make yourselves detestable by any of the swarming things.14 You must not defile yourselves by them and become unclean by them, 11:44 for I am the LORD your God and you are to sanctify yourselves and be holy because I am holy. You must not defile yourselves by any of the swarming things that creep on the ground, 11:45 for I am the LORD who brought you up from the land of Egypt to be your God, and you are to be holy because I am holy. 11:46 This is the law of the land animals, the birds, all the living creatures that move in the water, and all the creatures that swarm on the land, 11:47 to distinguish between the unclean and the clean, between the living creatures that may be eaten and the living creatures that must not be eaten.”

### Purification of a Woman after Childbirth

12:1 The LORD spoke to Moses: 12:2 “Tell the Israelites, ‘When a woman produces off-spring and bears a male child,15 she will be unclean seven days, as she is unclean during the days of her menstruation.16 12:3 On the eighth day the flesh of his foreskin must be circumcisioncised. 12:4 Then she will remain33 thirty-three days in blood purity.17 She must not touch anything holy and she must not enter the sanctuary until the days of her purification are fulfilled.”18

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1 tn Heb “to be to you for a God.”
2 sn The Hebrew term translated “law” (תּוֹרָה, torah) introduces here a summary or colophon for all of Lev 11. Similar summaries are found in Lev 7:37-38; 13:59; 14:54-57; and 15:32-33.
3 tn Heb “for all the creatures.”
4 tn Heb “produces seed” (Hiphil of זרע, zara‘); used only elsewhere in Gen 1:11-12 for plants “producing” their own “seed”), referring to the process of childbirth as a whole, from conception to the time of birth (H. D. Preuss, TDOT 4:144; cf. J. E. Hartley, Leviticus [WBC], 164-65; and J. Milgrom, Leviticus [AB], 1:742-43). Smr and LXX have Niphal “be impregnated” (see, e.g., Num 5:28); note KJV “if a woman have conceived seed” (cf. ASV, NAB, NRSV; also NIV, NLT “becomes pregnant”).
5 sn The regulations for the “male child” in vv. 2-4 contrast with those for the “female child” in v. 5 (see the note there).
6 tn Heb “as the days of the menstrual flow [nom.].” of her menstruating [qâl. inf.] shall she be unclean” (R. E. Averbeck, NIDOTTE 1:925-26; the verb appears only in this verse in the OT. Cf. NASB “as in the days of her menstruation”; NIV “during her menstrual period”; NIV “during her monthly period.”
7 sn See Lev 15:19-24 for the standard purity regulations for a woman’s menstrual period.
8 tn Heb “and in....”
9 tn This rendering, “the flesh of his foreskin,” is literal. Based on Lev 15:2-3, one could argue that the Hebrew word for “flesh” here (בָּשָׂר, basar) is euphemistic for the male genital and therefore translate “the foreskin of his member” (see, e.g., J. Milgrom, Leviticus [AB], 1:748). A number of English versions omit this reference to the foreskin and mention only circumcision, presumably for euphemistic reasons (cf. NIV, NCV, TEV, CEV, NLT).
10 tn Heb “sit, dwell” (יָשָׁב, yashav) normally means “to sit, to dwell”), but here it means “to remain, to stay” in the same condition for a period of time (cf. Gen 4:25).
11 tn Heb “in bloods of purification” or “purifying” or “purity”; NASB “in the blood of her purification”; NRSV “her time of blood purification.” See the following note.
12 sn The initial seven days after the birth of a son were days of blood impurity for the woman as if she were having her menstrual period. Her impurity was contagious during this period, so no one should touch her or even furniture on which she has sat or reclined (Lev 15:19-23), lest they too become impure. Even her husband would become impure for seven days if he had sexual intercourse with her during this period.
12:5 If she bears a female child, she will be impure fourteen days as during her menstrual flow, and she will remain sixty-six days in blood purity.

12:6 "When the days of her purification are completed for a son or for a daughter, she must bring a one year old lamb for a burnt offering and a young pigeon or turtledove for a sin offering to the entrance of the Meeting Tent, to the priest.

12:7 The priest is to present it before the Lord and make atonement on her behalf, and she will be clean from her flow of blood. This is the law of the one who bears a child, for the male or the female child.

12:8 If she cannot afford a sheep, then she must take two turtledoves or two young pigeons, one for a burnt offering and one for a sin offering, and the priest is to make atonement on her behalf, and she will be clean.

Infections on the Skin

13:1 The Lord spoke to Moses and Aaron:

13:2 "When someone has a swelling or a young pigeon or turtledove for a sin offering to the entrance of the Meeting Tent, to the priest.

12:7 The priest is to present it before the Lord and make atonement on her behalf, and she will be clean from her flow of blood. This is the law of the one who bears a child, for the male or the female child.

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Infections on the Skin

13:1 The Lord spoke to Moses and Aaron:

13:2 "When someone has a swelling or a young pigeon or turtledove for a sin offering to the entrance of the Meeting Tent, to the priest.
scab or a bright spot on the skin of his body that may become a diseased infection," he must be brought to Aaron the priest or one of his sons, the priests. The priest must then examine the infection on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of

13:4 “It is a white bright spot on the skin of his body, but it does not appear to be deeper than the skin, and the hair has not turned white, then the priest is to quarantine the person with the infection for seven days. The priest must then examine it again on the seventh day, and if the infection has faded and has not spread on the skin, then the priest is to pronounce the person clean. It is a scab, so he must wash his clothes and be clean. If, however, the scab is spreading further on the skin after he has shown himself to the priest for his purification, then he must show himself to the priest a second

A Bright Spot on the Skin

13:4 “It is a white bright spot on the skin of his body, but it does not appear to be deeper than the skin, and the hair has not turned white, then the priest is to quarantine the person with the infection for seven days. The priest must then examine it again on the seventh day, and if the infection has faded and has not spread on the skin, then the priest is to pronounce the person clean. It is a scab, so he must wash his clothes and be clean. If, however, the scab is spreading further on the skin after he has shown himself to the priest for his purification, then he must show himself to the priest a second

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time. 13:8 The priest must then examine it,1 and if2 the scab has spread on the skin, then the priest is to pronounce the person unclean.3 It is a disease.

A Swelling on the Skin

13:9 “When someone has a diseased infection,4 he must be brought to the priest. 13:10 The priest will then examine it,5 and if6 a white swelling is on the skin, it has turned the hair white, and there is raw flesh in the swelling.7 13:11 It is a chronic8 disease on the skin of his body,9 so the priest is to pronounce him unclean.10 The priest11 must not merely quarantine him, for he is unclean.12 13:12 If, however, the disease breaks out13 on the skin so that the disease covers all the skin of the person with the infection14 from his head to his feet, as far as the priest can see,15 13:13 the priest must then examine it,16 and if17 the disease covers his whole body, he is to pronounce the person with the infection clean.18 He has turned all white, so he is clean.19 13:14 But whenever raw flesh appears in it,20 he will be unclean, 13:15 so the priest is to examine the raw flesh21 and pronounce him unclean22 — it is diseased. 13:16 If, however,23 the raw flesh once again turns white,24 then he must come to the priest. 13:17 The priest will then examine it,25 and if26 the infection has turned white, the priest is to pronounce the person with the infection clean27 — he is clean.

A Boil on the Skin

13:18 “When someone’s body has a boil on its skin,28 and it heals, 13:19 and in the place of the boil there is a white swelling or a reddish white bright spot, he must show himself to the priest. 13:20 The priest will then examine it,30 and if31 it appears to be deeper than the skin,32 and its hair has turned white, then the priest is to pronounce the person unclean.33

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1 tn The “it” is not expressed but is to be understood. It refers to the “infection” (cf. the note on v. 2 above).
2 tn Heb “and behold” (so KJV, ASV).
3 tn This is the declarative Piel of the verb נאֲפָל (jame’, cf. the note on v. 3 above).
4 tn Heb “When there is an infection of disease in a man.” The term rendered here “chronic” is a Niphal participle meaning “grown old” (HALOT #448 s.v. II p’ nif.2). The idea is that this is an old enduring skin disease that keeps on developing or recurring.
5 tn Heb “and the priest shall see.” The pronoun “it” is unexpressed, but it should be assumed and it refers to the infection (cf. the note on v. 8 above).
6 tn Heb “and behold” (so KJV, ASV).
7 tn Heb “and rawness [i.e., something living] of living flesh is in the swelling”; KJV, NASB, NRSV “quick raw flesh.”
8 tn The term rendered here “chronic” is a Niphal participle meaning “grown old” (HALOT #448 s.v. II p’ nif.2). The idea is that this is an old enduring skin disease that keeps on developing or recurring.
9 tn Heb “in the skin of his flesh” as opposed to the head or the beard (v. 29; cf. v. 2 above).
10 tn This is the declarative Piel of the verb נאֲפָל (jame’, cf. the note on v. 3 above).
11 tn Heb “he”, the referent (the priest) has been specified in the translation for clarity.
12 sn Instead of just the normal quarantine isolation, this condition calls for the more drastic and enduring response stated in Lev 13:45-46. Raw flesh, of course, oozes blood to one degree or another, and blood flows are by nature impure (see, e.g., Lev 12 and 15; cf. J. E. Hartley, Leviticus [WBC], 191).
13 sn “And” in v. 11a is parallel to that in v. 11b and follows the same pattern.
14 tn Heb “all the skin of the infection,” but see v. 4 above. This is also another use of the declarative Piel of the verb נאֲפָל (jame’, cf. the note on v. 6 above).
15 tn Heb “to all the appearance of the eyes of the priest.”
16 tn Heb “and the priest shall see.” The pronoun “it” is unexpressed, but it should be assumed and it refers to the infection (cf. the note on v. 8 above).
17 tn Heb “and behold” (so KJV, ASV, NASB).
18 tn Heb “he shall pronounce the infection clean,” but see v. 4 above. Also, this is another use of the declarative Piel of the verb נאֲפָל (jame’, cf. the note on v. 6 above).
19 tn Heb “all of him has turned white, and he is clean.”
20 tn Heb “and in the day of there appears in it living flesh,” Some English versions render this as “open sores” (cf. NCV, TEV, NLT).
21 tn Heb “and the priest shall see the living flesh.”
22 tn This is the declarative Piel of the verb נאֲפָל (jame’, cf. the note on v. 3 above).
23 tn Heb “Or if/when.”
24 tn Heb “the living flesh returns and is turned/changed to white.” The Hebrew verb “returns” is פָּדֵל (padel), which often functions adverbially when combined with a second verb as it is here (cf. “and is turned”) and, in such cases, is usually rendered “again” (see, e.g., GKC 386-87 §120.g). Another suggestion is that here פָּדֵל means “to recede” (cf., e.g., 2 Kgs 20:9), so one could translate “the raw flesh recedes and turns white.” This would mean that the new “white” skin “has grown over” the raw flesh (B. A. Levine, Leviticus [JPSTC], 79).
25 tn Heb “and the priest shall see it.”
26 tn Heb “and behold” (so KJV, ASV, NASB).
27 tn Heb “the priest shall pronounce the infection clean,” but see v. 4 above. Also, this is another use of the declarative Piel of the verb נאֲפָל (jame’, cf. the note on v. 6 above).
28 tn Heb (MT) reads, “And flesh if/when there is in it, in its skin,” but see v. 4 above. Another suggestion is that here פָּדֵל means “to recede” (cf., e.g., 2 Kgs 20:9), so one could translate “the raw flesh recedes and turns white.” This would mean that the new “white” skin “has grown over” the raw flesh (B. A. Levine, Leviticus [JPSTC], 79).
29 tn That the infection is to be deeper than the skin.
30 tn Some English versions translate “it shall be shown to [or “be seen by”] the priest,” taking the infection to be the subject of the verb (e.g., KJV, NASB, RSV, NRSV). Based on the Hebrew grammar there is no way to be sure which is intended.
31 tn Heb “and the priest shall see.” The pronoun “it” is unexpressed, but it should be assumed and it refers to the infection (cf. the note on v. 8 above).
32 tn Heb “and behold.”
33 tn Heb “and behold its appearance is low (פָּדֵל, shafal) from (comparative פַּדָּל, פָּדָל, “lower than”) the skin.” Compare “deeper” in v. 3 above where, however, a different word is used פָּדֵל, פָּדָל, and see the note on “swelling” in v. 1 above (cf. J. E. Hartley, Leviticus [WBC], 192; note that, contrary to the MT, Tg. Onq. has פָּדֵל in this verse as well as v. 4). The alternation of these two terms (i.e., “deeper” and “lower”) in vv. 25-26 below shows that they both refer to the same phenomenon. Some have argued that “this sore was lower than the surrounding skin” (J. Milgrom, Leviticus [AB], 1:773, 788), in which case “swelling” would be an inappropriate translation of פָּדֵל (shafal) in v. 19. It seems unlikely, however, that the surface of a “boil” would sink below the surface of the surrounding skin. The infectious pus etc. that makes up a boil normally causes swelling.
pronounce the person unclean. It is a diseased infection that has broken out in the boil. If, however, the priest examines it, and there is no white hair in it, it is not deeper than the skin, and it has faded, then the priest is to quarantine him for seven days. It is an infection. But if the bright spot stays in its place and has not spread, it is the scar of the boil, so the priest is to pronounce him clean.

**A Burn on the Skin**

13:24 When a body has a burn on its skin and the raw area of the burn becomes a reddish white or bright spot, the priest must examine it, and if the hair has turned white in the bright spot and it appears to be deeper than the skin, it is a disease that has broken out in the burn. The priest is to pronounce the person unclean. It is a diseased infection. If, however, the priest examines it and there is no white hair in the bright spot, it is not deeper than the skin, and it has faded, then the priest is to quarantine him for seven days.

13:25 The priest must then examine it on the seventh day, and if it is spreading further on the skin, then the priest is to pronounce him unclean. It is a disease. It is a disease that has broken out in the burn. So when a burn appears on the skin, then the priest is to pronounce the person unclean.

13:26 When a body has a burn on its skin and the raw area of the burn becomes a reddish white or bright spot, the priest must examine it, and if the hair has turned white in the bright spot, and it appears to be deeper than the skin, it is a disease that has broken out in the burn. The priest is to pronounce the person unclean. It is a diseased infection. If, however, the priest examines it and there is no white hair in the bright spot, it is not deeper than the skin, and it has faded, then the priest is to quarantine him for seven days.

13:27 The priest must then examine it on the seventh day, and if it is spreading further on the skin, then the priest is to pronounce him unclean. It is a disease. But if the bright spot stays in its place, has not spread on the skin, and it has faded, then it is the swelling of the burn, so the priest is to pronounce him clean, because it is the scar of the burn.

**Scall on the Head or in the Beard**

13:29 “When a man or a woman has an infection on the head or in the beard, the priest is to examine the infection. If it appears to be deeper than the skin and the hair in it is reddish yellow and thin, then the priest is to pronounce the person unclean. It is scall, a disease of the head or the beard. But if the priest examines the scall infection and it does not appear to be deeper than the skin, and there is no black hair in it, then the priest is to quarantine the person with the scall infection for seven days.

13:30 The priest must then examine the infection on the seventh day, and if the scall has not spread, there is no reddish yellow hair in it, and the scall does not appear to be deeper than the skin, then the individual is to shave himself, but he must not shave the area affected by the scall, and the priest is to quarantine the person with the scall for another seven days. The priest must then examine the scall on the seventh day, and if the scall has not spread, there is no reddish yellow hair in it, and the scall does not appear to be deeper than the skin, then the individual is to shave himself, but he must not shave the area affected by the scall, and the priest is to quarantine the person with the scall for another seven days.

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1 tn The declarative Piel of the verb נטָק (tame', cf. the note on v. 3 above).
2 tn Heb “It is an infection of disease. In the boil it has broken out.” For the rendering “diseased infection” see the note on v. 2 above.
3 tn Heb “and if.”
4 tn Heb “and behold” (so KJV, ASV, NASB).
5 tn Heb “and the priest will shut him up seven days.”
6 tn Heb “and if.”
7 tn Heb “is indeed spreading.”
8 tn This is the declarative Piel of the verb נטָק (tame’, cf. the note on v. 3 above).
9 tn Heb “and if under it the bright spot stands, it has not spread.”
10 tn This is the declarative Piel of the verb טָהֵר (taher, cf. the note on v. 6 above).
11 tn Heb “Or a body, if there is in its skin a burn of fire.”
12 tn Heb “and the priest shall see it.”
13 tn Heb “and behold” (so KJV, ASV).
14 tn Heb “and its appearance is deep from [comparative min, meaning ‘deeper than’] the skin.”
15 tn Heb “it is a disease. In the burn it has broken out.”
16 tn This is the declarative Piel of the verb נטָק (tame’, cf. the note on v. 3 above).
17 tn For the rendering “diseased infection” see the note on v. 2 above.
18 tn Heb “and if.”
19 tn Heb “and behold” (so KJV, ASV); NASB “and indeed.”
20 tn Heb “and low it is not from [comparative min, “lower than”] the skin.” See the note on v. 20 above. Cf. TEV “not deeper than the surrounding skin.”
21 tn Heb “and the priest will shut him up seven days.”
22 tn Heb “is indeed spreading.”
23 tn For the rendering “diseased infection” see the note on v. 2 above.
24 tn Heb “and if under it the bright spot stands, it has not spread in the skin.”
25 tn This is the declarative Piel of the verb טָהֵר (taher; cf. the note on v. 6 above).
26 tn Heb “And a man or a woman if there is in him an infection in head or in beard.”
27 tn Heb “and the priest shall see the infection.”
28 tn Heb “and behold.”
29 tn Heb “Its appearance is deep from [comparative min, meaning ‘deeper than’] the skin.”
30 tn This is the declarative Piel of the verb נטָק (tame’; cf. the note on v. 3 above).
31 tn The exact identification of this disease is unknown. Cf. KJV “dry scab”; NASB “a scale”; NIV, NCV, NRSV “an itch”; NLT “a contagious skin disease.” For a discussion of “scall” disease in the hair, which is a crusty scabby disease of the skin under the hair that also affects the hair itself, see J. E. Hartley, Leviticus (WBC), 192-93, and J. Milgrom, Leviticus (AB), 1:793-94. The Hebrew word rendered “scall” (נטוק, netok) is related to a verb meaning “to tear; to tear out; to tear apart.” It may derive from the scratching and/or the tearing out of the hair or the scales of the skin in response to the itching sensation caused by the disease.
32 tn Heb “It is scall. It is the disease of the head or the beard.”
33 tn Heb “and behold there is not its appearance deep from [comparative min, meaning ‘deeper than’] the skin.”
34 tn Heb “and the priest will shut up the infection of the scall seven days.”
35 tn Heb “and behold” (so KJV, ASV).
36 tn Heb “and the appearance of the scall is not deep from [comparative min, meaning ‘deeper than’] the skin.”
37 tn The shaving is done by the one who has the infection. Although KJV, ASV have the passive “he shall be shaven” here, most modern English versions have the reflexive “shall shave himself” (so NAB).
38 tn Heb “but the scall shall he not shave” (so KJV, ASV); NIV “except for the diseased area.”
39 tn Heb “and the priest will shut up the scall a second seven days.”
40 tn Heb “and behold” (so KJV, ASV).
spread on the skin and it does not appear to be deeper than the skin, then the priest is to pronounce him clean. So he is to wash his clothes and be clean. 13:35 If, however, the scall spreads further on the skin after his purification, 13:36 then the priest is to examine it, and if it spreads on the skin the priest is not to search further for reddish yellow hair. The person is unclean. 13:37 If, as far as the priest can see, the scall has stayed the same and black hair has sprouted in it, the scall has been healed; the person is clean. So the priest is to pronounce him clean.

