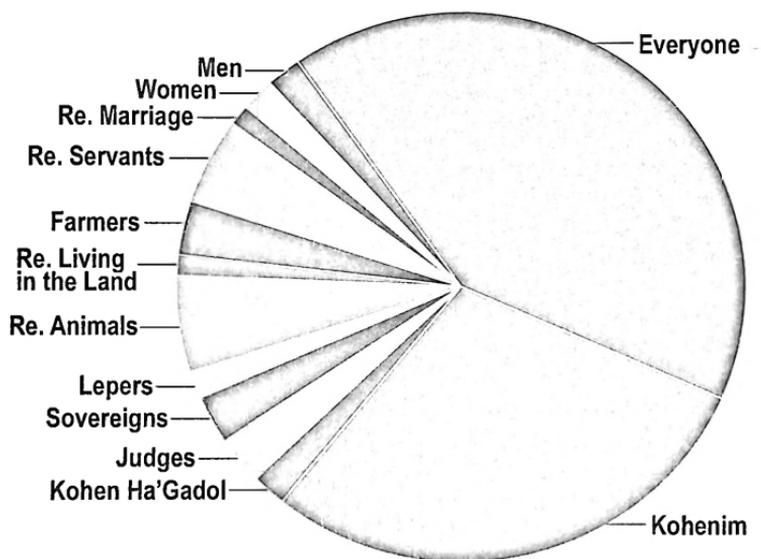


INTRODUCTION

Somehow a Jewish tradition has been passed down through history that leads many to believe there are 613 Mitzvot or Laws in the Torah that are written and need to be kept. This number is used by some to attempt to prove that we cannot keep all the Laws and thus highlight the need for the forgiveness of Ha'Mashiah, while some even claim that they are a burden!

While it is most definitely true that we do need redemption through **וְיָצִיא**, as we have all fallen short of the perfection of **יִשְׂרָאֵל** (Rom 3:23), the simple truth is, that even **וְיָצִיא** did not keep all these so-called 613 Laws... Why? Because the Commands given in the Torah are specified to whom they pertain. A large portion of the Laws are for the kohenim, some just for men, some for women, some for animals or the owner of animals etc.

To give a visual perspective of these 613 Laws, here is a pie-graph illustrating the application of the Commands and to whom they pertain:



As you can see, approximately 30% of the Laws are specifically for the kohenim, with about 30% divided into percentages for the kohen ha'gadol, judges, sovereigns, servants, etc. and the remaining 41% actually apply to everyone who considers themselves part of Yisra'el regardless of position or condition.

The supposed 613 total is a number the Jewish scribes arrived at and when examining the list of Laws and how they defined them may be one of the reasons **וְיָצִיא** was so scathing toward their view of the Torah, for example number 67 reads: recite the Shema twice daily. However the Scriptures say no such thing even with the supporting quote provided:

Devarim 6:7 - "...you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up..."

There are many such examples that could be given, but the focus of this book is to clarify which Laws אִתָּךְ intended for all mankind for His beraḳah while bearing in mind that OWִתָּךְ said,

"Do not think that I came to destroy the Torah or the Neḳi'im. I did not come to destroy but to complete. For truly, I say to you, till the shamayim and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done." (Matt 5:17-18)

As you come to the realization that the Torah and Commands were never done away with, consider how the early believers dealt with the new Greek converts (Acts 15) and start with the Laws that would be most important in our times today such as restoring the Sabbaths and Festivals and working toward a Biblically clean diet, then progressing through the Laws that pertain to you personally.

Notice in Acts 15 that the council addressed the four most prevalent Laws that existed in the Greek culture at the time and directed believers to then heed the Laws of Mosheh:

"For from ancient generations Mosheh has, in every city, those proclaiming him - being read in the congregations every Sabbath." (Acts 15:21)

The Torah was given to Yisra'el for the society in the Land YHWH had promised to Abraham, Yitshaq and Ya'aqob and although many Laws are prefaced by the words, "When you come into the land..." they are no less important to us in our society in the lands we dwell in today although a small handful clearly pertain to the actual land of Israel.

Remember, above all, that the Commands are given in love, to be a beraḳah (Deu 28:1-2) and definitely not a burden, taking note that Yoḥanan writes:

"By this we know that we love the children of Elohim, when we love אִתָּךְ and guard His Commands. For this is the love for אִתָּךְ, that we guard His Commands, and His Commands are not heavy." (1 John 5:2-3)

*"He who turns away his ear from hearing the Torah,
Even his prayer is an abomination."
(Proverbs 28:9)*

PRONUNCIATION GUIDE

a - äh as in ärm	b - (bh) v as in vet
e - eh as in elm	đ - (dh) th as in them
l - ee as in ðel	ě - ey as in eight
o - oh as in on	ğ - (gh) The 'ğ' is pronounced as a soft aspirated g sound.
u - oo as in ūno	
h - (ch) ħ - (kh)	The 'h' and 'ħ' are pronounced as the 'ch' in the German composer Bach, or the Scottish Loch, like a guttural, aspirated h sound.

THE TEN COMMANDMENTS

OTHER MIGHTY ONES – Exo 20:2-3

I am **אֱלֹהִים** your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery. You have no other mighty ones against My face.

(see also Gen 35:2; Exo 34:14; Deu 5:6-7; 6:14; 13:6-8)

CARVED IMAGES – Exo 20:4-5

You do not make for yourself a carved image, or any likeness of that which is in the shamayim above, or which is in the earth beneath, or which is in the waters under the earth, you do not bow down to them nor serve them.

(see also Exo 34:17; Lev 26:1; 19:4; Deu 4:15-23; 5:8-9; 27:15)

THE NAME OF אֱלֹהִים – Exo 20:7

You do not bring the Name of **אֱלֹהִים** your Elohim to naught, for **אֱלֹהִים** does not leave the one unpunished who brings His Name to naught.

(see also Lev 19:12; Deu 5:11)

THE SHABBATH DAY – Exo 20:8-11

Remember the Shabbath day, to qadosh it. Six days you labour, and shall do all your work, but the seventh day is a Shabbath of **אֱלֹהִים** your Elohim. You do not do any work - you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days **אֱלֹהִים** made the shamayim and the earth, the sea, and all that is in them, and rested the seventh day. Therefore **אֱלֹהִים** barak the Shabbath day and qadosh it.

(see also Gen 2:2-3; Exo 16:23, 23:12; 31:13-17; 34:21; 35:2; Lev 23:3; Num 15:32; Deu 5:12-15)

PARENTS – Exo 20:12

Respect your father and your mother, so that your days are prolonged upon the land which **אֱלֹהִים** your Elohim is giving you.

(see also Exo 21:15,17; Lev 19:3; Deu 5:16)

MURDER – Exo 20:13

You do not murder.

(see also Gen 9:5-6; Exo 21:14; Lev 24:21; Num 35:15-21; Deu 5:17; 19:11-12)

ADULTERY – Exo 20:14

You do not commit adultery.

(see also Lev 18:20, 20:10; Deu 5:18; 22:22)

STEALING – Exo 20:15

You do not steal.

(see also Lev 6:2-5; 19:11; Deu 5:19)

LYING – Exo 20:16

You do not bear false witness against your neighbour.

(see also Exo 23:1; Lev 19:11,16; Deu 5:20)

COVETING – Exo 20:17

You do not covet your neighbour's house, you do not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, or whatever belongs to your neighbour.

(see also Deu 5:21)

REGARDING אֱלֹהִים**אֱלֹהִים ELOHIM IS ONE (ECHAD)** – Deu 6:4

Hear, O Yisra'el: אֱלֹהִים our Elohim, אֱלֹהִים is one!

(see also Exo 15:11; Deu 4:35; 32:39)

LOVE אֱלֹהִים – Deu 6:5

And you shall love אֱלֹהִים your Elohim with all your heart, and with all your being, and with all your might.

(see also Deu 7:9; 10:12; 11:1,13; 30:6,20)

REVERE אֱלֹהִים – Deu 10:20

Revere אֱלֹהִים your Elohim. Serve Him, and cling to Him, and swear by His Name.

(see also Exo 23:25; Lev 25:17; Deu 4:10; 6:2,13; 10:12; 13:4; 14:23; 31:12-13)

PROFANING HIS NAME – Lev 22:32

And do not profane My qodesh Name, and I shall be qodesh among the children of Yisra'el. I am אֱלֹהִים, who qadosh you.

(see also Lev 18:21; 19:12; 20:3; 21:6; 22:2,32)

BLASPHEMING THE NAME OF אֱלֹהִים – Lev 24:15-16

Anyone who curses his Elohim shall bear his sin. And he who blasphemes the Name of אֱלֹהִים shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.

(see also Lev 24:10-14)

SWEARING FALSELY BY HIS NAME – Lev 19:12

And do not swear falsely by My Name and so profane the Name of your Elohim. I am אֱלֹהִים.

GUARD HIS COMMANDS – Deu 6:17-18

Diligently guard the Commands of אֱלֹהִים your Elohim, and His Witnesses, and His Laws which He has commanded you. And you shall do what is right and

good in the eyes of אלהים , that it might be well with you, and you shall go in and possess the good land of which אלהים swore to your fathers.

(see also Exo 15:26; Lev 18:4-5,26; 19:37; 20:8; 22:31; Num 15:40; Deu 4:1-6, 40; 5:1,29,32-33; 6:1-3,25; 7:9-12; 8:1,6,11; 10:13; 11:1,22; 12:28,32; 13:4,18; 15:5; 26:17-18; 27:1; 28:1-2,9,13,15; 30:10,16)

HIS WORD – Deu 4:2

Do not add to the Word which I command you, and do not take away from it, so as to guard the Commands of אלהים your Elohim which I am commanding you.

(see also Deu 12:32)

DO NOT TRY אלהים – Deu 6:16

Do not try אלהים your Elohim as you tried Him in Massah.

(see also Exo 17:2,7; Deu 9:7-8)

BE QODESH – Lev 11:45

For I am אלהים who is bringing you up out of the land of Mitsrayim, to be your Elohim. And you shall be qodesh, for I am qodesh.

(see also Lev 11:44; 19:2; 20:7,26)

OBEY THE MESSENGER / NABI OF אלהים – Exo 23:21-22

See, I am sending a Messenger before you to guard you in the way and to bring you into the place which I have prepared. Be on guard before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him.

(see also Deu 18:18-19)

THE SHABBATHOTH (FESTIVALS / MOEDIM)

Lev 23:1-44 The Appointed Times of אלהים , which you are to proclaim as qodesh gatherings, My Appointed Times, are these:

SEVENTH DAY SHABBATH – Lev 23:3

Six days work is done, but the seventh day is a Shabbath of rest, a qodesh gathering. You do no work, it is a Shabbath to אלהים in all your dwellings.

(see also Gen 2:2-3; Exo 16:23, 20:8-10, 23:12; 31:13-16; Deu 5:12-14)

PESAḤ (PASSOVER) – Lev 23:4-5

These are the Appointed Times of אלהים , qodesh gatherings which you are to proclaim at their Appointed Times. In the first month, on the fourteenth day of the month, between the evenings, is the PesaḤ to אלהים .

THE EXODUS PESAḤ – Exo 12:3-14

On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb. Let the lamb be a perfect one, a year

old male. Take it from the sheep or from the goats. And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. And they shall eat the flesh on that night, roasted in fire - with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. And do not leave of it until morning, and what remains of it until morning you are to burn with fire. And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Pesah of פֶּסַח. And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am אֲנִי. And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim. And this day shall become to you a remembrance. And you shall observe it as a Festival to פֶּסַח throughout your generations - observe it as a Festival, an everlasting Law.

DELAYED PESAḤ – Num 9:10-12

When any male of you or your generations is unclean for a being, or is far away on a journey, he shall still perform the Pesah of פֶּסַח. On the fourteenth day of the second month, between the evenings, they perform it - with unleavened bread and bitter herbs they eat it. They do not leave of it until morning, and they do not break a bone of it. According to all the Laws of the Pesah they perform it.

FAILURE TO PERFORM PESAḤ – Num 9:13

But the man who is clean and is not on a journey, and has failed to perform the Pesah, that same being shall be cut off from among his people, because he did not bring the offering of פֶּסַח at its Appointed Time - that man bears his sin.

LAW OF THE PESAḤ – Exo 12:43-49

This is the Law of the Pesah: No son of a stranger is to eat of it, but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. A sojourner and a hired servant does not eat of it. It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. All the congregation of Yisra'el are to perform it. And when a stranger sojourns with you and shall perform the Pesah to פֶּסַח, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. There is one Torah for the native-born and for the stranger who sojourns among you.

(see also Num 9:2-7,14; 28:16; Deu 16:1-7)

MATSTSOṬH (UNLEAVENED BREAD) – Lev 23:6-8

And on the fifteenth day of this month is the Festival of Matstsoth to פֶּסַח - seven days you eat unleavened bread. On the first day you have a qodesh gathering, you do no servile work. And you shall bring an offering made by fire to אֱלֹהֵיךָ for seven days. On the seventh day is a qodesh gathering, you do no servile work.

LAW OF MATSTSOth – Exo 12:15-20

Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'el. And on the first day is a qodesh gathering, and on the seventh day you have a qodesh gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you. And you shall guard the Matstsoth, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting Law. In the first, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening. For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'el, whether sojourner or native of the land. Do not eat that which is leavened - in all your dwellings you are to eat unleavened bread.

(see also Exo 13:6-7; 23:15; 34:18; Num 28:17-25; Deu 16:8)

SHABUOTH (WEEKS / PENTECOST) – Lev 23:15-21

And from the morrow after the Shabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Shabbathoth. Until the morrow after the seventh Shabbath you count fifty days, then you shall bring a new grain offering to אלהים.

And on this same day you shall proclaim a qodesh gathering for yourselves, you do no servile work on it - a Law forever in all your dwellings throughout your generations.

(see also Exo 34:22; Num 28:26; Deu 16:9-10)

YOM TERUAH (DAY OF TRUMPETS) – Lev 23:24-25

In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a qodesh gathering. You do no servile work, and you shall bring an offering made by fire to אלהים.

(see also Num 29:1-6)

YOM HA'KIPPURIM (DAY OF ATONEMENT) – Lev 23:26-32

On the tenth day of this seventh month is Yom ha'Kippurim. It shall be a qodesh gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to אלהים. And you do no work on that same day, for it is a Yom Kippurim, to make atonement for you before אלהים your Elohim. For any being who is not afflicted on that same day, he shall be cut off from his people. And any being who does any work on that same day, that being I shall destroy from the midst of his people. You do no work - a Law forever throughout your generations in all your dwellings. It is a Shabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Shabbath.

(see also Lev 16:29-31; 25:9; Num 29:7-11)

SUKKOTH (BOOTHES / TABERNACLES) – Lev 23:33,39-43

On the fifteenth day of this seventh month is the Festival of Sukkoth for seven days to אלהים. On the first day is a qodesh gathering, you do no servile work.

On the fifteenth day of the seventh month, when you gather in the fruit of the land, celebrate the Festival of **אָהַבְתֶּם** for seven days. On the first day is a rest, and on the eighth day a rest. And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before **אֱלֹהֵיכֶם** your Elohim for seven days. And you shall celebrate it as a Festival to **אֱלֹהֵיכֶם** for seven days in the year - a Law forever in your generations. Celebrate it in the seventh month. Dwell in booths for seven days; all who are native Yisra'élites dwell in booths, so that your generations know that I made the children of Yisra'él dwell in booths when I brought them out of the land of Mitsrayim. I am **אֱלֹהֵיכֶם** your Elohim.

(see also Num 29:12; Deu 16:13-15)

SHEMINI ASTERETH (EIGHTH GREAT DAY) – Lev 23:36,39

On the eighth day there shall be a qodesh gathering for you, and you shall bring an offering made by fire to **אֱלֹהֵיכֶם**. It is a closing Festival, you do no servile work.

On the first day is a rest, and on the eighth day a rest.

(see also Num 29:35)

SABBATH LAWS

REST - DO NO WORK – Exo 35:2

Work is done for six days, but on the seventh day it shall be qodesh to you, a Shabbath of rest to **אֱלֹהֵיכֶם**. Anyone doing work on it is put to death.

(see also Gen 2:2-3; Exo 20:9-10, 23:12, 31:13-16, 34:21; Lev 23:3; Num 15:32-36; Deu 5:13-14)

A QODESH GATHERING – Lev 23:3

Six days work is done, but the seventh day is a Shabbath of rest, a qodesh gathering. You do no work, it is a Shabbath to **אֱלֹהֵיכֶם** in all your dwellings.

LIGHT NO FIRE – Exo 35:3

Do not kindle a fire in any of your dwellings on the Shabbath day.

(see also Exo 16:23; Num 15:32-36)

STAY IN YOUR PLACE – Exo 16:29

See, because **אֱלֹהֵיכֶם** has given you the Shabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh day.

DO NO COOKING – Exo 16:23

Tomorrow is a rest, a Shabbath qodesh to **אֱלֹהֵיכֶם**. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.

(see also Num 15:32-36)

DIETARY LAWS**CLEAN AND UNCLEAR – Lev 20:25-26**

And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean.

(see also Deu 14:3-21)

CLEAN ANIMALS FOR FOOD – Lev 11:3

Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat.

CLEAN ANIMALS – Deu 14:3-6

Do not eat whatever is abominable. These are the living creatures which you do eat: ox, sheep, and goat, deer, and gazelle, and roebuck, and wild goat, and mountain goat, and antelope, and mountain sheep. And every beast that has a split hoof divided in two, chewing the cud, among the beasts, you do eat.

(see also Gen 7:2; 8:20)

UNCLEAN ANIMALS – Lev 11:4-8

Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you; and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you; and the hare, because it chews the cud but does not have a split hoof, it is unclean to you; and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you. Their flesh you do not eat, and their carcasses you do not touch. They are unclean to you.

(see also Lev 11:26-28; Lev 20:25)

CLEAN FISH – Lev 11:9

These you do eat of all that are in the waters: any one that has fins and scales in the waters, in the seas or in the rivers, that you do eat.

(see also Deu 14:9)

UNCLEAN FISH – Lev 11:10-12

But all that have not fins and scales in the seas and in the rivers, all that move in the waters or any living creature which is in the waters, they are an abomination to you. They are an abomination to you - of their flesh you do not eat, and their carcasses you abominate. All that have not fins or scales in the waters is an abomination to you.

(see also Deu 14:10)

CLEAN BIRDS – Deu 14:20

Any clean bird you do eat.

UNCLEAN BIRDS – Lev 11:13-19

And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle, and the vulture, and the black vulture, and the hawk, and the falcon after its kind, every raven after its kind, and the ostrich, and the nighthawk, and the seagull, and the hawk after its kind, and the little

owl, and the fisher owl, and the great owl, and the white owl, and the pelican, and the carrion vulture, and the stork, the heron after its kind, and the hoopoe, and the bat.

(see also Lev 20:25; Deu 14:12-19)

CLEAN INSECTS – Lev 11:21-22

Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth. These of them you do eat: the locust after its kind, and the destroying locust after its kind, and the cricket after its kind, and the grasshopper after its kind.

UNCLEAN INSECTS – Lev 11:20,23-25

All flying insects that creep on all fours is an abomination to you.

But all other flying insects which have four feet is an abomination to you. And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening, and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening.

(see also Deu 14:19)

ALL CREEPING CREATURES UNCLEAN – Lev 11:29-31; 41-43

And these are unclean to you among the creeping creatures that creep on the earth: the mole, and the mouse, and the tortoise after its kind, and the gecko, and the land crocodile, and the sand reptile, and the sand lizard, and the chameleon. These are unclean to you among all that creep. Anyone who touches them when they are dead becomes unclean until evening

And every creeping creature that creeps on the earth is an abomination, it is not eaten. Whatever crawls on its stomach, and whatever goes on all fours, and whatever has many feet among all creeping creatures that creep on the earth, these you do not eat, for they are an abomination. Do not make yourselves abominable with any creeping creature that creeps, and do not make yourselves unclean with them, lest you be defiled by them.

(see also Lev 20:25)

THE BLOOD – Lev 17:10-12,14

And any man of the house of Yisra'ël, or of the strangers who sojourn among you, who eats any blood, I shall turn My face against that being who eats blood, and shall cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life. Therefore I said to the children of Yisra'ël, "No being among you eats blood, nor does any stranger who sojourns among you eat blood."

For it is the life of all flesh. Its blood is for its life. And I said to the children of Yisra'ël, "Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off."

(see also Lev 3:17; 7:26; 17:11,13-14; 19:26; Deu 12:16,23-24; 15:23)

POUR OUT AND COVER THE BLOOD – Lev 17:13

And any man from the children of Yisra'ël, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust, for it is the life of all flesh. Its blood is for its life.

(see also Deu 12:16,24; 15:23)

THE FAT – Lev 7:23-25

Do not eat any fat, of bull or sheep or goat. And the fat of a dead body, and the fat of what is torn, is used for any purpose, but you do not eat it at all. For whoever eats the fat of the beast of which men bring as an offering made by fire to אלהים , even the being who eats it shall be cut off from his people.

(see also Lev 3:17)

WHAT HAS DIED OF ITSELF – Deu 14:21

Do not eat whatever dies of itself. Give it to the stranger who is within your gates, to eat it, or sell it to a foreigner. For you are a qodesh people to אלהים your Elohim.

(see also Exo 22:31; Lev 11:39-40; 17:15; 22:8)

A MOTHER AND IT'S YOUNG – Exo 23:19

Do not cook a young goat in its mother's milk.

(see also Exo 34:26; Deu 14:21)

BIRD WITH YOUNG – Deu 22:6-7

When you come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, do not take the mother with the young - let the mother go without fail, and take the young for yourself, so that it might be well with you, and that you have prolonged days.

(see also Lev 22:28)

LAWS FOR ISRAEL

GUARD THE LAWS – Lev 18:4-5

Do My Right-Rulings and guard My Laws, to walk in them. I am אלהים your Elohim. And you shall guard My Laws and My Right-Rulings, which a man does and lives by them. I am אלהים .

(see also Exo 15:26; Lev 18:26; 19:37; 20:8; 22:31; Num 15:40; Deu 4:1-6, 40; 5:1,29,32-33; 6:1-3,17-18,25; 7:9-12; 8:1,6,11; 10:13; 11:1,22; 12:28,32; 13:4,18; 15:5; 26:17-18; 27:1; 28:1-2,9,13,15; 30:10,16)

ONE TORAH FOR ALL – Num 15:15-16

One Law is for you of the assembly and for the stranger who sojourns with you - a Law forever throughout your generations. As you are, so is the stranger before אלהים . One Torah and one Right-Ruling is for you and for the stranger who sojourns with you.

(see also Exo 12:49; Lev 24:22; Num 9:14; 15:29)

TEACH YOUR CHILDREN – Deu 6:6-7

And these Words which I am commanding you today shall be in your heart, and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

(see also Deu 4:9; 6:2; 11:19)

MAKE TSITSIT ON YOUR GARMENTS – Num 15:38-40

Speak to the children of Yisra'el, and you shall say to them to make tsitsit on the corners of their garments throughout their generations, and to put a blue cord in the tsitsit of the corners. And it shall be to you for a tsitsit, and you shall see it, and shall remember all the Commands of אלהים and shall do them, and not search after your own heart and your own eyes after which you went whoring, so that you remember, and shall do all My Commands, and be qodesh unto your Elohim.

(see also Deu 22:12)

WRITE THE COMMANDS – Deu 6:9

And you shall write them on the doorposts of your house and on your gates.

(see also Deu 11:20)

THE COMMANDS AS A SIGN – Exo 13:9

And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of אלהים is to be in your mouth, for with a strong hand אלהים has brought you out of Mitsrayim.

(see also Exo 13:9,16; Deu 6:8; 11:18)

READ THE TORAH – Deu 31:10-13

At the end of seven years, at the Appointed Time, the year of release, at the Festival of Sukkoth, when all Yisra'el comes to appear before אלהים your Elohim in the place which He chooses, read this Torah before all Yisra'el in their hearing. Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to revere אלהים your Elohim and guard to do all the Words of this Torah. And their children, who have not known it, should hear and learn to revere אלהים your Elohim as long as you live in the land you are passing over the Yarden to possess.

DELIBERATELY DEFYING THE TORAH – Num 15:30-31

The being who acts defiantly, whether he is native or a stranger, he reviles אלהים, and that being shall be cut off from among his people. Because he has despised the Word of אלהים, and has broken His Command, that being shall certainly be cut off, his wickedness is upon him.

(see also Deu 17:12)

THE COVENANT OF CIRCUMCISION – Gen 17:10-14

This is My Covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised. And you shall circumcise the flesh of your foreskin, and it shall become a sign of the Covenant between Me and you. And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed. He who is born in your house, and he who is bought with your silver, has to be circumcised. So shall My Covenant be in your flesh, for an everlasting Covenant. And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life shall be cut off from his people - he has broken My Covenant.

(see also Gen 17:23-27; 34:15; Exo 4:25; 12:48)

CIRCUMCISION OF THE HEART – Deu 10:16

And you shall circumcise the foreskin of your heart, and harden your neck no more.

