



ספר התורה

THE

PENTATEUCH.

תורת האלהים

חומש שלישי

כולל

ספר ויקרא

הוגה מאתי הקטן

יצחק בן אורי ז"ל נ' אליעזר

פה פילאדילפיה

בבית וברפוס של הגביר קנגו שרמן

במצות המסדר

בשנת תורה צוה לנו משה לפק

THE LAW OF GOD.

VOLUME THIRD,

CONTAINING

THE BOOK OF LEVITICUS.

EDITED,

AND WITH FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,

BY ISAAC LEESER.

PHILADELPHIA:
PRINTED BY C. SHERMAN,
FOR THE EDITOR,
5605.

Entered, according to the Act of Congress, in the year 1845,
BY ISAAC LEESER,
In the Clerk's Office of the District Court for the Eastern District of
Pennsylvania.

ספר ויקרא

שלישי לתורת אלהים

יקיף משהוקם המשכן בשנה השנית באחד לחדש הראשון
עד אחד לחדש השני חדש ימים

THE LAW OF GOD.

VOL. III.

THE BOOK OF LEVITICUS.

ספר ויקרא

הסופר אחר שהשלים כ' שמות יניח ד' שטות פנויות ויתחיל לכתוב
כ' ויקרא בתחלת השטה החמשית ככתוב בתחלת ספר שמות

- א וַיִּקְרָא * אֱלֹה־מִשְׁרָה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֶהָל
מוֹעֵד לֵאמֹר : דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֶרְבָּן לַיהוָה מִן־
הַבְּהֵמָה מִן־הַבְּקָר וּמִן־הַצֹּאן וְתִקְרִיבוּ אֶת־
קֶרְבָּנְכֶם : אִם־עֹלָה קֶרְבָּנוּ מִן־הַבְּקָר זָכָר
תָּמִים יִקְרִיבנוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ
לְרִצְנוֹ לִפְנֵי יְהוָה : וְסַמָּךְ יָדוֹ עַל רֹאשׁ הָעֹלָה 4

* א ועירא

THE BOOK OF LEVITICUS.

VAYIKRAH. 1. And the LORD called unto Moses, and
CHAP. I. spoke unto him out of the tabernacle of the
congregation, saying, 2. Speak unto the
children of Israel, and say unto them, If any one of you
bring an offering unto the LORD, of the cattle, even of the
herd, or of the flock shall ye bring your offering. 3. If
his offering be a burnt sacrifice of the herd, let him offer a
male without blemish: unto the door of the tabernacle of
the congregation shall he bring it, that it may be favour-
ably received for him before the LORD. 4. And he shall
lay his hand upon the head of the burnt offering; and it

- 5 וּנְרָצָה לוֹ לְכַפֵּר עָלָיו: וּשְׁחַט אֶת־בֶּן הַבְּקָר
 לְפָנָי יְהוָה וְהִקְרִיבוּ בְנֵי אֲהֲרֹן הַכֹּהֲנִים אֶת־
 הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־
 6 פָּתַח אֹהֶל מוֹעֵד: וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַּח
 7 אֹתָהּ לְנִתְחֶיהָ: וְנִתְּנוּ בְנֵי אֲהֲרֹן הַכֹּהֵן אֵשׁ עַל־
 8 הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ: וְעָרְכוּ בְנֵי
 אֲהֲרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת־הָרֹאשׁ וְאֶת־
 הַפָּדֶר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־
 9 הַמִּזְבֵּחַ: וְקָרְבוּ וּכְרָעוּ יָרֵחַץ בַּמַּיִם וְהִקְטִיר
 הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עֲלֶיהָ אִשָּׁה רֵיחַ־נִיחֹחַ
 10 לַיהוָה: ס וְאִם־מִן־הַצֹּאן
 קָרְבָנוּ מִן־הַכֹּשָׁשִׁים אוֹ מִן־הָעֹזִים לַעֲלֹה זָכָר
 11 הַמַּיִם יִקְרִיבוּ: וּשְׁחַט אֹתוֹ עַל יַד הַמִּזְבֵּחַ
 צָפְנָה לְפָנָי יְהוָה וְזָרְקוּ בְנֵי אֲהֲרֹן הַכֹּהֲנִים
 12 אֶת־דָּמָו עַל־הַמִּזְבֵּחַ סָבִיב: וְנִתַּח אֹתוֹ לְנִתְחָיו
 וְאֶת־רֹאשׁוֹ וְאֶת־פָּדְרוֹ וְעַבְדָּהּ הִכְהֵן אַתֶּם עַל־
 13 הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ: וְהִקְרַב
 וְהִכְרָעִים יָרֵחַץ בַּמַּיִם וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל
 וְהִקְטִיר הַמִּזְבֵּחַ עֲלֶיהָ הוּא אִשָּׁה רֵיחַ נִיחֹחַ
 לַיהוָה: פ שני
 14 וְאִם מִן־הָעוֹף עֲלֶיהָ קָרְבָנוּ לַיהוָה וְהִקְרִיב מִן־