8 Bright White Spots on the Skin

13:38 “When a man or a woman has bright spots – white bright spots – on the skin of their body, 13:39 the priest is to examine them, and if the bright spots on the skin of their body are faded white, it is a harmless rash that has broken out on the skin. The person is clean. 13:40 “When a man’s head is bare so that he is balding in back, he is clean. 13:41 If his head is bare on the forehead so that he is balding in front, he is clean. 13:42 But if there is a reddish white infection in the back or front bald area, it is a disease breaking out in his back or front bald area. 13:43 The priest is to examine it, and if it spreads further (finite verb). For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113. 13:44 If, however, the scall spreads on the skin after his purification, 13:45 the priest is to examine it, and if spreading (infinitive absolute) it spreads further (finite verb),” This is the declarative Piel of the verb צָרַע ( Lu. 6:19). As mentioned in the note on v. 40 above.

Baldness on the Head

13:46 “And if spreading (infinitive absolute) it spreads further (finite verb),” This is the declarative Piel of the verb צָרַע ( Lu. 6:19). As mentioned in the note on v. 40 above.

Infections in Garments, Cloth, or Leather

13:47 “When a garment has a diseased infection in it, whether a woolen or linen garment, 13:48 or in the warp or woof of the linen or the wool, or in leather or anything made of leather, 13:49 if the infection in the garment or leather or warp or wool or any article of leather is yellowish green or reddish, it is a diseased infection and it must be shown to the priest. 13:50 The priest is to examine and then quarantine the article with the infection for seven days. 13:51 He must then examine the infection on the seventh day. If the infection has spread in the garment, or in the warp, or in the wool, or in the leather – the swelling of the infection is reddish white in the back or front bald area like the appearance of a disease on the skin of the body, 13:44 he is a diseased man. He is unclean. The priest must surely pronounce him unclean because of his infection on his head.

The Life of the Person with Skin Disease

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

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

**Summary of Infection Regulations**

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

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**14:1** The Lord spoke to Moses: **14:2** “This is the law of the diseased person on the day of his purification, when he is brought to the priest.**14:3** The priest is to go outside the camp and examine the infection.**15** If the infection of the diseased person has been healed,**16** **14:4** then the priest will command that two live clean birds, a piece of cedar wood, a scrap of crimson fabric,
and some twigs of hyssop⁴ are taken up² for the one being cleansed.⁵ 14:5 The priest will then command that one bird be slaughtered⁶ into a clay vessel over fresh water.⁷ 14:6 Then⁸ he is to take the live bird along with the piece of cedar wood, the scrap of crimson fabric, and the twigs of hyssop, and he is to dip them and the live bird in the blood of the bird slaughtered over the fresh water, 14:7 and sprinkle it seven times on the one being cleansed⁹ from the disease, pronounce him clean,⁸ and send the live bird away over the open countryside.⁹

The Seven Days of Purification

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

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

² tn The MT reads literally, “And the priest shall command and he shall take.” Clearly, the second verb (“and he shall take”) contains the thrust of the priest’s command, which suggests the translation “that he take” (cf. also v. 5a). Since the priest issues the command here, he cannot be the subject of the second verb because he cannot be commanding himself to “take” up these ritual materials. Moreover, since the ritual is being performed “for the one being cleansed,” the antecedent of the pronoun “he” cannot refer to him. The LXX, Smr, and Syriac versions have the third person plural subject (“let him take”), which renders the Hebrew more natural. Though the MT has no 3rd person plural subject here and in v. 5a, which corresponds to other combinations with the verb הָעִר (sawtah) “and he (the priest) shall command” in this context (see Lev 13:54; 13:46, 40). This suggests an impersonal (i.e., “someone shall take”) and “some one shall slaughter,” respectively or perhaps even passive rendering of the verbs in 14:4, 5 (i.e., “there shall be taken” and “there shall be slaughtered,” respectively). The latter option has been chosen here.

³ tn Heb “the one cleansing himself” (i.e., Hitpael participle of נוּר, taher, “to be clean”).

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

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

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

⁷ tn Heb “the one cleansing himself” (i.e., Hitpael participle of נוּר [taher, “to be clean”]).

⁸ tn Heb “and he shall make him clean.” The verb is the Piel (i.e., “to declare clean”; cf. 13:6, etc.).

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

¹⁰ tn Heb “the one cleansing himself” (i.e., Hitpael participle of נוּר [taher, “to be clean”]).

¹¹ tn Heb “and he shall be clean” (as AV). The end result of the ritual procedures in v. 4-7 and the washing and shaving in v. 8a is that the formerly diseased person has now officially become clean in the sense that he can reenter the community (see v. 8b; contrast living outside the community as an unclean diseased person, Lev 13:45-46). There are, however, further cleansing rituals and pronouncements for him to undergo in the tabernacle as outlined in vv. 10-20 (see Qal be’come clean) in vv. 9 and 20, Piel “pronounce clean” in v. 11, and Hitpael “the one being cleansed” in vv. 11, 14, 17, 18, and 19). Obviously, in order to enter the tabernacle he must already be “clean” in the sense of having access to the community.

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

¹³ tn Heb “and he shall be clean” (see the note on v. 8).
14:10 “On the eighth day he² must take two flawless male lambs, one flawless yearling female lamb, three-tenths of an ephah of choice wheat flour as a grain offering mixed with olive oil,² and one log of olive oil.³ 14:11 and the priest who pro-
nounces him clean will have the man who is being cleansed stand along with these offerings⁴ before the LORD at the entrance of the Meeting Tent.

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

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² tn The subject “he” probably refers to the formerly dis-
earthed person in this case (see the notes on Lev 1:5a, 6a, and 9a).

³ This term is often rendered “fine flour,” but it refers
specifically to wheat as opposed to barley (B. A. Levine, Leviti-
cus [AB], 1:710) and although the translation “flour” is used
here, it may indicate “grits” rather than finely ground flour (M.
Milgrom, Leviticus [AB], 1:719). Since the normal amount of flour
for a lamb is one-tenth of an ephah (Num 28:4-5, cf. 15:4),
two-thirds of a cup.

⁴ tn The MT here is awkward to translate into English. It
reads literally, “and the priest who pronounces clean (Piel part.
cause of to stand) wall out of a male lamb (Hitpael part.
‘amad) the man who is cleansing himself (Hitpael participle of
תָּהֵר) and them’” (i.e., the offerings listed in v. 10; the refer-
ent has been specified in the translation for clarity). Alternately, the
Piel of תָּהֵר could be rendered “who performs the cleans-
ing/purification” (J. Milgrom, Leviticus [AB], 1:827), perhaps
even as a technical term for one who holds the office of “puri-
fication priest” (B. A. Levine, Leviticus [JPS], 132). It is prob-
ably better, however, to retain the same meaning here as in
v. 7 above (see the note there regarding the declarative Piel
use of this verb).

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

⁶ See the note on Lev 5:15 above. The primary purpose of
the “guilt offering” (עזן, ‘asham) was to “atone” (זאן, kop-
per, “to make whole”) (see v. 18 below), to make atonement for
the remainder of the olive oil that is in his hand⁸ on the right
earlobe of the one being cleansed, on the thumb of his right
hand, and on the big toe of his right foot, on the blood of the guilt offering, 14:18 and
the remainder of the olive oil⁹ that is in his hand
the priest is to put on the head of the one being
cleaned. So the priest is to make atonement for
him before the LORD.

14:19 “The priest must then perform the sin
offering⁰ and make atonement for the one being
cleaned from his impurity. After that he¹¹ to

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⁸ tn Heb “as a ‘wave offering’ in Num 8:11, etc.).

⁹ tn Heb “in the place which.”

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

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

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

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

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

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

¹⁶ tn Heb “And the priest... shall pour on the left hand of the
priest.” As the Rabbis observe, the repetition of “priest” as
the expressed subject of both verbs in this verse may suggest
that two priests were involved in this ritual (see m. Negai
im 14:8, referred to by J. Milgrom, Leviticus [AB], 1:852), but
the seemingly unnecessary repetition of “priest” in several vers-
es throughout the chapter argues against this (see esp. vv. 3,
14, 18, 20, 24, and 26). Moreover, in this case, “priest” may
be repeated to avoid confusing the priest’s hand with that of
the one being cleansed (cf. v. 14).

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

¹⁸ tn Heb “on his hand.”

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

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

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

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Levites as a “wave offering” in Num 8:11, etc.)
slaughter the burnt offering, 14:20 and the priest is to offer the burnt offering and the grain offering on the altar. So the priest is to make atonement for him and he will be clean.

The Eighth Day Atonement Rituals for the Poor Person

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

14:23 “On the eighth day he must bring them for his purification to the priest at the entrance of the Meeting Tent before the LORD, and the priest is to take the male lamb of the guilt offering and the log of olive oil and wave them as a wave offering before the LORD. 14:25 Then he is to slaughter the male lamb of the guilt offering, and the priest is to take some of the blood of the guilt offering and put it on the right earlobe of the one being cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering. 14:29 and the remainder of the olive oil that is in the hand of the priest is to put on the head of the one being cleansed to make atonement for him before the LORD.

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

Purification of Disease-Infected Houses

14:33 The LORD spoke to Moses and Aaron: 14:34 “When you enter the land of Canaan which I am about to give to you for a possession, and I put a diseased infection in a house in the land you are to possess; then whoever owns the house must come and declare to the priest, ‘Something like an infection is visible to me in the house.’ Then the priest will command that the house be cleared before the priest enters to examine the infection so that everything in the house does not become unclean, and afterward the priest will enter to...
examine the house. 14:37 He is to examine the infection, and if it is the infection in the walls of the house consists of yellowish green or reddish eruptions, and it appears to be deeper than the surface of the wall, then the priest is to go out of the house to the doorway of the house and quarantine the house for seven days. 14:39 The priest must return on the seventh day and examine it, and if the infection has spread in the walls of the house, then the priest is to command that the stones that had in the infection in them be pulled and thrown outside the city into an unclean place. 14:41 Then he is to have the house scraped all around on the inside, and the plaster which is scraped off must be dumped outside the city into an unclean place. 14:42 They are then to take other stones and replace those stones, and he is to take other plaster and replaster the house.

14:43 “If the infection returns and breaks out in the house after he has pulled out the stones, scraped the house, and it is replastered, the priest is to come and examine it, and if the infection has spread in the house, it is a malignant disease in the house. It is unclean. 14:45 He must tear down the house, all its stones, its wood, and all the plaster of the house, and bring all of it outside the city to an unclean place. 14:46 Anyone who enters the house all the days the priest has quarantined it will be unclean until evening. 14:47 Anyone who lies down in the house must wash his clothes. Anyone who eats in the house must wash his clothes.

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

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

Male Bodily Discharges

15:1 The Lord spoke to Moses and Aaron: 15:2 “Speak to the Israelites and tell them, ‘When any man9 has a discharge10 from his body,11 his discharge is unclean. 15:3 Now this is his uncleanness in regard to his discharge12 – whether his body secretes his discharge or blocks his discharge, he is unclean. All the days that his body has a discharge or his body blocks his discharge,13 this is his uncleanness.14

15:4 ‘‘Any bed the man with a discharge lies on will be unclean,15 and any furniture he sits on will be unclean.16 15:5 Anyone who touches his bed17 must wash his clothes, bathe in water, and be unclean until evening. 15:6 The one who sits on the furniture the man with a discharge sits on must wash his clothes, bathe in water, and be unclean until evening. 15:7 The one who touches the body19 of the man with a discharge must wash his clothes, bathe in water, and be unclean until evening. 15:8 If the man with a discharge spits on a person who is ceremonially clean,20 that person must wash his clothes, bathe in water, and be unclean until evening. 15:9 Any means of riding21 the man with a discharge rides on will be unclean. 15:10 Anyone who touches anything that was under him22 will be unclean until evening, and the one who carries those

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7 tn Heb “to teach in the day of the unclean and in the day of the clean.”
8 tn Heb “This is the law of the disease.” Some English versions specify this as “skin disease” (e.g., NIV, NLT), but then have added “(NLT) mildew” (so NIV) because a house would not be infected with a skin disease.
9 sn For an explanation of the term “disease” see Lev 13:2.
10 tn Heb “Man man.” The reduplication is a way of saying “any man” (cf. Lev 17:3; 22:18, etc.; see the distributive repetition of the noun in GKC 395-96 §123.c).
11 tn Heb “man, man when there is a discharge from his flesh.” The repetition of the word “man” is distributive, meaning “any [or “every”] man” (GKC 395-96 §123.c). It is well-recognized that the term “flesh” (i.e., “body”) in this chapter refers regularly and euphemistically to the male and female genitalia. The term “body” appears to skip from Smr את גבר את גבר, “he is unclean” at the end of the verse, leaving out “he is unclean; all the days that his body has a discharge or his body blocks his discharge” (cf. the BHS footnote). 11Q1 (paleoLev frag. G) is indeed fragmentary, but it does have והשבה והשבה, “...in him, all the days of the flow,” supporting Smr and LXX tradition. The LXX adds after MT “blocks his discharge” the following: “all the days of the flow of his body, by which his body is affected by the flow,” followed by “it is his uncleanness” (i.e., the last two words of the MT).
12 sn The contrast between the dripping or flowing from the male sexual member as opposed to there being a blockage is important. One might not understand that even though a blockage actually causes a lack of discharge, it is still unclean.
13 tn Heb “it is his uncleanness,” but the last clause recapitulates the effect of the first clause in this verse, both of which introduce the regulations for such uncleanness in the following verses. In other words, whether his discharge flows from his penis or is blocked in it, he is still unclean and must proceed according to the following regulations (vv. 4ff).
14 tn Heb “All the bed which the man with a discharge sits on it shall be unclean”; cf. NLT “Any bedding.”
15 tn Heb “And the one who touches in the flesh.” In this instance, “flesh” (or “body”) probably refers literally to any part of the body, not the genitals specifically (see the discussion in J. Milgrom, Leviticus [AB], 1:914).
16 tn Heb “And the man with a discharge sits on it shall be unclean”; NASB “everything on which he sits.”
17 tn Heb “And a man who touches in his bed”; NLT “touch the man’s bedding.”
18 tn Heb “he shall wash his clothes and bathe in water and be unclean until the evening” (cf. also vv. 6-8, 10-11, etc.).
19 tn Heb “And the one who touches in the flesh.” In this instance, “flesh” (or “body”) probably refers literally to any part of the body, not the genitals specifically (see the discussion in J. Milgrom, Leviticus [AB], 1:914).
20 tn Heb “And if the man with a discharge spits on a person who is clean.”
21 tn The Hebrew term for “means of riding” is a cognate noun from the verb “ride” later in this verse. It refers to anything on which one may ride without the feet touching the ground including, for example, a saddle, a (saddle) blanket, or a seat on a chariot (see, e.g., J. Milgrom, Leviticus [AB], 1:916).
22 tn Heb “which shall be under him.” The verb is perhaps a future perfect, “which shall have been.”
items must wash his clothes, bathe in water, and be unclean until evening. 15:11 Anyone whom the man with the discharge touches without having rinsed his hands in water must wash his clothes, bathe in water, and be unclean until evening. 15:12 A clay vessel which the man with the discharge touches must be broken, and any wooden utensil must be rinsed in water.

Purity Regulations for Male Bodily Discharges

15:13 “When the man with the discharge becomes clean from his discharge he is to count off for himself seven days for his purification, and he must wash his clothes, bathe in fresh water, and be clean. 15:14 Then on the eighth day he is to take for himself two turtledoves or two young pigeons, and he is to present himself before the LORD at the entrance of the Meeting Tent and give them to the priest, and the priest is to make one of them a sin offering and the other a burnt offering. So the priest is to make atonement for him before the LORD for his discharge.

15:16 “When a man has a seminal emission, he must bathe his whole body in water and be unclean until evening. 15:17 And he must wash in water any clothing or leather that has semen on it, and it will be unclean until evening. 15:18 When a man has sexual intercourse with a woman and there is a seminal emission, they must bathe in water and be unclean until evening.

Female Bodily Discharges

15:19 “When a woman has a discharge and her discharge is blood from her body, she is to be in her menstruation seven days, and anyone who touches her will be unclean until evening. 15:20 Anything she lies on during her menstruation will be unclean, and anything she sits on will be unclean. 15:21 Anyone who touches her bed must wash his clothes, bathe in water, and be unclean until evening. 15:22 Anyone who touches any furniture she sits on must wash his clothes, bathe in water, and be unclean until evening. 15:23 If there is something on the bed or on the furniture she sits on, when he touches it he will be unclean until evening, 15:24 and if a man actually has sexual intercourse with her so that her menstrual impurity touches him, then he will be unclean seven days and any bed he lies on will be unclean.

15:25 “When a woman’s discharge of blood flows many days not at the time of her menstruation, or if it flows beyond the time of her menstruation, all the days of her discharge of impurity will be like the days of her menstruation – she is unclean. 15:26 Any bed she lies on all the days of her discharge will be to her like the bed of her menstruation, any furniture she sits on will be unclean like the impurity of her menstruation, and anyone who touches them will be unclean, and he must wash his clothes, bathe in water, and be unclean until evening.

1 tn Heb “them”; the referent (the previously mentioned items which were under the unclean person) has been specified in the translation for clarity.
2 tn Heb “And all who the man with the discharge touches in him and his hands he has not rinsed in water.”
3 tn The Hebrew term וּכְלֵי (k’lî) can mean “vessel” (v. 12a) or “utensil, implement, article” (v. 12b). An article of clay would refer to a vessel or container of some sort, while one made of wood would refer to some kind of tool or instrument.
4 tn For the expression “fresh water” see the note on Lev 14:5 above.
5 tn Heb “from the sons of the pigeon,” referring either to “young pigeons” or “various species of pigeon” (contrast J. Milgrom, Leviticus [AB], 1:168 with J. E. Hartley, Leviticus [WBC], 14; cf. Lev 1:14 and esp. 5:7-10).
6 tn The MT has the Qal form of the verb יָצָא (ytsâ’) “to come” here, but the LXX (followed generally by the Syriac and Tg. Ps.-J.) reflects the Hiphil form of the same verb, “to bring” as in v. 29 below. In v. 29, however, there is no additional clause “and give them to the priest,” so the Hiphil is necessary in that context while it is not necessary here in v. 14.
7 sn See the note on Lev 4:3 regarding the term “sin offering.”
8 tn Heb “and the priest shall make them one a sin offering and the one a burnt offering.” See the note on Lev 1:3 regarding the “burnt offering.”
9 tn Heb “And the priest.” The Hebrew conjunction יָשָׁב (yishâḇ, “and”) can be considered to have resultative force here.
10 tn Heb “from”; see the note on 4:26.
11 tn Heb “And a man when a lying of seed goes out from him”; KJV, ASV “any man’s seed of copulation”; NIV, NRSV, TEV, NLT “an emission of semen.”
12 tn Heb “and he shall bathe all his flesh in water.”
13 tn Heb “And a woman who a man lies with her a lying of seed.”
14 tn See the note on Lev 15:2 above.
15 tn Heb “blood shall be her discharge in her flesh.” The term “flesh” here refers euphemistically to the female sexual area (cf. the note on v. 2 above).
16 tn See the note on Lev 12:2 and R. E. Averbeck, NIDOTTE 1:925-27.
17 tn Heb “and if on the bed it (מָרָה, lâv) is or on the vessel which she sits on, when he touches it...” The translation and meaning of this verse is a subject of much debate in the commentaries (see the summary in J. Milgrom, Leviticus [AB], 1:938-40). It is difficult to determine what מָרָה refers to, whether it means “he” referring to the one who does the touching, “it” for the furniture or the seat in v. 22, “she” referring to the woman herself (see Smr מָרָה rather than מָרָה), or perhaps anything that was lying on the furniture or the bed of vv. 21-22. The latter view is taken here (cf. J. E. Hartley, Leviticus [WBC], 202).
18 tn The MT accent suggests that “when he touches it” goes with the preceding line, but it seems to be better to take it as an introduction to what follows (see J. E. Hartley, Leviticus [WBC], 202).
19 tn Heb “and if a man indeed lies with her and her menstrual impurity is on him.”
20 tn Heb “And a woman when the flow of her blood flows.”
21 tn Heb “in not the time of her menstruation or when it flows on her menstruation.”
22 tn See the note on v. 5 above.
Purity Regulations from Female Bodily Discharges

15:28 “...IP she becomes clean from her discharge, then she is to count off for herself seven days, and afterward she will be clean. 15:29 Then on the eighth day she must take for herself two turtledoves or two young pigeons and she must bring them to the priest at the entrance of the Meeting Tent, 15:30 and the priest is to make one a sin offering and the other a burnt offering. So the priest is to make atonement for her before the LORD from her discharge of impurity.