(see also Deu 30:6)

CURSING PARENTS – Lev 20:9

For everyone who curses his father or his mother shall certainly be put to death - he has cursed his father or his mother, his blood is on him.

(see also Exo 20:12; 21:17; Deu 5:16; 27:16)

SMITING PARENTS – Exo 21:15

He who smites his father or his mother shall certainly be put to death.

MURDER AND KILLING – Exo 21:12-14

He who strikes a man so that he dies shall certainly be put to death. But if he did not lie in wait, but Elohim delivered him into his hand, then I shall appoint for you a place where he is to flee. But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him *even* from My altar to die.

(see also Gen 9:6; Exo 20:13; Lev 24:17; Num 35:16-24,30-31; Deu 5:17; 19:11-12)

ADULTERY – Deu 22:22

When a man is found lying with a woman married to a husband, then both of them shall die, both the man that lay with the woman, and the woman. Thus you shall purge the evil from Yisra'el.

(see also Exo 20:14; Lev 18:20, 20:10; Deu 5:18)

ADULTERY AND RAPE – Deu 22:23-24

When a girl who is a maiden is engaged to a husband, and a man finds her in the city and lies with her, then you shall bring them both out to the gate of that city, and shall stone them to death with stones, the girl because she did not cry out in the city, and the man because he has humbled his neighbour's wife. Thus you shall purge the evil from your midst.

RAPE – Deu 22:25-27

But if a man finds the girl who is engaged in the field, and the man seizes her and lies with her, then only the man who lay with her shall die. But you shall do no matter to the girl. The girl has no sin worthy of death - for the matter is like a man who rises against his neighbour and kills him - for he found her in the field, and she cried out, the engaged girl, but without anyone to save her.

WHORING – Lev 19:29

Do not profane your daughter by making her a whore, so that the land does not whore, and the land becomes filled with wickedness.

PROSTITUTION – Deu 23:17

None of the daughters of Yisra'el is to be a cult prostitute, nor any of the sons of Yisra'el be a cult prostitute.

(see also Lev 21:9)

KIDNAPPING – Exo 21:16

And he who kidnaps a man and sells him, or if he is found in his hand, shall certainly be put to death.

(see also Deu 24:7)

REGARDING STEALING – Lev 6:1-5

When any being sins, and committed a trespass against אֱלֹהִים, and has lied to his neighbour about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbour, or has found what was lost and has lied concerning it, or sworn falsely, so that he sins in regard to any one of all these that a man does, then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found, or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering.

(see also Exo 20:15; Lev 19:11; Deu 5:19)

THEFT OF GOODS – Exo 22:7-8

When a man gives silver or goods to his neighbour to guard, and it is stolen out of the man's house, if the thief is found, he repays double. If the thief is not found, then the master of the house shall be brought before Elohim to see whether he has put his hand into his neighbour's goods.

HATRED TOWARD YOUR BROTHER – Lev 19:17

Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

(see also Gen 27:41)

VENGEANCE / BEARING A GRUDGE – Lev 19:18

Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am אֱלֹהִים.

(see also Deu 32:35)

MAGIC AND WITCHCRAFT – Deu 18:10-14

Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For whoever does these are an abomination to אֱלֹהִים, and because of these abominations אֱלֹהִים your Elohim drives them out from before you. (see also Lev 19:26,31; 20:27)

A MEDIUM / SPIRITIST – Lev 20:27

And a man or a woman in whom there is a medium, or who are spiritists, shall certainly be put to death, they are to stone them with stones. Their blood is upon them.

(see also Exo 22:18; Lev 19:31; 20:6)

TATOOS AND CUTTINGS – Lev 19:28

And do not make any cuttings in your flesh for the dead, nor put tattoo marks on you. I am אֱלֹהִים.

(see also Lev 21:5; Deu 14:1)

OPPRESSING YOUR NEIGHBOUR – Lev 19:13

Do not oppress your neighbour and do not rob the wages of him who is hired. It is not to remain with you all night until morning.

(see also Lev 25:17; Deu 24:14)

STRANGERS AND SOJOURNERS – Lev 19:33-34

And when a stranger sojourns with you in your land, do not oppress him. Let the stranger who dwells among you be to you as the native among you, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am יהוה your Elohim.

(see also Exo 22:21; 23:9; Lev 19:33; Deu 10:19; 24:14)

EXCLUDED FROM THE ASSEMBLY OF יהוה – Deu 23:1-3,7-8

One of wounded, mutilated or genitalia cut off, does not enter the assembly of יהוה. One of incestuous birth does not enter the assembly of יהוה, even a tenth generation of his does not enter the assembly of יהוה. An Ammonite or Mo'abite does not enter the assembly of יהוה, even a tenth generation of them does not ever enter the assembly of יהוה.

Do not loathe an Edomite, for he is your brother. Do not loathe a Mitsrite, because you were a stranger in his land. The children of the third generation born to them do enter the assembly of יהוה.

(see also Lev 21:17-21)

VOWS – Deu 23:21-23

When you make a vow to יהוה your Elohim, do not delay to pay it, for יהוה your Elohim is certainly requiring it of you, and it shall be sin in you. But when you abstain from vowing, it is not sin in you. That which has gone from your lips you shall guard and do, for you voluntarily vowed to יהוה your Elohim what you have promised with your mouth.

A RASH OATH – Lev 5:4

Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath, and it has been hidden from him, when he shall know it, then he shall be guilty of one of these.

A WITNESS TO SWEARING – Lev 5:1

And when a being sins in that he has heard the voice of swearing, and is a witness, or has seen, or has known, but does not reveal it, he shall bear his wickedness.

SLANDERING – Lev 19:16

Do not go slandering among your people. Do not stand against the blood of your neighbour. I am יהוה.

A FALSE REPORT – Exo 23:1

Do not bring a false report. Do not put your hand with the wicked to be a malicious witness.

(see also Exo 20:16; 23:7; Lev 19:11; Deu 5:20)

FOLLOWING AN EVIL CROWD – Exo 23:2

Do not follow a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to pervert.

A MALICIOUS WITNESS – Deu 19:16-21

When a malicious witness rises up against any man to accuse him of turning aside, then both men who have the dispute shall stand before אֱלֹהִים, before the kohenim and the judges who serve in those days. And the judges shall diligently search and see if the witness is a false witness, who has falsely accused his brother, then you shall do to him as he thought to have done to his brother. Thus you shall purge the evil from your midst. And let the rest hear and revere, and never again do this evil matter in your midst. And let your eye not pardon, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

(see also Exo 20:16; 23:1 Lev 19:11; Deu 5:20)

TWO OR THREE WITNESSES – Deu 19:15

One witness does not rise up against a man concerning any wickedness or any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses a matter is established.

(see also Num 35:30; Deu 17:6)

WEIGHTS & MEASURES – Deu 25:13-16

You shall not have in your house differing measures, a large and a small. You shall have a perfect and right weight, a perfect and right measure, so that they prolong your days on the land which אֱלֹהִים your Elohim is giving you. For all who do these, and all who do unrighteously, are an abomination to אֱלֹהִים your Elohim.

(see also Lev 19:35-36)

ONE'S OWN SIN – Deu 24:16

Fathers are not put to death for their children, and children are not put to death for their fathers, each is to die for his own sin.

JUDGE RIGHTEOUSLY – Deu 1:16-17

When hearing between your brothers, judge righteously between a man and his brother or the stranger who is with him. Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone's face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it.

(see also Exo 23:2-3,7; Lev 19:15)

JUSTICE FOR THE POOR – Exo 23:6

Do not turn aside the right-ruling of your poor in his strife.

(see also Lev 19:15; Deu 24:17)

STRANGERS FATHERLESS AND WIDOWS – Deu 24:17

Do not twist the right-ruling of a stranger or the fatherless, nor take the garment of a widow.

DIFFICULT JUDGEMENT – Deu 17:8-11

When any matter arises which is too hard for you to judge, between blood and blood, between plea and plea, or between stroke and stroke - matters of strife within your gates - then you shall rise and go up to the place which אֱלֹהִים your Elohim chooses, and shall come to the kohenim, the Lēwites, and to the judge who is in those days, and shall inquire. And they shall declare to you the word of Right-Ruling, and you shall do according to the word which

they declare to you from that place which ~~אשר~~ chooses. And you shall guard to do according to all that they instruct you. Do according to the Torah in which they teach you, according to the Right-Ruling which they say to you. You do not turn to the right or to the left from the word which they declare to you.

BRIBERY – Deu 16:19

Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

(see also Exo 23:8; Deu 10:17)

PUNISHMENT FOR WICKEDNESS – Deu 25:1-3

When there is a dispute between men, then they shall come unto judgment, and they shall be judged, and the righteous declared righteous and the wicked declared wicked. And it shall be, if the wicked is to be beaten, that the judge shall cause him to lie down and be beaten in his presence with the number of blows according to his wickedness. Forty blows he gives him but no more, lest he beat him with many more blows than these, and your brother be degraded before your eyes.

INJURY OF A FELLOW MAN – Exo 21:18-19

And when men strive together, and one smites the other with a stone or with his fist, and he does not die but is confined to his bed, if he rises again and walks about outside with his staff, then he who smote him shall be innocent. He only pays for lost time and sees to it that he is completely healed.

INJURY OF A PREGNANT WOMAN – Exo 21:22

And when men strive and they shall smite a pregnant woman, and her children come out, yet there is no injury, he shall certainly be punished accordingly as the woman's husband lays upon him. And he shall pay by the judges. But if there is injury, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, lash for lash.

A REBELLIOUS SON – Deu 21:18-21

When a man has a wayward and rebellious son who is not listening to the voice of his father or the voice of his mother, and who, when they have disciplined him, does not listen to them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city, and shall say to the elders of his city, "This son of ours is wayward and rebellious. He is not listening to our voice, he is a glutton and a drunkard." Then all the men of his city shall stone him to death with stones. Thus you shall purge the evil from your midst. And let all Yisra'el hear, and revere.

ONE HANGED – Deu 21:22-23

And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. Let his body not remain overnight on the tree, for you shall certainly bury him the same day - for he who is hanged is accused of Elohim – so that you do not defile the land which ~~אשר~~ your Elohim is giving you as an inheritance.

WIDOWS & ORPHANS – Exo 22:22-24

Do not afflict any widow or fatherless child. If you do afflict them at all - if they cry out to Me at all, I shall certainly hear their cry, and My wrath shall burn and I shall slay you with the sword, your wives shall be widows and your children fatherless.

(see also Deu 24:17; 27:19)

THE ELDERLY – Lev 19:32

Rise up before the grey-headed. And you shall favour the face of an old man, and shall revere your Elohim. I am אֱלֹהֶיךָ.

THE DEAF AND BLIND – Lev 19:14

Do not curse the deaf or put a stumbling-block before the blind, but revere your Elohim. I am אֱלֹהֶיךָ.

(see also Deu 27:18)

CURSING A RULER – Exo 22:28

Do not revile Elohim, nor curse a ruler of your people.

REPENT AND CONFESS SINS – Num 5:6-7

When a man or woman commits any sin that men commit in trespass against אֱלֹהֶיךָ, and that being is guilty, then they shall confess their sin which they have done. And he shall restore his guilt in its principal, plus one-fifth of it, and give it to whom he has been guilty.

(see also Lev 5:5, 26:40)

THE MIQDASH – Lev 19:30

Guard My Shabbathoth and reverence My Miqdash. I am אֱלֹהֶיךָ.

(see also Lev 26:2)

LOST POSSESSIONS – Exo 22:9

For every matter of transgression, for ox, for donkey, for sheep, for garment, or for whatever is lost which another claims to be his, let the matter of them both come before Elohim. And whomever Elohim declares wrong repays double to his neighbour.

BORROWING & HIRING – Exo 22:14-15

And when a man borrows from his neighbour, and it is injured or dies while the owner of it is not present, he shall certainly repay. But if its owner was with it, he does not repay. If it was hired, he is entitled to the hire.

LENDING AT INTEREST – Deu 23:19-20

Do not lend at interest to your brother, interest of silver, interest of food, or interest of whatever is lent at interest. To a foreigner you lend at interest, but to your brother you do not lend at interest, so that אֱלֹהֶיךָ your Elohim might barak you in all that you put your hand to in the land which you are entering to possess.

(see also Exo 22:25; Lev 25:35-37)

TAKING A PLEDGE – Deu 24:6,1-13

No one takes in pledge the lower or the upper millstone, for he would be taking a life in pledge.

When you lend your brother a loan, do not go into his house to get his pledge. Stand outside, and let the man to whom you lend bring the pledge out to you. And if the man is poor, do not sleep with his pledge. By all means return the pledge to him at sundown, and he shall sleep in his own garment, and shall barak_k you. And it shall be righteousness to you before אלהיך your Elohim.

(see also Exo 22:26-27)

SEVENTH YEAR RELEASE – Deu 15:1-3

At the end of every seven years you make a release of debts. And this is the word of the release: Every creditor is to release what he has loaned to his neighbour, he does not require it of his neighbour or his brother, because it is called the release of אלהיך. Of a foreigner you could require it, but your hand is to release whatever is owed by your brother.

(see also Exo 21:2; Deu 15:12; 31:10)

THE POOR – Deu 15:7-11

When there is a poor man with you, one of your brothers, within any of the gates in your land which אלהיך your Elohim is giving you, do not harden your heart nor shut your hand from your poor brother, for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs. Be on guard lest there be a thought of Beliya'al in your heart, saying, 'The seventh year, the year of release, is near,' and your eye is evil against your poor brother and you give him naught. And he shall cry out to אלהיך against you, and it shall be a sin in you. You shall certainly give to him, and your heart should not be grieved when you give to him, because for this reason אלהיך your Elohim barak_k you in all your works and in all to which you put your hand. Because the poor one does not cease from the land, therefore I am commanding you, saying, 'You shall certainly open your hand to your brother, to your poor and to your needy one, in your land.

(see also Lev 25:35-37)

FORAGING – Deu 23:24-25

When you come into your neighbour's vineyard, you shall eat to the satisfaction of your desire, but do not put any in a receptacle of yours. When you come into your neighbour's standing grain, you shall pluck the heads with your hand, but do not use a sickle on your neighbour's standing grain.

DIFFERENT MATERIALS – Deu 22:11

Do not put on a garment of different kinds, of wool and linen together.

(see also Lev 19:19)

PROTECTION FROM ACCIDENT – Deu 22:8

When you build a new house, then you shall make a parapet for your roof, so that you do not bring blood-guilt on your house when one falls from it.

FALSE MIGHTY ONES AND IDOLS

MAKING IDOLS – Exo 20:5

You do not make for yourself a carved image, or any likeness of that which is in the shamayim above, or which is in the earth beneath, or which is in the waters under the earth.

(see also Exo 34:17; Lev 19:4, 26:1; Deu 4:16; 5:8; 9:12,16; 27:15)

BOWING DOWN TO IDOLS – Exo 20:5

You do not bow down to them nor serve them. For I, **אני** your Elohim, am a jealous **El**, visiting the wickedness of the fathers on the children to the third and fourth *generations* of those who hate Me.

(see also Exo 34:14; Lev 26:1; Deu 5:9; 11:16)

TURNING TO IDOLS – Lev 19:4

Do not turn to idols, and do not make for yourselves moulded mighty ones. I am **אני** your Elohim.

(see also Exo 20:4-5; Lev 26:1; Deu 4:15-23; 5:8-9; 6:14; 8:19; 11:16; 12:30-31)

ALTARS AND PILLARS OF FALSE MIGHTY ONES – Deu 7:5

But this is what you do to them: Break down their altars, and destroy their pillars, and cut down their Ashērim, and burn their carved images with fire.

(see also Exo 32:20; 34:13; Num 33:51-52; Deu 7:5,25; 9:21; 12:2-3)

IDOLS IN YOUR HOUSE – Deu 7:26

And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it, for it is accursed.

NAMES OF FALSE MIGHTY ONES – Exo 23:13

And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

ONE WHO SERVES FALSE MIGHTY ONES – Deu 13:6-11

When your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is as your own being, entices you secretly, saying, "Let us go and serve other mighty ones" - which you have not known, neither you nor your fathers, of the mighty ones of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth - do not agree with him or listen to him, nor shall your eye pardon him, nor spare him or conceal him, but you shall certainly kill him. Your hand is first against him to put him to death, and afterward the hand of all the people, and you shall stone him with stones until he dies, because he sought to entice you away from **אני** your Elohim, who brought you out of the land of Mitsrayim, from the house of bondage. And let all Yisra'el hear and revere, and not again do any such evil matter as this in your midst.

(see also Deu 13:1-3)

A CITY THAT HAS TURNED TO IDOLS – Deu 13:12-16

When you hear someone in one of your cities, which ~~אמר~~ your Elohim gives you to dwell in, saying, "Some men, sons of Beliya'al, have gone out of your midst and led the inhabitants of their city astray, saying, 'Let us go and serve other mighty ones' " - which you have not known - then you shall inquire, search out, and ask diligently. And see if the matter is true and established that this abomination was done in your midst, you shall certainly smite the inhabitants of that city with the edge of the sword, putting it under the ban, and all that is in it and its livestock, with the edge of the sword. And gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, before ~~אמר~~ your Elohim. And it shall be a heap forever, never to be built again.

A FALSE PROPHET – Deu 18:20

The nabi who presumes to speak a word in My Name, which I have not commanded him to speak, or who speaks in the name of other mighty ones, even that nabi shall die.

SIGNS AND WONDERS – Deu 13:1-3,5

When there arises among you a nabi or a dreamer of dreams, and he shall give you a sign or a wonder, and the sign or the wonder shall come true, of which he has spoken to you, saying, "Let us go after other mighty ones - which you have not known - and serve them," do not listen to the words of that nabi or that dreamer of dreams, for ~~אמר~~ your Elohim is trying you to know whether you love ~~אמר~~ your Elohim with all your heart and with all your being.

And that nabi or that dreamer of dreams is put to death, because he has spoken apostasy against ~~אמר~~ your Elohim.

(see also Deu 18:22)

THE LAWS OF OTHER NATIONS – Lev 20:23

And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them.

(see also Lev 18:3,27,30; Deu 12:30-31)

SLAUGHTERING TO FALSE MIGHTY ONES – Exo 22:20

He who slaughters to a mighty one, except to ~~אמר~~ only, is put under the ban.

(see also Num 25:2-4)

OFFERING YOUR CHILDREN TO FALSE MIGHTY ONES – Lev 20:2-5

Any man of the children of Yisra'el, or of the strangers who sojourn in Yisra'el, who gives any of his offspring to Molek, shall certainly be put to death. The people of the land shall stone him with stones. And I, I shall turn My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Molek, so as to defile My Miqdash and to profane My qodesh Name. And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek, and they do not kill him, then I shall turn My face against that man and against his clan, and shall cut him off - and all who go whoring after him, even go whoring after Molek - from the midst of their people.

(see also Lev 18:21; Deu 12:31; 18:10)

PLANTING A TREE FOR WORSHIP / PILLARS – Deu 16:21

Do not plant for yourself any tree as an Asherah near the altar of אֲשֵׁרָה your Elohim that you make for yourself. And do not put up a pillar, which אֲשֵׁרָה your Elohim hates.

(see also Exo 34:13; Deu 16:21)

SEXUAL DEFILEMENTS**NAKEDNESS OF FAMILY – Lev 18:6,29-30**

No one is to approach anyone of his own flesh to uncover his nakedness. I am אֲנִי.

For whoever does any of these abominations, those beings who do them shall be cut off from among their people. And you shall guard My Charge, so as not to do any of these abominable practices which were done before you, so as not to defile yourselves by them. I am אֲנִי your Elohim.

PARENT'S NAKEDNESS – Lev 18:7

The nakedness of your father or the nakedness of your mother you do not uncover. She is your mother, you do not uncover her nakedness.

(see also Lev 20:11; Deu 22:30)

NEIGHBOUR'S WIFE – Lev 20:10

And a man who commits adultery with the wife of another man, who commits adultery with the wife of his neighbour: the adulterer and the adulteress shall certainly be put to death.

(see also Exo 20:14; Lev 18:20; Deu 5:18, 22:22)

STEP-MOTHER – Lev 20:11

And a man who lies with the wife of his father has uncovered the nakedness of his father, both of them shall certainly be put to death, their blood is upon them.

(see also Lev 18:8; Deu 22:30)

DAUGHTER-IN-LAW – Lev 20:12

And a man who lies with his daughter-in-law: both of them shall certainly be put to death, they have made confusion, their blood is upon them.

(see also Lev 18:15)

A WOMAN AND HER MOTHER – Lev 20:14

And a man who marries a woman and her mother: it is wickedness, they are burned with fire, both he and they, that there be no wickedness in your midst.

(see also Lev 18:17)

SISTER – Lev 20:17

And a man who takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness: it is a reproach, and they shall be cut off before the eyes of their people. He has uncovered his sister's nakedness, he bears his wickedness.

(see also Lev 18:9)

GRANDDAUGHTER – Lev 18:10

The nakedness of your son's daughter or your daughter's daughter, their nakedness you do not uncover, for theirs is your own nakedness.

STEP-SISTER – Lev 18:11

The nakedness of your father's wife's daughter, brought forth by your father, she is your sister, you do not uncover her nakedness.

AUNT – Lev 20:19

And do not uncover the nakedness of your mother's sister nor of your father's sister, for that is laying bare one's own flesh, they bear their wickedness.

(see also Lev 18:12-13)

UNCLE – Lev 18:14

The nakedness of your father's brother you do not uncover, you do not approach his wife, she is your aunt.

SISTER-IN-LAW – Lev 20:21

And a man who takes his brother's wife: it is uncleanness, he has uncovered his brother's nakedness, they are childless.

(see also Lev 18:16)

A WOMAN'S SISTER Lev 18:18

And do not take a woman as a rival to her sister, to uncover her nakedness while the other is alive.

A WOMAN IN HER MENSTRUATION – Lev 20:18

And a man who lies with a woman during her sickness and uncovers her nakedness: he has laid bare her flow, and she has uncovered the flow of her blood, both of them shall be cut off from the midst of their people.

(see also Lev 15:25, 18:19)

UNCLE'S WIFE – Lev 20:20

And a man who lies with his uncle's wife: he has uncovered his uncle's nakedness, they bear their sin, they die childless.

(see also Lev 18:14)

MAN WITH A MAN – Lev 20:13

And a man who lies with a male as he lies with a woman: both of them have done an abomination, they shall certainly be put to death, their blood is upon them.

(see also Lev 18:22; Gen 18:20,19:5)

LYING WITH A BEAST – Lev 20:15

And a man who has intercourse with a beast: he shall certainly be put to death, and the beast you kill. And a woman who approaches any beast and mates with it: you shall kill the woman and the beast, they shall certainly be put to death, their blood is upon them.

(see also Exo 22:19; Lev 18:23; Deu 27:21)

MEN**CIRCUMCISION** – Lev 12:2-3

When a woman has conceived, and has given birth to a male child, then... on the eighth day the flesh of his foreskin is circumcised.

(see also Gen 17:10,14,23-27; 21:4; 34:15; Exo 4:25; 12:48; Lev 12:3)

APPEARING BEFORE אֵלֹהִים – Deu 16:16

Three times a year all your males appear before אֵלֹהִים your Elohim in the place which He chooses: at the Festival of Matssoth, and at the Festival of Shaḅuoth, and at the Festival of Sukkoth. And none should appear before אֵלֹהִים empty-handed, each one with the gift of his hand, according to the beraḳah of אֵלֹהִים your Elohim which He has given you.

(see also Exo 23:17; 34:23)

HAIR AND BEARD – Lev 19:27

Do not round the corner of your head, nor destroy the corner of your beard.

(see also Lev 21:5; Deu 14:1)

LYING WITH A MAN – Lev 20:13

And a man who lies with a male as he lies with a woman: both of them have done an abomination, they shall certainly be put to death, their blood is upon them.

(see also Lev 18:22; Gen 18:20,19:5)

LYING WITH A BEAST – Lev 20:15

And a man who has intercourse with a beast: he shall certainly be put to death, and the beast you kill.

(see also Exo 22:19; Lev 18:23; Deu 27:21)

WEARING WOMEN'S CLOTHING – Deu 22:5

A woman does not wear that which pertains to a man, nor does a man put on a woman's garment, for whoever does this is an abomination to אֵלֹהִים your Elohim.

A MAN ENTICING A MAIDEN – Exo 22:16-17

And when a man entices a maiden who is not engaged, and lies with her, he shall certainly pay the bride-price for her to be his wife. If her father absolutely refuses to give her to him, he pays according to the bride-price of maidens.