shall be accepted for him to make atonement for him. 5. And he shall kill the bullock before the LORD: and the sons of Aaron the priests shall bring near the blood, and they shall sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. 6. And he shall flay the burnt offering, and cut it into its pieces. 7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire; 8. And the sons of Aaron the priests shall lay in order the parts, the head, and the fat,^a upon the wood that is on the fire which is upon the altar: 9. But its inwards and its legs shall he wash in water; and the priest shall burn the whole on the altar, as a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10. And if his offering be of the flocks, of the sheep, or of the goats, for a burnt sacrifice, then shall he offer a male without blemish as the same. 11. And he shall kill it on the side of the altar, northward,^b before the LORD; and the sons of Aaron the priests shall sprinkle its blood upon the altar round about. 12. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 13. But the inwards and the legs he shall wash with water; and the priests shall bring near the whole, and burn it upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.*

14. And if of fowls be the burnt sacrifice for his offering to the LORD, then shall he bring his offering of turtledoves,

^a Some translate פֶּרֶר with "midriffe;" but the word itself being of rare occurrence is not of a decided signification.

^b All the sacrifices called "most holy," required to be slain on the north side of the altar of burnt sacrifices; these are the burnt, sin, trespass, and national peace offerings.

- 15 התרים או מן־בני היונה את־קרבנו : והקריבו
הכהן אל־המזבח ומלך את־ראשו והקטיר
16 המזבחה ונמצה דמו על קיר המזבח : והסיר
את־מראתו בנצתה והשליך אתה אצל המזבח
17 קדמה אל־מקום הדישן : ושם אתו בכנפיו לא
יבדיל והקטיר אתו הכהן המזבחה על־העצים
אשר על־האש עלה דומה אישה ריח ניחח
לִיהוה : ונפש כי־תקריב קרבן
מנחה ליהוה סלת יהיה קרבנו ויצק עליה שמן
2 ונתן עליה לבנה : והביאה אל־בני אהרן הכהנים
וקמין משם מלא קמצו מסלתה ומשמנה
על כל־לבנתה והקטיר הכהן את־אזכרתה
3 המזבחה אישה ריח ניחח ליהוה : והנותרת מן־
המנחה לאהרן ולבניו קדש קדשים מאשי
יהוה : וכי תקרב קרבן מנחה
4 מאפה תגור סלת חלורת מצת בלולת בשמן
ורקיני מצות משחים בשמן : ואם־
5 מנחה על־המחבת קרבנה סלת בלולה
6 בשמן מצה תהיה : פתות אתה פתים ויצקת
7 עליה שמן מנחה הוא : שלישי ואם־
מנחת מרחשת קרבנה סלת בשמן תעשה :

or of young pigeons. 15. And the priest shall bring it near^a unto the altar, and pinch off its head, and burn it on the altar; and the blood thereof shall be wrung out on the wall of the altar. 16. And he shall remove its crop with its feathers, and cast it beside the altar on the east part, at the place of the ashes. 17. And he shall cleave it by the wings thereof, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. II. 1. And when any person should offer a meat offering unto the LORD, then shall his offering be of fine flour; and he shall pour upon it oil, and put thereon frankincense: 2. And he shall bring it to one of the sons of Aaron the priest; and he shall take therefrom his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, as an offering made by fire, of a sweet savour unto the LORD: 3. And what is left of the meat offering shall belong to Aaron and to his sons: it is a most holy thing, from the fire offerings of the LORD.