Summary of Purification Regulations for Bodily Discharges

15:31 “Thus you are to set the Israelites apart from their impurity so that they do not die in their impurity by defiling my tabernacle which is in their midst. 15:32 This is the law of the one with a discharge: the one who has a seminal emission and becomes unclean by it, 8 15:33 the one who is sick in her menstruation, the one with a discharge, whether male or female, and a man who has sexual intercourse with an unclean woman.”

The Day of Atonement

16:1 The LORD spoke to Moses after the death of Aaron’s two sons when they approached the presence of the LORD and died. 16:2 and the LORD said to Moses: “Tell Aaron your brother that he must not enter at any time into the holy place inside the veil-canopy, in front of the atonement plate, that is on the ark so that he may not die, for I will appear in the cloud over the atonement plate.

Day of Atonement Offerings

16:3 “In this way Aaron is to enter into the sanctuary — with a young bull for a sin offering and a ram for a burnt offering. 16:4 He must put on a holy linen tunic, linen leggings are to cover his body, and he is to wrap himself with a linen sash and wrap his head with a linen turban. They are holy garments, so he must bathe his body in water and put them on. 16:5 He must also take two male goats from the congregation of the Israelites for a sin offering and one ram for a burnt offering. 16:6 Then Aaron is to present the sin offering bull which is for himself and is to make atonement on behalf of himself and his household. 16:7 He must then take the two goats and stand them before the LORD to become unclean in it.

Summary of Purification Regulations for Female Bodily Discharges

16:8 “The Israelites are to be set apart from their impurity so that they do not die in their impurity by defiling my tabernacle which is in their midst.

NIDOTTE 3:687-89.

13 tn Heb “to the faces of the atonement plate.” The exact meaning of the Hebrew term כפורת (kapporet) here rendered “atonement plate” is much debated. The traditional “mercy seat” (KV, ASV, NASB, NRSV) does not suit the cognate relationship between this term and the Piél verb פורה (kipper, “to make atonement, to make expiation”). The translation of the word should also reflect the fact that the most important atonement procedures on the Day of Atonement were performed in relation to it. Since the LORD would “appear in the cloud over the atonement plate,” and since it was so closely associated with the ark of the covenant (the ark being his “footstool”; cf. 1 Chr 28:2 and Ps 132:7-8), one could take it to be the place of his throne at which he accepts atonement. See J. Milgrom, Leviticus (AB), 1:1014; J. E. Hartley, Leviticus (WBC), 234-35; and R. E. Averbeck, NIDOTTE 2:691, 699. Cf. NIV “the atonement cover”; NCV “the lid on the Ark”; NLT “the Ark’s cover — the place of atonement.”

14 tn Heb “with a bull, a son of the herd.”

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

16 sn For the “burnt offering” see the note on Lev 1:3.

17 sn The term “tunic” refers to a shirt-like garment worn next to the skin and, therefore, put on first (cf. Exod 28:4, 39-40; 29:5, 8; 39:27). It covered the upper body only. For detailed remarks on the terminology for the priestly clothing in this verse (except the “linen leggings”) see the notes on Lev 8:7-9 and the literature cited there.

18 tn Heb “shall be on his flesh.” As in many instances in Lev 15, the term “flesh” or “body” here is euphemistic for the male genitalia (J. Milgrom, Leviticus [AB], 1:1017, and J. E. Hartley, Leviticus [WBC], 222; cf. the note on Lev 15:2), which the priest must be careful not to expose during such ritual procedures (see Exod 20:26 with 28:42-43).

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

20 sn The term “turban” or “headband” wound around the forehead area (HALOT 624 s.v. נפתל).”

21 sn Heb “and he shall bathe...”

22 sn Heb “And he shall take.”

23 sn Heb “he-goats of goats”; CEV “two goats, both of them males.”

24 tn Heb “the two he-goats,” referred to as “two he-goats of goats” in v. 5.
Lord at the entrance of the Meeting Tent, 16:8 and Aaron is to cast lots over the two goats, one lot for the Lord and one lot for Azazel. 16:9 Aaron must then present the goat which has been designated by lot for the Lord, and he is to make it a sin offering, 16:10 but the goat which has been designated by lot for Azazel is to be stood alive before the Lord to make atonement on it by sending it away to Azazel into the wilderness.

The Sin Offering Sacrificial Procedures

16:11 “Aaron is to present the sin offering bull which is for himself, and he is to make atonement on behalf of himself and his household. He is to slaughter the sin offering bull which is for himself, 16:12 and take a censer full of coals of fire from the altar before the Lord and a full double handful of finely ground fragrant incense, and bring them inside the veil-canopy. 16:13 He must then put the incense on the fire before the Lord, and the cloud of incense will cover the atonement plate which is above the ark of the testimony, so that he will not die. 16:14 Then he is to take some of the blood of the bull and sprinkle it with his finger on the eastern face of the atonement plate, and in front of the atonement plate he is to sprinkle some of the blood seven times with his finger.

16:15 He must then slaughter the sin offering goat which is for the people. He is to bring its blood inside the veil-canopy, and he is to do with its blood just as he did to the blood of the bull: He is to sprinkle it on the atonement plate and in front of the atonement plate. 16:16 So he is to make atonement for the holy place from the impurities of the Israelites and from their transgressions with regard to all their sins, and thus he is to do for the Meeting Tent which resides with them in the midst of their impurities. 16:17 Nobody is to be in the Meeting Tent when he...
enters to make atonement in the holy place until he goes out, and he has made atonement on his behalf, on behalf of his household, and on behalf of the whole assembly of Israel.

16:18 Then he is to go out to the altar which is before the LORD and make atonement for it. He is to take some of the blood of the bull and some of the blood of the goat, and put it all around on the horns of the altar. 16:19 Then he is to sprinkle on it some of the blood with his finger seven times, and cleanse and consecrate it from the impurities of the Israelites.

The  Live Goat Ritual Procedures

16:20 “When he has finished purifying the holy place, the Meeting Tent, and the altar, he is to present the live goat. 16:21 Aaron is to lay his two hands on the head of the live goat and confess over it all the iniquities of the Israelites and all their transgressions in regard to all their sins, and thus he is to put them on the head of the goat and send it away into the wilderness by the hand of a man standing ready. 16:22 The goat is to bear on itself all their iniquities into an inaccessible land, so he is to send the goat away in the wilderness.

The Concluding Rituals

16:23 “Aaron must then enter the Meeting Tent and take off the linen garments which he had put on when he entered the sanctuary, and leave them there. 16:24 Then he must bathe his body in water in a holy place, put on his clothes, and go out and make his burnt offering and the people’s burnt offering. So he is to make atonement on behalf of himself and the people.

16:25 “Then he is to offer up the fat of the sin offering in smoke on the altar, 16:26 and the one who sent the goat away to Azazel must wash his clothes, bathe his body in water, and afterward he may reenter the camp. 16:27 The bull of the sin offering and the goat of the sin offering, whose blood was brought to make atonement in the holy place, must be brought outside the camp and their hide, their flesh, and their dung must be burned up, 16:28 and the one who burns them must wash his clothes and bathe his body in water, and afterward he may reenter the camp.

Review of the Day of Atonement

16:29 This is to be a perpetual statute for you. In the seventh month, on the tenth day of the month, you must humble yourselves and do no work of any kind. Both the native citizen and the foreigner who resides in your midst, on this day atonement is to be made for you to cleanse you from all your sins; you must be clean before the LORD. It is to be a Sabbath of complete rest for you, and you must humble yourselves. It is a perpetual statute.

16:32 “The priest who is anointed and ordained to act as high priest in place of his father is to make atonement. He is to put on the
linen garments, the holy garments, 16:33 and he is to purify 2 the Most Holy Place; 3 he is to purify the Meeting Tent and the altar, 4 and he is to make atonement for 5 the priests and for all the people of the assembly. 16:34 This is to be a perpetual statute for you 6 to make atonement for the Israelites for 7 all their sins once a year. 8 So he did just as the Lord had commanded Moses. 8

The Slaughter of Animals

17:1 The Lord spoke to Moses: 17:2 “Speak to Aaron, his sons, and all the Israelites, and tell them: ‘This is the word that the Lord has commanded: 17:3 “Blood guilt 9 will be accounted to any man 10 from the house of Israel 11 who slaughters an ox or a lamb or a goat inside the camp or outside the camp, 17:4 but has not brought it to the entrance of the Meeting Tent to present it as an offering to the Lord 17:5 before the tabernacle of the Lord. He has shed blood, so that man will be cut off from the midst of his people. 17:5 This is so that 16 the Israelites will bring their sacrifices that they are sacrificing in the open field 22 to the Lord at the entrance of the Meeting Tent to the priest and sacrifice there as peace offering sacrifices to the Lord. 17:6 The priest is to splash 23 the blood on the altar 19 of the Lord at the entrance of the Meeting Tent, and offer the fat up in smoke for a soothing aroma to the Lord. 17:7 So they must no longer offer 24 their sacrifices to the goat demons, 25 acting like prostitutes by going after them. 25 This is to be a perpetual statute for them throughout their generations. 23

17:8 “You are to say to them: ‘Any man 24 from the house of Israel or 25 from the foreigners who reside 26 in their midst, who offers 28 a burnt offering or a sacrifice 17:9 but does not

1 tn Heb “to atone” (also later in this verse); see the note on “purifying the holy place” in 16:20.

2 tn Heb “the sanctuary of the holy place.” Although this is the only place this expression occurs in the OT, it clearly refers to the innermost shrine behind the veil-container, where the ark of the covenant was located.

3 tn Heb “and the tent of meeting and the altar shall atone.” The repetition of the verb אָכַף (’kipper, “to atone”) at the beginning and end of the sequence appears to be strange, but the MT accents suggest that only “the Most Holy Place” goes with the verb at the beginning of the verse. Of course the purging of “the Most Holy Place” has been the main emphasis of this chapter from the start (see vv. 2-3 and 11-17).

4 tn At this point in the verse the verb אָכַף (’kipper, “to make atonement”) takes its object with the preposition לָא (’al, “for”); literally, “upon”; contrast the first part of the verse and cf. the notes on Lev 1:4 and 16:20 above.

5 tn Heb “And this shall be for you to a statute of eternity” (cf. v. 26a above). cf. NASB “a permanent statute”; NIV “a lasting ordinance.”

6 tn Heb “from”; see note on 4:26.

7 tn Heb “one [feminine] in the year.”

8 tn The MT of Lev 16:34b reads literally, “and he did just as the Most High had commanded Moses.” This has been retained here in spite of the fact that it suggests that Aaron immediately performed the rituals outlined in Lev 16 (see, e.g., J. E. Hartley, Leviticus [WBC], 224 and 243; J. Milgrom, Leviticus [AB], 1:1059; note that Aaron was the one to whom Moses was to speak the regulations in this chapter, v. 2). The problem is that the chapter presents these procedures as regulations for “the tenth day of the seventh month” and calls for their fulfillment at that time (Lev 16:29; cf. Lev 23:26-32 and the notes in Lev 16:29-31). J. L. Moxon, Leviticus (NCBC), 237, not during the current (first) month (Exod 20:2; note also that they left Sinai in the second month, long before the next seventh month, Num 10:11). The LXX translates, “once in the year it shall be done as the Most High commanded Moses,” attaching “once in the year” to this clause rather than the former one, and rendering the verb as passive, “it shall be done” (cf. NASB, NV, etc.). We have already observed the passive use of active verbs in this context (see the note on v. 32 above). The RSV (cf. also the NRSV, TEV, CEV, NLT) translates, “And Moses did as the Most High commanded him,” ignoring the fact that the name Moses in the Hebrew text has the direct object indicator. Passive verbs, however, regularly take subjects with direct object indicators (see, e.g., v. 27 above). The NIV renders it “And it was done, as the Most High commanded Moses,” following the LXX passive translation. The NASB translates, “And just as the Most High had commanded Moses, so he did,” transposing the introductory verb to the end of the sentence and supplying “so” in order to make it fit the context.

9 tn The complex wording of vv. 3-4 requires stating “blood guilt” at the beginning of v. 3 even though it is not mentioned until the middle of v. 4. The Hebrew text has simply “blood,” but in this case it refers to the legitimate shedding of animal blood, similar to the shedding of the blood of an innocent human being (Deut 19:10, etc.). In order for it to be legitimate for the animal to be slaughtered at the tabernacle and its blood handled by the priests in the prescribed way (see, e.g., Lev 1:1-2; 3:7-17; 4:5-7; 7:26-27, etc.; cf. vv. 10-16 below for more details).

10 tn Heb “Man man.” The reduplication is a way of saying “any man” (cf. Lev 15:2; 22:18, etc.). See the note on Lev 15:2.

11 tn The original LXX adds “or the sojourners who sojourn in your midst” (cf. Lev 16:29, etc., and note esp. 17:8, 10, and 13 below).

12 tn Heb “or who slaughters from outside to the camp.”

13 tn Smr and LXX add after “tent of meeting” the following: “to make it a burnt offering or a peace offering to the Lord for your acceptance as a soothing aroma, and slaughters it outside, and at the doorway of the tent of meeting has not brought it.”

14 tc Smr includes the suffix “it,” which is needed in any case in the translation to conform to English style.

15 sn The exact meaning of this penalty clause is not certain. It could mean (1) that he will be executed, whether by God or by man, (2) that he will be excommunicated from sanctuary worship and/or community benefits, or (3) that his line will be terminated by God (i.e., extinction). See also the note on Lev 7:20.

16 tn Heb “So that which.”

17 tn Heb “on the faces of the field.”

18 tn For the translation “splash” see the note on Lev 1:5.

19 tn The LXX adds “all around” (i.e., Hebrew תָּחְща [saviv, “all around”]), which is normal for this overall construction (see, e.g., Lev 1:5; 3:8, etc.).

20 tn Heb “sacrifice.” This has been translated as “offer” for stylistic reasons to avoid the redundancy of “sacrifice their sacrifices.”

21 tn On “goat demons” of the desert regions see the note on Lev 16:8.

22 tn Heb “which they are committing harlotry after them.”

23 tn Heb “for your generations.”

24 tn Heb “Man, man.” The repetition of the word “man” is distributive, meaning “any [or “every”] man” (GKC 395-96 §123.c; cf. Lev 15:2).

25 tn Heb “and.” Here the Hebrew conjunction יְפֵן (“and”) has an alternative sense (“or”).

26 tn Heb “from the sojourners who sojourn.”

27 tc The LXX, Syriac, and Vulgate have “your” (plural) rather than “their.”

28 tn Heb “causes to go up.”
Prohibition against Eating Blood

17:10 **“Any man** from the house of Israel or from the foreigners who reside⁴ in their⁵ midst who eats any blood, I will set my face against that person who eats the blood, and I will cut him off from midst of his people.⁶ 17:11 for the life of every living thing⁷ is in the blood.⁸ So I myself have assigned it to you⁹ on the altar to make atonement for your lives, for the blood makes atonement by means of the life.¹⁰

17:12 Therefore, I have said to the Israelites: No person among you is to eat blood,¹¹ and no resident foreigner who lives among you is to eat blood.¹²

17:13 **“Any man from the Israelites¹³ or from the foreigners who reside¹⁴ in their¹⁵ midst who hunts a wild animal¹⁶ or a bird that may be eaten¹⁷ must pour out its blood and cover it with soil,¹⁸ 17:14 for the life of all flesh is its blood.¹⁹ So I have said to the Israelites: You must not eat the blood of any living thing²⁰ because the life of every living thing is its blood – all who eat it will be cut off.²¹

Regulations for Eating Carcasses

17:15 **“Any person²² who eats an animal that has died of natural causes²² or an animal torn by beasts, whether a native citizen or a foreigner,²³ must wash his clothes, bathe in water, and be unclean until evening; then he becomes clean. 17:16 But if he does not wash his clothes²⁴

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¹ In Heb “to make it,” meaning “to make the sacrifice.”
² For remarks on the “cut off” penalty see the note on v. 4 above.
³ In Heb “And man, man.” The repetition of the word “man” is distributive, meaning “any (or every) man” (GKC 395-96 §123.c; cf. Lev 15:2).
⁴ In Heb “from the sojourner who sojourns.”
⁵ The LXX, Syriac, and Vulgate have “your” (plural) rather than their.
⁶ In Heb “I will give my faces against [literally “in”] the soul/person/life [נֶפֶשׁ, nefesh, feminine] who eats the blood and I will cut it [i.e., that נֶפֶשׁ, nefesh] off from the midst of its people.” The uses of נֶפֶשׁ in this and the following verse are most significant for the use of animal blood in Israel’s sacrificial system. Unfortunately, it is a most difficult word to translate accurately and consistently, and this presents a major problem for the rendering of these verses (see, e.g., G. J. Wenham, Leviticus [NICOT], 244-45). No matter which translation of נֶפֶשׁ one uses here, it is important to see that both man and animal have נֶפֶשׁ and that this נֶפֶשׁ is identified with the blood. See the further remarks on v. 11 below. On the "cutting off" penalty see the note on v. 4 above. In this instance, God takes it on himself to "cut off" the person (i.e., extirpation). See the further remarks on v. 11 below. On the "cutting off" penalty see the note on v. 4 above.
⁷ In Heb "for the soul of the flesh." Here "flesh" stands for "every living thing," that is, all creatures (cf. NIV, NRSV, NLT "every creature"); CEV "every living creature."
⁸ In Heb "for the soul/life [נֶפֶשׁ, nefesh] of the flesh, it is in the blood" (cf. the note of v. 10 above and v. 14 below). Although most modern English versions begin a new sentence in v. 11, “For the life of the flesh is in the blood” (see, e.g., NIPS, NASB, NIV, NRSV), the הָּנָּה ("for, because") at the beginning of the verse suggests continuation from v. 10, as the rendering here indicates (see, e.g., NEB, NLT; J. E. Hartley, Leviticus [WBC], 261; and G. J. Wenham, Leviticus [NICOT], 239).
⁹ In Leviticus 17:12 the phrase "and from the House of Israel or the sojourner" is distributive, meaning “any (or every) man” (GKC 395-96 §123.c; cf. Lev 15:2).
¹⁰ In Heb "for the blood, it by ([", bet preposition, "in"] the life makes atonement.” The interpretation of the preposition is pivotal here. Some scholars have argued that it is a bet of exchange; that is, “the blood makes atonement in exchange for the life [of the slaughtered animal]” (see R. E. Averbeck, NIDOTTE 2:694-95, 697 for analysis and criticism of this approach). It is more likely that, as in the previous clause ("for your lives,") "life/soul" (נֶפֶשׁ, nefesh) here refers to the person who makes the offering, not the animal offered. The blood of the animal makes atonement for the person who offers it either "by means of" (instrumental β) the "life/soul" of the animal, which it symbolizes or embodies (the meaning of the translation given here); or perhaps the blood of the animal functions as "the price" ("of price") for ransoming the "life/soul" of the person.
¹¹ In Heb “all/any person from you shall not eat blood.”
¹² In Heb “and the sojourner, the one sojourning in your midst, shall not eat blood.”
¹³ To a few medieval Hebrew mss, Smr, and Tg. Ps.-J. have “from the house of Israel” as in vv. 3, 8, and 10, but the LXX agrees with the MT.
¹⁴ In Heb “from the sojourner who sojourns.”
¹⁵ In the LXX, Syriac, Vulgate, and certain mss of Smr have “your” (plural) rather than “their” (cf. v. 10 above).
¹⁶ In Heb “[wild] game of animal.”
¹⁷ In that, it must be a clean animal, not an unclean animal (cf. Lev 11).
¹⁸ In Heb “for the life/soul [נֶפֶשׁ, nefesh] of all flesh, its blood it is” (see J. E. Hartley, Leviticus [WBC], 261, 263). The present translation is something of an oversimplification, but the meaning is basically the same in any case. Cf. NRSV “For the life of every creature – its blood is its life.”
¹⁹ In Heb “of all flesh” (also later in this verse). See the note on “every living thing” in v. 11.
²⁰ For remarks on the “cut off” penalty see the note on v. 4 above.
²¹ In Heb “And any soul” (נֶפֶשׁ, nefesh).
²² In Heb “carcass,” referring to the carcass of an animal that has died on its own, not the carcass of an animal slaughtered for sacrifice or killed by wild beasts. This has been clarified in the translation by supplying the phrase “of natural causes”; cf. NAB “that died of itself”; TEV “that has died a natural death.”
²³ In Heb “in the native or in the sojourner.”
²⁴ The Words “his clothes” are not in the Hebrew text, but are repeated in the translation for clarity.
and does not bathe his body, he will bear his punish-ment for iniquity.