(see also Deu 22:28-29)

A VOW – Num 30:2

When a man vows a vow to אֵלֹהִים, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth. Or if a woman vows a vow to אֵלֹהִים, and binds herself by some agreement while in her father's house in her youth, and her father hears her vow and the agreement by which she has bound herself, and her father has kept silent towards her, then all her vows shall stand, and every agreement with which she has bound herself stands. But if her father forbids her on the day that he hears, then none of her vows nor her agreements by which she has

bound herself stand. And אָנן pardons her, because her father has forbidden her. But if she at all belongs to a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, and her husband hears it, and he has kept silent towards her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself do stand. But if her husband forbids her on the day that he hears it, then he has nullified her vow which she vowed, and the rash utterance of her lips by which she bound herself, and אָנן pardons her. But any vow of a widow or a divorced woman, by which she has bound herself, stands against her. And if she vowed in her husband's house, or bound herself by an agreement with an oath, and her husband heard it, and has kept silent towards her and did not forbid her, then all her vows shall stand, and every agreement by which she bound herself stands. But if her husband clearly nullified them on the day he heard them, then whatever came from her lips concerning her vows or concerning the agreement binding her, it does not stand - her husband has nullified them, and אָנן pardons her. Every vow and every binding oath to afflict her being, let her husband confirm it, or let her husband nullify it. But if her husband is altogether silent at her from day to day, then he confirms all her vows or all the agreements that bind her - he confirms them, because he kept silent towards her on the day that he heard. But if he nullifies them after he has heard, then he shall bear her wickedness.

INHERITANCE TO THE FIRST-BORN – Deu 21:15-17

When a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and the first-born son is of her who is unloved, then it shall be, on the day he makes his sons to inherit his possessions, he is not allowed to treat the son of the beloved wife as first-born in the face of the son of the unloved, who is the first-born. But he is to acknowledge the son of the unloved wife as the first-born by giving him a double portion of all that he has, for he is the beginning of his strength - the right of the first-born is his.

EMISSION IN THE NIGHT – Deu 23:10-11

When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp. And it shall be, toward evening, that he bathes with water. And when the sun goes let him come into the midst of the camp.

(see also Lev 15:16-18; 22:4)

WOMEN

LYING WITH A BEAST – Lev 20:16

And a woman who approaches any beast and mates with it: you shall kill the woman and the beast, they shall certainly be put to death, their blood is upon them.

(see also Exo 22:19; Lev 18:23; Deu 27:21)

BIRTH OF A MALE – Lev 12:1-4

When a woman has conceived, and has given birth to a male child, then she

shall be unclean seven days, as in the days of her monthly separation she is unclean. And on the eighth day the flesh of his foreskin is circumcised. And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is qodesh, and she does not come into the Miqdash until the days of her cleansing are completed.

WEARING MEN'S CLOTHING – Deu 22:5

A woman does not wear that which pertains to a man, nor does a man put on a woman's garment, for whoever does this is an abomination to אלהיך your Elohim.

SEIZING A MAN'S GENITALS – Deu 25:11-12

When men fight together, a man with another, and the wife of one shall draw near to rescue her husband from the hand of the one attacking him, and shall put out her hand and seize him by the genitals, then you shall cut off her hand - your eye does not pardon.

BIRTH OF A FEMALE – Lev 12:5

But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days.

A VOW – Num 30:3-15

If a woman vows a vow to אלהיך, and binds herself by some agreement while in her father's house in her youth, and her father hears her vow and the agreement by which she has bound herself, and her father has kept silent towards her, then all her vows shall stand, and every agreement with which she has bound herself stands. But if her father forbids her on the day that he hears, then none of her vows nor her agreements by which she has bound herself stand. And אלהיך pardons her, because her father has forbidden her. But if she at all belongs to a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, and her husband hears it, and he has kept silent towards her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself do stand. But if her husband forbids her on the day that he hears it, then he has nullified her vow which she vowed, and the rash utterance of her lips by which she bound herself, and אלהיך pardons her. But any vow of a widow or a divorced woman, by which she has bound herself, stands against her. And if she vowed in her husband's house, or bound herself by an agreement with an oath, and her husband heard it, and has kept silent towards her and did not forbid her, then all her vows shall stand, and every agreement by which she bound herself stands. But if her husband clearly nullified them on the day he heard them, then whatever came from her lips concerning her vows or concerning the agreement binding her, it does not stand - her husband has nullified them, and אלהיך pardons her. Every vow and every binding oath to afflict her being, let her husband confirm it, or let her husband nullify it. But if her husband is altogether silent at her from day to day, then he confirms all her vows or all the agreements that bind her - he confirms them, because he kept silent towards her on the day that he heard. But if he nullifies them after he has heard, then he shall bear her wickedness.

MARRIAGE**ACCUSATION AGAINST A WIFE – Deu 22:13-19**

When any man takes a wife, and shall go in to her, and shall hate her, and shall make abusive charges against her and bring an evil name on her and say, "I took this woman, and when I came to her I did not find her a maiden," then the father and mother of the young woman shall take and bring out *the proof of the girl's maidenhood* to the elders of the city at the gate. And the girl's father shall say to the elders, "I gave my daughter to this man as wife, and he hates her. And see, he has made abusive charges against her, saying, 'I did not find your daughter a maiden,' and yet these are *the proofs of my daughter's maidenhood*." And they shall spread the garment before the elders of the city. And the elders of that city shall take that man and punish him, and fine him one hundred pieces of silver and give them to the father of the young woman, because he has brought an evil name on a maiden of Yisra'ël. And she is to be his wife, he is not allowed to put her away all his days.

A WIFE WHO IS NOT A MAIDEN – Deu 22:20-21

But if the matter is true, that the girl was not found a maiden, then they shall bring out the girl to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done wickedness in Yisra'ël, to whore in her father's house. Thus you shall purge the evil from your midst.

A MAN SEIZING A MAIDEN – Deu 22:28-29

When a man finds a girl who is a maiden, who is not engaged, and he seizes her and lies with her, and they are found out, then the man who lay with her shall give to the girl's father fifty pieces of silver, and she is to be his wife because he has humbled her. He is not allowed to put her away all his days.

CERTIFICATE OF DIVORCE – Deu 24:1

When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of shamefulfulness in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house.

A DIVORCED WIFE – Deu 24:2-4

And if she left his house and went and became another man's wife, and the latter husband shall hate her and write her a certificate of divorce, and put it in her hand, and send her out of his house, or when the latter husband dies who took her to be his wife, then her former husband who sent her away is not allowed to take her back to be his wife after she has been defiled, for that would be an abomination before ~~אֱלֹהִים~~.

A WIFE SUSPECTED OF ADULTERY – Num 5:12-31 (kohën)

When any man's wife turns aside and has committed a trespass against him, and a man has intercourse with her, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught, and a spirit of jealousy comes upon him and he becomes jealous of his wife who has defiled herself, or a spirit of jealousy comes upon him and he becomes jealous of his wife although she has not defiled herself.

Then the man shall bring his wife to the kohën. And he shall bring the offering

for her, one-tenth of an ĕphah of barley flour. He is not to pour oil on it or put frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing wickedness to remembrance.

And the kohēn shall bring her near, and shall make her stand before אֵלֹהִים . And the kohēn shall take qodesh water in an earthen vessel, and take some of the dust that is on the floor of the Mishkan and put it into the water. And the kohēn shall make the woman stand before אֵלֹהִים , and shall uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy, while the kohēn holds in his hand the bitter water that brings a curse. And the kohēn shall make her swear, and say to the woman, "If no man has lain with you, and if you have not turned aside to uncleanness under your husband, be free from this bitter water that brings a curse. But if you have turned aside under your husband, and if you have defiled yourself and some man other than your husband has lain with you" - then the kohēn shall make the woman swear with the oath of the curse, and he shall say to the woman - " אֵלֹהִים make you a curse and an oath among your people, when אֵלֹהִים makes your thigh waste away and your abdomen swell, and this water that causes the curse shall go into your inward parts, and make your abdomen swell and your thigh waste away."

And the woman shall say, "Amēn, amēn."

And the kohēn shall write these curses in a book, and shall wipe them off into the bitter water, and shall make the woman drink the bitter water that brings the curse, and the water that brings the curse shall enter her to become bitter. And the kohēn shall take the grain offering of jealousy from the woman's hand, and shall wave the offering before אֵלֹהִים , and bring it to the altar. And the kohēn shall take a hand filled with the offering, as its remembrance offering, and burn it on the altar, and afterward make the woman drink the water.

And when he has made her drink the water, then it shall be, if she has defiled herself and has committed a trespass against her husband, that the water that brings the curse shall enter her and become bitter, and her abdomen shall swell, and her thigh shall waste away, and the woman shall become a curse among her people. But if the woman has not defiled herself, and is clean, then she shall be clear and shall conceive children. This is the Torah of jealousy, when a wife turns aside under her husband and defiles herself, or when a spirit of jealousy comes upon a man, and he becomes jealous of his wife. Then he shall make the woman stand before אֵלֹהִים , and the kohēn shall do to her all this Torah. And the man shall be clear from wickedness, but the woman bear her wickedness.

CAPTIVES FOR WIVES – Deu 21:10-14

When you go out to fight against your enemies, and אֵלֹהִים your Elohim shall give them into your hand, and you shall take them captive, and shall see among the captives a woman lovely of form, and shall delight in her and take her for your wife, then you shall bring her home to your house, and she shall shave her head and trim her nails, and put aside the mantle of her captivity, and shall dwell in your house, and mourn her father and her mother a month of days. And after that you shall go in to her and be her husband, and she shall be your wife. And it shall be, if you are not pleased with her, then you shall let her go at her desire, but you do not sell her at all for silver. Do not treat her harshly, since you have humbled her.

EXEMPTION FROM SERVICE – Deu 24:5

When a man has taken a new wife, let him not go out into the army nor let any matter be imposed upon him. He shall be exempt one year for the sake of his home, to rejoice with his wife whom he has taken.

(see also Deu 20:7)

DUTY TO A BROTHER'S WIDOW – Deu 25:5-10

When brothers dwell together, and one of them has died, and has no son, the widow of the dead man shall not become a stranger's outside. Her husband's brother goes in to her, and shall take her as his wife, and perform the duty of a husband's brother to her. And it shall be that the first-born son which she bears rises up for the name of his dead brother, so that his name is not blotted out of Yisra'ël. But if the man does not desire to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, "My husband's brother refuses to raise up a name to his brother in Yisra'ël, he does not agree to perform the duty of my husband's brother." The elders of his city shall then call him and speak to him, and he shall stand and say, "I have no desire to take her," Then his brother's wife shall come to him in the presence of the elders, and remove his sandal from his foot, and shall spit in his face, and answer and say, 'Thus it is done to the man who does not build up his brother's house. And in Yisra'ël his name shall be called, 'The house of him who had his sandal removed.

(see also Gen 38:8-9)

HEALTH AND CLEANLINESS

QUARANTINE – Num 5:2-3

Command the children of Yisra'ël to send out of the camp every leper, and everyone who has a discharge, and whoever becomes defiled for a being. Send out both male and female, send them outside the camp, so that they do not defile their camps in the midst of which I dwell.

(see also Lev 13:46; Deu 23:10-11; 24:8)

SKIN INFECTIONS – Lev 13:2-28 (kohën)

When a man has on the skin of his body a swelling, a scab, or a bright spot, and it shall become on the skin of his body like a leprous infection, then he shall be brought to Aharon the kohën or to one of his sons the kohenim.

And the kohën shall look at the infection on the skin of the body.

And if the hair on the infection has turned white, and the infection appears to be deeper than the skin of his body, it is a leprous infection.

And the kohën shall look at him, and pronounce him unclean.

But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not turned white,

then the kohën shall shut up the infected one seven days. And the kohën shall look at him on the seventh day and see, if the infection appears to be as it was, and the infection has not spread on the skin, then the kohën shall shut him up another seven days. And the kohën shall look at him again on the seventh day and see, if the infection has darkened, and the infection has not spread on the

skin, then the kohēn shall pronounce him clean.

It is a scab, and he shall wash his garments and be clean. But if the scab spreads further over the skin, after he has been seen by the kohēn for his cleansing, he shall be seen by the kohēn again.

And the kohēn shall look and see, if the scab has spread on the skin, then the kohēn shall pronounce him unclean, it is leprosy.

When the infection of leprosy is on a man, then he shall be brought to the kohēn.

And the kohēn shall look and see, if the swelling on the skin is white, and it has turned the hair white, and there is a spot of raw flesh in the swelling, it is an old leprosy on the skin of his body, and the kohēn shall pronounce him unclean. He does not shut him up, for he is unclean.

And if leprosy breaks out all over the skin, and the leprosy shall cover all the skin of the infected one, from his head to his foot, wherever the kohēn looks, then the kohēn shall look and see, if the leprosy has covered all his body, he shall pronounce the infected one clean.

It has all turned white, he is clean. But the day raw flesh appears on him, he is unclean.

And the kohēn shall look at the raw flesh and pronounce him to be unclean - the raw flesh is unclean, it is leprosy.

Or when the raw flesh changes and turns white again, he shall come to the kohēn.

And the kohēn shall look at him and see, if the infection has turned white, then the kohēn shall pronounce the infected one clean, he is clean.

And when the body has a boil in the skin, and it is healed, and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be seen by the kohēn.

And the kohēn shall look and see, if it appears deeper than the skin, and its hair has turned white, the kohēn shall pronounce him unclean, it is a leprous infection which has broken out of the boil. But if the kohēn looks at it and sees no white hairs in it, and it is not deeper than the skin, but has faded, then the kohēn shall shut him up seven days; and if it has spread further over the skin, then the kohēn shall pronounce him unclean, it is a leprous infection.

But if the bright spot stays in its place, it has not spread, it is the scar of the boil, and the kohēn shall pronounce him clean. Or when the body receives a burn on its skin by fire, and the raw flesh of the burn shall become a bright spot, reddish-white or white,

then the kohēn shall look at it and see, if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. And the kohēn shall pronounce him unclean, it is a leprous infection. But if the kohēn looks at it and sees there are no white hairs in the bright spot, and it is not deeper than the skin, but has faded, then the kohēn shall shut him up seven days. And the kohēn shall look at him on the seventh day. If it spreads further over the skin, then the kohēn shall pronounce him unclean, it is a leprous infection.

But if the bright spot stays in its place, and has not spread on the skin, but has faded, it is a swelling from the burn.

And the kohēn shall pronounce him clean, for it is the scar from the burn.

(see also Deu 24:8)

INFECTION OF THE HEAD OR BEARD – Lev 13:29-46 (kohēn)

When a man, or a woman, has an infection on the head or in the beard, then the kohēn shall look at the infection and see, if it appears deeper than the skin, and there is thin yellow hair in it, then the kohēn shall pronounce him unclean, it is an eruption, a leprosy of the head or beard. But when the kohēn looks at the infection of the eruption and sees that it does not appear deeper than the skin, and there is no black hair in it, then the kohēn shall shut up the infection of the eruption seven days. And on the seventh day the kohēn shall look at the infection and see, if the eruption has not spread, and there is no yellow hair in it, and the eruption does not appear deeper than the skin, then he shall shave himself, but the eruption he does not shave.

And the kohēn shall shut up the eruption another seven days. And on the seventh day the kohēn shall look at the eruption and see, if the eruption has not spread over the skin, and does not appear deeper than the skin, then the kohēn shall pronounce him clean.

And he shall wash his garments, and he shall be clean. But if the eruption spreads further over the skin after his cleansing,

then the kohēn shall look at him and see, if the eruption has spread over the skin, the kohēn need not seek for yellow hair, he is unclean. But if the eruption appears to have stayed, and there is black hair grown up in it, the eruption has healed. He is clean, and the kohēn shall pronounce him clean.

And when a man or a woman has bright spots on the skin of the body, white bright spots,

then the kohēn shall look and see, if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin, he is clean.

And when a man loses the hair of his head, he is bald, he is clean. And if the hair has fallen from his forehead, he is bald on the forehead, he is clean. And when there is on the bald head or bald forehead a reddish-white infection, it is leprosy breaking out on his bald head or his bald forehead.

And the kohēn shall look at it and see, if the swelling of the infection is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, he is a leprous man, he is unclean. The kohēn shall pronounce him unclean, without fail, his infection is on his head.

As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, 'Unclean! Unclean!' He is unclean - all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

(see also Deu 24:8)

A GARMENT OR OBJECT WITH AN INFECTION – Lev 13:47-59 (kohēn)

When a garment has an infection of leprosy in it, in a woollen garment or in a linen garment, or in the warp or in the weft of linen or wool, or in leather or in any leather-work, and the infection shall be greenish or reddish in the garment or in the leather, or in the warp or in the weft, or in any leather object, it is an infection of leprosy and shall be shown to the kohēn.

And the kohēn shall look at the infection and shut up the infection seven days. And he shall look at the infection on the seventh day. And when the infection has spread in the garment, or in the warp or in the weft, or in the leather or any leather-work, the infection is an active leprosy, it is unclean.

And he shall burn that garment, or the warp or the weft, in wool or in linen, or any leather object in which the infection is, for it is an active leprosy. It is

burned with fire.

But if the kohēn looks and sees that the infection has not spread in the garment, or in the warp or in the weft, or in any leather object, then the kohēn shall give command,

and they shall wash that in which the infection is.

And he shall shut it up another seven days. And the kohēn shall look at the infection after it has been washed and see, if the infection has not changed its appearance, though the infection has not spread, it is unclean, and burn it in the fire - it is eaten away, in its inside or outside.

And if the kohēn shall look and see that the infection has faded after washing it, then he shall tear it out of the garment, or out of the warp, or out of the weft, or out of the leather.

And if it is still seen in the garment, or in the warp or in the weft, or in any leather object, it is a spreading infection. Burn it with fire, that in which the infection is. And if you wash the garment, or the warp or the weft, or any leather object, if the infection has disappeared from it, then it shall be washed a second time, and shall be clean. This is the Torah of the infection of leprosy in a garment of wool or linen, or in the warp or in the weft, or in any leather object, to pronounce it clean or to pronounce it unclean.

CLEANSING OF A LEPER – Lev 14:2-9 (kohēn)

This shall be the Torah of the leper for the day of his cleansing: He shall be brought to the kohēn,

and the kohēn shall go out of the camp, and the kohēn shall look and see, if the leprosy is healed in the leper, then the kohēn shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop. And the kohēn shall command, and he shall kill one of the birds in an earthen vessel over running water. Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the running water. And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird loose in the open field.

And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days. And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean.

(see also Lev 14:10-33)

A HOUSE WITH AN INFECTION – Lev 14:34-48 (kohēn)

When you come into the land of Kena'an, which I am giving you as a possession, and I put a plague of leprosy in a house in the land of your possession, then shall the one who owns the house come and inform the kohēn, saying, 'It seems to me that there is some plague in the house.' And the kohēn shall command, and they shall empty the house, before the kohēn goes in to look at the plague, so that all that is in the house is not made unclean.

And after that the kohēn goes in to look at the house. And he shall look at the plague and see, if the plague is on the walls of the house with sunken places, greenish or reddish, which appear to be deep in the wall, then the kohēn shall go out of the house, to the door of the house, and shut up the house seven

days. And the kohēn shall come again on the seventh day and look and see, if the plague has spread on the walls of the house, then the kohēn shall command, and they shall remove the stones with the plague in them, and they shall throw them outside the city, into an unclean place, while he lets the house be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city. And they shall take other stones and put them in the place of those stones, and take other mortar and plaster the house. And if the plague comes back and breaks out in the house, after he has removed the stones, after he has scraped the house, and after it is plastered, then the kohēn shall come and look and see, if the plague has spread in the house, it is an active leprosy in the house, it is unclean. And he shall break down the house, its stones, and its timber, and all the plaster of the house, and he shall bring them outside the city to an unclean place. And he who goes into the house, all the days while it is shut up, becomes unclean until evening. And he who lies down in the house has to wash his garments, and he who eats in the house has to wash his garments. However, if the kohēn indeed comes in and looks at it and sees that the plague has not spread in the house after the house was plastered, then the kohēn shall pronounce the house clean, because the plague is healed.

(see also Lev 14:49-53)

A DISCHARGE – Lev 15:2-13

When any man has a discharge from his flesh, his discharge is unclean. And this is his uncleanness in regard to his discharge; whether his flesh runs with his discharge, or his flesh is stopped up by his discharge, it is his uncleanness. Any bed becomes unclean on which he who has the discharge lies, and any object on which he sits becomes unclean. And anyone who touches his bed has to wash his garments, and shall bathe in water, and be unclean until evening. And he who sits on any object on which he who has the discharge sat, has to wash his garments, and shall bathe in water, and be unclean until evening. And he who touches the flesh of him who has the discharge has to wash his garments, and shall bathe in water, and shall be unclean until evening. And when he who has the discharge spits on him who is clean, then he shall wash his garments, and shall bathe in water, and be unclean until evening. Any saddle on which he who has the discharge rides becomes unclean. And whoever touches any of that which was under him is unclean until evening. And he who is carrying them up has to wash his garments, and shall bathe in water, and be unclean until evening. And anyone whom he who has the discharge touches without rinsing his hands in water, shall wash his garments and bathe in water, and be unclean until evening. And the earthen vessel which he who has the discharge touches has to be broken, and every wooden vessel has to be rinsed in water. And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and shall wash his garments, and shall bathe his flesh in running water, and be clean.

(see also Lev 15:14-15; 22:4)

EMISSION OF SEMEN – Lev 15:16-18

When a man has an emission of semen, then he shall wash all his flesh in water, and be unclean until evening. And any garment and any leather on

which there is semen, shall also be washed with water, and be unclean until evening. And when a woman lies with a man, and there is an emission of semen, they both shall bathe in water, and be unclean until evening.

(see also Lev 22:4; Deu 23:10-11)

DISCHARGE OF BLOOD – Lev 15:19-29

When a woman has a discharge, and the discharge from her flesh is blood, she has to be in her separation for seven days. And whoever touches her is unclean until evening. And whatever she lies on during her separation is unclean. And whatever she sits on is unclean. And anyone who touches her bed has to wash his garments, and shall bathe in water, and be unclean until evening. And whoever touches any object that she sat on has to wash his garments, and shall bathe in water, and be unclean until evening. And if it is on the bed or on any object on which she sits, when he touches it, he is unclean until evening. And if any man lies with her at all, and her monthly flow is on him, he shall be unclean seven days. And any bed he lies on is unclean.

And when a woman has a discharge of blood for many days, other than at the time of her monthly separation, or when she discharges beyond her usual time of monthly separation, all the days of her unclean discharge shall be as the days of her monthly separation. She is unclean. Any bed on which she lies all the days of her discharge is to her as the bed of her monthly separation. And whatever she sits on is unclean, as the uncleanness of her monthly separation. And anyone who touches them is unclean, and shall wash his garments, and shall bathe in water, and be unclean until evening. But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she is clean.

(see also Lev 12:2; 15:29-30; 20:18)

A CARCASS – 11:39-40

And when any of the beasts which are yours for food dies, he who touches its carcass becomes unclean until evening. And he who eats of its carcass has to wash his garments, and shall be unclean until evening. And he who picks up its carcass has to wash his garments, and shall be unclean until evening.

(see also Exo 22:31; Lev 17:15-16; Deu 14:21)

CONTACT WITH A CORPSE – Num 19:11-13

He who touches the dead of any human being is unclean for seven days. He is to cleanse himself with the water on the third day, and on the seventh day he is clean. But if he does not cleanse himself on the third day, then on the seventh day he is not clean. Anyone who touches the dead of a human being, and does not cleanse himself, defiles the Mishkan of אֲרָם. And that being shall be cut off from Yisra'el. He is unclean, for the water for uncleanness was not sprinkled on him, his uncleanness is still upon him.

DEATH IN A DWELLING – Num 19:14-15

This is the Torah when a man dies in a tent: All who come into the tent and all who are in the tent are unclean for seven days, and every open vessel which has no cover fastened on it, is unclean.

OUTDOORS – Num 19:16

Anyone in the open field who touches someone slain by a sword or who has died, or a bone of a man, or a grave, is unclean for seven days.

CLEANSING – Num 19:17-22

And for the unclean being they shall take some of the ashes of the heifer burnt for cleansing from sin (see Num 19:2-10), and running water shall be put on them in a vessel. And a clean man shall take hyssop and dip it in the water, and shall sprinkle it on the tent, and on all the vessels, and on the beings who were there, or on the one who touched a bone, or the slain, or the dead, or a grave. And the clean one shall sprinkle the unclean on the third day and on the seventh day. And on the seventh day he shall cleanse himself, and shall wash his garments and bathe in water, and shall be clean in the evening. But the man who is unclean and does not cleanse himself, that being shall be cut off from among the assembly, because he has defiled the Miqdash of **אֵלֹהִים** - water for uncleanness has not been sprinkled on him, he is unclean. And it shall be a Law for them forever. And the one who sprinkles the water for uncleanness washes his garments. And the one who touches the water for uncleanness is unclean until evening. And whatever the unclean being touches is unclean. And the being who touches it is unclean until evening.

(see also Num 31:19)

EXCREMENT – Deu 23:12-14

You shall have a place outside the camp, where you shall go out, and you shall have a sharp implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your excrement. For **אֵלֹהִים** your Elohim walks in the midst of your camp, to deliver you and give your enemies over to you. Therefore your camp shall be qodesh, so that He does not see unclean matter among you, and shall turn away from you.

IN THE LAND**DO NOT DEFILE THE LAND – Num 35:34**

Do not defile the land which you inhabit, in the midst of which I dwell, for I, **אֵלֹהִים**, am dwelling in the midst of the children of Yisra'el.