Exhortation to Obedience and Life

18:1 The Lord spoke to Moses: 18:2 “Speak to the Israelites and tell them, ‘I am the Lord your God! 18:3 You must not do as they do in the land of Egypt where you have been living 2 and you must not do as they do in the land of Canaan into which I am about to bring you; 3 you must not walk in their statutes. 18:4 You must observe my regulations 4 and you must be sure to walk in my statutes. 5 I am the Lord your God. 18:5 So you must keep 6 my statutes and my regulations; anyone who does so will live by keeping them. 8 I am the Lord.

Laws of Sexual Relations

18:6 “ ‘No man is to approach any close relative 9 to have sexual intercourse with her. 10 I am the LORD. 18:7 You must not 12 expose your father’s nakedness by having sexual intercourse with your mother. 13 She is your mother; you must not have intercourse with her. 18:8 You must not have sexual intercourse with your father’s wife; she is your father’s nakedness. 14 18:9 You must not have sexual intercourse with your sister, whether she is your father’s daughter or your mother’s daughter; 15 whether she is born in the same household or born outside it; 16 you must not have sexual intercourse with either of them. 18:10 You must not expose the nakedness of your son’s daughter or your daughter’s daughter by having sexual intercourse with them, because they are your own nakedness. 18:11 You must not have sexual intercourse with the daughter of your father’s wife born of your father; she is your sister. You must not have intercourse with her. 18:12 You must not have the LORD’s nakedness by having sexual intercourse with her. You must not uncover her nakedness (see the note on v. 7 above). This law refers to another wife of the father whose wife’s sexuality is violated by his son. See the note on the word “mother” in v. 7.

1 sn The general statement prohibiting sexual intercourse between close relatives serves as an opening summary statement for the following section, which gives details concerning which degrees of relationship are specifically forbidden.

12 tn The verbal negative here is the same as that used in the Ten Commandments (Exod 20:4-5, 7, 13-17). It suggests permanent prohibition rather than a simple negative command and could, therefore, be rendered “must not” here and throughout the following section as it is in vv. 3-4 above.

13 tn The nakedness of your father and [i.e., even] the nakedness of your mother you shall not uncover.”

14 tc Several medieval Hebrew manuscripts, Smr, LXX, and Syriac have “her nakedness” rather than “their nakedness,” thus agreeing with the singular “sister” at the beginning of the verse. A man may have more than one wife (cf., e.g., Deut 21:15-17).

15 tn “The daughter of your father or the daughter of your mother.”

16 tn “born of house or born of outside.” CEV interprets as “whether you grew up together or not” (cf. also TEV, NLT).

17 tc Several medieval Hebrew MSS, Smr, LXX, and Syriac have “her nakedness” rather than “their nakedness,” thus agreeing with the singular “sister” at the beginning of the verse.

18 tn For a smooth English translation “either of” was added.

19 tn “The nakedness of the daughter of your father’s wife born of your father, she is your sister; you must not uncover her nakedness.” That is, a half sister, the daughter of the man’s father by another wife, who is not the man’s mother, is to be considered a true sister. Therefore, the man must not have sexual intercourse with her.
sexual intercourse with your father’s sister; she is your father’s flesh. 18:13 You must not have sexual intercourse with your mother’s sister, because she is your mother’s flesh. 18:14 You must not expose the nakedness of your father’s brother; you must not approach his wife to have sexual intercourse with her. 2 She is your aunt. 18:15 You must not have sexual intercourse with your daughter-in-law; she is your son’s wife. You must not have intercourse with her. 18:16 You must not have sexual intercourse with your brother’s wife; she is your brother’s nakedness. 4 18:17 You must not have sexual intercourse with both a woman and her daughter; you must not take as wife either her son’s daughter or her daughter’s daughter to have intercourse with them. 5 They are closely related to her6 – it is lewdness. 18:18 You must not take a woman in marriage and then marry her sister as a rival wife8 while she is still alive,9 to have sexual intercourse with her.

18:19 “You must not approach a woman in her menstrual impurity,10 to have sexual intercourse with her. 18:20 You must not have sexual intercourse11 with the wife of your fellow citizen to become unclean with her. 18:21 You must not give any of your children as an offering to Molech,12 so that you do not profane13 the name of your God. I am the Lord.

Warning against the Abominations of the Nations

18:22 You must not have sexual intercourse with a male as one has sexual intercourse with a woman;14 it is a detestable act. 18:23 You must not have sexual intercourse16 with any animal to become defiled with it, and a woman must not stand before an animal to have sexual intercourse with it;17 it is a perversion.18

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1 tn A few medieval Hebrew mss, the LXX, Syrian, and Vulgate all read “because she is the flesh of your father,” like the MT of v. 13.
2 tn Heb “you must not draw near to his wife.” In the context this refers to approaching one’s aunt to have sexual intercourse with her, so this has been specified in the translation for clarity.
3 tn As in v. 12 (see the note there), some mss and versions have “because she is your aunt.”
4 tn Regarding the last clause, see the notes on vv. 7 and 10 above.
5 tn Heb “You must not uncover the nakedness of both a woman and her daughter; the daughter of her son and the daughter of her daughter you must not take to uncover her nakedness.” Translating “her” as “them” provides consistency in the English. In this kind of context, “take” means “to take in marriage” (cf. also v. 15). The LXX and Syriac have “their nakedness,” referring to the nakedness of the woman’s granddaughters, rather than the nakedness of the woman herself.
6 tn Heb “they are her flesh.” The LXX reads “your” here (followed by NRSV), if the LXX reading were followed by the present translation, the result would be “They are closely related to you.”
7 tn De The term rendered “lewdness” almost always carries a connotation of cunning, evil device, and divisiveness (cf. HALOT 272 s.v. בצער, “infamy”), and is closely associated with sexual and religious infidelity (cf., e.g., Lev 19:29; 20:14; Job 31:11; Jer 13:27; Ezek 16:27; 22:9). Recent English versions differ on how they handle this: NAB “would be shame” (vv. 10-11), RSV “would be shame” (v. 11), NRSV “would stain” (v. 11), and the rendering here is therefore “would be shame” (v. 11), “would be shame” (v. 12), “would be shame” (v. 13), and “would be shame” (v. 14). The inclusion of this prohibition against Molech worship here may be due to some sexual connection of this kind, or perhaps simply to the lexical link between גזע (genus) meaning “seed, semen” in v. 20 but “offspring” in v. 21.
8 tn Heb “and you shall not profane.” Regarding “profane,” see the note on Lev 10:10 above.
9 tn Heb “And with a male you shall not lay [as the] lyings of a woman” (see B. A. Levine, Leviticus [JPSTC], 123). The specific reference here is to homosexual intercourse between males.
10 tn The Hebrew term נתינה (natinah, rendered “detestable act”) refers to the repugnant practices of foreigners, whether from the viewpoint of other peoples toward the Hebrews (e.g., Gen 43:32; 46:34; Exod 8:26) or of the Hebrews toward other peoples (see Lev 18:26-27; 29:30). It can also designate, as here, detestable acts that might be perpetrated by the native peoples (it is used again in reference to homosexuality in Lev 20:13; cf. also its use for unclean food, Deut 14:3; idol worship, Lev 24:1; remarriage to a former wife who had been married to someone else in between, Deut 24:4).
11 tn See the note on v. 20 above.
12 tn Heb “to copulate with it” (cf. Lev 20:16).
13 tn Heb “to copulate with it” (cf. Lev 20:16).
14 tn Heb “to copulate with it” (cf. Lev 20:16).
15 tn Heb “to copulate with it” (cf. Lev 20:16).
17 tn Heb “to copulate with it” (cf. Lev 20:16).
18 tn Heb “to copulate with it” (cf. Lev 20:16).
ment for its iniquity upon it, so that the land has vomited out its inhabitants. 18:26 You yourselves must obey my statutes and my regulations and must not do any of these abominations, both the native citizen and the resident foreigner in your midst. 18:27 for the people who were in the land before you have done all these abominations, and the land has become unclean. 18:28 So do not make the land vomit you out because you defile it just as it has vomited out the nations that were before you. 18:29 For if anyone does any of these abominations, the persons who do them will be cut off from the midst of their people. 18:30 You must obey my charge to not practice any of the abominable statutes that have been done before you, so that you do not defile yourselves by them. I am the LORD your God.’”

**Religious and Social Regulations**

19:1 The LORD spoke to Moses: 19:2 “Speak to the whole congregation of the Israelites and tell them, ‘You must be holy because I, the LORD your God, am holy. 19:3 Each of you must respect his mother and his father, and you must keep my Sabbaths. I am the LORD your God. 19:4 Do not turn to idols, and you must not make for yourselves gods of cast metal. I am the LORD your God.

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1 tn Heb “and I have visited its [punishment for] iniquity on it.” See the note on Lev 17:16 above.
2 tn Heb “And you shall keep, you.” The latter emphatic personal pronoun “you” is left out of a few medieval Hebrew mss, Smr, the LXX, Syriac, and Vulgate.
3 tn Heb “the native and the sojourner”; NIV “The native-born and the aliens”; NAB “whether natives or resident aliens.”
4 tn Heb “for all these abominations the men of the land who were before you have done.”
5 tn Heb “And the land will not vomit you out in your defiling it.”
6 tc The MT reads the singular “nation” and is followed by ASV, NASB, NRSV; the LXX, Syriac, and Targum have the plural “nations” (cf. v. 24).
7 sn Regarding the “cut off” penalty see the note on Lev 7:20.
8 tn Heb “to not do from the statutes of the detestable acts.”
9 tn Heb “and you will not.” The Hebrew conjunction vav (וָאָכַל; “and”) can be considered to have restorative force here.
10 tn Heb “A man his mother and his father you [plural] shall fear.” The LXX, Syriac, Vulgate, and certain Targum ms’ reverse the order, “his father and his mother.” The term “fear” is subject to misunderstanding by the modern reader, so “re-"spect" has been used in the translation. Cf. NAB, NRSV “revere”; NASB “reverence.”
11 sn Regarding the difficult etymology and meaning of the term for “idols” (אֱלִילִים, elilim), see B. A. Levine, Leviticus (JP-STC), 126; J. E. Hartley, Leviticus (WBC), 304; N. H. Snaith, Leviticus and Numbers (NBC), 89; and Judith M. Hadley, NH-DOTTE 1:411. It appears to be a diminutive play on words with הָא (cf. “god; God”) and, perhaps at the same time, recalls a common Semitic word for “worthless; weak; powerless; nothingness.” Snaith suggests a rendering of “worthless gods/lings.”
12 tn Heb “for your acceptance”; cf. NIV, NLT “it will be accepted on your behalf.”
13 tn Heb “from the following day” (HALOT 572 s.v. מַעֲשֶׂהְךָ 2b).
14 tn Heb “shall be burned with fire”; KJV “shall be burnt in the fire.” Because “to burn with fire” is redundant in contemporary English the present translation simply has “must be burned up.”
15 tn Heb “And if being eaten [infinitive absolute] it is eaten [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.c.
16 tn Or “desecrated,” or “defiled,” or “forbidden.” For this difficult term see J. Milgrom, Leviticus (AB), 1:422, on Lev 7:18.
17 tn See the note on Lev 17:16 above.
18 sn Regarding “profaned,” see the note on Lev 10:10 above.
19 tn Heb “the holiness of the Lord.”
20 sn On the “cut off” penalty see the note on Lev 7:20.
21 tn Heb “And in your harvesting the harvest.”
22 tn Heb “you shall not complete the corner of your field to harvest.”
23 tn Heb “And you shall not deal severely with your vineyard.”
24 tn Heb “you shall not deal falsely with your fellow citizen.”
25 tn Heb “And you shall not swear falsely;” NAB “thus profaning the name of your God.”
26 sn Regarding the difficult etymology and meaning of the term for “idols” (אֱלִילִים, elilim), see B. A. Levine, Leviticus (JP-STC), 126; J. E. Hartley, Leviticus (WBC), 304; N. H. Snaith, Leviticus and Numbers (NBC), 89; and Judith M. Hadley, NH-DOTTE 1:411. It appears to be a diminutive play on words with הָא (cf. “god; God”) and, perhaps at the same time, recalls a common Semitic word for “worthless; weak; powerless; nothingness.” Snaith suggests a rendering of “worthless gods/lings.”
27 tn “You shall not oppress your neighbor and you shall not rob.”
28 tn Heb “hold back with you”; perhaps “hold back for yourself” (cf. NRSV “keep for yourself”).
Heb

"golden rule" (Matt 7:12).

someone and, in NT terms, amounts to fulfilling the so-called in contrast to taking vengeance or bearing a grudge against

the construction here probably calls for direct and helpful ac

usually construction with the preposition אָהַב [WBC], 304, 316), but the exact meaning is uncertain (see

ing here suggests that one will not allow a neighbor to be vic

HALOT 1237 s.v. II *

of the line is somewhat obscure. It means either (1) that

the meaning of הָרָכַל [WBC], 305, and the discus

some scholars make a distinction between the verb הָרָכַל [‘alhav, "to love"] with the direct object and the more un

blind person. You must fear your God; I am the LORD.

Justice, Love, and Propriety

19:15 "You must not deal unjustly in judgment.

You must neither show partiality to the poor nor honor the rich. You must judge your fellow citizen fairly. You must not go about as a slanderer among your people. You must not stand idly when your neighbor’s life is at stake. I am the LORD. 19:17 You must not hate your brother in your heart. You must surely reprove your fellow citizen so that you do not incur sin on account of him. 19:18 You must not take vengeance or bear a grudge against the children of your people, but you must love your neighbor as yourself. I am the LORD. 19:19 You must keep my statutes.

You must not allow two different kinds of your animals to breed, you must not sow your field with two different kinds of seed, and you must not wear a garment made of two different kinds of fabric.

Lying with a Slave Woman

19:20 "When a man has sexual intercourse with a woman, although she is a slave woman designated for another man and she has not yet been ransomed, or freedom has not been granted to her, there will be an obligation to pay compensation. They must not be put to death, because she was not free. 19:21 He must bring his guilt offering to the LORD at the entrance of the Meeting Tent, a guilt offering ram, and the priest is to make atonement for him with the ram of the guilt offering before the LORD for his sin that he has committed. He will be forgiven of his sin that he has committed.

The Produce of Fruit Trees

19:23 "When you enter the land and plant any fruit tree, you must consider its fruit to be forbidden. Three years it will be forbidden to you; it must not be eaten. 19:24 In the fourth year all its fruit will be holy, praise offerings to the LORD. 19:25 Then in the fifth year you may eat its fruit to add its produce to your harvest. I am the LORD your God.

1 sn That is, the woman had previously been assigned for marriage to another man but the marriage deal had not yet been consummated. In the meantime, the woman has lost her virginity and has, therefore, lost part of her value to the master in the sale to the man for whom she had been designated. Compensation was, therefore, required (see the explanation in B. A. Levine, Leviticus [JPSTC], 130-31).

3 sn On the guilt offering see the note on Lev 5:15 above.

4 sn "You shall not have intercourse with her vegetation. 19:12

8 tn The term רָכַל [rakhāl] is traditionally rendered "slanderer" here (so NASB, NIV, NRSV; see also J. E. Hartley, Leviticus [WBC], 304, 316), but the exact meaning is uncertain (see the discussion in B. A. Levine, Leviticus [JPSTC], 129). It is sometimes related to לִשְׁפָּח ["to go about as a trader [or "merchant"]"]; BDB 940 s.v. לִשְׁפָּח, and taken to refer to cutthroat business dealings, but there may be a לִשְׁפָּח, the meaning of which is dubious (HALOT 1237 s.v. II לִשְׁפָּח). Some would render it "to go about as a spy."

9 tn Heb "You shall not stand on the blood of your neighbor." This part of the verse is also difficult to interpret. The rendering here suggests that one will not allow a neighbor to be victimized, whether in court (cf. v. 15) or in any other situation (see the discussion in B. A. Levine, Leviticus [JPSTC], 129).

10 sn Some scholars make a distinction between the verb חָצוֹא [‘asaf, "to gather"] rather than the plural of the MT, which brings this verb form into line with the ones surrounding it.

11 sn On the guilt offering see the note on Lev 5:15 above.

12 tn Heb "Your animals, you shall not cross-breed two different kinds."

13 tn Heb "you shall not cause to go up on you." 14 sn Cf. Deut 22:11 where the Hebrew term translated two different kinds (רֶכֶס [‘erek, kil ‘ayim]) refers to a mixture of linen and wool woven together in a garment.

15 tn Heb "And a man when he lies with a woman the lying of seed."

16 tn That is, the woman had previously been assigned for marriage to another man but the marriage deal had not yet been consummated. In the meantime, the woman has lost her virginity and has, therefore, lost part of her value to the master in the sale to the man for whom she had been designated. Compensation was, therefore, required (see the explanation in B. A. Levine, Leviticus [JPSTC], 130-31).

17 sn On the guilt offering see the note on Lev 5:15 above.

18 tn Heb "on his sin which he has sinned." 19 sn Heb "there shall be forgiveness to him" or "it shall be forgiven to him."

20 tn Heb "from his sin." 21 sn Heb "tree of food;" KJV, ASV, NASB, NRSV "trees for food."

22 tn Heb "you shall circumcise its fruit [as] its foreskin, taking the fruit to be that which is to be removed and, therefore, forbidden. Since the fruit is uncircumcised it is forbidden (see J. E. Hartley, Leviticus [WBC], 306, and esp. B. A. Levine, Leviticus [JPSTC], 131-32).

23 sn Heb "it shall be to you uncircumcised."

24 sn See B. A. Levine, Leviticus (JPSTC), 132, where the translation reads "set aside for jubilation"; a special celebration before the LORD.

25 sn Heb "to add to you its produce." The rendering here assumes that the point of this clause is simply that finally being allowed to eat the fruit in the fifth year adds the fruit of the tree to their harvest. Some take the verb to be from נִשָּׂף [‘asaf, "to gather"] rather than נָשֶׂף [‘asaf, "to add; to increase"], rendering the verse, "to gather to you the produce." (E. S. Gerstenberger, Leviticus [OTL], 260, and see the versions refer-
Prohibitions against Illegitimate Family Worship

20:1 The Lord spoke to Moses: 20:2 You are to say to the Israelites, ‘Any man from the Israelites or from the foreigners who reside in Israel who gives any of his children15 to Molech2 must put him to death; the people of the land must pelt him with stones. 20:3 I myself will set my face29 against that man and cut him off from the midst of his people,20 because he has given some of his children to Molech and thereby defiled my sanctuary and profaned my holy name. 20:4 If, however, the people of the land shut their eyes25 to that man22 when he gives some of his children to Molech so that they do not put him to death, 20:5 I myself will set my face against that man and his clan. I will cut off from the midst of their people both him

19:6 You must not eat anything with the blood still in it.2 You must not practice either divination or soothsaying.2 19:27 You must not round off the corners of the hair on your head or ruin the corners of your beard.3 19:28 You must not slash your body for a dead person4 or incise a tattoo on yourself.5 I am the Lord. 19:29 Do not profane your daughter by making her a prostitute,6 so that the land does not practice prostitution and become full of lewdness.7

Purity, Honor, Respect, and Honesty

19:30 You must keep my Sabbaths and fear my sanctuary. I am the Lord. 19:31 Do not turn to the spirits of the dead and do not seek familiar spirits6 to become unclean by them. I am the Lord your God. 19:32 You must stand up in the presence of the aged, honor the presence of an elder, and fear your God. I am the Lord. 19:33 When a foreigner resides5 with you in your land, you must not oppress him. 19:34 The foreigner who resides with you must be to you like a native citizen among you; so10 you must love him as yourself, because you were foreigners in the land of Egypt. I am the Lord your God.