(see also Lev 18:24-25; Num 5:3; Deu 21:23)

DISPLAY THE TORAH ON STONES – Deu 27:2-8

And it shall be, on the day when you pass over the Yardën to the land which **אֵלֹהִים** your Elohim is giving you, that you shall put up for yourselves large stones, and plaster them with plaster, and write on them all the Words of this Torah, when you have passed over, so that you go into the land which **אֵלֹהִים** your Elohim is giving you, 'a land flowing with milk and honey,' as **אֵלֹהִים** Elohim of your fathers has spoken to you. And it shall be, when you have passed over the Yardën, that on Mount Eýbal you put up these stones, which I command you today, and you shall plaster them with plaster, and build an altar to **אֵלֹהִים** your Elohim there, an altar of stones - do not use an iron tool on them. Build the altar of **אֵלֹהִים** your Elohim with complete stones, and you shall offer burnt offerings on it to **אֵלֹהִים** your Elohim, and shall offer peace offerings, and eat there, and rejoice before **אֵלֹהִים** your Elohim. And you shall write all the Words of this Torah on the stones - plainly and well.

(see also Deu 6:1-2)

REGARDING FOREIGN NATIONS – Exo 23:31-33

And I shall appoint your border from the Sea of Reeds to the Sea of the Pelishtites, and from the wilderness to the River, for I shall give the inhabitants of the land into your hand, and you shall drive them out before you. Do not make a covenant with them nor with their mighty ones. Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you.

THOSE WHO WORSHIP IDOLS – Deu 7:1-3

When ~~אֱלֹהִים~~ your Elohim brings you into the land which you go to possess, He shall also clear away many nations before you: the Hittites and the Girgashites and the Amorites and the Kena'anites and the Perizzites and the Hivvites and the Yebusites, seven nations greater and mightier than you. And when ~~אֱלֹהִים~~ your Elohim gives them over to you, you shall smite them and put them under the ban, completely. Make no covenant with them, and show them no favour. And do not intermarry with them - you do not give your daughter to his son, and you do not take his daughter for your son.

(see also Exo 3:8; 23:23-24; 34:11-13; Deu 7:24; 20:16-18)

DO NOT BE AFRAID – Deu 7:17-18,21

When you say in your heart, "These nations are greater than I, I am unable to drive them out," do not be afraid of them. Remember well what ~~אֱלֹהִים~~ your Elohim did to Pharaoh and to all Mitsrayim.

Do not be afraid of them, for ~~אֱלֹהִים~~ your Elohim, the great and awesome ~~אֱלֹהִים~~, is in your midst.

(see also Gen 26:24; Num 14:9; 21:34; Deu 1:21; 3:2,22; 20:1-3; 31:6)

AMALĒQ – Deu 25:17-19

Remember what Amalēq did to you on the way as you were coming out of Mitsrayim, how he met you on the way and attacked your back, all the feeble ones in your rear, when you were tired and weary. And he did not revere Elohim. Therefore it shall be, when ~~אֱלֹהִים~~ your Elohim has given you rest from your enemies all around, in the land which ~~אֱלֹהִים~~ your Elohim is giving you to possess as an inheritance, that you blot out the remembrance of Amalēq from under the shamayim. Do not forget!

(see also Exo 17:14,16)

INHERITANCE OF LAND – Num 27:8-11

When a man dies and has no son, then you shall cause his inheritance to pass to his daughter. And if he has no daughter, then you shall give his inheritance to his brothers. And if he has no brothers, then you shall give his inheritance to his father's brothers. And if his father has no brothers, then you shall give his inheritance to the nearest relative in his clan, and he shall possess it. And it shall be to the children of Yisra'el a Law of Right-Ruling, as ~~אֱלֹהִים~~ commanded Mosheh.

NOT TO CHANGE HANDS – Num 36:7-9

The inheritance of the children of Yisra'el is not to change hands from tribe to tribe, for every one of the children of Yisra'el is to cling to the inheritance of the tribe of his fathers. And every daughter possessing an inheritance in any tribe of the children of Yisra'el is to be the wife of one of the clan of her father's tribe, so that the children of Yisra'el possess each the inheritance of his fathers. Thus the inheritance is not to change hands from one tribe to

another, but every tribe of the children of Yisra'el is to cling to its own inheritance.

BOUNDARIES – Deu 19:14

Do not remove your neighbour's boundary, which those in the past have bound, in your inheritance which you inherit in the land that **אֱלֹהִים** your Elohim is giving you to possess.

(see also Deu 27:17)

CITIES OF REFUGE AND THE REVENGER OF BLOOD – Num 35:10-14

When you pass over the Yardēn into the land of Kena'an, then you shall choose cities to be cities of refuge for you, that the one who accidentally killed someone shall flee there. And they shall be cities of refuge for you from the revenger, and the one who killed someone is not to die until he stands before the congregation in right-ruling. And of the cities which you give, six are to be cities of refuge. Give three cities beyond the Yardēn, and give three cities in the land of Kena'an, as cities of refuge.

(see also Deu 19:3,7-10)

THE REVENGER OF BLOOD vs. MURDERER – Num 35:15-30

These six cities are for refuge for the children of Yisra'el, and for the sojourner, and for the settler in their midst, for anyone who accidentally kills someone to flee there. But if he has smitten him with an instrument of iron, so that he dies, he is a murderer. The murderer shall certainly be put to death.

And if he has smitten him with a stone in the hand, by which one could die, and he dies, he is a murderer. The murderer shall certainly be put to death. 'Or if he has smitten him with a wooden instrument that could kill, and he dies, he is a murderer. The murderer shall certainly be put to death. The revenger of blood himself puts the murderer to death. When he meets him, he puts him to death. And if he thrusts him through in hatred, or throws at him while lying in wait, so that he dies, or in enmity he smites him with his hand so that he dies, the one who smote him shall certainly be put to death, for he is a murderer. The revenger of blood puts the murderer to death when he meets him.

But if he pushes him suddenly without enmity, or throws at him without lying in wait, or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, then the congregation shall judge between him who killed someone and the revenger of blood, according to these Right-Rulings. And the congregation shall rescue the one who killed someone from the hand of the revenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the kohēn ha'gadol who was anointed with the qodesh oil. But if the one who killed someone at any time goes outside the limits of the city of refuge where he fled, and the revenger of blood finds him outside the limits of his city of refuge, and the revenger of blood kills him who killed someone, he is not guilty of blood, because he should have remained in his city of refuge until the death of the kohēn ha'gadol. But after the death of the kohēn ha'gadol he who killed someone is to return to the land of his possession. And these shall be for a Law of Right-Ruling to you throughout your generations in all your dwellings.

Whoever kills someone has to be put to death as a murderer by the mouth of witnesses, but one witness does not bear witness against someone to die. And take no ransom for the life of a murderer who is guilty of death, but he

shall certainly be put to death. And take no ransom for him who has fled to his city of refuge to return to dwell in the land before the death of the kohēn. And do not profane the land where you are, for blood profanes the land, and the land is not pardoned for the blood that is shed on it, except by the blood of him who shed it.

(see also Deu 19:4-6,11-13)

TITHE OF THE THIRD YEAR – Deu 26:1-4,12-14

And it shall be, when you come into the land which אֱלֹהֵי your Elohim is giving you as an inheritance, and you possess it and dwell in it, that you shall take some of the first of all the fruits of the land which you bring from your land that אֱלֹהֵי your Elohim is giving you, and shall put it in a basket and go to the place where אֱלֹהֵי your Elohim chooses to make His Name dwell there. And you shall come to the one who is kohēn in those days, and say to him, 'I shall declare today to אֱלֹהֵי your Elohim that I have come to the land which אֱלֹהֵי swore to our fathers to give us. And the kohēn shall take the basket from your hand and place it before the altar of אֱלֹהֵי your Elohim.

When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lēwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied, then you shall say before אֱלֹהֵי your Elohim, "I have put away the qodesh *portion* from my house, and also have given it to the Lēwite, and to the stranger, and to the fatherless, and to the widow, according to all Your Command which You have commanded me. I have not transgressed Your Commands, nor have I forgotten. I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of אֱלֹהֵי my Elohim, I have done according to all that You have commanded me."

(see also Exo 22:29; 34:26; Deu 12:17-18)

BEFORE BATTLE – Deu 20:3-15

when you draw near to the battle, that the kohēn shall come and speak to the people, and shall say to them, "Hear, O Yisra'ēl: You are drawing near today to battle with your enemies."

DO NOT FEAR – Deu 20:3-4

"Do not let your heart faint, do not fear, or tremble, or be afraid before them, for אֱלֹהֵי your Elohim is He who goes with you, to fight for you against your enemies, to save you."

A NEW HOUSE – Deu 20:5

And the officers shall speak to the people, saying, "Who is the man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it."

A PLANTED CROP – Deu 20:6

"And who is the man who has planted a vineyard and has not begun to use it? Let him also go and return to his house, lest he die in the battle and another man should begin to use it."

ENGAGED – Deu 20:7

"And who is the man who is engaged to a woman and has not taken her? Let him go and return to his house, lest he die in the battle and another man take her." (see also Deu 24:5)

AFRAID – Deu 20:8

And the officers shall speak further to the people, and say, "Who is the man who is afraid and tender of heart? Let him go and return to his house, lest the heart of his brothers faint like his heart."

APPOINT COMMANDERS – Deu 20:9

And it shall be, when the officers have finished speaking to the people, that they shall appoint commanders of the divisions to lead the people.

CALL FOR PEACE – Deu 20:10-12

When you draw near to a city to fight against it, then you shall make a call for peace to it. And it shall be that if it accepts your call for peace, and shall open to you, then all the people found in it are to be your compulsory labour, and serve you. But if it does not make peace with you, and shall fight against you, then you shall besiege it,

THE SPOIL – Deu 20:13-15

and אֶתְכֶם your Elohim shall give it into your hands, and you shall smite every male in it with the edge of the sword. Only the women, and the little ones, and the livestock, and all that is in the city, all its spoil, you take as plunder for yourself. And you shall eat the enemies' plunder which אֶתְכֶם your Elohim gives you. Do so to all the cities which are very far from you, which are not of the cities of these nations.

EXCEPTIONS – Deu 20:16-18

Only, of the cities of these peoples which אֶתְכֶם your Elohim gives you as an inheritance, you do not keep alive any that breathe, but you shall certainly put them under the ban: the Hittite and the Amorite and the Kena'anite and the Perizzite and the Hivvite and the Yebusite, as אֶתְכֶם your Elohim has commanded you, lest they teach you to do according to all their abominations which they have done for their mighty ones, and you sin against אֶתְכֶם your Elohim.

BESIEGING A CITY – Deu 20:19-20

When you besiege a city for a long time by fighting against it to take it, you do not destroy its trees by wielding an axe against them. If you do eat of them, do not cut them down. For is the tree of the field a man to be besieged by you? Only the trees which you know are not trees for food you do destroy and cut down, to build siege-works against the city that is fighting against you, until it falls.

FIRST-BORN BELONG TO אֶתְכֶם – Exo 13:2

Qadosh to Me all the first-born, the one opening the womb among the children of Yisra'el, among man and among beast, it is Mine.

(see also Exo 22:29-30; 34:19; Lev 27:26; Num 3:13; 8:17; 18:15; Deu 15:19)

RANSOM A FIRSTBORN – Num 18:15

Everyone opening a womb of all flesh, which they bring to אֶתְכֶם , whether man or beast, is yours. But the first-born of man you shall certainly ransom, and the first-born of the unclean beast you ransom. And ransom their ransomed ones when one month old, according to your valuation, five sheqels of silver, according to the sheqel of the qodesh *place*, which is twenty g'rahs.

(see also Exo 13:13; 34:20; Num 3:45-51)

ONE FOUND SLAIN – Deu 21:1-9 (kohēn)

When anyone is found slain, lying in the field in the land which **אֶרֶץ** your Elohim is giving you to possess, and it is not known who smote him, then your elders and your judges shall go out, and they shall measure the distance from the slain man to the cities round about. And it shall be that the elders of the city nearest to the slain man shall take a heifer which has not been worked and which has not pulled with a yoke, and the elders of that city shall bring the heifer down to a wadi with flowing water, which is neither ploughed nor sown, and they shall break the heifer's neck there in the wadi.

And the kohanim, the sons of Lēwi, shall come near, for **אֶרֶץ** your Elohim has chosen them to serve Him and to **בָּרַךְ** in the Name of **אֶרֶץ**, and by their command every strife and every stroke.

And let all the elders of that city nearest to the slain man wash their hands over the heifer whose neck was broken in the wadi. And they shall answer and say, "Our hands have not shed this blood, nor have our eyes seen it. O **אֶרֶץ**, forgive Your people Yisra'ēl, whom You have redeemed, and do not allow innocent blood in the midst of Your people Yisra'ēl." And the blood-guilt shall be pardoned to them. Thus you purge the guilt of innocent blood from your midst when you do what is right in the eyes of **אֶרֶץ**.

THE FIFTIETH YEAR YOḂĒL (JUBILEE) – Lev 25:8-13

And you shall count seven Shabbathoth of years for yourself, seven times seven years. And the time of the seven Shabbathoth of years shall be to you forty-nine years. You shall then sound a ram's horn to pass through on the tenth day of the seventh month, on Yom ha'Kippurim cause a ram's horn to pass through all your land. And you shall **qadosh** the fiftieth year, and proclaim release throughout all the land to all its inhabitants, it is a YoḂĒl for you. And each of you shall return to his possession, and each of you return to his clan. The fiftieth year is a YoḂĒl to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine. It is a YoḂĒl, it is **qodesh** to you. Eat from the field its crops. In the Year of this YoḂĒl let each one of you return to his possession.

BUYING AND SELLING IN THE YOḂĒL – Lev 25:14-16

And when you sell whatever to your neighbour or buy from the hand of your neighbour, do not exploit one another. According to the number of years after the YoḂĒl you buy from your neighbour, and according to the number of years of crops he sells to you. According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops.

REDEMPTION OF LAND – Lev 25:23-28

And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me. And provide for a redemption for the land, in all the land of your possession. When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold. And when the man has no one to redeem it, but he himself becomes able to redeem it, then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession. And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of YoḂĒl. And it shall be released in the

Yobël, and he shall return to his possession.

REDEMPTION OF HOUSES – Lev 25:29-31

And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year. But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Yobël. The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right of redemption belongs to it, and they are released in the Yobël.

LĒWITES REDEMPTION – Lev 25:31-34

As for the cities of the Lĕwites, and the houses in the cities of their possession, the Lĕwites have a right of redemption forever. And that which is redeemed from the Lĕwites, both the sale of a house and the city of his possession shall be released in the Year of Yobël, because the houses in the cities of the Lĕwites are their possession in the midst of the children of Yisra'ël. But the field of the open land of their cities is not sold, for it is their everlasting possession.

A POOR BROTHER – Lev 25:35-38

And when your brother becomes poor, and his hand has failed with you, then you shall sustain him, and he shall live with you, like a stranger or a sojourner. Take no interest from him, or profit, but you shall revere your Elohim, and your brother shall live with you. Do not lend him your silver on interest, and do not lend him your food for profit. I am אלהיך your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena'an, to be your Elohim. (see also Deu 15:7-8)

RIGHT OF REDEMPTION – Lev 25:47-55

Now when a sojourner or a settler with you becomes rich, and your brother with him becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner's clan, after he has been sold, there is a right of redemption to him - one of his brothers redeems him, or his uncle or his uncle's son redeems him, or anyone who is a close relative to him in his clan redeems him, or if he is able, then he shall redeem himself. And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Yobël; as the days of a hired servant it is with him. If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase. And if few years are left until the Year of Yobël, then he shall reckon with him, and according to his years he repays him the price of his redemption. He is with him as a yearly hired servant, and he does not rule with harshness over him before your eyes. And if he is not redeemed in these years, then he shall be released in the Year of Yobël, he and his children with him. Because the children of Yisra'ël are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am אלהיך your Elohim.

SOVEREIGNS AND RULERS**APPOINTING A SOVEREIGN – Deu 17:14-15**

When you come to the land which אֶרֶץ your Elohim is giving you, and shall possess it and shall dwell in it, and you shall say, "Let me appoint a sovereign over me like all the gentiles that are around me," you shall certainly appoint a sovereign over you whom אֶרֶץ your Elohim shall choose. Appoint a sovereign over you from among your brothers, you are not allowed to appoint a foreigner over you, who is not your brother.

RESTRICTIONS – Deu 17:16-17

He is not to increase horses for himself, nor cause the people to return to Mitsrayim to increase horses, for אֶרֶץ has said to you, "Do not return that way again." And he is not to increase wives for himself, lest his heart turn away, nor is he to greatly increase silver and gold for himself.

WRITE A COPY OF THE TORAH – Deu 17:18

And it shall be, when he sits on the throne of his reign, that he shall write for himself a copy of this Torah in a book, from the one before the kohenim, the Lēwites.

LIVESTOCK AND FARMING**MATING LIVESTOCK – Lev 19:19**

Do not let your livestock mate with another kind.

PLOUGHING – Deu 22:10

Do not plough with an ox and a donkey together.

THRESHING – Deu 25:5

Do not muzzle an ox while it is threshing.

SOWING FIELDS – Lev 19:19

Do not sow your field with mixed seed.

(see also Deu 22:9)

TREES AND THEIR FRUIT – Lev 19:23-25

And when you come into the land, and have planted all kinds of trees for food, then you shall reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten. And in the fourth year all its fruit is qodesh - praises to אֶרֶץ . And in the fifth year you eat its fruit, so that it increases its yield to you. I am אֶרֶץ your Elohim.

TITHE OF THE LAND – Lev 27:30-33

And all the tithe of the land - of the seed of the land or of the fruit of the tree - belongs to אֶרֶץ . It is qodesh to אֶרֶץ . If a man indeed redeems any of his tithes, he adds one-fifth to it. And the entire tithe of the herd and of the flock, all that passes under the rod, the tenth one is qodesh to אֶרֶץ . He does not inquire

whether it is good or spoilt, nor does he exchange it. And if he exchanges it at all, then both it and the one exchanged for it are qodesh, it is not redeemed.

THE TITHE OF HARVEST – Deu 14:22-23

You shall tithe without fail all the yield of your grain that the field brings forth year by year. And you shall eat before **אלהיך** your Elohim, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to revere **אלהיך** your Elohim always.

THE TITHE AND DISTANCE – Deu 14:24-26

But when the way is too long for you, so that you are not able to bring the tithe, or when the place where **אלהיך** your Elohim chooses to put His Name is too far from you, when **אלהיך** your Elohim is beraḵah you, then you shall give it in silver, and shall take the silver in your hand and go to the place which **אלהיך** your Elohim chooses. And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before **אלהיך** your Elohim, and you shall rejoice, you and your household.

REAPING YOUR HARVEST – Deu 24:19-22

When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that **אלהיך** your Elohim might beraḵ you in all the work of your hands. When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless, and for the widow. When you gather the grapes of your vineyard, do not glean behind you. Let it be for the stranger, for the fatherless, and for the widow.

(see also Lev 19:9-10; 23:22)

LIVESTOCK INJURES A MAN – Exo 21:28-32

And when an ox gores a man or a woman to death, then the ox shall certainly be stoned, and its flesh is not eaten, and the owner of the ox is innocent. However, if the ox was previously in the habit of goring, and its owner has been warned, and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death. If a *sin*-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him. Whether it has gored a son or gored a daughter, according to this Right-Ruling it is done to him. If the ox gores a male or female servant, he is to give to their master thirty sheqels of silver, and the ox is stoned.

DEATH OF LIVESTOCK – Exo 21:33-34

And when a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it, the owner of the pit is to repay, he is to give silver to their owner, and the dead is his.

LIVESTOCK KILLS LIVESTOCK – Exo 21:35-36

And when the ox of a man smites the ox of his neighbour and it dies, then they shall sell the live ox and divide the silver from it, and also divide the dead ox. Or if it was known that the ox was previously in the habit of goring, and its owner has not kept it confined, he shall certainly repay ox for ox, while the dead is his.

THEFT OF LIVESTOCK – Exo 22:2-4

When a man steals an ox or a sheep, and shall slaughter it or sell it, he repays five cattle for an ox and four sheep for a sheep. If the thief is found breaking in, and he is smitten so that he dies, there is no guilt for his bloodshed. If the sun has risen on him, there is guilt for his bloodshed, he shall certainly repay. If he has not the means, then he shall be sold for his theft. If the theft is indeed found alive in his hand, whether it is an ox or donkey or sheep, he repays double.

CARETAKING – Exo 22:10-13

When a man gives to his neighbour a donkey, or ox, or sheep, or any beast to watch over, and it dies, or is injured, or is driven away while no one is looking, let an oath of אָדָם be between them both, that he has not put his hand into his neighbour's goods. And the owner of it shall accept that, and he does not repay. But if it is indeed stolen from him, he repays to its owner. If it is torn to pieces, then let him bring it for evidence, he does not repay what was torn.

NEWBORN ANIMALS – Lev 22:27-28

When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to אָדָם. But do not slaughter a cow or a sheep and its young on the same day.

(see also Exo 22:30)

WANDERING LIVESTOCK – Exo 22:5

When a man lets a field or vineyard be consumed, and lets loose his livestock, and it feeds in another man's field, he repays from the best of his own field and the best of his own vineyard.

FIRE DAMAGE – Exo 22:6

When fire breaks out and spreads to thorn bushes, so that stacked grain, or standing grain, or the field is consumed, he who kindled the fire shall certainly repay.

YOUR ENEMY AND HIS LIVESTOCK – Exo 23:4-5

When you meet your enemy's ox or his donkey going astray, you shall certainly return it to him. When you see the donkey of him who hates you, lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.

(see also Exo 23:4-5)

YOUR BROTHER AND HIS LIVESTOCK – Deu 22:1-4

When you see your brother's ox or his sheep going astray, you shall not hide yourself from them. Return them to your brother without fail. And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall be with you until your brother seeks it, then you shall return it to him. And so you do with his donkey, and so you do with his garment, and so you do with whatever your brother loses, which he has lost and you have found. You are not allowed to hide yourself. When you see your brother's donkey or his ox fall down on the way, you shall not hide yourself from them. Help him raise them without fail.

KILLING OF LIVESTOCK – Lev 24:18

And he who smites a beast repays it, body for body.

(see also Lev 24:21)

SEVENTH YEAR REST – Lev 25:2-7

When you come into the land which I give you, then the land shall observe a Shabbath to שָׁבַת . Six years you sow your field, and six years you prune your vineyard, and gather in its fruit, but in the seventh year the land is to have a Shabbath of rest, a Shabbath to שָׁבַת . Do not sow your field and do not prune your vineyard. Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

6 'And the Shabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you, and for your livestock and the beasts that are in your land. All its crops are for food.

(see also Exo 23:10-11)

THE YOḲĒL – Lev 25:11-12; 20-22

The fiftieth year is a YoḲēl to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine. It is a YoḲēl, it is qodesh to you. Eat from the field its crops.

And since you might say, "What do we eat in the seventh year, since we do not sow nor gather in our crops?" Therefore I have commanded My beraḳah on you in the sixth year, and it shall bring forth the crop for three years. And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.

THE FIRST-BORN – Exo 34:19-20

Everyone opening the womb is Mine, and every male first-born among your livestock, whether bull or sheep. But the first-born of a donkey you ransom with a lamb. And if you do not ransom, then you shall break his neck.

(see also Exo 13:2,12; Num 18:15-18)

AN ANIMAL AND ITS YOUNG – Lev 22:27-28

When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to שָׁבַת . But do not slaughter a cow or a sheep and its young on the same day.

(see also Exo 22:30; 23:19; 34:26; Deu 14:21; 22:6-7)

FIRST-FRUITS OF THE LAND – Exo 23:19

Bring the first of the first-fruits of your land to the House of שָׁבַת your Elohim.

(see also Exo 34:26; Lev 23:10; Deu 26:2,10)

SERVANTS**SERVANTS REST** – Exo 23:12

Six days you are to do your work, and on the seventh day you rest, in order that your ox and your donkey might rest, and the son of your female servant and the sojourner be refreshed.

(see also Exo 20:10; Deu 5:14)

OPPRESSING SERVANTS – Deu 24:14

Do not oppress a hired servant who is poor and needy, of your brothers or of the strangers who is in your land within your gates.

FEMALE SERVANTS – Exo 21:7

And when a man sells his daughter to be a female servant, she does not go out as the male servants do.

AN ENGAGED FEMALE SERVANT – Exo 21:8-11

If she is displeasing in the eyes of her master who has engaged her to himself, then he shall let her be ransomed. He shall have no authority to sell her to a foreign people, because of him deceiving her. And if he has engaged her to his son, he is to do to her as is the right of daughters. If he takes another, her food, her covering, and her marriage rights are not to be diminished. And if he does not do these three for her, then she shall go out for naught, without silver.

SMITING A SERVANT – Exo 21:20-21

And when a man smites his male or female servant with a rod, so that he dies under his hand, he shall certainly be avenged. But if he remains alive a day or two, he is not avenged; for he is his property.