19:35 You must not do injustice in the regulation of measures, whether of length, weight, or volume.21 19:36 You must have honest balances,22 honest weights, an honest ephah, and an honest hin.23 I am the Lord your God who brought you out from the land of Egypt. 19:37 You must be sure to obey all my statutes and regulations.24 I am the Lord.’”
and all who follow after him in spiritual prostitution,1 to commit prostitution by worshiping Molech.2

Prohibition against Spiritists and Mediums3

20:6 “‘The person who turns to the spirits of the dead and familiar spirits4 to commit prostitution by going after them, I will set my face5 against that person and cut him off from the midst of his people.

Exhortation to Holiness and Obedience

20:7 “‘You must sanctify yourselves and be holy, because I am the Lord your God. 20:8 You must be sure to obey my statutes,6 I am the Lord who sanctifies you.

Family Life and Sexual Prohibitions7

20:9 “‘If anyone8 curses his father and mother9 he must be put to death. He has cursed his father and mother; his blood guilt is on himself.10 20:10 If a man11 commits adultery with his neighbor’s wife,12 both the adulterer and the adulteress must be put to death. 20:11 If a man has sexual intercourse with his father’s wife, he has exposed his father’s nakedness.13 Both of them must be put to death; their blood guilt is on themselves.14 20:12 If a man has sexual intercourse with his daughter-in-law, both of them must be put to death. They have committed perversions;15 their blood guilt is on themselves. 20:13 If a man has sexual intercourse with a male as one has sexual intercourse with a woman,16 the two of them have committed an abomination. They must be put to death; their blood guilt is on themselves. 20:14 If a man has sexual intercourse with both a woman and her mother,17 it is lewdness.18 Both he and they must be burned to death,19 so there is no lewdness in your midst. 20:15 If a man has sexual intercourse20 with any animal, he must be put to death, and you must kill the animal. 20:16 If a woman approaches any animal to have sexual intercourse with it,21 you must kill the woman, and the animal must be put to death; their blood guilt is on themselves.

20:17 “‘If a man has sexual intercourse with22 his sister, whether the daughter of his father or his mother, so that he sees her nakedness and she sees his nakedness, it is a disgrace. They must be cut off in the sight of the children of their people.23 He has exposed his sister’s nakedness; he will bear his punishment for iniquity.24 20:18 If a man has sexual intercourse with a menstruating woman and uncovers her nakedness, he has laid bare her fountain of blood and she has exposed the fountain of her blood, so both of them25 must be cut off from the midst of their people. 20:19 You must not expose the nakedness of your mother’s sister and your father’s sister, for such a person has laid bare his own close relative.26 They must bear their punishment for iniquity.27 20:20 If a man has sexual...

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1 tn The adjective “spiritual” has been supplied in the translation to clarify that this is not a reference to literal prostitution, but figuratively compares idolatry to prostitution.
2 tn Heb “to commit harlotry after Molech.” The translation employs “worshiping” here for clarity (cf. NAB, NCV, TEV, CEV, NLT). On the “cut off” penalty see the note on Lev 7:20.
3 sn For structure and coherence in Lev 20:6-27 see the note on v. 27 below.
4 tn See the note on the phrase “familiar spirits” in Lev 19:31 above.
5 tn Heb “I will give my faces.”
6 tn Heb “And you shall keep my statutes and you shall do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC §120.d, although וַיָּשָּׁר [shamar, “to keep”] is not cited there: cf. Lev 22:31, etc.).
7 sn Compare the regulations in Lev 18:6-23.
8 tn Heb “If a man a man who.”
9 tn Heb “makes light of his father and his mother.” Almost all English versions render this as some variation of “curses his father or mother,”
10 tn Heb “his blood [plural] is in him.” Cf. NAB “he has forfeited his life”; TEV “is responsible for his own death.”
11 tn Heb “And a man who.” The syntax here and at the beginning of the following verses elliptically mirrors that of v. 9, which justifies the rendering as a conditional clause.
12 tc The reading of the LXX minuscule μss has been followed here (see the BHS footnote a-a). The MT has a dittagraphy, repeating “a man who commits adultery with the wife of” (see the explanation in J. E. Hartley, Leviticus [WBC], 328). The duplication found in the MT is reflected in some English versions, e.g., KJV, ASV, NASB, NIV.
13 sn See the note on Lev 18:7 above.
14 tn See the note on v. 9 above.
15 tn The Hebrew term הָּפִּיה (haphia, “perversion”) derives from the verb “to mix; to confuse” (cf. KJV, ASV “they have wrought confusion”).
16 tn Heb “[as the] lyings of a woman.” The specific reference here is to homosexual intercourse between males.
17 tn Heb “And a man who takes a woman and her mother.” The Hebrew verb “to take” in this context means “to engage in sexual intercourse.”
18 tn Regarding “lewdness,” see the note on Lev 18:17 above.
19 tn Heb “in fire they shall burn him and them.” The active plural verb sometimes requires a passive translation (GKC 460 §144.f, g), esp. when no active plural subject has been expressed in the context. The present translation specifies “burned to death” because the traditional rendering “burnt with fire” (KJV, ASV; NASB “burned with fire”) could be understood to mean “branded” or otherwise burned, but not fatally.
20 tn See the note on Lev 18:20 above.
21 tn Heb “to copulate with it” (cf. Lev 20:16).
22 tn Heb “takes.” The verb “to take” in this context means “to engage in sexual intercourse,” though some English versions translate it as “marry” (e.g., NIV, NCV, TEV, CEV).
23 tn Regarding the “cut off” penalty, see the note on Lev 7:20.
24 tn See the note on Lev 17:16 above.
25 tn Heb “and the two of them.”
26 tn Heb “his flesh.”
27 tn See the note on Lev 17:16 above.
intercourse with his aunt, he has exposed his uncle’s nakedness; they must bear responsibility for their sin, they will die childless. **20:21** If a man has sexual intercourse with his brother’s wife, it is indecency. He has exposed his brother’s nakedness; they will be childless.

**Exhortation to Holiness and Obedience**

**20:22** “You must be sure to obey all my statutes and regulations, so that the land to which I am about to bring you to take up residence there does not vomit you out. **20:23** You must not walk in the statutes of the nation which I am about to drive out before you, because they have done all these things and I am filled with disgust against them. **20:24** So I have said to you: You yourselves will possess their land and I myself will give it to you for a possession, a land flowing with milk and honey. I am the LORD your God who has set you apart from the other peoples. **20:25** Therefore you must distinguish between the clean animal and the unclean, and between the unclean bird and the clean, and you must not make yourselves detestable by means of an animal or bird or anything that creeps on the ground – creatures I have distinguished for you as unclean. **20:26** You must be holy to me because I, the LORD, am holy, and I have set you apart from the other peoples to be mine. **20:27** “A man or woman who has in them a spirit of the dead or a familiar spirit must be put to death. They must pelt them with stones; their blood guilt is on themselves.”

**Rules for the Priests**

**21:1** The L ORD said to Moses: “Say to the priests, the sons of Aaron – say to them, ‘For a dead person there is no priest’ is to defile himself among his people, except for his close relative who is near to him: his mother, his father, his son, his daughter, his brother, and his virgin sister who is near to him, who has no husband; he may defile himself for her. **21:4** He must not defile himself as a husband among his people so as to profane himself. **21:5** Priests must not have a bald spot shaved on their head, they must not shave the corner of their beard, and they must not cut slashes in their body. **21:6** ‘They must be holy to their God, and they must not profane the name of their God, because they are the ones who present the LORD’s gifts, the food of their God. Therefore

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13 tn This is not the most frequently-used Hebrew verb for stoning, but a word that refers to the action of throwing, slingling, or pelting someone with stones (see the note on v. 2 above). Smr and LXX have “you [plural] shall pelt them with stones.”

14 sn At first glance Lev 20:27 appears to be out of place but, on closer examination, one could argue that it constitutes the back side of an envelope around the case laws in 20:9-21, with Lev 20:6 forming the front of the envelope (note also that execution of mediums and spiritists by stoning in v. 27 is not explicitly stated in v. 6). This creates a chiastic structure: prohibition against mediums and spiritists (vv. 6 and 27), variations of the holiness formula (vv. 7 and 25-26), and exhortations to obey the LORD’s statutes (and judgments; vv. 8 and 22-24). Again, in the middle are the case laws (vv. 9-21).

15 tn The Hebrew term נפשׁ (nafš, “soul, person, life”) can sometimes refer to a “dead person” (cf. Lev 19:28 above and the literature cited there).

16 tn Heb “no one,” but “priest” has been used in the translation to clarify that these restrictions are limited to the priests, not to the Israelites in general (note the introductory formula, “say to the priests, the sons of Aaron”).

17 tc The MT has “in his peoples,” but Smr, LXX, Syriac, Targum, and Tg. Ps.-J. have “in his people,” referring to the Israelites as a whole.

18 tn Heb “except for his flesh, the one near to him.”

19 tn Cf. v. 2a.

20 tn Heb “He shall not defile himself a husband in his peoples, to profane himself.” The meaning of the line is disputed, but it appears to prohibit a priest from burying any relative by marriage (as opposed to the blood relatives of vv. 2-3), including his wife (compare B. A. Levine, Leviticus [JPSTC], 142-43 with J. E. Hartley, Leviticus [WBC], 343, 348).

21 tn Heb “they”; the referent (priests, see the beginning of v. 1) has been specified in the translation for clarity.

22 sn Regarding “profane,” see the note on Lev 10:10 above.

23 sn Regarding the Hebrew term for “gifts,” see the note on Lev 1:9 above (cf. also 3:11 and 16 in combination with the word for “food” that follows in the next phrase here).
they must be holy. The priest must not take a wife defiled by prostitution, nor are they to take a wife divorced from her husband, for the priest is holy to his God. You must sanctify him because he presents the food of your God. He must be holy to you because I, the LORD who sanctifies you, am holy. If a daughter of a priest profanes herself by engaging in prostitution, she is profaning her father. She must be burned to death.

**Rules for the High Priest**

21:10 "The high priest — who is greater than his brothers, on whose head the anointing oil is poured, who has been ordained to wear the priestly garments — must neither dishevel the hair of his head nor tear his garments. He must not go where there is any dead person; he must not defile himself even for his father and his mother. He must not go out of the sanctuary and must not profane the sanctuary of his God, because the dedication of the anointing oil of his God is on him. I am the LORD. He must take a wife who is a virgin. He must not marry a widow, a divorced woman, or one profaned by prostitution; he may only take a virgin from his people as a wife. He must not profane his children among his people, for I am the LORD who sanctifies him."

**Rules for the Priesthood**

21:16 The LORD spoke to Moses: "Tell Aaron, ‘No man from your descendants throughout their generations who has a physical flaw is to approach to present the food of his God. Certainly no man who has a physical flaw is to approach: a blind man, or one who is lame, or one with a slit nose, or a limb too long, or a man who has had a broken leg or arm, or a hunchback, or a dwarf, or one with a spot in his eye, or a festering eruption, or a feverish rash, or a crushed testicle. No man from the descendants of Aaron the priest who has a physical flaw may..."
step forward to present the LORD’s gifts; he has a physical flaw, so he must not step forward to present the food of his God. He may eat both the most holy and the holy food of his God, but he must not go into the veil-canopy or step forward to the altar because he has a physical flaw. Thus he must not profane my holy places, for I am the LORD who sanctifies them."

21:24 So Moses spoke these things to Aaron, his sons, and all the Israelites.

**Regulations for the Eating of Priestly Stipends**

22:1 The LORD spoke to Moses: "Tell Aaron and his sons that they must deal respectfully with the holy offerings of the Israelites, which they consecrate to me, so that they do not profane my holy name. I am the LORD. 22:2 Say to them, ‘Throughout your generations, if any man from all your descendants approaches the holy offerings which the Israelites consecrate to the LORD while he is impure, that person must be cut off from before me. I am the LORD. 22:4 No man may come from the descendants of Aaron who is diseased or has a discharge may eat the holy offerings until he becomes clean. The one who touches anything made unclean by contact with a dead person, or a man who has a seminal emission, or a man who touches a swarming thing by which he becomes unclean, or touches a person by which he becomes unclean, whatever that person’s impurity — the person who touches any of these will be unclean until evening and must not eat from the holy offerings unless he has bathed his body in water. When the sun goes down he will be clean, and afterward he may eat from the holy offerings, because they are his food. 22:8 He must not eat an animal that has died of natural causes or an animal torn by beasts and thus become unclean by it. I am the LORD. 22:9 They must keep my charge so that they do not incur sin on account of it and therefore die because they profane it. I am the LORD who sanctifies them. 22:10 “No lay person may eat anything holy. Neither a priest’s lodger nor a hired laborer may eat anything holy, but if a priest buys a person with his own money, that person may eat the holy offerings, and those born in the priest’s own house may eat his food. If a priest’s daughter marries a lay

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1 tn Or “shall approach” (see HALOT 670 s.v. שָׁכָב).
2 sn See the note on Lev 16:2 for the rendering "veil-canopy."
3 tn Heb “And,” The Hebrew conjunction (vav, “and”) can be considered to have resultative force here.
4 tn Heb “And,” The Hebrew conjunction (vav, “and”) introduces a concluding statement for all the preceding material.
5 tn The words “these things” are not in the Hebrew text, but have been supplied in the translation for clarity.
6 tn Heb “holy things,” which means the “holy offerings” in this context, as the following verses show. The referent has been specified in the translation for clarity.
7 tn Heb “from the holy things of the sons of Israel, and they shall not profane my holy name, which they are consecrating to me.” The latter (relative) clause applies to the "the holy things of the sons of Israel" (the first clause), not the Lord's name (i.e., the immediately preceding clause). The clause order in the translation has been rearranged to indicate this.
8 tn Heb “To your generations.”
9 tn The Piel (v. 2) and Hiphil (v. 3) forms of the verb יָשַׁב (yashav) appear to be interchangeable in this context. Both mean “to consecrate” (Heb “make holy or [sacred]”).
10 tn Heb “and his impurity [is] on him”; NIV “is ceremonially unclean”; NASB, NRSV “while he is in a state of uncleanness.”
11 sn Regarding the “cut off” penalty, see the note on Lev 7:20. Cf. the interpretive translation of TEV "he can never again serve at the altar."
12 tn Heb “Man man.” The reduplication is a way of saying "any man" (cf. Lev 15:2; 17:3, etc.), but with a negative command it means “No man” (see B. A. Levine, Leviticus [JPSTC], 147).
13 sn The diseases and discharges mentioned here are those described in Lev 13-15.
14 tn Heb “And the one.”
person, she may not eat the holy contribution offerings, but if a priest’s daughter is a widow or divorced, and she has no children so that she returns to live in her father’s house as in her youth, she may eat from her father’s food, but no lay person may eat it.

22:14 “If a man eats a holy offering by mistake, he must add one fifth to it and give the holy offering to the priest. They must not profane the holy offerings which the Israelites contribute to the Lord, and so cause them to incur a penalty for guilt when they eat their holy offerings, for I am the Lord who sanctifies them.”

**Regulations for Offering Votive and Freewill Offerings**

22:17 The Lord spoke to Moses: 22:18 “Speak to Aaron, his sons, and all the Israelites and tell them, ‘When any man from the house of Israel or from the foreigners in Israel presents his offering for any of the votive or freewill offerings which they present to the Lord as a burnt offering, if it is to be acceptable for your benefit because it will not be acceptable for your benefit.

22:21 If a man presents a peace offering sacrifice to the Lord for a special votive offering, or for a freewill offering from the herd or the flock, it must be flawless to be acceptable. It must have no flaw.

22:22 “You must not present to the Lord anything blind, or with a broken bone, or mutilated, or with a running sore, or with a festering eruption, or with a feverish rash. You must not give any of these as a gift on the altar to the Lord. As for an ox or a sheep with a limb too long or stunted, you may present it as a freewill offering, but it will not be acceptable for a votive offering. You must not present to the Lord something with testicles that are bruised, crushed, torn, or cut off; you must...”

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1 In Heb “And a daughter of a priest, if she is to a man, a stranger” (cf. the note on v. 10 above).
2 In Heb “The Hebrew word תּוֹקֵע (toke’; “fire, flame”) is used here...”
3 In Heb “to”; the words “live in” have been supplied in the translation for clarity.
4 In Heb “and seed there is not to her and she returns to the house of her father as her youth.” The mention of having “no children” appears to imply...”
5 In Heb “And a man, if he eats a holy thing in error” (see the Lev 4:2 note on “straying,” which is the term rendered “by mistake” here).
6 In a freewill offering, but it will not be acceptable for a votive offering.
7 In Heb “all which in it [is] a flaw.” Note that the same term is used for physical flaws of people in Lev 21:17-24. Cf. KJV, ASV, NRSV “blemish”; NASB, NTV “defect”; NLT “with physical defects.”
8 In Heb “And an ox...”
9 In Heb “...the foreigner who resides in Israel.” Some medieval Hebrew MSS, Smr, LXX, Syriac, and Vulgate add “who resides” after “foreigner”; “the foreigner who resides in Israel” (cf., e.g., Lev 20:2 above).
10 In Heb “for your acceptance.” See Lev 1:3-4 above and the notes there.
11 In Heb “...the foreigner in Israel.” Some medieval Hebrew MSS, Smr, LXX, Syriac, and Vulgate add “who resides” after “foreigner”; “the foreigner who resides in Israel” (cf., e.g., Lev 20:2 above).
not do this in your land. 22:25 Even from a foreigner you must not present the food of your God from such animals as these, for they are ruined and flawed; they will not be acceptable for your benefit.”

22:26 The LORD spoke to Moses: 22:27 "When an ox, lamb, or goat is born, it must be under the care of its mother seven days, but from the eighth day onward it will be acceptable as an offering gift to the LORD. 22:28 You must not slaughter an ox or a sheep and its young on the same day. 22:29 When you sacrifice a thanksgiving offering to the LORD, you must sacrifice it so that it is acceptable for your benefit. 22:30 On that very day it must be eaten; you must not leave any part of it until morning. I am the LORD.

22:31 “You must be sure to do my commandments. I am the LORD. 22:32 You must not profane my holy name, and I will be sanctified in the midst of the Israelites. I am the LORD who sanctifies you, 22:33 the one who brought you out from the land of Egypt to be your God. I am the LORD.”

Regulations for Israel’s Appointed Times

23:1 The Lord spoke to Moses: 23:2 “Speak to the Israelites and tell them, ‘These are the Lord’s appointed times which you must proclaim as holy assemblies – my appointed times.”

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1 tn Heb “And from the hand of a son of a foreigner.”
2 tn Heb “for their being ruined [is] in them, flaw is in them”; NRSV “are mutilated, with a blemish in them”; NIV “are deformed and have defects.” The MT term המטילה (moshkalatam, “their being ruined”) is a Muqtal form (= Hophal participle from משתך (shakhat), “to ruin”). Smr has plural מטילים (miskhalim) (“deformities in them”; cf. the LXX translation). The Qumran Leviticus scroll (11QpaleoLev) has מטילה (moshka), “their being ruined”) is a Muqtal form (= Hophal participle from משמת (“deformities in them]; cf. the LXX translation). The Qumran Leviticus scroll (11QpaleoLev) has מטילה (moshka), “their being ruined”) is a Muqtal form (= Hophal participle from משמת (“deformities in them); cf. the LXX translation). The Qumran Leviticus scroll (11QpaleoLev) has מטילה (moshka). The Paleo-Hebrew Leviticus Scroll (35B).
3 tn The words “the care of” are not in the Hebrew text, but are implied. Although many modern English versions render “with its mother” (e.g., NAB, NASB, NIV, NRSV, NLT), the literal phrase “under its mother” refers to the young animal nursing from its mother. Cf. KJV, ASV “it shall be seven days under the dam,” which would probably be misunderstood.
4 tn Heb “for an offering of a gift.”
5 tn Heb “And an ox or a sheep, it and its son, you shall not slaughter.”
6 tn Heb “in one day.”
7 tn Heb “for your acceptance” (see the notes on Lev 1:3-4 and 22:19 above).
8 tn Heb “On that day”; NIV, NCV “that same day.”
9 tn Heb “from it.”
10 tn Heb “And you shall keep my commandments and you shall do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although יסֵר (shamar; “to keep”) is not cited there; cf. Lev 20:8, etc.).
11 tn Heb “to do for your God.”
12 tn Heb “these are them, my appointed times.”
13 sn The term מִשְׁתַּךְ (moshka, rendered “appointed time” here) can refer to either a time or place of meeting. See the note on “tent of meeting” (מִשְׁשַׂא, ‘ohel moed) in Lev 1:1.
14 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
15 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
16 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
17 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
18 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
19 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
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29 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
30 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
31 sn See Lev 7:30 for a note on the “waving” of a “wave offering.”
23:13 along with its grain offering, two tenths of an ephah of choice wheat flour mixed with olive oil, as a gift to the Lord, a soothing aroma, and its drink offering, one fourth of a hin of wine.  
23:14 You must not eat bread, roasted grain, or fresh grain until this very day, until you bring the offering of your God. This is a perpetual statute throughout your generations in all the places where you live.

The Festival of Weeks

23:15 “You must count for yourselves seven weeks from the day after the Sabbath, from the day you bring the wave offering sheaf; they must be complete weeks.  
23:16 You must count fifty days – until the day after the seventh Sabbath – and then you must present a new grain offering to the Lord.  
23:17 From the places where you live you must bring two loaves of bread for a wave offering; they must be made from two tenths of an ephah of fine wheat flour, baked with yeast, as first fruits to the Lord.  
23:18 Along with the loaves of bread, you must also present seven flawless yearling lambs, one young bull, and two rams. They are to be a burnt offering to the Lord along with their grain offering and drink offerings, a gift of a soothing aroma to the Lord.  
23:19 You must also offer one male goat for a sin offering and two yearling lambs for a peace offering sacrifice, and the priest is to wave them – the two lambs – along with the bread of the first fruits, as a wave offering before the Lord; they will be holy to the Lord for the priest.

The Festival of Horn Blasts

23:23 The Lord spoke to Moses: 23:24 “Tell the Israelites, ‘In the seventh month, on the first day of the month, you must have a complete rest, a memorial announced by loud horn blasts, a holy assembly.  
23:25 You must not do any regular work, but you must present a gift to the Lord.’”

The Day of Atonement

23:26 The Lord spoke to Moses: 23:27 “The tenth day of this seventh month is the
Day of Atonement. It is to be a holy assembly for you, and you must humble yourselves and present a gift to the Lord. 23:28 You must not do any work on this particular day, because it is a day of atonement to make atonement for yourselves before the Lord your God. 23:29 Indeed, any person who does not behave with humility on this particular day will be cut off from his people. 23:30 As for any person who does any work on this particular day, I will exterminate that person from the midst of his people. 23:31 You must not do any work. This is a perpetual statute throughout your generations in all the places where you live. 23:32 It is a Sabbath of complete rest for you, and you must humble yourselves on the ninth day of the month in the evening, from evening until evening you must observe your Sabbath.

The Festival of Booths

23:33 The Lord spoke to Moses: 23:34 “Tell the Israelites, ‘On the fifteenth day of this seventh month is the Festival of Temporary Shelters for seven days to the Lord. 23:35 On the first day is a holy assembly; you must do no regular work. 23:36 For seven days you must present a gift to the Lord. On the eighth day there is to be a holy assembly for you, and you must present a gift to the Lord. It is a solemn assembly day; you must not do any regular work.

23:37 “These are the appointed times of the Lord that you must proclaim as holy assemblies to present a gift to the Lord – burnt offerings, grain offerings, sacrifice, and drink offerings, each day according to its regulation. 23:38 Besides the Sabbaths of the Lord and all your gifts, votive offerings, and freewill offerings which you must give to the Lord.

23:39 “On the fifteenth day of the seventh month, when you gather in the produce of the land, you must celebrate a pilgrim festival to the Lord for seven days. On the first day is a complete rest and on the eighth day is complete rest. 23:40 On the first day you must take for yourselves branches from majestic trees – palm branches, branches of leafy trees, and willows of the brook – and you must rejoice before the Lord your God for seven days. 23:41 You must celebrate it as a pilgrim festival to the Lord for seven days in the year. This is a perpetual statute throughout your generations; you must celebrate it in the seventh month. 23:42 You must live in temporary shelters for seven days; every native citizen in Israel must live in temporary shelters, 23:43 so that your future generations may know that I made the Israelites live in temporary shelters when I brought them out from the land of Egypt. I am the Lord your God.’”

23:44 So Moses spoke to the Israelites about the appointed times of the Lord.

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1 sn See the description of this day and its regulations in Lev 16 and the notes there.
2 tn Heb “you shall humble your souls.” See the note on Lev 16:29 above.
3 tn Heb “in the bone of this day.”
4 tn Heb “on you [plural];” cf. NASB, NRSV “on your behalf.”
5 tn The particular נָעַם (‘akh) is taken in an asserative sense here (“Indeed,” see the NUBS translation).
6 tn Heb “It [i.e., that person; literally “soul,” feminine] shall be cut off from its peoples [plural];” NLT “from the community.”
7 tn Heb “And any person.”
8 tn See HALOT 3 s.v. נָעַם hif. Cf. KJV, NASB, NIV, NRSV, NLT “destroy”; CEV “wipe out.”
9 tn Heb “its people” (“its” is feminine to agree with “person,” literally “soul,” which is feminine in Hebrew; cf. v. 29).
10 tn Heb “for your generations.”
11 tn Heb “you shall rest your Sabbath.”
12 tn The rendering “booths” (cf. NAB, NASB, NRSV) is probably better than the traditional “tabernacles” in light of the meaning of the term נַסָּקָה (sukkah, “hut, booth”), but “booths” are frequently associated with trade shows and craft fairs in contemporary American English. The nature of the celebration during this feast (see the following verses) as a commemoration of the wanderings of the Israelites after they left Egypt suggests that a translation like “temporary shelters” is more appropriate.
13 tn Heb “work of service”; KJV “servile work”; NASB “laborous work”; TEV “daily work.”
14 tn The Hebrew term נַשָּׁבָה (‘atseret) “solemn assembly [day]” derives from a root associated with restraint or closure. It could refer either to the last day as “closing assembly” day of the festival (e.g., NIV) or a special day of restraint expressed in a “solemn assembly” (e.g., NRSV); cf. NLT “a solemn closing assembly.”
15 tn The LXX has “[their] burnt offerings, and their sacrifices, and their drink offerings.”
16 tn Heb “a matter of a day in its day”; NAB “as prescribed for each day”; NRSV, NLT “each on its proper day.”
17 tn Heb “from separation.” See BDB 94 s.v. נַשָּׁבָה 1.e for an explanation of this phrase. This phrase is repeated in front of each of the four items in this verse in the Hebrew text, but these have not been translated into English for stylistic reasons. Cf. KJV, NASB “besides”; NRSV “apart from.”
18 tn Heb “Surely on the fifteenth day.” The Hebrew adverbial particle רָאָה (‘akah) is left untranslated by most recent English versions; however, cf. NASB “On exactly the fifteenth day.”
19 tn Heb “fruit of majestic trees,” but the following terms and verses define what is meant by this expression. For extensive remarks on the celebration of this festival in history and tradition see B. A. Levine, Leviticus (JPSTC), 163; J. E. Hartley, Leviticus (WBC), 389-90; and P. J. Budd, Leviticus (NCBC), 328-29.
20 tn Heb “for your generations.”
21 tn Heb “in the huts” (again at the end of this verse and in v. 43), perhaps referring to temporary shelters (i.e., huts) made of the foliage referred to in v. 40 (J. E. Hartley, Leviticus [WBC], 389).
22 sn E. S. Gerstenberger (Leviticus [OTL], 352) takes v. 44 to be an introduction to another set of festival regulations, perhaps something like those found in Exod 23:14-17. For others this verse reemphasizes the Mosaic authority of the preceding festival regulations (e.g., J. E. Hartley, Leviticus [WBC], 390).
Regulations for the Lampstand and Table of Bread

24:1 The Lord spoke to Moses: 24:2 “Command the Israelites to bring a pure oil of beaten olives for the light, to make a lamp burn continually.” 24:3 Outside the veil-closet of the congregation in the Meeting Tent Aaron must arrange it from evening until morning before the Lord continually. This is a perpetual statute throughout your generations. 24:4 On the ceremonially pure lampstand he must arrange the lamps before the Lord continually.

24:5 “You must take choice wheat flour and bake twelve loaves; there must be two tenths of an ephah of flour in each loaf, and you must set them in two rows, six in a row, and near each row; NRSV “with each row”; NLT “near each row”; B. A. Levine [WBC], 395-96). Permissible interpretations of this verse include (1) he pronounced a curse against the man using the Name (cf. N. H. Snaith, [OTL], 362), (2) he pronounced a curse against the man using the Name and cursed, (3) he pronounced blasphemous words (B. A. Levine, Leviticus [JPSTC], 164-65; G. J. Wenham, Leviticus [NICOT], 307), (4) he pronounced by cursing blasphemous words that amounted to “some sort of verbal aggression against Yahweh himself” (E. S. Gerstenberger, Leviticus [OTL], 362), (5) he pronounced a curse against the man using the Name “Yahweh” (N. H. Snaith, Leviticus and Numbers [NCBC], 110; G. J. Wenham, Leviticus [NICOT], 311), or (6) he pronounced the name “Yahweh” and thereby blasphemed, since the “Name” was never to be pronounced (a standard Jewish explanation). In one way or another, the offense surely took place, and the point is that there was a conflict between the man of mixed background and a man of full Israelite descent.

24:14 “Bring the one who cursed outside the camp, and all who heard him are to lay their hands on his head, and the whole congregation is to stone him to death in the camp. 24:15 But if the burden of guilt is too heavy for you, then bring the one who cursed outside the camp, and you must stone him to death with a stone. 24:16 The Lord spoke to Moses:

24:17 “Take choice wheat flour and boil twelve cakes; you must set them in two rows, six in a row, and arrange it from evening until morning before the Lord continually. This is a perpetual statute throughout your generations.

24:18 Bring the one who cursed outside the camp, and stone him to death with a stone. 24:19 “And you must take the choice wheat flour and make twelve cakes; you must boil them and set them in two rows, six in a row, and arrange it from evening until morning before the Lord continually. This is a perpetual statute throughout your generations.

24:20 Bring the one who cursed outside the camp, and stone him to death with a stone. 24:21 “And you must take choice wheat flour and make twelve cakes; you must bake them into cakes of unleavened bread, a gift to the Lord. Each Sabbath day Aaron must arrange it before the Lord continually; this portion is from the Israelites as a perpetual covenant. 24:22 It will belong to Aaron and his sons, and they must eat it in a holy place because it is most holy to him, a perpetual allotted portion from the gifts of the Lord.”
him to death.\(^1\) 24:15 Moreover,\(^2\) you are to tell the Israelites, ‘If any man curses his God\(^3\) he will bear responsibility for his sin, 24:16 and one who misuse\(^4\) the name of the Lord must surely be put to death. The whole congregation must surely stone him, whether he is a foreigner or a native citizen; when he misuses the Name he must be put to death.

24:17 ‘If a man beats any person to death,\(^5\) he must be put to death. 24:18 One who beats an animal to death\(^6\) must make restitution for it, life for life.\(^7\) 24:19 If a man inflicts an injury on\(^8\) his fellow citizen,\(^9\) just as he has done it must be done to him 24:20 fracture for fracture, eye for eye, tooth for tooth – just as he has inflicted an injury on another person\(^10\) that same injury\(^11\) must be inflicted on him. 24:21 One who beats an animal to death\(^12\) must make restitution for it, but\(^13\) one who beats a person to death must be put to death. 24:22 There will be one regulation\(^14\) for you, whether a foreigner or a native citizen, for I am the Lord your God.’”

24:23 Then Moses spoke to the Israelites and they brought the one who cursed outside the camp and stoned him with stones. So the Israelites did just as the Lord had commanded Moses.

Regulations for the Sabbatical Year

25:1 The Lord spoke to Moses at Mount Sinai: 25:2 ‘Speak to the Israelites and tell them, ‘When you enter the land that I am giving you, the land must observe a Sabbath\(^15\) to the Lord. 25:3 Six years you may sow your field, and six years you may prune your vineyard and gather the produce,\(^16\) but in the seventh year the land must have a Sabbath of complete rest\(^17\) – a Sabbath to the Lord. You must not sow your field or\(^18\) prune your vineyard. 25:5 You must not gather in the aftergrowth of your harvest and you must not pick the grapes of your unpruned\(^19\) vines; the land must have a year of complete rest. 25:6 You may have the Sabbath produce\(^20\) of the land to eat – you, your male servant, your female servant, your hired worker, the resident foreigner who stays with you,\(^21\) 25:7 your cattle, and the wild animals that are in your land – all its produce will be for you\(^22\) to eat.

Regulations for the Jubilee Year of Release

25:8 ‘You must count off\(^23\) seven weeks of years, seven times seven years,\(^24\) and the days of the seven weeks of years will amount to forty-nine years.\(^25\) 25:9 You must sound loud horn blasts\(^26\) – in the seventh month, on the tenth day of the month, on the Day of Atonement – you must sound the horn in your entire land. 25:10 So you must consecrate the fiftieth year,\(^27\) and you must proclaim a release\(^28\) in the land for all its inhabitants. That year will be your jubilee;\(^29\) 

\(^\text{1}\) tn The words “to death” are supplied in the translation as a clarification; they are clearly implied from v. 16.

\(^\text{2}\) tn Heb “And.”

\(^\text{3}\) sn See the note on v. 11 above and esp. Exod 22:28 [27 HT].

\(^\text{4}\) sn See the note on v. 11 above.

\(^\text{5}\) Heb “And if a man strikes a soul [ץֶפֶשׁ, neshāf] of mankind.” The idiom seems to derive from the idea of striking a fatal blow to the very “life” (literally, “soul”) of a human being, not just landing a blow on their body (HALOT 698 s.v. nèfēf hif.2). On the difficulty of the meaning and significance of the term nèfēf see the notes on Lev 17:10-11.

\(^\text{6}\) tn Heb “And one who strikes a soul of an animal.”

\(^\text{7}\) Heb “soul under soul.” Cf. KJV “beast for beast;” NCV “must give, another animal to take its place.”

\(^\text{8}\) Heb “gives a flaw in;” KJV, ASV “cause a blemish in.”

\(^\text{9}\) Or “neighbor” (so NAB, NASB, NIV); TEV, NLT “another person.”

\(^\text{10}\) Heb “in the man [ץָּה, idām],”

\(^\text{11}\) Heb “just as he inflicts an injury...it must be inflicted on him.” The referent (“that same injury”) has been specified in the translation for clarity.

\(^\text{12}\) sn See the note on v. 18 above.

\(^\text{13}\) Heb “and,” but here the Hebrew conjunction ַּעַנ (vvv, “and”) is adversative, contrasting the consequences of beheading an animal to death with those of beating a person to death.

\(^\text{14}\) Heb “a regulation of one;” KJV, ASV “one manner of law;” NASB “one standard.”

\(^\text{15}\) Heb “the land shall rest a Sabbath.”

\(^\text{16}\) Heb “its produce,” but the feminine pronoun “its” probably refers to the “land” (a feminine noun in Hebrew; cf. v. 2), not the “field” or the “vineyard,” both of which are normally masculine nouns (see B. A. Levine, Leviticus [JPSTC], 170).

\(^\text{17}\) tn Heb “and in the seventh year a Sabbath of complete rest shall be to the land.” The expression “a Sabbath of complete rest” is superlative, emphasizing the full and all inclusive rest of the seventh year of the sabbatical cycle. Cf. ASV “a sabbath of solemn rest;” NAB “a complete rest.”

\(^\text{18}\) tn Heb “and.” Here the Hebrew conjunction ַּע (vvv, “and”) has an alternative sense (“or”).

\(^\text{19}\) Heb “consecrated, devoted, forbidden” (מיִּי, nazîr). The same term is used for the “consecration” of the “Nazirite” (and his hair, Num 6:2, 18, etc.), a designation which, in turn, derives from the very same root.

\(^\text{20}\) tn The word “produce” is not in the Hebrew text but is implied; cf. NASB “the sabbath products.”

\(^\text{21}\) Heb “a resident who stays” would be a foreign person who was probably residing as another kind of laborer in the household of a landowner (B. A. Levine, Leviticus [JPSTC], 170-71). See v. 35 below.

\(^\text{22}\) tn The words “for you” are implied.

\(^\text{23}\) tn Heb “And you shall count off for yourself.”

\(^\text{24}\) tn Heb “seven years seven times.”

\(^\text{25}\) tn Heb “and they shall be for you, the days of the seven Sabbaths of years, forty-nine years.”

\(^\text{26}\) sn On the “loud horn blasts” see the note on Lev 23:24, but unlike the language there, the Hebrew term for “horn” (שֹׁפָר, shophar) actually appears here in this verse (twice).

\(^\text{27}\) tn Heb “the year of the fifty years,” or perhaps “the year, fifty years” (GKC 435 §134.a, note 2).

\(^\text{28}\) cf. KJV, ASV, NAB, NIV, NRSV “liberty;” TEV, CEV “freedom.” The characteristics of this “release” are detailed in the following verses. For substantial summaries and bibliography on the biblical and ancient Near Eastern material regarding such a “release” see J. E. Hartley, Leviticus (WBC), 427-34, and B. A. Levine, Leviticus (JPSTC), 270-74.

\(^\text{29}\) Heb “A jubilee that shall be to you.” Although there has been some significant debate about the original meaning of the Hebrew word translated “jubilee” (יוֹבֵל, yovel; see the summary in J. E. Hartley, Leviticus [WBC], 434), the term most likely means “ram” and can refer also to a “ram’s horn.” The fiftieth year would, therefore, be called the “jubilee” because of the associated sounding of the “ram’s horn” (see B. A. Levine, Leviticus [JPSTC], 172, and the literature cited there).
each one of you must return\(^1\) to his property and each one of you must return to his clan. \(25:11\) That fiftieth year will be your jubilee; you must not sow the land, harvest its aftergrowth, or pick the grapes of its unpruned vines.\(^2\) \(25:12\) Because that year is a jubilee, it will be holy to you – you may eat its produce\(^3\) from the field.

**Release of Landed Property**

\(25:13\) “\(1\)In this year of jubilee you must each return\(^1\) to your property. \(25:14\) If you make a sale\(^6\) to your fellow citizen\(^6\) or buy\(^7\) from your fellow citizen, no one is to wrong his brother.\(^8\) \(25:15\) You may buy it from your fellow citizen according to the number of years since\(^9\) the last jubilee; he may sell it to you according to the years of produce that are left.\(^10\) \(25:16\) The more years there are,\(^11\) the more you may make its purchase price, and the fewer years there are,\(^12\) the less you must make its purchase price, because he is only selling to you a number of years of produce. \(25:17\) No one is to oppress his fellow citizen,\(^14\) but you must fear your God, because I am the LORD your God.