INJURING A SERVANT – Exo 21:26-27

And when a man smites the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye. And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.

INTERCOURSE WITH AN ENGAGED SERVANT – Lev 19:20

And when a man has intercourse with a woman who is a female servant, engaged to a man, and who has not at all been ransomed nor redeemed, nor freedom given there should be an inquiry. But they are not put to death, because she was not free.

(see also Lev 19:21-22)

A POOR BROTHER AS A SERVANT – Lev 25:39-43

And when your brother who dwells by you becomes poor, and sells himself to you, do not make him serve as a slave. But as a hired servant, as a settler he is with you, and serves you until the Year of Yobël. And then he shall leave you, he and his children with him, and shall return to his own clan, even return to the possession of his fathers. For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves. Do not rule over him with harshness, but you shall revere your Elohim.

A HEBREW SERVANT – Deu 15:12-14

When your brother is sold to you, an Iḅri man or an Iḅri woman, and shall serve you six years, then let him go free from you in the seventh year. And when you send him away free from you, let him not go away empty-handed. You shall richly supply him from your flock, and from your threshing-floor, and from your winepress. With that which אֵלֶיךָ has barakḵ you with, give to him.

(see also Exo 21:2-3; Lev 25:39-45; Deu 31:10)

MALE AND FEMALE SLAVES – Lev 25:44-46

And your male and female slaves whom you have from the nations that are around you, from them you buy male and female slaves, and also from the sons of the strangers sojourning among you, from them you buy, and from their clans who are with you, which they shall bring forth in your land, and they shall be your property. And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra'el, you do not rule with harshness, one over another.

A HEBREW SERVANT'S WIFE AND FAMILY – Exo 21:4

If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master's, and he goes out by himself.

A SERVANT WHO WISHES TO REMAIN – Deu 15:16-17

And it shall be, when he says to you, 'I do not go away from you,' because he loves you and your house, because it is good for him with you, then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Do the same to your female servant.

(see also Exo 21:5-6)

AN ESCAPED SERVANT – Deu 23:15-16

You do not hand over to his master the slave who has escaped from his master to you. Let him dwell with you in your midst, in the place which he chooses within one of your gates, where it is pleasing to him. Do not oppress him.

SERVANT'S WAGES – Deu 24:15

Give him his wages on the same day, and do not let the sun go down on it, for he is poor and lifts up his being to it, so that he does not cry out against you to אֵלֶיךָ, and it shall be sin in you.

KOHENIM - SONS OF AHARON

Lev 21:1 – And אֲהֲרֹן said to Mosheh, "Speak to the kohanim, the sons of Aharon, and say to them:

DEFILEMENT FOR DEAD – Lev 21:1-3

No one is to be defiled for the dead among his people, except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his maiden sister who is near to him, who has had no husband - for her he is defiled.

HAIR, BEARD & CUTTINGS – Lev 21:5

They do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh.

BE QODESH – Lev 21:6,8

They are qodesh to their Elohim and do not profane the Name of their Elohim, for they bring the offerings of אֲהֲרֹן made by fire, and the bread of their Elohim, and shall be qodesh... And you shall qadosh him, for he brings the bread of your Elohim, he is qodesh to you. For I, אֲהֲרֹן, who qadosh you, am qodesh.

WIVES – Lev 21:7

They do not take a woman who is a whore or a defiled woman, and they do not take a woman put away from her husband, for he is qodesh to his Elohim.

DAUGHTER – Lev 21:9

When the daughter of any kohēn profanes herself by whoring, she profanes her father. She is burned with fire.

KOHĒN HA'GADOL – Lev 21:10-12

The kohēn ha'gadol among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments, nor come near any dead body, nor defile himself for his father or his mother, nor go out of the Miqdash, nor profane the Miqdash of his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am אֲהֲרֹן.

(see also Lev 10:6-7)

KOHĒN HA'GADOL'S WIFE – Lev 21:13-15

And let him take a wife in her maidenhood. A widow or one put away or a defiled woman or a whore - these he does not take. But a maiden of his own people he takes as a wife. And he does not profane his offspring among his people, for I am אֲהֲרֹן, who qadosh him.

DEFECTIVE OR DEFORMED – Lev 21:17-23

No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim. For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

PROFANING THE NAME – Lev 22:2

Speak to Aharon and his sons, that they separate themselves from the qodesh *offerings* of the children of Yisra'el, and that they do not profane My qodesh Name in what they qadosh to Me. I am אֱלֹהִים.

(see also Lev 21:6; 22:32)

UNCLEANNES – Lev 22:3

Any man of all your offspring throughout your generations who draws near the qodesh *offerings* which the children of Yisra'el qadosh to אֱלֹהִים, while he has uncleanness upon him, that being shall be cut off from before Me. I am אֱלֹהִים.

LEPERS & UNCLEANNES Lev 22:4-7

Any man of the offspring of Aharon, who is a leper or has a discharge, does not eat the qodesh *offerings* until he is clean. And whoever touches what is rendered unclean by a corpse, or a man who has had an emission of semen, or a man who touches any creeping creature by which he would be made unclean, or any being by whom he would become unclean, even any of his uncleanness; the being who has touched it shall be unclean until evening, and does not eat the qodesh *offerings*, but shall bathe his body in water. And when the sun goes down he shall be clean, and afterward eat the qodesh *offerings*, because it is his food.

EATING A CARCASS – Lev 22:8

He does not eat that which dies or is mauled, becoming unclean by it. I am אֱלֹהִים.

(see also Exo 22:31; Lev 11:39-40; Lev 17:15; Deu 14:21)

FIRE ON THE ALTAR – Lev 6:12-13

The fire on the altar is kept burning on it, it is not put out. And the kohēn shall burn wood on it every morning, and arrange the burnt offering on it, and shall burn on it the fat of the peace offerings - fire is continually kept burning on the altar, it is not put out.

THE LAMPS – Lev 24:2-4

Command the children of Yisra'el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually. Outside the veil of the Witness, in the Tent of Appointment, Aharon is to arrange it from evening until morning before אֱלֹהִים continually - a Law forever throughout your generations. He is to arrange the lamps on the clean gold lampstand before אֱלֹהִים continually.

(see also Exo 27:20-21; Num 3:31)

THE SHOWBREAD – Lev 24:5-9

You shall take fine flour and bake twelve cakes with it, two-tenth parts in each cake. And you shall put them in two rows, six in a row, on the clean table before אֱלֹהִים. And you shall put clear frankincense on each row, and it shall be on the bread as a remembrance portion, an offering made by fire to אֱלֹהִים. On every Shabbath he is to arrange it before אֱלֹהִים continually, from the children of Yisra'el - an everlasting Covenant. And it shall be for Aharon and his sons, and they shall eat it in the qodesh place, because it is most qodesh to him from the

offerings of אִשָּׁה made by fire - an everlasting Law.

(see also Exo 25:30)

ANOINTING OFFERING – Lev 6:20-23

This is the offering of Aharon and his sons, which they bring near to אִשָּׁה, beginning on the day when he is anointed: one-tenth of an ĕphah of fine flour as a daily grain offering, half of it in the morning and half of it at night. It is made on a griddle with oil. Bring it in mixed, bring the baked portions of the grain offering near, a sweet fragrance to אִשָּׁה. And the anointed kohĕn from among his sons, who is in his place, prepares it - a Law forever to אִשָּׁה. All of it has to be burned, and every grain offering for the kohĕn is completely burned, it is not eaten.

THE QODESH GARMENTS – Exo 28:1-4

Bring near Aharon your brother and his sons with him, from among the children of Yisra'ĕl, for serving as kohĕn to Me: Aharon, Naĕab and Abihu, El'azar and Ithamar, the sons of Aharon. And you shall make qodesh garments for Aharon your brother, for esteem and for comeliness. And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to qadosh him, for him to serve as kohĕn to Me. And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long shirt, a turban, and a girdle. And they shall make qodesh garments for Aharon your brother and his sons, for him to serve as kohĕn to Me.

(see also Exo 29:5-9; 39:1)

THE SHOULDER GARMENT – Exo 28:5-14

They shall take the gold, and the blue and the purple and the scarlet, and the fine linen, and shall make the shoulder garment of gold, of blue and purple and scarlet, and fine woven linen, the work of a skilled workman. It is to have two shoulder pieces joined at its two edges, and so it is joined together. And the embroidered band of the shoulder garment, which is on it, is of the same workmanship, made of gold, of blue and purple and scarlet, and fine woven linen. And you shall take two shoham stones and engrave on them the names of the sons of Yisra'ĕl, six of their names on one stone, and the remaining six names on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, engrave the two stones with the names of the sons of Yisra'ĕl. Put them in mountings of gold. And you shall put the two stones on the shoulder pieces of the shoulder garment as stones of remembrance for the sons of Yisra'ĕl. And Aharon shall bear their names before אִשָּׁה on his two shoulders, for a remembrance. And you shall make mountings of gold, and two chains of clean gold like braided cords, and fasten the braided chains to the mountings.

(see also Exo 39:2-7)

THE BREASTPLATE – Exo 28:15-29

You shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet, and fine woven linen. It is square, doubled, a zereth its length, and a zereth its width. And you shall put mountings of stones in it, four rows of

stones: The first row is a ruby, a topaz, and an emerald; and the second row is a turquoise, a sapphire, and a diamond; and the third row is a jacinth, an agate, and an amethyst; and the fourth row is a beryl, and a shoham, and a jasper. They are put in gold mountings. And the stones are according to the names of the sons of Yisra'el, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes. And you shall make braided chains of corded work for the breastplate at the end, of clean gold. And you shall make two rings of gold for the breastplate, and shall put the two rings on the two ends of the breastplate. And you shall put the two cords of gold in the two rings which are on the ends of the breastplate, and the other two ends of the two cords you fasten to the two mountings, and put them on the shoulder pieces of the shoulder garment in the front. And you shall make two rings of gold, and shall put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the shoulder garment. And you shall make two rings of gold, and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to the seam above the embroidered band of the shoulder garment, and they bind the breastplate by means of its rings to the rings of the shoulder garment, using a blue cord, so that it is above the embroidered band of the shoulder garment, so that the breastplate does not come loose from the shoulder garment. And Aharon shall bear the names of the sons of Yisra'el on the breastplate of right-ruling over his heart, when he goes into the qodesh *place*, for a remembrance before אֱלֹהִים, continually.

(see also Exo 39:8-21)

THE URIM AND THE TUMMIM – Exo 28:30

Into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before אֱלֹהִים. And Aharon shall bear the right-ruling of the children of Yisra'el on his heart before אֱלֹהִים, continually.

(see also Lev 8:8; Deu 33:8)

THE ROBE – Exo 28:31-35

You shall make the robe of the shoulder garment all of blue. And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in scaled armour, so that it does not tear. And on its hem you shall make pomegranates of blue and purple and scarlet, all around its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around. And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the qodesh *place* before אֱלֹהִים and when he comes out, so that he does not die.

(see also Exo 39:22-26)

THE TURBAN – Exo 28:36-38

You shall make a plate of clean gold and engrave on it, like the engraving of a signet: QODESHAH TO אֱלֹהִים. And you shall put it on a blue cord, and it shall be on the turban - it is to be on the front of the turban. And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the qodesh gifts which the children of Yisra'el qadosh in all their qodesh gifts. And it shall always be on his forehead, for acceptance for them before אֱלֹהִים.

(see also Exo 39:28,30-31)

LINEN GARMENTS FOR KOHENIM – Exo 28:39-43

And you shall weave the long shirt of fine linen, and shall make the turban of fine linen, and you shall make the girdle of woven work. And make long shirts for Aharon's sons. And you shall make girdles for them, and you shall make turbans for them, for esteem and comeliness. And you shall put them on Aharon your brother and on his sons with him, and shall anoint them, and shall ordain them, and shall qadosh them, and they shall serve as kohanim to Me. And make linen trousers for them, to cover their nakedness, reaching from the waist to the thighs. And they shall be on Aharon and on his sons when they come into the Tent of Appointment, or when they come near the altar to attend in the qodesh *place*, so that they do not bear wickedness and die - a Law forever to him, and to his seed after him.

(see also Exo 39:27,29)

QADOSH THE KOHENIM – Exo 29:1-35

And this is the task you shall do to them to qadosh them to serve Me as kohanim: Take one young bull and two rams, perfect ones, and unleavened bread, and unleavened cakes mixed with oil, and unleavened wafers anointed with oil - make these of wheat flour. And you shall put them in one basket and bring them in the basket, along with the bull and the two rams. Then you shall bring Aharon and his sons to the door of the Tent of Appointment, and wash them with water. And you shall take the garments, and shall put on Aharon the long shirt, and the robe of the shoulder garment, and the shoulder garment, and the breastplate, and shall gird him with the embroidered band of the shoulder garment, and shall put the turban on his head, and shall put the qodesh sign of dedication on the turban, and shall take the anointing oil, and pour it on his head and anoint him. Then you shall bring his sons and put long shirts on them, and shall gird them with girdles - Aharon and his sons - and put the turbans on them. And the kehunnah shall be theirs for an everlasting Law. So you shall ordain Aharon and his sons. And you shall bring near the bull before the Tent of Appointment, and Aharon and his sons shall lay their hands on the head of the bull. And you shall slaughter the bull before אֲשֵׁרָה, by the door of the Tent of Appointment, and take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar. And you shall take all the fat that covers the entrails, and the appendage on the liver, and the two kidneys and the fat that is on them, and burn them on the altar. But the flesh of the bull, and its skin and its dung, you shall burn with fire outside the camp. It is a sin offering. And take one ram, and Aharon and his sons shall lay their hands on the head of the ram, and you shall slaughter the ram, and you shall take its blood and sprinkle it all around on the altar. And cut the ram in pieces, and wash its entrails and its legs, and place them upon its pieces and on its head. And you shall burn the entire ram on the altar. It is a burnt offering to אֲשֵׁרָה, it is a sweet fragrance, an offering made by fire to אֲשֵׁרָה. And you shall take the second ram, and Aharon and his sons shall lay their hands on the head of the ram, and you shall slaughter the ram, and take some of its blood and put it on the tip of the right ear of Aharon and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar. And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aharon and on his garments, on his sons and on the garments of his sons with him. And he and his garments shall be qodesh, and

his sons and the garments of his sons with him. And you shall take the fat of the ram, and the fat tail, and the fat that covers the entrails, and the appendage on the liver, and the two kidneys and the fat on them, and the right thigh - it is for a ram of ordination - and one loaf of bread, and one cake made with oil, and one thin cake from the basket of the unleavened bread that is before אֲהָרֹן. And you shall put all these in the hands of Aharon and in the hands of his sons, and you shall wave them - a wave offering before אֲהָרֹן. Then you shall take them from their hands and burn them on the altar as a burnt offering, as a sweet fragrance before אֲהָרֹן. It is an offering made by fire to אֲהָרֹן. And you shall take the breast of the ram of Aharon's ordination and wave it - a wave offering before אֲהָרֹן, and it shall be your portion. And from the ram of ordination you shall qadosh the breast of the wave offering which is waved, and the thigh of the contribution which is raised, of that which is for Aharon and of that which is for his sons. And it shall be from the children of Yisra'el for Aharon and his sons by a Law forever, for it is a contribution. And it is a contribution from the children of Yisra'el from their peace offerings - their contribution to אֲהָרֹן. And the qodesh garments of Aharon are for his sons after him, to be anointed in them and to be ordained in them. The kohēn from his sons in his place, puts them on for seven days, when he enters the Tent of Appointment to attend in the qodesh place. And take the ram of ordination and cook its flesh in a qodesh place. And Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the Tent of Appointment, and they shall eat those with which the atonement was made, to ordain them, to qadosh them. But let a stranger not eat them, because they are qodesh. And if any of the flesh of the ordination offerings, or of the bread, be left over until the morning, then you shall burn up what is left over. It is not eaten, because it is qodesh. And so you shall do to Aharon and his sons, according to all I have commanded you. Seven days you shall ordain them.

(see also Exo 40:12-15; Lev 8:1-36; 10:3,14-15; 22:2-3; Num 8:5-22)

LĒWITES CLEANSING – Num 8:6-15

Take the Lēwites from among the children of Yisra'el, and you shall cleanse them, and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves, and shall take a young bull with its grain offering of fine flour mixed with oil, while you take another young bull as a sin offering. And you shall bring the Lēwites before the Tent of Appointment, and you shall assemble all the congregation of the children of Yisra'el. And you shall bring the Lēwites before אֲהָרֹן, and the children of Yisra'el shall lay their hands on the Lēwites, and Aharon shall wave the Lēwites before אֲהָרֹן, a wave offering from the children of Yisra'el - so shall they be for doing the service of אֲהָרֹן. And the Lēwites shall lay their hands on the heads of the young bulls. And one shall be prepared as a sin offering and the other as a burnt offering to אֲהָרֹן, to make atonement for the Lēwites. And you shall have the Lēwites stand before Aharon and his sons, and then wave them, a wave offering to אֲהָרֹן. Thus you shall separate the Lēwites from among the children of Yisra'el, and the Lēwites shall be Mine. Then after that the Lēwites shall go in to do service in the Tent of Appointment, when you have cleansed them and waved them as a wave offering.

(see also Num 8:21)

AHARON'S OFFERING FOR YISRA'ĒL – Lev 9:1-4,7

And on the eighth day it came to be that Mosheh called Aharon and his sons and the elders of Yisra'Ēl. And he said to Aharon, "Take for yourself a young bull as a sin offering and a ram as a burnt offering, a perfect one, and bring them before אֱלֹהִים. And speak to the children of Yisra'Ēl, saying, 'Take a male goat as a sin offering, and a calf and a lamb, both a year old, perfect ones, as a burnt offering, and a bull and a ram as peace offerings, to slaughter before אֱלֹהִים, and a grain offering mixed with oil. For today אֱלֹהִים shall appear to you.'"

And Mosheh said to Aharon, "Go to the altar, and prepare your sin offering and your burnt offering, and make atonement for yourself and for the people. And make the offering of the people, and make atonement for them, as אֱלֹהִים has commanded."

WINE AND STRONG DRINK – Lev 10:9-11

Do not drink wine or strong drink, you, nor your sons with you, when you go into the Tent of Appointment, lest you die - a Law forever throughout your generations, so as to make a distinction between the qodesh and the profane, and between the unclean and the clean, and to teach the children of Yisra'Ēl all the Laws which אֱלֹהִים has spoken to them by the hand of Mosheh.

A KOHEN'S FAMILY AND THE QODESH – Lev 22:10-13

And no stranger eats the qodesh *offering*. A sojourner with the kohĕn, or a hired servant, does not eat the qodesh *offering*. But when the kohĕn buys a being with his silver, he eats of it. And one who is born in his house eats his food. And when a kohĕn's daughter is married to a stranger, she does not eat of the qodesh *offerings*. But when a kohĕn's daughter is a widow or put away, and has no child, and has returned to her father's house as in her youth, she eats her father's food, but no stranger eats of it.

ONLY LĒWITES TO SERVE – Num 3:5-10

And אֱלֹהִים spoke to Mosheh, saying, Bring the tribe of Lĕwi near, and put them before Aharon the kohĕn, and they shall serve him, and shall guard his duty and the duty of all the congregation before the Tent of Appointment, to do the service of the Mishkan. And they shall guard all the furnishings of the Tent of Appointment, and the duty of the children of Yisra'Ēl, to do the service of the Mishkan. And you shall give the Lĕwites to Aharon and his sons. They are the given ones, given to him from among the children of Yisra'Ēl. And appoint Aharon and his sons, and they shall guard their kehunnah. And the stranger who comes near shall be put to death.

(see also Num 3:38, 8:19 18:1-7,22-23)

LĒWITES AND FIRST-BORN – Num 3:11-13

And אֱלֹהִים spoke to Mosheh, saying, Now look, I Myself have taken the Lĕwites from among the children of Yisra'Ēl instead of every first-born who opens the womb among the children of Yisra'Ēl. And the Lĕwites shall be Mine, because all the first-born are Mine. On the day that I struck all the first-born in the land of Mitsrayim, I qadosh to Myself all the first-born in Yisra'Ēl, both man and beast. They are Mine, I am אֱלֹהִים.

(see also Exo 34:19; Lev 27:26; Num 3:41,45-48; 8:16-18; Deu 15:19)

ORDER OF LĒWITES AND THE MISHKAN – Num 1:49-53

Only the tribe of Lēwi you do not register, nor take a census of them among the children of Yisra'ēl. Instead, appoint the Lēwites over the Mishkan of the Witness, over all its furnishings, and over all that belongs to it. They bear the Mishkan and all its furnishings, and they attend to it, and camp around the Mishkan. And when the Mishkan is to go forward, the Lēwites take it down. And when the Mishkan is to be put up, the Lēwites put it up. And the stranger who comes near is put to death. And the children of Yisra'ēl shall pitch their tents, everyone by his own camp, everyone by his own banner, according to their divisions, but let the Lēwites camp around the Mishkan of the Witness, so that there be no wrath on the congregation of the children of Yisra'ēl. And the Lēwites shall guard the duty of the Mishkan of the Witness.

ORDER OF LĒWITE CLANS – Num 3:23-38

The clans of the Gēreshonites were to camp westward, behind the Mishkan... And the duty of the children of Gēreshon in the Tent of Appointment was the Mishkan, and the Tent with its covering, and the covering of the door of the Tent of Appointment, and the screens of the courtyard and the covering of the door of the courtyard, which is around the Mishkan and the altar, and their cords, according to all its service... The clans of the children of Qehath were to camp on the south side of the Mishkan... And their duty was the ark, and the table, and the lampstand, and the altars, and the utensils of the qodesh *place* used in the service, and the covering, and all its service. And El'azar, son of Aharon the kohēn, was to be chief over the leaders of the Lēwites, with oversight of those who guard the duty of the qodesh *place*. From Merari came the clan of the Maḥlites and the clan of the Mushites... These were to camp on the north side of the Mishkan. And the appointed duty of the children of Merari was the boards of the Mishkan, and its bars, and its columns, and its sockets, and its utensils, and all its service, and the columns of the courtyard all around, with their sockets, and their pegs, and their cords. And those who were to camp before the Mishkan on the east, before the Tent of Appointment, were Mosheh and Aharon, and his sons, guarding the duty of the Miqdash, and the duty of the children of Yisra'ēl. But the stranger who came near was to be put to death.

QEHATHITES – Num 4:4-15,18-20

This is the service of the sons of Qehath in the Tent of Appointment, the most qodesh matters: At the breaking of camp, Aharon and his sons shall come, and they shall take down the covering veil and cover the ark of the Witness with it, and shall put on it a covering of fine leather, and spread over that an all-blue wrapper, and shall insert its poles. And on the table of showbread they shall spread a blue wrapper, and shall put on it the dishes, and the ladles, and the bowls, and the jars for pouring, and the showbread on it. And they shall spread over them a scarlet wrapper, and cover the same with a covering of fine leather, and shall insert its poles, and shall take a blue wrapper and cover the lampstand of the light, with its lamps, and its snuffers, and its trays, and all its oil vessels, by which they serve it. And they shall put it with all its utensils in a covering of fine leather, and put it on a bar. And over the golden altar they shall spread a blue wrapper, and cover it with a covering of fine leather, and shall insert its poles, and shall take all the utensils of service with which they serve in the qodesh *place*, and shall put them in a blue wrapper, cover them with a covering of fine leather, and put them on a bar, and shall remove the ashes from the altar,

and spread a purple wrapper over it, and shall put on it all its utensils by which they serve there: the fire holders, the forks, and the shovels, and the basins, and all the utensils of the altar, and shall spread on it a covering of fine leather, and insert its poles. And when Aharon and his sons have finished covering the qodesh *objects* and all the furnishings of the qodesh *place* at the breaking of camp, then the sons of Qehath shall come to lift them, but let them not touch that which is qodesh, lest they die. These are the burden of the sons of Qehath in the Tent of Appointment.

Do not cut off the tribe of the clans of the Qehathites from among the Lēwites, but do this to them, and they shall live and not die when they approach the most qodesh *objects*: Aharon and his sons shall go in and appoint each of them to his service and his burden. They are not, however, to go in to watch while the qodesh *objects* are being covered, lest they die.

EL'AZAR – Num 4:16

And the oversight of El'azar, son of Aharon the kohēn, is the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, and the oversight of all the Mishkan and all that is in it, with the qodesh *place* and its furnishings.

GĒRESHONITES – Num 4:24-28

This is the service of the clans of the Gēreshonites, in serving and in bearing burdens: And they shall bear the curtains of the Mishkan and the Tent of Appointment with its covering, the covering of fine leather that is on it, the covering for the door of the Tent of Appointment, and the screens of the courtyard and the covering for the door of the gate of the courtyard, which is around the Mishkan and altar, and their cords, all the equipment for their service and all that is made for them - so shall they serve. Aharon and his sons are to command all the service of the sons of the Gēreshonites, all their burden and all their service. And you shall appoint to them all the duty of all their burden. This is the service of the clans of the sons of Gēreshon in the Tent of Appointment. And let their duties be under the hand of Ithamar, son of Aharon the kohēn.