\(25:18\) You must obey my statutes and my regulations; you must be sure to keep them\(^15\) so that you may live securely in the land.\(^16\)

\(25:19\) “\(2\)The land will give its fruit and you may eat until you are satisfied,\(^17\) and you may live securely in the land. \(25:20\) If you say, ‘What will we eat in the seventh year if we do not sow and gather our produce?’ \(25:21\) I will command my blessing for you in the sixth year so that it may yield\(^18\) the produce\(^5\) for three years, \(25:22\) and you may sow the eighth year and eat from that sixth year’s produce\(^20\) – old produce. Until you bring in the ninth year’s produce,\(^21\) you may eat old produce. \(25:23\) The land must not be sold without reclaim;\(^22\) because the land belongs to me, for you are foreigners and residents with me.\(^23\) \(25:24\) In all your landed property,\(^24\) you must provide for the right of redemption of the land.\(^25\)

\(25:25\) “\(3\)If your brother becomes impoverished and sells some of his property, his near redeemer is to come to you and redeem what his brother sold.\(^26\) \(25:26\) If a man has no redeemer, but he prospers and gains enough for its redemption, \(25:27\) he is to calculate the value of the years it was sold,\(^29\) refund the balance\(^30\) to the man to whom he had sold it, and return to his property. \(25:28\) If he has not prospered enough to refund\(^31\) a balance to him, then what he sold\(^32\) will belong to\(^33\) the one who bought it until the jubilee year, but it must revert\(^34\) in the jubilee

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\(^1\) tn Heb “you [plural] shall return, a man.”

\(^2\) tn Heb “you shall not sow and you shall not...and you shall not...”

\(^3\) sm See v. 5 above and the notes there.

\(^4\) tn That is, the produce of the land (fem.; cf. v. 7 above).

\(^5\) tn Heb “you [plural] shall return, a man.”

\(^6\) tn Heb “sell a sale.”

\(^7\) or “to one of your countrymen” (NIV); NASB “to your friend.”

\(^8\) Heb “do not oppress a man his brother.” Here “brother” does not refer only to a sibling, but to a fellow Israelite.

\(^9\) tn Heb “in the number of years after.”

\(^10\) tn The words “that are left” are not in the Hebrew text, but are implied.

\(^11\) The purchaser is actually buying only the crops that the land will produce until the next jubilee, since the land will revert to the original owner at that time. The purchaser, therefore, is not actually buying the land itself.

\(^12\) tn Heb “To the mouth of the many years.”

\(^13\) tn Heb “to the mouth of the few years.”

\(^14\) tn Heb “a number of produce”; the words “years of” are implied. As an alternative this could be translated “a number of harvests” (cf. NRSV, NLT).

\(^15\) tn Heb “And you shall not oppress a man his fellow citizen.”

\(^16\) tn Heb “And you shall keep and do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although מְדַעָה, “to keep” is not cited there; cf. Lev 20:5, etc.).

\(^17\) tn Heb “and you shall dwell on the land to security.”

\(^18\) tn Heb “and it [i.e., the land] shall make the produce.”

\(^19\) The Hebrew term יִשֵּׂרַע (yîšūr, “and it shall make”) is probably an older third feminine singular form of the verb (GKC 210 §75.m). Smr has the normal form.

\(^20\) Smr and LXX have “its produce” (cf. 25:3, 7, etc.) rather than “the produce.”

\(^21\) tn Heb “the produce,” referring to “the produce” of the sixth year of v. 21. The words “sixth year” are supplied for clarity.

\(^22\) tn “until the ninth year, until bringing [in] its produce.”

\(^23\) The term rendered “without reclaim” means that the land has been bought for the full price and is, therefore, not subject to reclaim under any circumstances. This was not to be done with land in ancient Israel (contrast the final full sale of houses in v. 30: see the evidence cited in B. A. Levine, Leviticus [JPSTC], 174).

\(^24\) That is, the Israelites were strangers and residents who were attached to the Loru’s household. They did not own the land. Note the parallel to the “priest’s lodger” in Lev 22:10.

\(^25\) tn Heb “And in all the land of your property.”

\(^26\) tn Heb “right of redemption you shall give to the land”; NAB “you must permit the land to be redeemed.”

\(^27\) tn Heb “the sale of his brother.”

\(^28\) tn Heb “and his hand reaches.”

\(^29\) tn Heb “and he finds as sufficiency of its redemption.”

\(^30\) tn Heb “and he shall calculate its years of sale.”

\(^31\) tn Heb “and return the excess.”

\(^32\) tn Heb “And if his hand has not found sufficiency of returning.” Although some versions take this to mean that he has not made enough to regain the land (e.g., NASB, NRSV; see also B. A. Levine, Leviticus [JPSTC], 176), the combination of terms in Hebrew corresponds to the portion of v. 27 that refers specifically to refunding the money (cf. v. 27; see NIV and G. J. Wenham, Leviticus [NICOT], 315).

\(^33\) tn Heb “his sale.”

\(^34\) tn Heb “will be in the hand of.” This refers to the temporary control of the one who purchased its produce until the next year of jubilee, at which time it would revert to the original owner.

\(^35\) tn Heb “it shall go out” (so KJV, ASV; see B. A. Levine, Leviticus [JPSTC], 176).
and the original owner may return to his property.

Release of Houses

25:29 “If a man sells a residential house in a walled city,2 its right of redemption must extend3 until one full year from its sale;4 its right of redemption must extend to a full calendar year.5 25:30 If it is not redeemed before the full calendar year is ended,6 the house in the walled city will belong without reclaim7 to the one who bought it throughout his generations; it will not revert in the jubilee. 25:31 The houses of villages, however,8 which have no wall surrounding them,9 must be considered as the field of the land; they will have the right of redemption and must revert in the jubilee. 25:32 As for the cities which they possess,10 the Levites must have a perpetual right of redemption. 25:33 Whatever someone among the Levites might redeem—the sale of a house which is his property in a city—must revert in the jubilee,11 because the houses of the cities of the Levites are their property in the midst of the Israelites. 25:34 Moreover,12 the open field areas of their cities must not be sold, because that is their perpetual possession.

Debt and Slave Regulations

25:35 “If your brother becomes impoverished and is indebted to you, you must support him; he must live with you like a foreign resident.20 25:36 Do not take interest or profit from him,22 but you must fear your God and your brother must live with you. 25:37 You must not lend him your money at interest and you must not sell him food for profit.24 25:38 I am the Lord your God who brought you out from the land of Egypt to give you the land of Canaan—to be your God.25 25:39 “If your brother becomes impoverished with regard to you so that he sells himself to you, you must not subject him to slave service.26 25:40 He must be with you like a hired worker, as a resident foreigner,27 he must serve with you until the year of jubilee, 25:41 but then he may go free; 29 he and his children with him, and may return to his family and to the

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1 tn Heb “he”; the referent (the original owner of the land) has been specified in the translation for clarity.
2 tn Heb “a house of a residence of a walled city.”
3 tn Heb “shall be.”
4 tn Heb “of its sale.”
5 tn Heb “days its right of redemption shall be” (see B. A. Levine, Leviticus [JPSTC], 176).
6 tn Heb “until fulfilling to it a complete year.”
7 tn Heb “the house which [is] in the city which to it [is] a wall.” The Kethib has ḫvt (“no, not”) rather than ḫ (“to it”) which is the Qere.
8 tn See the note on v. 23 above.
9 tn Heb “And the houses of the villages.”
10 tn Heb “which there is not to them a wall.”
11 tn Heb “on the field.”
12 tn Heb “And.”
13 tn Heb “the houses of the cities of their property.”
14 tn Heb “And which he shall redeem from the Levites shall go out, sale of house and city, his property in the jubilee.” Although the end of this verse is clear, the first part is notoriously difficult. There are five main views. (1) The first clause of the verse actually attaches to the previous verse, and refers to the fact that their houses retain a perpetual right of redemption (v. 32b), “which any of the Levites may exercise” (v. 33a; J. E. Hartley, Leviticus [WBC], 418, 421). (2) It refers to property that one Levite sells to another Levite, which is then redeemed by still another Levite (v. 33a). In such cases, the property reverts to the original Levite owner in the jubilee year (v. 33b; G. J. Wenham, Leviticus [NICOT], 321). (3) It refers to houses in a city that had come to be declared as a Levitical city but had original non-Levitical owners. Once the city was declared to belong to the Levites, however, an owner could only sell his house to a Levite, and he could only redeem it back from a Levite up until the time of the first jubilee after the city was declared to be a Levitical city. In this case the first part of the verse would be translated, “Such property as may be redeemed from the Levites” (NRSV, NJPS). At the first jubilee, however, all such houses became the property of the Levites (v. 33b; P. J. Budd, Leviticus [NCBC], 353). (4) It refers to property “which is appropriated from the Levites” (not “redeemed from the Levites,” v. 33a) by those who have bought it or taken it as security for debts owed to them by Levites who had fallen on bad times. Again, such property reverts back to the original Levite owners at the jubilee (B. A. Levine, Leviticus [JPSTC], 177). (5) It simply refers to the fact that a Levite has the option of redeeming his house (i.e., the prefix form of the verb is taken to be subjunctive, “may or might redeem”), which he had to sell because he had fallen into debt or perhaps even become destitute. Even if he never gained the resources to do so, however, it would still revert to him in the jubilee year. The present translation is intended to reflect this latter view.
15 tn Heb “And.”
16 sn This refers to the region of fields just outside and surrounding the city where cattle were kept and garden crops were grown (B. A. Levine, Leviticus [JPSTC], 177).
17 tn It is not clear to whom this refers. It is probably broader than “sibling” (cf. NRSV “any of your kin”; NLT “any of your Israelite relatives”) but some English versions take it to mean “fellow Israelite” (so TEV; cf. NAB, NIV “countrymen”) and others are ambiguous (cf. CEV “any of your people”).
18 tn Heb “and his hand slips with you.”
19 tn Heb “strengthen”; NASB “sustain.”
20 tn The form מָכַס (maks, “shall live”) looks like the adjective “living,” but the MT form is simply the same verb written in the present tense. “Interest” and “profit” see the note on v. 36 above.
21 tn Heb “a foreigner and resident,” which is probably to be combined (see B. A. Levine, Leviticus [JPSTC], 170-71).
22 tn The meaning of the terms rendered “interest” and “profit” is much debated (see the summaries in P. J. Budd, Leviticus [NCBC], 354-55 and B. A. Levine, Leviticus [JPSTC], 178). Verse 37, however, suggests that the first refers to a percentage of money and the second percentage of produce (see J. E. Hartley, Leviticus [WBC], 421).
23 tn In form the Hebrew term מַכַּס (makˈs, “shall live”) is the construct plural of מָכַס (maks, i.e., “the life of”), but here it is used as the finite verb (cf. v. 35 and GKC 218 §76.i).
24 tn Heb “your money” and “your food.” With regard to “interest” and “profit” see the note on v. 36 above.
25 tn Heb “to be to you for a God.”
26 tn Heb “you shall not serve against him service of a slave.” A distinction is being made here between the status of slave and indentured servant.
27 tn See the note on Lev 25:56 above.
28 tn Heb “and.” The Hebrew conjunction ו (vav, “and”) can be considered to have adversative force here.
29 tn Heb “may go out from you.”
property of his ancestors.  

25:42 Since they are my servants whom I brought out from the land of Egypt, they must not be sold in a slave sale.  

25:43 You must not rule over him harshly, but you must fear your God.

25:44 "As for your male and female slaves who may belong to you — you may buy male and female slaves from the nations all around you.  

25:45 Also you may buy slaves from the children of the foreigners who reside with you, and from their families that are with you, whom they have fathered in your land, they may become your property.  

25:46 You may give them as inheritance to your children after you to possess as property. You may enslave them perpetually. However, as for your brothers the Israelites, no man may rule over his brother harshly.

25:47 "If a resident foreigner who is with you prospers and your brother becomes impoverished with regard to him so that he sells himself to a resident foreigner who is with you or to a member of a foreigner’s family, after he has sold himself he retains a right of redemption. One of his brothers may redeem him, 25:49 or his uncle or his cousin may redeem him, or anyone of the rest of his blood relatives — his family may redeem him, or if he prospers he may redeem himself.  

25:50 He must calculate with the one who bought him the number of years from the year he sold himself to him until the jubilee year, and the cost of his sale must correspond to the number of years, according to the rate of wages a hired worker would have earned while with him.  

25:51 If there are still many years, in keeping with them he must refund most of the cost of his purchase for his redemption, 25:52 but if only a few years remain until the jubilee, he must calculate for himself in keeping with the remaining years and refund it for his redemption.  

25:53 He must be with the one who bought him like a yearly hired worker. The one who bought him must not rule over him harshly in your sight.  

25:54 If, however, he is not redeemed in these ways, he must go free in the jubilee year, he and his children with him,  

25:55 because the Israelites are my own servants; they are my servants whom I brought out from the land of Egypt. I am the LORD your God.

Exhortation to Obedience

26:1 "You must not make for yourselves idols, so you must not set up for yourselves a carved image or a pillar, and you must not place a sculpted stone in your land to bow down before it, for I am the LORD your God.  

26:2 You must keep my Sabbaths and reverence my sanctuary. I am the LORD.

The Benefits of Obedience

26:3 "If you walk in my statutes and are sure to obey my commandments, I will give you your rains in their time so that the land will give its yield and the trees of the field will produce their fruit.  

26:5 Threshing season will extend for you until the season for harvesting grapes, and the season for harvesting grapes will extend until sowing season, so you shall have a abundance of your grain and your vinestock, and your land shall yield its fruit.

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1. In Heb “fathers.”
2. Or perhaps reflexive Niphal rather than passive, “they shall not sell themselves [as in] a slave sale.”
3. In Heb “You shall not rule in him in violence”; cf. NASB “with severity”; NIV “ruthlessly.”
4. In Heb “And your male slave and your female slave.” Smr has these as plural terms, “slaves,” not singular.
5. In Heb “from the nations which surround you, from them you shall buy male slave and female slave.”
6. In the word “slaves” is not in the Hebrew text, but is implied here.
7. In Heb “family which is” (i.e., singular rather than plural).
8. In Heb “and your brothers, the sons of Israel, a man in his brother you shall not rule in him in violence.”
9. In Heb “And if the hand of a foreigner and resident with you reaches with you” (cf. v. 26 for this idiom).
10. In Heb “and.” The Hebrew conjunction (vav, “and”) can be considered to have resultative force here.
11. In Heb “offshoot, descendant.”
12. In Heb “right of redemption shall be to him.”
13. In Heb “the son of his uncle.”
14. In Heb “or from the remainder of his flesh from his family.”
15. In the LXX, followed by the Syriac, actually has “if,” which is not in the MT.
16. In Heb “the years.”
17. In Heb “as days of a hired worker he shall be with him.” For this and the following verses see the explanation in P. J. Budd, Leviticus (NCBC), 358-59.
18. In Heb “to the mouth of them.”
19. In Heb “but if a little remains in the years.”
20. In Heb “be with him”; the referent (the one who bought him) has been specified in the translation for clarity.
21. In Heb “As a hired worker year in year.”
22. In Heb “He”; the referent (the one who bought him) has been specified in the translation for clarity.
23. In Heb “And if.”
24. In Heb “go out.”
25. In Heb “because to me the sons of Israel are servants.”
26. In the literature regarding the difficult etymology and meaning of the term for “idols” (אֱלִילִים, ‘elílim), see the literature cited in the note on Lev 19:4. It appears to be a diminutive play on words with אֵין (‘e’en, “god, God”) and, perhaps at the same time, recalls a common Semitic word for “worthless, weak, powerless, nothingness.” Snait suggests a rendering of “worthless godlings.”
27. In Heb “on.” The “sculpted stone” appears to be some sort of stone with images carved into it (see B. A. Levine, Leviticus [JPSTC], 181, and J. E. Hartley, Leviticus [WBC], 449).
28. In Heb “and my sanctuary you shall fear.” Cf. NCV “respect”; CEV “honor.”
29. In Heb “and my commandments you shall keep and do them.” This appears to be a kind of verbal hendiadys, where the first verb is a modifier of the action of the second verb (see GKC 386 §120.d, although τῷ ἐμῷ (‘emō, “to keep”) is not cited there; cf. Lev 20:8; 25:18, etc.).
30. In Heb “and.” The Hebrew conjunction (vav, “and”) can be considered to have resultative force here.
31. In Heb “the tree of the field will give its fruit.” As a collective singular this has been translated as plural.
32. In Heb “will reach for you the vintage season.”
33. In Heb “and.” The Hebrew conjunction (vav, “and”) can be considered to have resultative force here.
will eat your bread until you are satisfied, and you will live securely in your land. 26:6 I will grant peace in the land so that you will lie down to sleep without anyone terrifying you. 3 I will remove harmful animals from the land, and no sword of war will pass through your land. 26:7 You will pursue your enemies and they will fall before you by the sword. 26:8 Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall before you by the sword. 26:9 I will turn to you, make you fruitful, multiply you, and maintain my covenant with you. 26:10 You will still be eating stored produce from the previous year and will have to clean out what is stored from the previous year to make room for new. 26:11 “I will put my tabernacle in your midst and I will not abhor you. 26:12 I will walk among you, and I will be your God and you will be my people. 26:13 I am the Lord your God who brought you out from the land of Egypt, from being their slaves, and I broke the bars of your yoke and caused you to walk upright.

The Consequences of Disobedience

26:14 “If, however, you do not obey me and keep all these commandments—26:15 if you reject my statutes and abhor my regulations so that you do not keep all my commandments and you break my covenant—26:16 I for my part will do this to you: I will inflict horror on you, consumption and fever, which diminishes eyesight and drain away the vitality of life. 26:17 I will set my face against you. You will be struck down before your enemies, those who hate you will rule over you, and you will flee when there is no one pursuing you. 26:18 “If, in spite of all these things, you do not obey me, I will discipline you seven times more on account of your sins. 26:19 I will break your strong pride and make your sky like iron and your land like bronze. 26:20 Your strength will be used up in vain, your land will not give its yield, and the trees of the land will not produce their fruit. 26:21 “If you walk in hostility against me and are not willing to obey me, I will increase your affliction seven times according to your sins. 26:22 I will send the wild animals against you and they will bereave you of your children, annihilate your cattle, and diminish your population so that your roads will become deserted.

26:23 “If in spite of all these things you do not allow yourselves to be disciplined and you walk in hostility against me, I myself will also walk in hostility against you and strike you seven times on account of your sins. 26:25 I will bring on you an avenging sword, a covenant vengeance. 26:26 Although you will gather together into your cities, I will send pestilence among you and you will be given into enemy hands because of anxious hope “and causes depression” (Hebrew “causes soul to pine away”), e.g., B. A. Levine, Leviticus (JPSTC), 185.