MERARITES – Num 4:29-33

As for the sons of Merari, register them by their clans and by their fathers' house. And this is the duty of their burden, according to all their service for the Tent of Appointment: the boards of the Mishkan, and its bars, and its columns, and its sockets, and the columns around the courtyard with their sockets, and their pegs, and their cords, with all their equipment and all their service. And assign by name the equipment of the duty of their burden. This is the service of the clans of the sons of Merari, as all their service for the Tent of Appointment, under the hand of Ithamar, son of Aharon the kohēn.

THE QODESH GIFTS – Num 18:8-15,19

And see, I Myself have also given you the charge of My contributions, all the qodesh gifts of the children of Yisra'ēl. I have given them to you for the anointing, and to your sons, as a Law forever. This is yours of the most qodesh *gifts*, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most qodesh for you and your sons. Eat it in the most qodesh *place* - every male eats it. It is qodesh to you. This also is yours: the contribution of their gift, with all the wave

offerings of the children of Yisra'ël. I have given them to you, and your sons and daughters with you, as a Law forever. Everyone who is clean in your house eats it. All the best of the oil, and all the best of the new wine and the grain - their first-fruits which they give to אֱלֹהֵיךָ - I have given them to you. The first-fruits of all that is in their land, which they bring to אֱלֹהֵיךָ, are yours. Everyone who is clean in your house eats it. All that is dedicated in Yisra'ël is yours. Everyone opening a womb of all flesh, which they bring to אֱלֹהֵיךָ, whether man or beast, is yours. But the first-born of man you shall certainly ransom, and the first-born of the unclean beast you ransom.

All the contributions of the qodesh *gifts*, which the children of Yisra'ël present to אֱלֹהֵיךָ, I have given to you and your sons and daughters with you as a Law forever. It is a covenant of salt forever before אֱלֹהֵיךָ with you and your seed with you.

(see also Num 5:9-10; 18:21-32)

THE BEREKAH FOR YISRA'ËL – Num 6:23-27

And אֱלֹהֵיךָ spoke to Mosheh, saying, "Speak to Aharon and his sons, saying, 'This is how you barak the children of Yisra'ël. Say to them: "אֱלֹהֵיךָ barak you and guard you; אֱלֹהֵיךָ make His face shine upon you, and show favour to you; אֱלֹהֵיךָ lift up His face upon you, and give you peace." ' "Thus they shall put My Name on the children of Yisra'ël, and I Myself shall barak them."

ACTIVE SERVICE – Num 8:24-26

This applies to the Lëwites: From twenty-five years old and above let him come into active service in the service of the Tent of Appointment, and at the age of fifty years they retire from active service of the service, and serve no more, but they shall attend with their brothers in the Tent of Appointment, to guard the duty, but shall do no service. Thus you shall do to the Lëwites regarding their duties.

(see also Num 4:3,23)

SILVER TRUMPETS – Num 10:2-10

Make two silver trumpets for yourself, make them of beaten work. And you shall use them for calling the congregation and for breaking camp. And when they blow both of them, all the congregation shall meet before you at the door of the Tent of Appointment. And if they blow one, then the leaders, the heads of the thousands of Yisra'ël, shall gather to you. And when you blow a shout, the camps that lie on the east side shall depart. And when you blow a shout the second time, then the camps that lie on the south side shall depart - they blow a shout for them to depart. And when the assembly is to be assembled, you blow, but do not shout. And the sons of Aharon, the kohenim, blow with the trumpets. And it shall be to you for a Law forever throughout your generations. And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before אֱלֹהֵיךָ your Elohim, and you shall be saved from your enemies. And in the day of your gladness, and in your Appointed Times, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your Elohim. I am אֱלֹהֵיךָ your Elohim.

NO INHERITANCE – Deu 18:1-2

The kohanim, the Lēwites, all the tribe of Lēwi, have no part nor inheritance with Yisra'ēl. They are to eat the offerings of אֲנִיָּהּ made by fire, and His inheritance. But among his brothers, no inheritance. אֲנִיָּהּ is his inheritance, as He has spoken to him.

(see also Num 18:20-24; Deu 10:9, 12:12, 14:27,29)

THE TITHE – Num 18:21,24

I have given the children of Lēwi all the tithes in Yisra'ēl as an inheritance in return for the service which they are serving, the service of the Tent of Appointment.

The tithes of the children of Yisra'ēl, which they present as a contribution to אֲנִיָּהּ, I have given to the Lēwites as an inheritance. That is why I have said to them, "Among the children of Yisra'ēl they have no inheritance."

THE TENTH OF THE TITHE – Num 18:26-32

When you take from the children of Yisra'ēl the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to אֲנִיָּהּ, a tenth of the tithe. And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress. Thus you also present a contribution unto אֲנִיָּהּ from all your tithes which you receive from the children of Yisra'ēl. And you shall give from it the contribution to אֲנִיָּהּ to Aharon the kohēn. From all your gifts you present every contribution due to אֲנִיָּהּ, from all the best of them, the qodesh part of them.

When you have presented the best of it, then the rest shall be reckoned to the Lēwites as the yield of the threshing-floor and as the yield of the winepress. And you shall eat it in any place, you and your house-holds, for it is your reward for your service in the Tent of Appointment, and bear no sin because of it, when you have presented the best of it, and do not profane the qodesh gifts of the children of Yisra'ēl, lest you die.

LAND ALLOTMENT – Num 35:2-5

Command the children of Yisra'ēl that they shall give the Lēwites cities to dwell in from the inheritance of their possession. Also give the Lēwites open land around the cities. And they shall have the cities to dwell in, and their open land for their cattle, and for their herds, and for all their livestock. And the open land of the cities which you give the Lēwites are from the wall of the city outward a thousand ammah all around. And you shall measure outside the city on the east side two thousand ammah, and on the south side two thousand ammah, and on the west side two thousand ammah, and on the north side two thousand ammah. And the city is in the middle. This is to them the open land for the cities.

OFFERINGS**PERFECT, WITHOUT DEFECT – Lev 22:20-25**

Whatever has a defect, you do not bring, for it is not acceptable for you. And when a man brings a peace offering to **אלהים**, to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it. Those blind or broken or having a cut, or have an ulcer or eczema or scabs, you do not bring to **אלהים**, nor make an offering by fire of them on the altar to **אלהים**. As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted. Do not bring to **אלהים** what is bruised or crushed, or torn or cut, nor do it in your land. And from a son of a stranger's hand you do not bring any of these as the bread of your Elohim, for their corruption is in them, and defects are in them, they are not acceptable for you.

(see also Lev 3:1,6,10; 22:18-19; Deu 15:21; 17:1)

BRING OFFERINGS TO **אלהים – Lev 17:2-7 (kohēn)**

This is the word which **אלהים** has commanded, saying, "Any man from the house of Yisra'el who slaughters a bull or a lamb or a goat in the camp, or who slaughters it outside the camp, and does not bring it to the door of the Tent of Appointment, to bring an offering to **אלהים** before the Mishkan of **אלהים**, blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people, in order that the children of Yisra'el bring their slaughterings which they slaughter in the open field. And they shall bring them to **אלהים** at the door of the Tent of Appointment, to the kohēn, and slaughter them as peace offerings to **אלהים**.

And the kohēn shall sprinkle the blood on the altar of **אלהים** at the door of the Tent of Appointment, and shall burn the fat for a sweet fragrance to **אלהים**.

And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a Law forever for them throughout their generations."

IN THE PLACE **אלהים CHOOSES - Deu 12:13-14**

Guard yourself that you do not offer your burnt offerings in every place that you see, except in the place which **אלהים** chooses, in one of your tribes, there you are to offer your burnt offerings, and there you are to do all that I command you.

(see also Deu 12:5-9,11,26-27)

VOLUNTARY OFFERING – Lev 22:18-20

Any man of the house of Yisra'el, or of the strangers in Yisra'el, who brings his offering for any of his vows or for any of his voluntary offerings, which they bring to **אלהים** as a burnt offering, for your acceptance, is a male, a perfect one from the cattle, from the sheep, or from the goats. Whatever has a defect, you do not bring, for it is not acceptable for you. And when a man brings a peace offering to **אלהים**, to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it.

(see also Lev 1:3; Deu 17:1)

BURNT OFFERING – Lev 1:2-17 (kohēn)

When anyone of you brings an offering to **אלהים**, you bring your offering of the livestock, of the herd or of the flock. If his offering is a burnt offering of the herd,

let him bring a male, a perfect one. Let him bring it at the door of the Tent of Appointment, for his acceptance before אלהים . And he shall lay his hand on the head of the burnt offering, and it shall be accepted on his behalf to make atonement for him. And he shall slaughter the bull before אלהים . And the sons of Aharon, the kohanim, shall bring the blood and sprinkle the blood all around on the altar which is at the door of the Tent of Appointment. And he shall skin the burnt offering and cut it into its pieces.

And the sons of Aharon the kohanim shall put fire on the altar, and lay the wood in order on the fire. And the sons of Aharon, the kohanim, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the altar. But its entrails and its legs he washes with water. And the kohanim shall burn all of it on the altar as a burnt offering, an offering made by fire, a sweet fragrance to אלהים .

And if his offering is from the flock, from the sheep or from the goats as a burnt offering, let him bring a male, a perfect one. And he shall slaughter it on the north side of the altar before אלהים . And he shall cut it into its pieces, with its head and its fat,

and the kohanim shall arrange them on the wood which is on the fire on the altar. But the entrails and the legs he washes with water.

And the kohanim shall bring it all and burn it on the altar. It is a burnt offering, an offering made by fire, a sweet fragrance to אלהים .

And if the burnt offering of his offering to אלהים is of birds, then he shall bring his offering of turtledoves or young pigeons.

And the kohanim shall bring it to the altar, and shall wring off its head, and burn it on the altar, and its blood shall be drained out at the side of the altar. And he shall remove its crop with its feathers and throw it beside the altar on the east side, into the place for ashes. And he shall split it at its wings, but not sever it. And the kohanim shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, a sweet fragrance to אלהים .

THE SKIN – Lev 7:8

The kohanim who brings anyone's burnt offering, the skin of the burnt offering which he has brought is the kohanim's, it is his.

GRAIN OFFERING – Lev 2:1-16 (kohanim)

When anyone brings a grain offering to אלהים , his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it, and he shall bring it to the sons of Aharon, the kohanim.

And the rest of the grain offering is for Aharon and his sons, most qodesh of the offerings to אלהים by fire.

And so you bring as an offering a grain offering baked in the oven, unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil. But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil. Divide it into bits and pour oil on it, it is a grain offering. And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil. And you shall bring to אלהים the grain offering that is made of these, and shall present it to the kohanim, and he shall bring it to the altar.

And the kohanim shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to אלהים . And the rest of the grain offering is for Aharon and his sons, most qodesh of the offerings to אלהים made by fire.

RESTRICTIONS – Lev 2:11-12

No grain offering which you bring to אלהים is made with leaven, for you do not burn any leaven or any honey in an offering to אלהים made by fire. Bring them to אלהים as an offering of the first-fruits, but they are not burned on the altar for a sweet fragrance.

SALT OF THE COVENANT – Lev 2:13

And season with salt every offering of your grain offering, and do not allow the salt of the Covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt.

And if you bring a grain offering of your first-fruits to אלהים , bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain. And you shall put oil on it, and lay frankincense on it. It is a grain offering.

And the kohēn shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to אלהים .

TORAH OF THE GRAIN OFFERING – Lev 6:14-18

This is the Torah of the grain offering:

The sons of Aharon shall bring it near before אלהים , in front of the altar, and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet fragrance, as its remembrance portion to אלהים . Then Aharon and his sons eat the rest of it. It is eaten with unleavened bread, in the qodesh place. They eat it in the courtyard of the Tent of Appointment. It is not baked with leaven. I have given it to them as their portion of My offerings made by fire, it is most qodesh, like the sin offering and the guilt offering. All the males among the children of Aharon eat it - a Law forever in your generations concerning the offerings made by fire to אלהים . All that touches them is to be qodesh.

TYPES OF GRAIN OFFERING – Lev 7:9-10

And every grain offering that is baked in the oven and all that is prepared in the stewing-pot, or on a griddle, is the kohēn's who brings it, it is his. And every grain offering mixed with oil, or dry, is for all the sons of Aharon, for all alike. (see also Lev 10:12-13)

APPLICATION OF THE GRAIN OFFERING – Num 15:2-14

When you have come into the land of your dwellings, which I am giving you, and you make an offering by fire to אלהים , a burnt offering or a slaughtering, to accomplish a vow or as a voluntary offering or in your Appointed Times, to make a sweet fragrance to אלהים , from the herd or the flock, then he who brings near his offering to אלהים shall bring near a grain offering of one-tenth part of fine flour mixed with one-fourth of a hin of oil, and one-fourth of a hin of wine as a drink offering you prepare with the burnt offering or the slaughtering, for each lamb. Or for a ram you prepare as a grain offering two-tenths parts of fine flour mixed with one-third of a hin of oil, and as a drink offering you bring one-third of a hin of wine as a sweet fragrance to אלהים . And when you prepare a young bull as a burnt offering, or as a slaughtering to accomplish a vow, or as a peace offering to אלהים , then shall be brought with the young bull a grain offering of three-tenths parts of fine flour mixed with half a hin of oil, and bring as the drink offering half a hin of wine as an offering made by fire, a sweet fragrance to אלהים . This is what is done for each young bull, for each ram, or for each lamb or young goat. According to the number

that you prepare, so you do for each one according to their number. Let all who are native do so with them, in bringing near an offering made by fire, a sweet fragrance to אֱלֹהִים. And when a stranger sojourns with you, or whoever is among you throughout your generations, and would make an offering made by fire, a sweet fragrance to אֱלֹהִים, as you do, so he does.

PEACE OFFERING – Lev 3:1-17 (kohèn)

If that which he presents is a peace offering, if he is bringing it of the herd, whether male or female, he brings a perfect one before אֱלֹהִים. And he shall lay his hand on the head of his offering, and slaughter it at the door of the Tent of Appointment. And from the peace offering he shall bring an offering made by fire to אֱלֹהִים, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys, and the fat that is on them by the loins, and the appendage on the liver which he removes with the kidneys.

And the sons of Aharon shall burn it on the altar upon the burnt offering, which is on the wood, which is on the fire, as an offering made by fire, a sweet fragrance to אֱלֹהִים. And if that which he presents is from the flock, for a peace offering to אֱלֹהִים, male or female, he brings a perfect one.

If he is bringing a lamb as his offering, then he shall bring it before אֱלֹהִים, and shall lay his hand on the head of his offering, and slaughter it in front of the Tent of Appointment. And from the peace offering he shall bring near - as an offering made by fire to אֱלֹהִים - its fat, all the fat tail which he removes close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

And the kohèn shall burn them on the altar as food, an offering made by fire to אֱלֹהִים.

And if his offering is a goat, then he shall bring it before אֱלֹהִים, and shall lay his hand on its head and slaughter it before the Tent of Appointment.

And the sons of Aharon shall sprinkle its blood on the altar all around.

And from it he shall bring his offering, as an offering made by fire to אֱלֹהִים, the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

And the kohèn shall burn them on the altar as food, an offering made by fire for a sweet fragrance. All the fat belongs to אֱלֹהִים.

TORAH OF THE PEACE OFFERING – Lev 7:11-21

This is the Torah of the slaughtering of peace offerings which is brought to אֱלֹהִים: If he brings it for a thanksgiving, then he shall bring with the slaughtering of thanksgiving unleavened cakes mixed with oil, and unleavened thin cakes anointed with oil, or cakes of finely blended flour mixed with oil. Besides the cakes, he brings as his offering leavened bread together with the slaughtering of thanksgiving of his peace offering. And from it he shall bring one cake from each offering as a contribution to אֱלֹהִים: to the kohèn who sprinkles the blood of the peace offering, it is his.

As for the flesh of the slaughtering of his peace offering for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning. And if the offering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering, and what is left of it is eaten the next day, but whatever is left of the flesh of the slaughtering on the third day is burned with fire. However, if any of the flesh of his peace offering is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings

it, it is unclean to him, and the being who eats of it bears his wickedness. And the flesh that touches that which is unclean is not eaten, it is burned with fire. And as for the clean flesh, all who are clean eat of it. But the being who eats the flesh of the peace offering that belongs to אֱלֹהִים, while he is unclean, that being shall be cut off from his people. And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to אֱלֹהִים, that being shall be cut off from his people. (see also Lev 22:29-30)

CONTRIBUTION OF THE PEACE OFFERING – Lev 7:29-36

He who brings his peace offering to אֱלֹהִים brings his offering to אֱלֹהִים from the slaughtering of his peace offering. With his own hands he brings the offerings made by fire to אֱלֹהִים. He brings the fat with the breast, to be waved as a wave offering before אֱלֹהִים.

And the kohēn shall burn the fat on the altar, but the breast shall be Aharon's and his sons. And the right thigh you give to the kohēn as a contribution from your peace offerings. He among the sons of Aharon, who brings the blood of the peace offering, and the fat, the right thigh is his for a portion. For the breast of the wave offering and the thigh of the contribution I have taken from the children of Yisra'el, from their peace offerings, and I give them to Aharon the kohēn and to his sons, as a Law forever, from the children of Yisra'el. This is the anointed portion for Aharon and the anointed portion for his sons, from the offerings made by fire to אֱלֹהִים, on the day when Mosheh presented them to serve as kohanim to אֱלֹהִים, which אֱלֹהִים commanded to be given to them by the children of Yisra'el, on the day that He anointed them, a Law forever throughout their generations. (see also Lev 19:5-8)

SIN OFFERING – Lev 4:2-35 (kohēn)

When a being sins by mistake against any of the Commands of אֱלֹהִים, which are not to be done, and shall do any of them: (see also Num 15:22-23)

KOHENIM – Lev 4:3-12

If the anointed kohēn sins, bringing guilt on the people, then he shall bring to אֱלֹהִים for his sin which he has sinned a young bull, a perfect one, as a sin offering, and he shall bring the bull to the door of the Tent of Appointment before אֱלֹהִים, and shall lay his hand on the bull's head, and slaughter the bull before אֱלֹהִים. And the anointed kohēn shall take some of the bull's blood and bring it to the Tent of Appointment, and the kohēn shall dip his finger in the blood and sprinkle some of the blood seven times before אֱלֹהִים, in front of the veil of the qodesh *place*. And the kohēn shall put some of the blood on the horns of the altar of sweet incense before אֱלֹהִים, which is in the Tent of Appointment, and pour all the blood of the bull at the base of the altar of the burnt offering, which is at the door of the Tent of Appointment. Then he takes all the fat of the bull as the sin offering, the fat that covers the entrails and all the fat which is on the entrails,

9 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys, as it was taken from the bull of the peace offering. And the kohēn shall burn them on the altar of the burnt offering. But the skin of the bull, and all its flesh, with its head and legs, its entrails and dung - all of the bull - he shall bring outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire. Where the ashes are poured out it is burned.

CONGREGATION – Lev 4:13-21

If the entire congregation of Yisra'el strays by mistake, and the matter has been hidden from the eyes of the assembly, and they have done any of the Commands of אִשָּׁא which are not to be done, and shall be guilty, when the sin which they have sinned becomes known, then the assembly shall bring a young bull for the sin, and bring it before the Tent of Appointment. And the elders of the congregation shall lay their hands on the head of the bull before אִשָּׁא, and the bull shall be slaughtered before אִשָּׁא. (see also Num 15:24-26)

And the anointed kohēn shall bring some of the bull's blood to the Tent of Appointment, and the kohēn shall dip his finger in the blood and sprinkle it seven times before אִשָּׁא, in front of the veil, and put some of the blood on the horns of the altar which is before אִשָּׁא, which is in the Tent of Appointment, and pour all the blood at the base of the altar of burnt offering, which is at the door of the Tent of Appointment. Then he takes all the fat from it and shall burn it on the altar. And he shall do with the bull as he did with the bull as a sin offering - so shall he do it. And the kohēn shall make atonement for them, and it shall be forgiven them. And he shall bring the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly.

RULER – Lev 4:22-26

When a ruler sins, and by mistake has done any of the Commands of אִשָּׁא his Elohim which are not to be done, and shall be guilty, or if his sin which he has sinned is made known to him, then he shall bring as his offering a buck of the goats, a male, a perfect one. And he shall lay his hand on the head of the goat, and slaughter it at the place where they slaughter the burnt offering before אִשָּׁא. It is a sin offering.

And the kohēn shall take some of the blood of the sin offering with his finger, and shall put it on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering, and burn all its fat on the altar, like the fat of the slaughtering of the peace offering. And the kohēn shall make atonement for him for his sin, and it shall be forgiven him.

INDIVIDUAL – Lev 4:27-29

If any being of the people of the land sins by mistake by doing any of the Commands of אִשָּׁא which are not to be done, and shall be guilty, or if his sin which he has sinned shall be made known to him, then he shall bring as his offering a female goat, a perfect one, for his sin which he has sinned. And he shall lay his hand on the head of the sin offering, and slaughter the sin offering at the place of the burnt offering. And he shall lay his hand on the head of the sin offering, and slaughter the sin offering at the place of the burnt offering. (see also Num 15:27-29)

And the kohēn shall take some of its blood with his finger, and shall put it on the horns of the altar of burnt offering, and pour all the blood at the base of the altar, then remove all its fat, as fat is removed from the slaughtering of the peace offering. And the kohēn shall burn it on the altar for a sweet fragrance to אִשָּׁא. And the kohēn shall make atonement for him, and it shall be forgiven him.

And if he brings a lamb as his sin offering, he brings a female, a perfect one. And he shall lay his hand on the head of the sin offering, and slaughter it as a sin offering at the place where they slaughter the burnt offering.

And the kohēn shall take some of the blood of the sin offering with his finger,

and shall put it on the horns of the altar of burnt offering, and pour all the blood at the base of the altar. Then he removes all its fat, as the fat of the lamb is removed from the slaughtering of the peace offering. And the kohēn shall burn it on the altar, according to the offerings made by fire to אֵלֹהִים. So the kohēn shall make atonement for his sin that he has sinned, and it shall be forgiven him.

TORAH OF THE SIN OFFERING – Lev 6:25-30

This is the Torah of the sin offering: In the place where the burnt offering is slaughtered, the sin offering is slaughtered before אֵלֹהִים, it is most qodesh. The kohēn who is making atonement eats it, in the qodesh place it is eaten, in the courtyard of the Tent of Appointment. All that touches its flesh is to be qodesh. And when its blood is sprinkled on any garment, you wash that on which it was sprinkled, in a qodesh place. But the earthen vessel in which it is cooked is to be broken. And if it is cooked in a bronze pot, then it is scoured and rinsed in water. Every male among the kohenim eats it, it is most qodesh. And no sin offering from which any of the blood is brought into the Tent of Appointment, to make atonement in the qodesh *place*, is eaten, it is burned with fire.

GUILT OFFERING – Lev 5:15 (kohēn)

When a being commits a trespass, and has sinned by mistake against the qodesh matters of אֵלֹהִים, then he shall bring to אֵלֹהִים as his guilt offering a ram, a perfect one, from the flock, with your valuation in sheqels of silver according to the sheqel of the qodesh *place*, as a guilt offering.

FOR SWEARING, UNCLEANNESS OR OATH – Lev 5:1-13

When a being sins in that he has heard the voice of swearing, and is a witness, or has seen, or has known, but does not reveal it, he shall bear his wickedness. Or when a being touches any unclean matter, or the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping creatures, and it has been hidden from him, he is unclean and guilty. Or when he touches uncleanness of man, any of his uncleanness by which he is unclean, and it has been hidden from him, when he shall know it, then he shall be guilty. Or when a being swears, speaking rashly with his lips to do evil or to do good, whatever it is that a man swears rashly with an oath, and it has been hidden from him, when he shall know it, then he shall be guilty of one of these. And it shall be, when he is guilty of one of these, that he shall confess that in which he has sinned, and shall bring his guilt offering to אֵלֹהִים for his sin which he has sinned, a female from the flock, a lamb or a female goat as a sin offering. And the kohēn shall make atonement for him, for his sin. And if he is unable to bring a lamb, then he shall bring to אֵלֹהִים, he who has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering. And he shall bring them to the kohēn,

who shall bring near that which is for the sin offering first, and wring off its head from its neck, but not sever it. And he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. And he shall prepare the second as a burnt offering according to the Right-Ruling, and the kohēn shall make atonement for him, for his sin which he has sinned, and it shall be forgiven him.

But if he is unable to bring two turtledoves or two young pigeons, then he

who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He puts no oil on it, nor does he put any frankincense on it, for it is a sin offering. And he shall bring it to the kohēn, and the kohēn shall take his hand filled with it as a remembrance portion, and burn it on the altar according to the offerings made by fire to אֱלֹהִים. It is a sin offering. And the kohēn shall make atonement for him, for his sin that he has sinned in any of these, and it shall be forgiven him. And it shall be the kohēn's, like a grain offering.

FOR A MISTAKE – Lev 5:15-19

When a being commits a trespass, and has sinned by mistake against the qodesh matters of אֱלֹהִים, then he shall bring to אֱלֹהִים as his guilt offering a ram, a perfect one, from the flock, with your valuation in sheqels of silver according to the sheqel of the qodesh *place*, as a guilt offering. And he shall make good for the sin that he has done against that which is qodesh, and shall add one-fifth to it and give it to the kohēn. And the kohēn shall make atonement for him with the ram of the guilt offering, and it shall be forgiven him. And when any being sins, and has done what is not to be done, any of the Commands of אֱלֹהִים, though he knew it not, yet he shall be guilty and shall bear his wickedness. Then he shall bring to the kohēn a ram, a perfect one, from the flock, with your valuation, as a guilt offering. (see also Num 5:6-8)

And the kohēn shall make atonement for his mistake he committed unintentionally, though he did not know it, and it shall be forgiven him it is a guilt offering, he was truly guilty before אֱלֹהִים.

MOST QODESH – Lev 7:1-7

This is the Torah of the guilt offering - it is most qodesh. The guilt offering is slaughtered in the place where they slaughter the burnt offering, and its blood is sprinkled on the altar all around. Then he brings from it all its fat: the fat tail and the fat that covers the entrails, and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.

And the kohēn shall burn them on the altar as an offering made by fire to אֱלֹהִים. It is a guilt offering. Every male among the kohenim eats it. It is eaten in the qodesh place, it is most qodesh. The guilt offering is like the sin offering, there is one Torah for them both: the kohēn who makes atonement with it, it is his.

ROBBERY/EXTORTION – Lev 6:2-11

When any being sins, and committed a trespass against אֱלֹהִים, and has lied to his neighbour about a deposit, or about a pledge, or about a robbery, or shall extort from his neighbour, or has found what was lost and has lied concerning it, or sworn falsely, so that he sins in regard to any one of all these that a man does, then it shall be, when he sins, and shall be guilty, that he shall return what he took by robbery, or what he has extorted, or the deposit which was deposited with him, or the lost item which he found, or all that about which he swore falsely. He shall repay its total value, add one-fifth more to it, and give it to whom it belongs, on the day of his guilt offering. Then he brings his guilt offering to אֱלֹהִים, a ram, a perfect one, from the flock, with your valuation, as a guilt offering, to the kohēn.

And the kohēn shall put on his linen garment, and put his linen trousers on his body, and shall take up the ashes of the burnt offering which the fire has

consumed on the altar, and shall put them beside the altar. And he shall take off his garments, and put on other garments, and shall bring the ashes outside the camp to a clean place.

INTERCOURSE WITH AN ENGAGED SERVANT – Lev 19:20-22

When a man has intercourse with a woman who is a female servant, engaged to a man, and who has not at all been ransomed nor redeemed, nor freedom given there should be an inquiry. But they are not put to death, because she was not free. And he shall bring his guilt offering to אֵלֹהִים, to the door of the Tent of Appointment, a ram as a guilt offering.

And the kohēn shall make atonement for him with the ram of the guilt offering before אֵלֹהִים for his sin which he has done. And the sin which he has sinned shall be forgiven him.

VOWS AND THEIR EVALUATION – Lev 27:2-8

When a man separates a vow, by your evaluation of lives unto אֵלֹהִים, when your evaluation is of a male from twenty years old up to sixty years old, then your evaluation shall be fifty sheqels of silver, according to the sheqel of the qodesh *place*. And if it is a female, then your evaluation shall be thirty sheqels; and if from five years old up to twenty years old, then your evaluation for a male shall be twenty sheqels, and for a female ten sheqels; and if from a month old up to five years old, then your evaluation for a male shall be five sheqels of silver, and for a female your evaluation shall be three sheqels of silver; and if from sixty years old and above, if it is a male, then your evaluation shall be fifteen sheqels, and for a female ten sheqels. But if he is too poor to pay your evaluation, then he shall present himself before the kohēn, and the kohēn shall lay a value for him. According to the ability of him who vowed, the kohēn shall value him.

OFFERING OF BEAST – Lev 27:9-13,26-27

If it is a beast of which they bring an offering to אֵלֹהִים, all such given to אֵלֹהִים is qodesh. He is not to replace it or exchange it, good for spoilt or spoilt for good. And if he at all exchanges beast for beast, then both it and the one exchanged for it is qodesh. And if it is any unclean beast of which they do not bring an offering to אֵלֹהִים, then he shall present the beast before the kohēn; and the kohēn shall value it, whether it is good or spoilt. According to your evaluation, O kohēn, so it shall be. But if he indeed redeems it, then he shall add one-fifth to your evaluation.

However, a first-born of the beasts, which is first-born to אֵלֹהִים, no man qadosh it - whether bull or sheep, it belongs to אֵלֹהִים. And if among the unclean beasts, then he shall ransom it according to your evaluation, and shall add one-fifth to it. And if it is not redeemed, then it shall be sold according to your evaluation. (see also Num 18:17)

QADOSH A HOUSE – Lev 27:14-16

When a man qadosh his house, to be qodesh to אֵלֹהִים, then the kohēn shall value it, whether it is good or spoilt. As the kohēn values it, so it stands. And if he who qadosh it redeems his house, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his.

QADOSH A FIELD – Lev 27:17-24

If a man qadosh to אֵלֹהִים a field he owns, then your evaluation shall be according to the seed for it - a homer of barley seed at fifty sheqels of silver.

If he qadosh his field from the Year of Yobël, according to your evaluation it stands. But if he qadosh his field after the Yobël, then the kohën shall reckon to him the silver due according to the years that remain till the Year of Yobël, and it shall be deducted from your evaluation. And if he who qadosh the field would redeem it, then he shall add one-fifth of the silver of your evaluation to it, and it shall be his. And if he does not redeem the field, or if he has sold the field to another man, it is no longer redeemed, but the field, when it is released in the Yobël, is qodesh to אֱלֹהֶיךָ as a dedicated field, to be the possession of the kohën. And if a man qadosh to אֱלֹהֶיךָ a field which he has bought, which is not the field of his possession, then the kohën shall reckon to him the amount of your evaluation, up to the Year of Yobël, and he shall give your evaluation on that day, qodesh to אֱלֹהֶיךָ. In the Year of Yobël the field returns to him from whom he bought it, to him whose is the possession of the land. And all your evaluations are to be according to the sheqel of the qodesh *place*: twenty gērahs to the sheqel.

UNDER THE BAN – Lev 27:28-29

Whatever a man lays under ban for אֱלֹהֶיךָ of all that he has, man and beast, or the field of his possession, is not sold or redeemed. Whatever is laid under ban is most qodesh to אֱלֹהֶיךָ. No one under the ban, under the ban among men, is ransomed, but shall certainly be put to death.

VOWED OFFERINGS – Deu 23:18

Do not bring the hire of a whore or the pay of a dog to the House of אֱלֹהֶיךָ your Elohim for any vowed offering, for both of these are an abomination to אֱלֹהֶיךָ your Elohim.

SLAUGHTERING FOR FOOD – Deu 12:20-22

When אֱלֹהֶיךָ your Elohim enlarges your border as He has promised you, and you say, "Let me eat meat," because you long to eat meat, you eat as much meat as your being desires. When the place where אֱלֹהֶיךָ your Elohim chooses to put His Name is too far from you, then you shall slaughter from your herd and from your flock which אֱלֹהֶיךָ has given you, as I have commanded you, and you shall eat within your gates as much as your being desires. Only, as the gazelle and the deer are eaten, so you are to eat of it. The unclean and the clean alike eat of it.

(see also Deu 12:15)

OFFERINGS FOR SABBATHS AND APPOINTED TIMES – Num 28:2-8

Take heed to bring My offering, My food for My offerings made by fire as a sweet fragrance to Me, at their Appointed Time. (see also Lev 23:37-38)
This is the offering made by fire which you bring to אֱלֹהֶיךָ: two male lambs a year old, perfect ones, daily, a continual burnt offering. The one lamb you prepare in the morning, and the other lamb you prepare between the evenings, with one-tenth of an ēpah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil, a continual burnt offering which was offered at Mount Sinai for a sweet fragrance, an offering made by fire to אֱלֹהֶיךָ, and its drink offering, one-fourth of a hin for each lamb. Pour out the drink to אֱלֹהֶיךָ as an offering in the qodesh *place*. And the other lamb you prepare between the evenings. As the morning grain offering and its drink offering, you prepare it as an offering made by fire, a sweet fragrance to אֱלֹהֶיךָ.

SABBATH OFFERING – Num 28:9-10

On the Shabbath day two lambs a year old, perfect ones, and two-tenth parts of fine flour as a grain offering, mixed with oil, with its drink offering, the burnt offering for every Shabbath, besides the continual burnt offering with its drink offering.

OFFERING FOR BEGINNING OF MONTHS – Num 28:11-15

And on the beginnings of your months you bring near a burnt offering to אֱלֹהֶיךָ : two young bulls and one ram, and seven lambs a year old, perfect ones; three-tenth parts of fine flour as a grain offering, mixed with oil, for each bull; two-tenth parts of fine flour as a grain offering, mixed with oil, for the one ram; and one-tenth part of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet fragrance, an offering made by fire to אֱלֹהֶיךָ . And their drink offering is half a hin of wine for a bull, and one-third of a hin for a ram, and one-fourth of a hin for a lamb. This is the burnt offering for each month throughout the months of the year, and one male goat as a sin offering to אֱלֹהֶיךָ is prepared, besides the continual burnt offering and its drink offering.

THE PESAH – Exo 12:3-14

On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb. Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats. And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. And they shall eat the flesh on that night, roasted in fire - with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

PASSOVER AND LEAVEN – Exo 23:18

Do not offer the blood of My slaughtering with leavened bread, and the fat of My Festival shall not remain until morning. (see also Exo 34:25)

OFFERINGS FOR MATSTSOTH – Num 28:17-24

On the fifteenth day of this month is a Festival. For seven days unleavened bread is eaten.

And you shall bring near an offering made by fire as a burnt offering to אֱלֹהֶיךָ : two young bulls and one ram, and seven lambs a year old, perfect ones they are for you, and their grain offering, fine flour mixed with oil. Prepare three-tenth parts for a bull, and two-tenth parts for a ram. Prepare one-tenth part for each of the seven lambs, and one goat as a sin offering, to make atonement for you. Prepare these besides the burnt offering of the morning, which is for a continual burnt offering. According to these you are to prepare the food of the offering made by fire daily for seven days, as a sweet fragrance to אֱלֹהֶיךָ . It is prepared besides the continual burnt offering and its drink offering.

WAVE-SHEAF OFFERING – Lev 23:10-14

When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the kohēn.

And he shall wave the sheaf before אֱלֹהִים , for your acceptance. On the morrow after the Shabbath the kohēn waves it.

And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to אֱלֹהִים , and its grain offering: two-tenths of an ēpah of fine flour mixed with oil, an offering made by fire to אֱלֹהִים , a sweet fragrance, and its drink offering: one-fourth of a hin of wine. And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim - a Law forever throughout your generations in all your dwellings.

OFFERING FOR SHABUOTH – Lev 23:15-20

Until the morrow after the seventh Shabbath you count fifty days, then you shall bring a new grain offering to אֱלֹהִים . Bring from your dwellings for a wave offering two of bread, of two-tenth parts of fine flour they are, baked with leaven, first-fruits to אֱלֹהִים . And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are a burnt offering to אֱלֹהִים , with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to אֱלֹהִים . And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering.

And the kohēn shall wave them, besides the bread of the first-fruits, as a wave offering before אֱלֹהִים , besides the two lambs. They are qodesh to אֱלֹהִים for the kohēn.

ADDITIONAL OFFERINGS FOR SHABUOTH – Num 28:26-31

On the day of the first-fruits, when you bring a new grain offering to אֱלֹהִים at your Festival of Shabuoth, you have a qodesh gathering, you do no servile work. And you shall bring near a burnt offering as a sweet fragrance to אֱלֹהִים : two young bulls, one ram, and seven lambs a year old, with their grain offering of fine flour mixed with oil: three-tenth parts for each bull, two-tenth parts for the one ram, one-tenth part for each of the seven lambs, one male goat to make atonement for you, perfect ones they are for you. Prepare them with their drink offerings, besides the continual burnt offering with its grain offering.

OFFERING FOR YOM TERUAH – Num 29:1-6

In the seventh month, on the first of the month, you have a qodesh gathering, you do no servile work, it is a Yom Teruah for you. And you shall prepare a burnt offering as a sweet fragrance to אֱלֹהִים : one young bull, one ram, seven lambs a year old, perfect ones, and their grain offering: fine flour mixed with oil, three-tenth parts for the bull, two-tenth parts for the ram, and one-tenth part for each of the seven lambs, and one male goat as a sin offering, to make atonement for you, besides the burnt offering with its grain offering for the New Moon, the continual burnt offering with its grain offering, and their drink offerings, according to their Right-Ruling, as a sweet fragrance, an offering made by fire to אֱלֹהִים .

OFFERING FOR YOM HA'KIPPURIM – Num 29:7-11

On the tenth of this seventh month you have a qodesh gathering, and you shall afflict your beings, you do no work. And you shall bring near a burnt offering to אֱלֹהִים , a sweet fragrance: one young bull, one ram, seven lambs a year old, perfect ones they are for you, and their grain offering: fine flour mixed with oil, three-tenth parts for the bull, two-tenth parts for the one ram, one-tenth part for each of the seven lambs, one male goat as a sin offering,

besides the sin offering for atonement, the continual burnt offering with its grain offering, and their drink offerings.

OFFERINGS FOR SUKKOTH – Num 29:12-34

On the fifteenth day of the seventh month you have a qodesh gathering, you do no servile work. And you shall celebrate a Festival to אֶתְכֶם seven days, and you shall bring near a burnt offering, an offering made by fire, a sweet fragrance to אֶתְכֶם : thirteen young bulls, two rams, fourteen lambs a year old, perfect ones they are, and their grain offering: fine flour mixed with oil, three-tenth parts for each of the thirteen bulls, two-tenth parts for each of the two rams, and one-tenth part for each of the fourteen lambs, and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Then on the second day: twelve young bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the Right-Ruling, and one male goat as a sin offering, besides the continual burnt offering with its grain offering, and their drink offerings.

And on the third day eleven bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the Right-Ruling, and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Then on the fourth day: ten bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the Right-Ruling, and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Then on the fifth day: nine bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the Right-Ruling, and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Then on the sixth day: eight bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the Right-Ruling, and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

Then on the seventh day: seven bulls, two rams, fourteen lambs a year old, perfect ones, and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the Right-Ruling, and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

OFFERING FOR SHEMINI ASTERETH – Deu 29:35-38

On the eighth day you have an assembly, you do no servile work, and you shall bring near a burnt offering, an offering made by fire, a sweet fragrance to אֶתְכֶם : one bull, one ram, seven lambs a year old, perfect ones, their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the Right-Ruling, and one goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

These you prepare to אֶתְכֶם at your Appointed Times, besides your vowed offerings and your voluntary offerings, as your burnt offerings and your grain

offerings, as your drink offerings and your peace offerings.

OFFERING AND CLEANSING FOR A BIRTH – Lev 12:6-8 (kohēn)

When the days of her cleansing are completed, for a son or for a daughter, she brings to the kohēn a lamb a year old, as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Appointment.

And he shall bring it before אֲשֵׁרָא, and make atonement for her, and she shall be cleansed from the flow of her blood.

This is the Torah for her who has given birth to a male or a female. And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as a burnt offering and the other as a sin offering.

And the kohēn shall make atonement for her, and she shall be clean.

OFFERING FOR CLEANSING OF A LEPER – Lev 14:2-32 (kohēn)

This shall be the Torah of the leper for the day of his cleansing: He shall be brought to the kohēn,

and the kohēn shall go out of the camp, and the kohēn shall look and see, if the leprosy is healed in the leper, then the kohēn shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop. And the kohēn shall command, and he shall kill one of the birds in an earthen vessel over running water. Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the running water. And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird loose in the open field.

And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days. And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean. And on the eighth day he takes two male lambs, perfect ones, and one ewe lamb a year old, a perfect one, and three-tenth parts of fine flour mixed with oil as a grain offering, and one log of oil.

And the kohēn who is cleansing shall present the man who is to be cleansed, with these, before אֲשֵׁרָא, at the door of the Tent of Appointment. And the kohēn shall take one male lamb and bring it as a guilt offering, and the log of oil, and wave them as a wave offering before אֲשֵׁרָא. And he shall slaughter the lamb in the place where he slaughters the sin offering and the burnt offering, in a qodesh place. For the guilt offering, like the sin offering, belongs to the kohēn. It is most qodesh. And the kohēn shall take some of the blood of the guilt offering, and the kohēn shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. And the kohēn shall take some of the log of oil, and pour it into the palm of his own left hand. And the kohēn shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before אֲשֵׁרָא. And of the rest of the oil in his hand, the kohēn puts some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering. And the rest of the oil that is in the kohēn's hand he puts on the head of him who is to be cleansed. And the kohēn shall make atonement for him before אֲשֵׁרָא. And

the kohēn shall make the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Then afterwards he slaughters the burnt offering. And the kohēn shall offer the burnt offering and the grain offering on the altar. And the kohēn shall make atonement for him, and he shall be clean.

But if he is poor and is unable to afford it, then he shall take one male lamb as a guilt offering to be waved, to make atonement for him, and one-tenth part of fine flour mixed with oil as a grain offering, and a log of oil, and two turtledoves or two young pigeons, such as he is able to afford, and one shall be a sin offering and the other a burnt offering. And he shall bring them to the kohēn on the eighth day for his cleansing, to the door of the Tent of Appointment, before קָדֹשׁ .

And the kohēn shall take the lamb of the guilt offering and the log of oil, and the kohēn shall wave them as a wave offering before קָדֹשׁ . And he shall slaughter the lamb of the guilt offering, and the kohēn shall take some of the blood of the guilt offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. Then the kohēn pours some of the oil into the palm of his own left hand. And the kohēn shall sprinkle with his right finger some of the oil that is in his left hand seven times before קָדֹשׁ . And the kohēn shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering. And the rest of the oil that is in the kohēn's hand he puts on the head of him who is to be cleansed, to make atonement for him before קָדֹשׁ . And he shall prepare one of the turtledoves or young pigeons, such as he is able to afford, that which he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering. And the kohēn shall make atonement for him who is to be cleansed before קָדֹשׁ .

This is the Torah for one who had an infection of leprosy, who is unable to afford for his cleansing.

CLEANSING AN INFECTED HOUSE – Lev 14:49-53 (kohēn)

To cleanse the house, he shall take two birds, and cedar wood, and scarlet, and hyssop. And he shall kill one of the birds in an earthen vessel over running water, and he shall take the cedar wood, and the hyssop, and the scarlet, and the live bird, and dip them in the blood of the slain bird and in the running water, and shall sprinkle the house seven times. He shall thus cleanse the house with the blood of the bird and the running water and the live bird, and with the cedar wood, and with the hyssop, and with the scarlet, and he shall let the live bird loose outside the city in the open field, and shall make atonement for the house, and it shall be clean.

(see also Lev 14:34-48)

OFFERING FOR A DISCHARGE – Lev 15:14-15 (kohēn)

On the eighth day he takes for himself two turtledoves or two young pigeons, and shall come before קָדֹשׁ , to the door of the Tent of Appointment, and shall give them to the kohēn.

And the kohēn shall prepare them, the one as a sin offering and the other as a burnt offering. And the kohēn shall make atonement for him before קָדֹשׁ because of his discharge.

(see also Lev 15:3-13)

OFFERING FOR DISCHARGE OF BLOOD – Lev 15:29-30 (kohēn)

On the eighth day she takes for herself two turtledoves or two young pigeons, and shall bring them to the kohēn, to the door of the Tent of Appointment.

And the kohēn shall prepare the one as a sin offering and the other as a burnt offering, and the kohēn shall make atonement for her before אֱלֹהִים for the discharge of her uncleanness.

(see also Lev 15:19-28)

A STRANGER AND THE QODESH – Lev 22:10,14-16

No stranger eats the qodesh *offering*. A sojourner with the kohēn, or a hired servant, does not eat the qodesh *offering*.

And when a man eats the qodesh *offering* by mistake, then he shall give a qodesh *offering* to the kohēn, and add one-fifth to it. And do not profane the qodesh *offerings* of the children of Yisra'el, which they lift up to אֱלֹהִים, or allow them to bear the wickedness of trespass when they eat their qodesh *offerings*. For I am אֱלֹהִים, who qadosh them.

ACCEPTABLE OFFERINGS – Lev 22:27-28

When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to אֱלֹהִים. But do not slaughter a cow or a sheep and its young on the same day.

(see also Exo 22:30)

NAZIRITE VOW – Num 6:2-21 (kohēn)

When a man or woman separates, by making a vow of a Nazirite, to be separate to אֱלֹהִים, he separates from wine and strong drink - he drinks neither vinegar of wine nor vinegar of strong drink, neither does he drink any grape juice, nor eat grapes or raisins. All the days of his separation he does not eat whatever is made of the grapevine, from seed to skin. All the days of the vow of his separation a razor does not come upon his head. Until the days are completed for which he separates himself to אֱלֹהִים, he is qodesh. He shall let the locks of the hair of his head grow long. All the days of his separation to אֱלֹהִים he does not go near a dead body. He does not make himself unclean for his father, or for his mother, for his brother or his sister, when they die, because his separation to Elohim is on his head. All the days of his separation he is qodesh to אֱלֹהִים. And when anyone dies beside him in an instant, suddenly, and he has defiled the head of his separation, then he shall shave his head on the day of his cleansing - on the seventh day he shaves it. And on the eighth day he brings two turtledoves or two young pigeons to the kohēn, to the door of the Tent of Appointment, and the kohēn shall prepare one as a sin offering and the other as a burnt offering, and shall make atonement for him, because he sinned by reason of the dead body.

And he shall qadosh his head on that day, and shall separate to אֱלֹהִים the days of his separation, and shall bring a male lamb a year old, as a guilt offering. But the former days are not counted, because his separation was defiled.

COMPLETION

This is the Torah of the Nazirite: When the days of his separation are completed, he is brought to the door of the Tent of Appointment, and he shall

bring his offering to אֵלֹהִים: one male lamb a year old, a perfect one, as a burnt offering, and one ewe lamb a year old, a perfect one, as a sin offering, and one ram, a perfect one, as a peace offering, and a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened thin cakes anointed with oil, and their grain offering with their drink offerings.

And the kohēn shall bring them before אֵלֹהִים and prepare his sin offering and his burnt offering. And he shall prepare the ram as a peace offering to אֵלֹהִים, together with the basket of unleavened bread. And the kohēn shall prepare its grain offering and its drink offering.

And the Nazirite shall shave the head of his separation at the door of the Tent of Appointment, and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offering.

And the kohēn shall take the boiled shoulder of the ram, and one unleavened cake from the basket, and one unleavened thin cake, and put them upon the hands of the Nazirite after he has shaved his dedicated hair. Then the kohēn shall wave them, a wave offering before אֵלֹהִים. It is qodesh for the kohēn, besides the breast of the wave offering and besides the thigh of the contribution.

And afterwards the Nazirite shall drink wine. This is the Torah of the Nazirite who vows to אֵלֹהִים the offering for his separation, and besides that, whatever else his hand is able to provide. According to the vow which he takes, so he shall do according to the Torah of his separation.

FIRST OF THE DOUGH – Num 15:18-21

When you come into the land to which I bring you, then it shall be, when you eat of the bread of the land, that you present a contribution to אֵלֹהִים. Present a cake of the first of your dough as a contribution - as a contribution of the threshing-floor you present it. Of the first of your dough you are to give to אֵלֹהִים a contribution throughout your generations.

THE RED HEIFER – Num 29:2-10

This is a law of the Torah which אֵלֹהִים has commanded, saying, "Speak to the children of Yisra'el, that they bring you a red heifer, a perfect one, in which there is no blemish and on which a yoke has never come."

And you shall give it to El'azar the kohēn, and he shall bring it outside the camp, and shall slaughter it before him. And El'azar the kohēn shall take some of its blood with his finger, and sprinkle some of its blood seven times toward the front of the Tent of Appointment. And the heifer shall be burned before his eyes - he burns its hide, and its flesh, and its blood, and its dung. And the kohēn shall take cedar wood and hyssop and scarlet, and throw them into the midst of the fire burning the heifer. The kohēn shall then wash his garments, and shall bathe his body in water, and afterward come into the camp, but the kohēn is unclean until evening. And he who is burning it washes his garments in water, and shall bathe his body in water, and is unclean until evening.

And a clean man shall gather up the ashes of the heifer, and shall place them outside the camp in a clean place. And they shall be kept for the congregation of the children of Yisra'el for the water for uncleanness, it is for cleansing from sin. And he who gathers the ashes of the heifer shall wash his garments, and is unclean until evening. And it shall be a Law forever to the children of Yisra'el and to the stranger who sojourns in their midst.