1 tn Heb “to satisfaction”; KJV, ASV, NASB “to the full.” 2 tn Heb “and.” The Hebrew conjunction “(vav, “and”) can be considered to have resultative force here. 3 tn Heb “and there will be no one who terrifies.” The words “to sleep” have been supplied in the translation for clarity. 4 tn Heb “harmful animal,” singular, but taken here as a collective plural (so almost all English versions). 5 tn Heb “no sword”; the words “of war” are supplied in the Hebrew. 6 tn Heb “heads held high”; NCV “proudly.” 7 tn The expression “my dwelling” is used in the LXX codexes Vaticanus and Alexandrinus have “my covenant” rather than “my tabernacle.” Cf. NAB, NASB, NRSV “my dwelling.” 8 tn Heb “and my soul [nephesh] will not abhor you.” 9 tn Heb “from being to them slaves.” 10 tn In other words, to walk as free people and not as slaves. Cf. NIV “with (+ your CEV, NLT) heads held high”; NCV “proudly.” 11 tn Heb “And if.” 12 tn Heb “and do not do.” 13 tn Heb “to not do.” 14 tn Or “I also” (see HALOT 76 s.v. ḫ 6.b). 15 tn Heb “soul.” These expressions may refer either to the physical effects of consumption and fever as the rendering in the text suggests (e.g., J. E. Hartley, Leviticus [WBC], 452, 454, “diminishing eyesight and loss of appetite”), or perhaps the more psychological effects, “which exhausts the eyes and you will sow your seed in vain because your enemies will eat it. 20 26:17 I will set my face against you. You will be struck down before your enemies, those who hate you will rule over you, and you will flee when there is no one pursuing you. 21 26:18 “If, in spite of all these things, you do not obey me, I will discipline you seven times more on account of your sins. 22 26:19 I will break your strong pride and make your sky like iron and your land like bronze. 26:20 Your strength will be used up in vain, your land will not give its yield, and the trees of the land will not produce their fruit. 26:21 “If you walk in hostility against me and are not willing to obey me, I will increase your affliction seven times according to your sins. 26:22 I will send the wild animals against you and they will bereave you of your children, annihilate your cattle, and diminish your population so that your roads will become deserted. 26:23 “If in spite of all these things you do not allow yourselves to be disciplined and you walk in hostility against me, I myself will also walk in hostility against you and strike you seven times on account of your sins. 26:25 I will bring on you an avenging sword, a covenant vengeance. Although you will gather together into your cities, I will send pestilence among you and you will be given into enemy hands because of anxious hope “and causes depression” (Hebrew “causes soul to pine away”), e.g., B. A. Levine, Leviticus (JPSTC), 185.
hands.\(^1\) 26:26 When I break off your supply of bread,\(^2\) ten women will bake your bread in one oven; they will ration your bread by weight,\(^3\) and you will eat and not be satisfied. 26:27 "If in spite of this\(^4\) you do not obey me but walk in hostility against me,\(^5\) 26:28 I will walk in hostile rage against you\(^6\) and I myself will also discipline you seven times on account of your sins. 26:29 You will eat the flesh of your sons and the flesh of your daughters.\(^7\) 26:30 I will destroy your high places and cut down your incense altars,\(^8\) and I will stack your dead bodies on top of the lifeless bodies of your idols.\(^9\) I will abhor you.\(^{10}\) 26:31 I will lay your cities waste\(^{11}\) and make your sanctuaries desolate, and I will refuse to smell your soothing aromas. 26:32 I myself will make the land desolate and your enemies who live in it will be appalled. 26:33 I will scatter you among the nations and unsheathe the sword\(^{12}\) after you, so your land will become desolate and your cities will become a waste. 26:34 "Then the land will make up for\(^{13}\) its Sabbaths all the days it lies desolate while you are in the land of your enemies; then the land will rest and make up its Sabbaths. 26:35 All the days of the desolation it will have the rest it did not have\(^{14}\) on your Sabbaths when you lived on it. 26:36 "As for\(^{15}\) the ones who remain among you, I will bring despair into their hearts in the lands of their enemies. The sound of a blowing leaf will pursue them, and they will flee as one who flees the sword and fall down even though there is no pursuer. 26:37 They will stumble over each other as those who flee before a sword, though\(^{16}\) there is no pursuer, and there will be no one to take a stand\(^{17}\) for you before your enemies. 26:38 You will perish among the nations; the land of your enemies will consume you.

Restoration through Confession and Repentance

26:39 "As for the ones who remain among you, they will rot away because of\(^{18}\) their iniquity in the lands of your enemies, and they will also rot away because of their ancestors’\(^{19}\) iniquities which are with them. 26:40 However, when\(^{20}\) they confess their iniquity and their ancestors’ iniquity which they committed by trespassing against me,\(^{21}\) by which they also walked\(^{22}\) in hostility against me,\(^{23}\) 26:41 (and I myself will walk in hostility against them and bring them into the land of their enemies), and\(^{24}\) then their uncircumcised hearts become humbled and they make up for\(^{25}\) their iniquity, 26:42 I will remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham,\(^{26}\) and I will remember the land. 26:43 The land will be abandoned by them\(^{27}\) in order that it may make up for\(^{28}\) its Sabbaths while it is made desolate\(^{29}\) without them,\(^{30}\) and they will

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\(^1\) tn Heb “in hand of enemy,” but Tg. Ps.-J. and Tg. Neof. have “in the hands of your enemies” (J. E. Hartley, Leviticus [WBC], 454).

\(^2\) tn Heb “When I break to you staff of bread” (KJV, ASV, and NASB all similar).

\(^3\) tn Heb “they will return your bread in weight.”

\(^4\) tn Heb "And if in this.”

\(^5\) tn Heb “with me.”

\(^6\) tn Heb “in rage of hostility with you”; NASB “with wrathful hostility”; NRSV “I will continue hostile to you in fury”; CEV “I’ll get really furious.”

\(^7\) tn Heb “and the flesh of your daughters you will eat.” The phrase “you will eat” has not been repeated in the translation for stylistic reasons.

\(^8\) tn Regarding these cultic installations, see the remarks in B. A. Levine, Leviticus (JPSTC), 188, and R. E. Averbeck, NIDOTTE 2:903. The term rendered “incense altars” might better be rendered “sanctuaries [of foreign deities]” or “stelae.”

\(^9\) tn The translation reflects the Hebrew wordplay “your corpses…the corpses of your idols.” Since idols, being lifeless, do not really have “corpses,” the translation uses “dead bodies” for people and “lifeless bodies” for the idols.

\(^10\) tn Heb “and my soul will abhor you.”

\(^11\) tn Heb “And I will give your cities a waste”; NLT “make your cities desolate.”

\(^12\) tn Heb “and I will empty sword” (see HALOT 1228 s.v. 3 פָּתַח).

\(^13\) tn There are two Hebrew roots פָּתַח (ratsnah), one meaning “to be pleased with; to take pleasure” (HALOT 1280-81 s.v. נֶפֶשׁ; cf. “enjoy” in NASB, NIV, NRSV, and J. E. Hartley, Leviticus [WBC], 452), and the other meaning “to restore” (HALOT 1281-82 s.v. הָנָב; cf. NAB “retrieve” and B. A. Levine, Leviticus [JPSTC], 189).

\(^14\) tn Heb “it shall rest which it did not rest.”

\(^15\) tn Heb “And.”

\(^16\) tn Heb “and.” The Hebrew conjunction ו (vav, “and”) is used in a concessive sense here.

\(^17\) tn The term rendered “to stand up” is a noun, not an infinitive. It occurs only here and appears to designate someone who would take a powerful stand for them against their enemies.

\(^18\) tn Heb “in” (so KJV, ASV; also later in this verse).

\(^19\) tn Heb “fathers” (also in the following verse).

\(^20\) tn Heb “And.” Many English versions take this to be a conditional clause (“if…”), but there is no conditional particle. (see, e.g., NASB, NIV, NRSV; but see the very different rendering in B. A. Levine, Leviticus [JPSTC], 190). The temporal translation offered here (“when”) takes into account the particle ו (vav, “then”), which occurs twice in v. 41. The obvious contextual contrast between vv. 39 and 40 is expressed by “however” in the translation.

\(^21\) tn Heb “in their trespassing which they trespassed in me.” See the note on Lev 5:15, although the term is used in a more technical sense there in relation to the “guilt offering.”

\(^22\) tn Heb “and also which they walked.”

\(^23\) tn Heb “with me.”

\(^24\) tn Heb “or then,” although the LXX has “then” and the Syriac “and then.”

\(^25\) tn Heb “and then they make up for.” On the verb “make up for” see the note on v. 34 above.

\(^26\) tn Heb “my covenant with Abraham I will remember.” The phrase “I will remember” has not been repeated in the translation for stylistic reasons.

\(^27\) tn Heb “from them.” The preposition “from” refers here to the agent of the action (J. E. Hartley, Leviticus [WBC], 455). The jussive form of the verb with the simple vav (ה) here calls for a translation that expresses purpose.

\(^28\) tn The verb is the Hophal infinitive construct with the third feminine singular suffix (GKC 182 §67.1a; cf. v. 34).

\(^29\) tn Heb “from them.”
make up for their iniquity because$^4$ they have re
dicted my regulations and have abhorre$^2$ my stat-
etes. 26:44 In spite of this, however, when they are in
the land of their enemies I will not reject them
and abhor them to make a complete end of them,
to break my covenant with them, for I am the LORD
their God. 26:45 I will remember for them the cov-
enant with their ancestors$^3$ whom I brought out
from the land of Egypt in the sight of the nations
to be their God. I am the LORD.”

Summary Colophon

26:46 These are the statutes, regulations, and
instructions which the LORD established$^5$ between
himself and the Israelites at Mount Sinai through$^6$
Moses.

Redemption of Vowed People

27:1 The LORD spoke to Moses: 27:2 “Speak to the
Israelites and tell them, ‘When a man makes
a special votive offering$^6$ based on the conver-
sion value of persons to the LORD,$^7$ 27:3 the con-
version value of the male$^8$ from twenty years
old up to sixty years old$^9$ is fifty shekels by the
standard of the sanctuary shekel.$^{10}$ 27:4 If
the person is a female, the conversion value is thirty
shekels. 27:5 If the person is from five years old
up to twenty years old, the conversion value of
the male is twenty shekels, and for the female
ten shekels. 27:6 If the person is one month old
up to five years old, the conversion value of
the male is five shekels of silver,$^{11}$ and for the female
the conversion value is three shekels of silver.
27:7 If the person is from sixty years old and older,
if he is a male the conversion value is fifteen shek-
els, and for the female ten shekels. 27:8 If he is too
poor to pay the conversion value, he must stand
the person before the priest and the priest will es-
thablish his conversion value,$^{12}$ according to what
the man who made the vow can afford,$^{13}$ the priest
will establish his conversion value.

Redemption of Vowed Animals

27:9 “If what is vowed is a kind of animal from
which an offering may be presented$^{24}$ to the LORD,
anything which he gives to the LORD from this kind
of animal$^{19}$ will be holy. 27:10 He must not replace
or exchange it, good for bad or bad for good, and
if he does indeed exchange one animal for another
animal, then both the original animal$^{16}$ and its
substitue will be holy. 27:11 If what is vowed is an
unclean animal from which an offering must not be
presented to the LORD, then he must stand the
animal before the priest, 27:12 and the priest will
establish its conversion value,$^{27}$ whether good or
bad. According to the assessed conversion value
of the priest, thus it will be. 27:13 If, however, the
person who made the vow redeems the animal,$^{18}$
he must add one fifth to$^{19}$ its conversion value.

Redemption of Vowed Houses

27:14 “If a man consecrates his house as
holy to the LORD, the priest will establish its conver-
sion value, whether good or bad. Just as the
priest establishes its conversion value, thus it

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$^1$ tn Heb “because and in because,” a double expression, which is used only here and in Ezek 13:10 (without the vow) for emphasis (GKC 492 §158.6).
$^2$ tn Heb “and their soul has abhorred.”
$^3$ tn Heb “covenant of former ones.”
$^4$ sn For similar expressions referring back to the ancestors who refused to follow the stipulations of the Mosaic covenant see, for example, Deut 19:14, Jer 11:10, and Ps 79:8 (see B. A. Levine, Leviticus [JPSTC], 192, and J. E. Hartley, Leviticus [WBC], 471).
$^5$ tn Cf. the note on Lev 22:21. Some take this as an expres-
sion for fulfilling a vow, “to fulfill a vow” (e.g., HALOT 927-28
s.v. פָלָה piel and NASB; cf. NRSV “in fulfillment of a vow”) or,
alternatively, “to make a vow” or “for making a vow” (HALOT
928 s.v. פָלָה piel [לְפָלָה]). Perhaps it refers to the making a
special vow, from the verb פָלָה (pala‘), “to be wonderful; to be
remarkable”, cf. Milgrom, Numbers [JPSTC], 44. B. A. Levine,
Leviticus [JPSTC], 151 and 193, suggests that this is the special
term for “setting aside a votive offering” (related to פָלָה, palah,
“to set aside”). In general, the point of the expression seems
to be that this sacrifice is a special gift to God that arose out
of special circumstances in the life of the worshiper.
$^7$ tn Heb “in your valuation, persons to the LORD,” but “in
your valuation” is a frozen form and, therefore, the person
(your”) does not figure into the translation (see J. E. Hartley,
Leviticus [WBC], 73). Instead of offering a person to the LORD
one could redeem that person with the appropriate amount
of money delineated in the following verses (see the note on
Lev 5:15 above and the explanation in Hartley, 460-81).
$^8$ tn Heb “your conversion value shall be [for] the male.”
$^9$ tn Heb “from a son of twenty years and until a son of sixty
years.”
$^{10}$ tn See the note on Lev 5:15.
$^{11}$ tn Heb “five shekels silver.”
$^{12}$ tn Heb “and the priest shall cause him to be valued.”
$^{13}$ tn Heb “on the mouth which the hand of the one who
vowed reaches.”
$^{14}$ tn Heb “which they may present from it an offering.” The
plural active verb is sometimes best rendered in the passive
(GKC 460 §144.f, g). Some medieval Hebrew mss, Smr, a ms
of the Targum, and the Vulgate all have the singular verb in
stead (cf. similarly v. 11).
$^{15}$ tn Heb “from it.” The masculine suffix “it” here is used for
the feminine in the MT, but one medieval Hebrew ms, some
mss of Smr, the LXX, and the Syriac have the feminine.
The referent (this kind of animal) has been specified in the trans-
lation for clarity.
$^{16}$ tn Heb “it and its substitute.” The referent (the original
animal offered) has been specified in the translation for clari-
ity.
$^{17}$ tn Heb “it and its substitute.”
$^{18}$ tn Heb “and the priest shall cause it to be valued.” See the
note on v. 8 above.
$^{19}$ tn Heb “And if redeeming [infinitive absolute] he re-
dees it [finite verb].” For the infinitive absolute used to
highlight contrast rather than emphasis see GKC 343 §113.
p. The referent of “he” (the person who made the vow) and
“it” (the animal) have both been specified in the translation
for clarity.
$^{20}$ tn Heb “on,” meaning “on top of, in addition to” (likewise
in v. 15).
Redemption of Vowed Fields

27:16 “If a man consecrates to the LORD some of his own landed property, the conversion value must be calculated in accordance with the amount of seed needed to sow it; a homer of barley seed being priced at fifty shekels of silver.\(^4\) 27:17 If he consecrates his field in the jubilee year,\(^5\) the conversion value will stand; 27:18 but if\(^6\) he consecrates his field after the jubilee, the priest will calculate the price\(^7\) for him according to the years that are left until the next jubilee year, and it will be deducted from the conversion value. 27:19 If, however, the one who consecrated the field redeems it,\(^8\) he must add to it one fifth of the conversion price\(^9\) and it will belong to him.\(^10\) 27:20 If he does not redeem the field, but sells\(^11\) the field to someone else, he may never redeem it. 27:21 When it reverts\(^12\) in the jubilee, the field will be holy to the LORD like a permanently dedicated field;\(^13\) it will become the priest’s property.\(^14\)

27:22 “If he consecrates to the LORD a field he has purchased,\(^15\) which is not part of his own landed property, 27:23 the priest will calculate for him the amount of its conversion value until the jubilee year, and he must pay\(^16\) the conversion value on that jubilee day as something that is holy to the LORD. \(^{17}\) In the jubilee year the field will return to the one from whom he bought it, the one to whom it belongs as landed property. 27:25 Every conversion value must be calculated by the standard of the sanctuary shekel;\(^18\) twenty shekels of silver to the shekel.

Redemption of the Firstborn

27:26 “Surely no man may consecrate a firstborn that already belongs to the LORD as a firstborn among the animals; whether it is an ox or a sheep, it belongs to the LORD.\(^19\) 27:27 If, however,\(^20\) it is among the unclean animals, he may ransom it according to its conversion value and must add one fifth to it, but if it is not redeemed it must be sold according to its conversion value.

Things Permanently Dedicated to the Lord

27:28 “Surely anything which a man permanently dedicates to the LORD\(^21\) from all that belongs to him, whether from people, animals, or his landed property, must be neither sold nor redeemed; anything permanently dedicated is most holy to the LORD. 27:29 Any human being who is permanently dedicated\(^22\) must not be ransomed; such a person must be put to death.

Redemption of the Tithe

27:30 “Any tithe\(^23\) of the land, from the grain of the land or from the fruit of the trees, belongs to the LORD; it is holy to the LORD. 27:31 If a man redeems\(^24\) part of his tithe, however, he must add one fifth to it.\(^25\) 27:32 All the tithe of herd or flock, everything which passes under the rod, the tenth one will be holy to the LORD.\(^26\) 27:33 The owner\(^27\) must not examine the animals to distinguish between good and bad, and he must not exchange it. If, however, he

\(^4\) In the expression “it shall stand” may be a technical term for “it shall be legally valid”; cf. NLT “assessment will be finally determined.”

\(^5\) Light contrast rather than emphasis see GKC 343 §113.

\(^6\) The infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.

\(^7\) For the rendering offered here, but see also the note on the end of v. 14 above (cf. J. E. Hartley, Leviticus [WBC], 476, 478).

\(^8\) The Hebrew word הַכֹּרֶם (kherem) is a much discussed term. In this and the following verses it refers in a general way to the fact that something is permanently dedicated to the LORD and therefore cannot be redeemed (cf. v. 20b). See J. A. Naudé, NIDOTTE 2:276-77; N. Lohfink, TDOT 5:180-99, esp. pp. 184, 188, and 198-99; and the numerous explanations in J. E. Hartley, Leviticus (WBC), 483-85.

\(^9\) To the priest it shall be his property.

\(^10\) His field of purchase,” which is to be distinguished from his own ancestral “landed property” (cf. v. 16 above).

\(^11\) Hebrew “give” (so KJV, ASV, NASB, NLT).

\(^12\) The expression “it shall be legally valid” is a technical term for “it shall stand” (cf. v. 14).

\(^13\) For the meaning of “jubilee,” see the note on Lev 25:10 above.

\(^14\) And if redeeming an infinitive absolute he redeems [finite verb] the field, the one who consecrated it. For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.

\(^15\) And if redeeming he redeems [infinitive absolute] the field.

\(^16\) Hebrew “the silver.”

\(^17\) The “tithe” system in Israel, see R. E. Averbeck, NI DOTTE 2:1035-55 and esp. pp. 1041-42 on Lev 27:30-33.

\(^18\) For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.

\(^19\) For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.

\(^20\) In the jubilee year the field will return to the one from whom he bought it, the one to whom it belongs as landed property. 27:25 Every conversion value must be calculated by the standard of the sanctuary shekel; twenty shekels of silver to the shekel.

\(^21\) The Hebrew word הַכֹּרֶם (kherem) refers to things that are devoted permanently to the LORD (see the note on v. 21 above).

\(^22\) The Hebrew term הַכֹּרֶם (kherem) refers to things that are devoted permanently to the LORD (see the note on v. 21 above).

\(^23\) See the note on Lev 5:15.

\(^24\) And if redeeming an infinitive absolute he redeems [finite verb] the field, the one who consecrated it. For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.


\(^26\) For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.

\(^27\) See the note on Lev 5:15.
does exchange it, both the original animal and its substitute will be holy. It must not be redeemed.”

Final Colophon

27:34 These are the commandments which the Lord commanded Moses to tell the Israelites at Mount Sinai.

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1 tn Heb “And if exchanging [infinitive absolute] he exchanges it [finite verb].” For the infinitive absolute used to highlight contrast rather than emphasis see GKC 343 §113.p.
2 tn Heb “it and its substitute.” The referent (the original animal offered) has been specified in the translation for clarity.
3 tn Heb “it shall be and its substitute shall be holy.”
4 tn Most of the commentaries and English versions translate, “which the Lord commanded Moses for the children of Israel.” The preposition אֶל (’el), however, does not usually mean “for.” In this book it is commonly used when the Lord commands Moses “to speak [un]to” a person or group of persons (see, e.g., Lev 1:2; 4:2, etc.). The translation “to tell” here reflects this pattern in the book of Leviticus.