THE MISHKAN AND FURNISHINGS**MAKE A MIQDASH – Exo 25:8-9,40**

They shall make Me a Miqdash, and I shall dwell in their midst. According to all that I show you - the pattern of the Mishkan and the pattern of all its furnishings - make it exactly so.

So see, and do according to the pattern which was shown to you on the mountain.

MAKE AN ARK – Exo 25:10-16; 25:34

They shall make an ark of acacia wood two and a half ammah long, an ammah and a half wide, and an ammah and a half high. And you shall overlay it with clean gold, inside and outside you shall overlay it. And you shall make on it a moulding of gold all around. And you shall cast four rings of gold for it, and put them in its four corners, two rings on one side, and two rings on the other side. And you shall make poles of acacia wood, and overlay them with gold, and shall put the poles into the rings on the sides of the ark, to lift up the ark by them. The poles are in the rings of the ark, they are not taken from it. And into the ark you shall put the Witness which I give you.

And you shall put the lid of atonement upon the ark of the Witness in the Most Qodesh Place.

(see also Exo 37:1-5; 39:35; 40:3; Deu 10:1)

LID OF ATONEMENT – Exo 25:17-22

You shall make a lid of atonement of clean gold, two and a half ammah long and an ammah and a half wide. And you shall make two keruḇim of gold, make them of beaten work, at the two ends of the lid of atonement. And make one keruḇ at one end, and the other keruḇ at the other end. Make the keruḇim from the lid of atonement, at its two ends. And the keruḇim shall be spreading out their wings above, covering the lid of atonement with their wings, with their faces toward each other, the faces of the keruḇim toward the lid of atonement. And you shall put the lid of atonement on top of the ark, and put into the ark the Witness which I give you. And I shall meet with you there, and from above the lid of atonement, from between the two keruḇim which are on the ark of the Witness, I shall speak to you all that which I command you concerning the children of Yisra'el.

(see also Exo 37:6-9; 39:35)

THE TABLE – Exo 25:23-28; 25:35

You shall make a table of acacia wood two ammah long, an ammah wide, and an ammah and a half high. And you shall overlay it with clean gold, and shall make a moulding of gold all around, and shall make for it a rim of a tophaḥ all around, and shall make a gold moulding for the rim all around. And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. The rings are close to the rim, as holders for the poles to lift the table. And you shall make the poles of acacia wood, and overlay them with gold, and the table shall be lifted with them.

And you shall put the table outside the veil, and the lampstand opposite the table on the side of the Mishkan toward the south, and put the table on the north side.

(see also Exo 37:10-15; 39:36; 40:4,22)

THE UTENSILS – Exo 25:29

And you shall make its dishes, and its ladles, and its jars, and its bowls for pouring. Make them of clean gold.

(see also Exo 35:13; 37:16; 39:36; Num 4:7)

THE SHOWBREAD – Exo 25:30

You shall put the showbread on the table before Me, continually.

(see also Exo 35:13; 39:36; 40:23; Lev 24:5-9; Num 4:7)

THE LAMPSTAND – Exo 25:31-39

You shall make a lampstand of clean gold - the lampstand is made of beaten work. Its base and its shaft, its cups, its ornamental knobs and blossoms are from it, And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side; three cups made like almond flowers on one branch, with ornamental knob and blossom, and three cups made like almond flowers on the other branch, with ornamental knob and blossom - so for the six branches coming out of the lampstand. And on the lampstand itself are four cups made like almond flowers, with ornamental knob and blossom, and a knob under the first two branches of the same, and a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches coming out of the lamp-stand. Their knobs and their branches are of the same - all of it one beaten work of clean gold. And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it. And its snuffers and their trays are of clean gold. It is made of a kīḡar of clean gold, with all these utensils.

(see also Exo 37:17-24; 39:37; 40:4; Num 8:2-4)

OIL FOR THE LAMP – Exo 27:20-21

You are to command the children of Yisra'el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually. In the Tent of Appointment, outside the veil which is before the Witness, Aharon and his sons are to tend it from evening until morning before אֲנִי - a Law forever to their generations, from the children of Yisra'el.

(see also Lev 24:2-4)

MAKE A MISHKAN – Exo 26:1

Make the Mishkan with ten curtains of fine woven linen and blue and purple and scarlet. Make them, with keruḇim, the work of a skilled workman.

(see also Exo 40:2)

THE CURTAINS – Exo 26:2-13

The length of each curtain is twenty-eight ammah, and the width of each curtain four ammah, all the curtains having one measure. Five curtains are joined to each other, and five curtains are joined to each other. And you shall make loops of blue on the edge of the end on one curtain, and do the same on the edge of the end of the second curtain. Make fifty loops in the one curtain and make fifty loops on the edge of the seam of the second curtain, the loops being opposite to each other. And you shall make fifty hooks of gold, and shall join the curtains together with the hooks, and the Mishkan shall be one. And

you shall make curtains of goats' hair, for a Tent over the Mishkan, make eleven curtains. The length of each curtain is thirty ammah, and the width of each curtain four ammah, one measure to the eleven curtains. And you shall join the five curtains by themselves, and the six curtains by themselves, and you shall double over the six curtains at the front of the Tent. And you shall make fifty loops on the edge of the curtain that is outermost, and fifty loops on the edge of the second curtain. And you shall make fifty bronze hooks, and put the hooks into the loops, and join the Tent together, and it shall be one. And the overlapping part of the rest of the curtains of the Tent, the half curtain that remains, shall hang over the back of the Mishkan. And an ammah on one side and an ammah on the other side, of what remains of the length of the curtains of the Tent, is to hang over the sides of the Mishkan, on this side and on that side, to cover it.

(see also Exo 36:8-18)

THE COVERING Exo 26:14

And you shall make a covering of ram skins dyed red for the Tent, and a covering of fine leather above that.

(see also Exo 36:19; 39:34)

THE BOARDS – Exo 26:15-26,29-30

And for the Mishkan you shall make the boards of acacia wood, standing up. Ten ammah is the length of a board, and an ammah and a half the width of each board, two tenons in each board for binding one to another. Do the same for all the boards of the Mishkan. And you shall make the boards for the Mishkan, twenty boards for the south side, And make forty sockets of silver under the twenty boards, two sockets under each of the boards for its two tenons. And for the second side of the Mishkan, on the north side, twenty boards, and their forty sockets of silver, two sockets under each of the boards. And for the rear parts of the Mishkan, westward, make six boards, and make two boards for the corners of the Mishkan in the rear. And they are double beneath and similarly they are complete to the top, to the one ring. So it is for both of them, they are for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets - two sockets under the one board, and two sockets under the other board. And you shall make bars of acacia wood, five for the boards on one side of the Mishkan, And overlay the boards with gold, and make their rings of gold as holders for the bars, and overlay the bars with gold. And you shall raise up the Mishkan according to its pattern which you were shown on the mountain.

(see also Exo 36:20-30,34)

THE BARS – Exo 26:27-28

And five bars for the boards on the other side of the Mishkan, and five bars for the boards of the side of the Mishkan, for the rear parts westward, with the middle bar in the midst of the boards, going through from end to end.

(see also Exo 36:31-33)

THE VEIL – Exo 26:31-33

And you shall make a veil of blue and purple and scarlet, and fine woven linen, the work of a skilled workman, made with keruḇim. And you shall put it on the four columns of acacia wood overlaid with gold, their hooks of gold, upon four

sockets of silver. And you shall hang the veil from the hooks, and shall bring the ark of the Witness there, behind the veil. And the veil shall make a separation for you between the Qodesh and the Most Qodesh Place.

(see also Exo 36:35)

DOOR COVERING AND COLUMNS – Exo 26:36-37

And you shall make a covering for the door of the Tent, of blue and purple and scarlet, and fine woven linen, made by a weaver. And you shall make for the covering five columns of acacia wood, and overlay them with gold, their hooks of gold, and you shall cast five sockets of bronze for them.

(see also Exo 36:36-38; Exo 38:18-19,30; 39:38)

MAKE AN ALTAR – Exo 27:1-2,4-8

And you shall make an altar of acacia wood, five ammah long and five ammah wide - the altar is square - and its height three ammah. And you shall make its horns on its four corners, its horns are of the same. And you shall overlay it with bronze. And you shall make a grating for it, a bronze network, and shall make on the network four bronze rings at its four corners, and shall put it under the rim of the altar beneath, so that the network is halfway up the altar. And you shall make poles for the altar, poles of acacia wood, and shall overlay them with bronze. And the poles shall be put in the rings, and the poles shall be on the two sides of the altar for lifting it. Make it hollow with boards. As it was shown to you on the mountain, so they are to make it.

(see also Exo 38:1-2,4-7,30; 39:39; 40:6)

ATONEMENT FOR THE ALTAR – Exo 29:36-42; 30:10

And prepare a bull each day as a sin offering for atonement. And you shall cleanse the altar when you make atonement for it, and you shall anoint it to qadosh it. For seven days you shall make atonement for the altar, and qadosh it. And the altar shall be most qodesh - whatever touches the altar is to be qodesh. And this is what you prepare on the altar: two lambs, a year old, daily, continually. Prepare the one lamb in the morning, and the other lamb you prepare between the evenings, and one-tenth of an éphah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering, with the one lamb. And prepare the other lamb between the evenings. And with it prepare the grain offering and the drink offering, as in the morning, for a sweet fragrance, an offering made by fire to אֲנִיָּהּ - a continual burnt offering for your generations at the door of the Tent of Appointment before אֲנִיָּהּ.

And Aharon shall make atonement upon its horns once a year with the blood of the sin offering of atonement - once a year he makes atonement upon it throughout your generations. It is most qodesh to אֲנִיָּהּ.

(see also Num 7:1)

ALTAR OF INCENSE – Exo 30:1-6

And you shall make an altar to burn incense on, make it of acacia wood, an ammah long and an ammah wide - it is a square - and two ammah high, its horns of the same. And you shall overlay its top, and its sides all around, and its horns with clean gold. And you shall make for it a moulding of gold all around. And make two gold rings for it, under the moulding on both its sides. Make them on its two sides, and they shall be holders for the poles to lift it with.

And you shall make the poles of acacia wood, and overlay them with gold. And you shall put it before the veil that is before the ark of the Witness, before the lid of atonement that is over the Witness, where I am to meet with you.

(see also Exo 39:38; 40:5)

MAKE A BASIN – Exo 30:18-19

And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Appointment and the altar, and shall put water in it. And Aharon and his sons shall wash from it their hands and their feet.

(see also Exo 30:28; 31:9; 35:16; 37:8; 39:39; 40:7)

THE ALTAR UTENSILS – Exo 27:3

And you shall make its pots to receive its ashes, and its shovels and its basins and its forks and its fire holders. Make all its utensils of bronze...

(see also Exo 38:3,30; 39:39; 40:10)

THE COURTYARD – Exo 27:9-18

And you shall make the courtyard of the Mishkan: for the south side screens for the courtyard made of fine woven linen, one hundred ammah long for one side, and its twenty columns and their twenty sockets of bronze, the hooks of the columns and their bands of silver, and so for the north side in length, screens one hundred long, with its twenty columns and their twenty sockets of bronze, and the hooks of the columns and their bands of silver. And the width of the courtyard on the west side screens of fifty ammah, with their ten columns and their ten sockets. And the width of the courtyard on the east side fifty ammah. And the screens on one side of the gate fifteen ammah, with their three columns and their three sockets. And on the other side screens of fifteen, with their three columns and their three sockets. And for the gate of the courtyard a covering twenty ammah long, of blue and purple and scarlet, and fine woven linen, made by a weaver - four columns and four sockets. All the columns around the courtyard have bands of silver, their hooks silver and their sockets bronze. The length of the courtyard is one hundred ammah, and the width fifty by fifty, and the height five ammah, woven of fine linen thread, and its sockets of bronze.

(see also Exo 38:9-17,20,31; 39:38)

THE MISHKAN UTENSILS – Exo 27:19

All the utensils of the Mishkan for all its service, all its pegs, and all the pegs of the courtyard, are bronze.

(see also Exo 40:9)

THE INCENSE – Exo 30:7-9,34-38

And Aharon shall burn on it sweet incense, morning by morning. As he tends the lamps, he shall burn incense on it. And when Aharon lights the lamps between the evenings, he shall burn incense on it - a continual incense before ~~אֲנִי~~ throughout your generations. Do not offer strange incense on it, or a burnt offering, or a grain offering, and do not pour a drink offering on it...

Take sweet spices, fragrant gum and cinnamon and galbanam, and clear frankincense with these sweet spices, all in equal amounts. Then you shall

make of these an incense, a compound, work of a perfumer, salted, clean, qodesh. And you shall beat some of it very fine, and put some of it before the Witness in the Tent of Appointment where I meet with you, it is most qodesh to you. And the incense which you make, do not make any for yourselves, according to its composition, it is qodesh to you for אֲנִי. Whoever makes like it, to smell it, he shall be cut off from his people.

(see also Exo 37:29; 39:38)

ATONEMENT FOR CENSUS – Exo 30:12-16

When you take the census of the children of Yisra'el, to register them, then each one shall give an atonement for his life to אֲנִי, when you register them, so that there is no plague among them when you register them. Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the qodesh *place*, twenty gērahs being a sheqel. The half-sheqel is the contribution to אֲנִי. Everyone passing over to be registered, from twenty years old and above, gives a contribution to אֲנִי. The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to אֲנִי, to make atonement for yourselves. And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Appointment. And it shall be to the children of Yisra'el for a remembrance before אֲנִי, to make atonement for yourselves.

BASIN OF BRONZE AND WASHING – Exo 30:18-21

And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Appointment and the altar, and shall put water in it. And Aharon and his sons shall wash from it their hands and their feet. When they go into the Tent of Appointment, or when they come near the altar to attend, to burn an offering made by fire to אֲנִי, they wash with water, lest they die. And they shall wash their hands and their feet, lest they die. And it shall be a Law forever to them, to him and his seed throughout their generations.

(see also Exo 38:8; 39:39)

QODESH ANOINTING OIL – Exo 30:23-33

And take for yourself choice spices, five hundred of liquid myrrh, and half as much - two hundred and fifty - of sweet-smelling cinnamon, and two hundred and fifty of sweet-smelling cane, and five hundred of cassia, according to the sheqel of the qodesh *place*, and a hin of olive oil. And you shall make from these a qodesh anointing oil, a compound, blended, the work of a perfumer. It is a qodesh anointing oil. And with it you shall anoint the Tent of Appointment and the ark of the Witness, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand. And you shall qadosh them, and they shall be most qodesh. Whatever touches them is to be qodesh. And you shall anoint Aharon and his sons, and qadosh them, to serve as kohenim to Me. And speak to the children of Yisra'el, saying, 'This is a qodesh anointing oil to Me throughout your generations. It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is qodesh, it is qodesh to you. Whoever compounds like it, or whoever puts any of it on a stranger, shall be cut off from his people.

(see also Exo 37:29; 39:38)

THE CLOUD AND THE MISHKAN – Num 9:15-18

And on the day that the Mishkan was raised up, the cloud covered the Mishkan, the Tent of the Witness. From evening until morning it was above the Mishkan like the appearance of fire. Thus it was continually: the cloud covered it by day, and the appearance of fire by night. And whenever the cloud was taken up from above the Tent, after that the children of Yisra'el would depart. And in the place where the cloud dwelt, there the children of Yisra'el would camp. At the command of **אֱלֹהִים** the children of Yisra'el departed, and at the command of **אֱלֹהִים** they camped. They remained camped as long as the cloud dwelt above the Mishkan.

(see also Num 9:19-23)

BIREKOTH AND CURSES**THE BIREKOTH (BLESSINGS) – Deu 28:1-14**

And it shall be, if you diligently obey the voice of **אֱלֹהִים** your Elohim, to guard to do all His Commands which I command you today, that **אֱלֹהִים** your Elohim shall make you high above all nations of the earth. And all these birkoth shall come upon you and overtake you, if you obey the voice of **אֱלֹהִים** your Elohim:

Baruk are you in the city, and baruk are you in the field. Baruk is the fruit of your body, and the fruit of your ground and the fruit of your livestock - the increase of your cattle and the offspring of your flocks. Baruk is your basket and your kneading bowl. Baruk are you when you come in, and baruk are you when you go out. **אֱלֹהִים** causes your enemies who rise against you to be smitten before your face - they come out against you one way and flee before you seven ways. **אֱלֹהִים** commands the beraḥah on you in your storehouses and in all to which you put your hand, and shall barak you in the land which **אֱלֹהִים** your Elohim is giving you.

אֱלֹהִים establishes you as a qodesh people to Himself, as He has sworn to you, if you guard the Commands of **אֱלֹהִים** your Elohim and walk in His Ways. And all peoples of the earth shall see that the Name of **אֱלֹהִים** is called upon you, and they shall be afraid of you.

And **אֱלֹהִים** shall make you to have plenty of what is good, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land of which **אֱלֹהִים** swore to your fathers to give you. **אֱלֹהִים** opens to you His good treasure, the shamayim, to give the rain to your land in its season, and to barak all the work of your hand.

And you shall lend to many nations, but you do not borrow. And **אֱלֹהִים** shall make you the head and not the tail. And you shall be only on top, and not be beneath, if you obey the Commands of **אֱלֹהִים** your Elohim, which I command you today, to guard and do. And do not turn aside from any of the Words which I am commanding you today, right or left, to go after other mighty ones to serve them.

(see also Exo 23:25; Deu 7:13-16; 15:4-6; 28:1)

THE CURSES – Deu 28:15-68

And it shall be, if you do not obey the voice of **יהוה** your Elohim, to guard to do all His Commands and His Laws which I command you today, that all these curses shall come upon you and overtake you:

Cursed are you in the city, and cursed are you in the field. Cursed is your basket and your kneading bowl. Cursed is the fruit of your body and the fruit of your land, the increase of your cattle and the offspring of your flocks. Cursed are you when you come in, and cursed are you when you go out. **יהוה** sends on you the curse, the confusion, and the rebuke in all that you put your hand to do, until you are destroyed and until you perish quickly, because of the evil of your doings by which you have forsaken Me.

יהוה makes the plague cling to you until He has consumed you from the land which you are going to possess. **יהוה** smites you with wasting disease, and with inflammation, and with burning, and with extreme heat, and with the sword, and with blight, and with mildew. And they shall pursue you until you perish. And your shamayim which are over your head shall be bronze, and the earth which is under you iron. **יהוה** makes the rain of your land powder and dust; from the shamayim it comes down on you until you are destroyed.

יהוה causes you to be defeated before your enemies - you go out one way against them and flee seven ways before them. And you shall become a horror to all the reigns of the earth. And your carcasses shall be food for all the birds of the shamayim and the beasts of the earth, with no one to frighten them away.

יהוה shall smite you with the boils of Mitsrayim, with tumours, with the scab, and with the itch, from which you are unable to be healed. **יהוה** shall smite you with madness and blindness and bewilderment of heart. And you shall be groping at noon, as a blind man gropes in darkness, and not prosper in your ways. And you shall be only oppressed and plundered all the days, with no one to save you.

You become engaged to a wife, but another man lies with her. You build a house, but do not dwell in it. You plant a vineyard, but do not use its fruit. Your ox is slaughtered before your eyes, but you do not eat of it. Your donkey is violently taken from before you, and it is not given back to you. Your sheep are given to your enemies, with no one to save them. Your sons and your daughters are given to another people, and your eyes look and fail for them all day long, and your hand powerless. A people whom you have not known eat the fruit of your land and all your labours. And you shall be only oppressed and crushed all the days. And you shall be maddened because of the sight which your eyes see.

יהוה smites you in the knees and on the legs with evil boils of which you are unable to be healed, and from the sole of your foot to the top of your head. **יהוה** brings you and the sovereign whom you appoint over you to a nation which neither you nor your fathers have known, and there you shall serve other mighty ones, wood and stone. Thus you shall become an astonishment, a proverb, and a mockery among all the peoples to which **יהוה** drives you.

You take much seed out into the field but gather little in, for the locust consumes it. You plant vineyards, and shall labour, but you neither drink of the wine nor gather, for the worm eats it. You have olive trees in all your border, but do not anoint with oil, for your olives drop off. You bring forth sons and daughters, but they are not with you, for they go into captivity. Locusts possess all your trees and the fruit of your ground.

The sojourner who is among you rises higher and higher above you, but you come down lower and lower. He lends to you, but you do not lend to him. He is the head, and you are the tail.

And all these curses shall come upon you, and they shall pursue and overtake you, until you are destroyed, because you did not obey the voice of **יהוה** your Elohim, to guard His Commands and His Laws which He commanded you.

And they shall be upon you for a sign and for a wonder, and on your seed, forever, because you did not serve **יהוה** your Elohim with joy and gladness of heart for all the plenty.

You shall serve your enemies whom **יהוה** sends against you, in hunger, and in thirst, and in nakedness, and in need of all. And he shall put a yoke of iron on your neck until he has destroyed you. **יהוה** brings a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you shall not understand, a fierce-looking nation, which shows no regard for the elderly nor show favour to the young, and they shall eat the fruit of your livestock and the fruit of your land, until you are destroyed. They leave you no grain, nor new wine, nor oil, nor the increase of your cattle or the offspring of your flocks, until they have destroyed you. And they shall besiege you at all your gates till your high and fenced walls, in which you are trusting, come down in all your land.

And they shall besiege you at all your gates in all your land which **יהוה** your Elohim has given you. And you shall eat the fruit of your own body, the flesh of your sons and your daughters whom **יהוה** your Elohim has given you, in the siege and distress in which your enemies distress you. The man among you who is tender, and who is very delicate, his eye is evil against his brother, against the wife of his bosom, and against the rest of his children whom he leaves behind, against giving any of them the flesh of his children that he eats, because it is all that has been left to him in the siege and distress with which your enemy distresses you in all your gates. The tender and the delicate woman among you, who have not tried to put the sole of her foot on the ground because of her delicateness and tenderness, her eye is evil against the husband of her bosom, and against her son, and against her daughter, and against her seed which comes out from between her legs, and her children whom she bears, for she eats them in secret for lack of all, in the siege and distress with which your enemy distresses you in all your gates.

If you do not guard to do all the Words of this Torah that are written in this Book, to revere this esteemed and awesome Name, **יהוה** your Elohim, then **יהוה** shall bring upon you and your descendants extraordinary plagues, great and lasting plagues, and grievous and lasting sicknesses. And He shall bring back on you all the diseases of Mitsrayim, of which you were afraid, and they shall cling to you, also every sickness and every plague, which is not written in the Book of this Torah, **יהוה** brings upon you until you are destroyed.

And you shall be left with few men, although you had become as numerous as the stars of the shamayim, because you did not obey the voice of **יהוה** your Elohim.

And it shall be, that as **יהוה** rejoiced over you to do you good and increase you, so **יהוה** rejoices over you to destroy you and lay you waste. And you shall be plucked from off the land which you go to possess. And **יהוה** shall scatter you among all peoples, from one end of the earth to the other, and there you shall serve other mighty ones, which neither you nor your fathers have known, wood and stone. And among those nations you are to find no rest, nor have a

resting place for the sole of your foot. But there אֲנִי shall give you a trembling heart, and failing eyes, and sorrow of being. And your life shall be hanging in suspense before you, and you shall fear day and night, and not be certain of your life.

In the morning you say, "Oh, that it were evening!" And at evening you say, "Oh, that it were morning!" because of the fear of your heart, with which you fear, and because of the sight which your eyes see. And אֲנִי shall bring you back to Mitsrayim in ships, by a way of which I said to you, 'You are never to see it again.' And there you shall be sold to your enemies as male and female slaves, but no one to buy.

(see also Deu 11:28; 27:15-26; 29:20,27;)

GLOSSARY

יהוה – YHWH

יהושע – Yahushua

Ashërim* – sacred poles

ammah – cubit/s

baraḵ – bless*/blesses/blessed

baruḵ – blessed

beraḵah – blessing

bireḵoth – blessings

Ē/Eloah/Elohim – Almighty (God*)

Hallelu-Yah – you praise Yah

Iḅri / Iḅrim – Hebrew / Hebrews

keruḅ/keruḅim – angelic being/s

kohën – priest*

kohenim – priests

kohën ha'gadol – high priest

kehunnah – priesthood

Mashiah – Messiah (Christ*)

ha'Mashiah – the Messiah

Matstsoth – Unleavened Bread

messenger – angel*

Miqdash – Set-apart Place (Sanctuary)

Mishkan – Dwelling Place (Tabernacle)

Mitsrayim – Egypt

nabi – prophet*

neḅi'im – prophets

Paras – Persia

Pelishtites – Philistines

Pesaḅ – Passover

qodesh – set* apart (holy*)

qodeshah – set-apartness (holiness)

qadosh – set-apart (sanctify/sanctified)

Shabbath – Sabbath

Shabbathoth – Sabbaths

Shaḅuoth – Weeks

shamayim – heaven/s*

Sukkoth – Booths

Torah – Teaching, Law

Torot – Teachings, Laws

tsitsit – tassels

Yobël – Jubilee

Yom ha'Kippurim – Day of Atonements

Yom Teruah – Day of Trumpets

* of pagan origin.