4. And if thou bring an oblation of a meat offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil, or unleavened wafers anointed with oil.

5. And if thy oblation be a meat offering baked in a pan, it shall be made of fine flour mingled with oil unleavened. 6. Thou shalt break it in pieces, and pour thereon oil; it is a meat offering.*

7. And if thy oblation be a meat offering baked in the deep pan, it shall be made of fine flour with oil. 8. And

^a The term הקריב has been for the most part rendered in this version with "to bring near," that is to the a'tar where all sacrificial rites were performed; and when simply rendered with "bring," it has the

8 וְהִבֵּאתְ אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֲלֵה לַיהוָה
 וְהִקְרִיבָהּ אֶל־הַכֹּהֵן וְהַגִּישָׁה אֶל־הַמִּזְבֵּחַ :
 9 וְהַרִים חֲכֵהוּן מִן־הַמִּנְחָה אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר
 10 הַמִּזְבֵּחַה אִשָּׁה רִיחַ נִיחֻם לַיהוָה : וְהִנּוּתְרַת
 מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדָשִׁים מֵאִשֵּׁי
 11 יְהוָה : כָּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא
 תַעֲשֶׂה חֶמֶץ כִּי כָל־שֶׂאֵר וְכָל־דָּבָשׁ לֹא־תִקְטְרוּ
 12 מִמֶּנּוּ אִשָּׁה לַיהוָה : קָרְבָן רֵאִשִׁית תִּקְרִיבוּ
 אֲתֶם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרִיחַ נִיחֻם :
 13 וְכָל־קָרְבָן מִנְחָתְךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשְׁבִּית
 מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קָרְבָנְךָ
 14 תִּקְרִיב מֶלַח : ׀ וְאִם־
 תִּקְרִיב מִנְחַת בְּכוֹרִים לַיהוָה אֲבִיב קְלוֹי בָּאִשׁ
 15 גֵּרִישׁ בְּרֶמֶל תִּקְרִיב אֶת מִנְחַת בְּכוֹרֶיךָ : וְנִתְּתָה
 עָלֶיךָ שֶׁמֶן וְשִׁמְתָה עָלֶיךָ לִבְנָה מִנְחָה הִוא :
 16 וְהִקְטִיר חֲכֵהוּן אֶת־אֲזִכְרֹתָהּ מִגֵּרִשָׁה וּמִשְׁמֵנָה
 עַל כָּל־לִבְנֹתָהּ אִשָּׁה לַיהוָה : פ רביע
 1 וְאִם־זֶבֶח שְׁלָמִים קָרְבָנוּ אִם מִן־הַבְּקָר הִוא
 מִקְרִיב אִם־זָבָח אִם־נִגְבָּה תָּמִים יִקְרִיבוּ לִפְנֵי
 2 יְהוָה : וְסַמָּךְ יָדוֹ עַל־רֵאֵשׁ קָרְבָנוֹ וְשָׁחֲטוּ פָּתַח
 אֹהֶל מוֹעֵד וּזְרָקוּ בְּנֵי אֹהֶלן הַכֹּהֲנִים אֶת־הַדָּם

thou shalt bring the meat offering, which shall be made of these things unto the LORD; and the offerer shall present it unto the priest, who shall bring it near unto the altar. 9. And the priest shall take from the meat offering its memorial, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. 10. And that which is left of the meat offering shall belong to Aaron and his sons: it is a most holy thing from the fire offerings of the LORD. 11. No meat offering, which ye shall bring unto the LORD, shall be prepared leavened; for of what is leaven or of honey, ye shall not sacrifice any offering made by fire unto the LORD. 12. As an oblation of the firstfruits shall ye offer them unto the LORD; but on the altar shall they not come for a sweet savour. 13. And every oblation of thy meat offering shalt thou season with salt; and thou shalt not suffer the salt, the covenant of thy God, to be lacking from thy meat offering: with all thy offerings thou shalt offer salt.

14. And if thou offer a meat offering of the firstfruits unto the LORD, of ripe ears of corn dried by the fire, of pounded corn out of full ears, shalt thou offer the meat offering of thy firstfruits. 15. And thou shalt put upon it oil, and lay thereon frankincense: it is a meat offering. 16. And the priest shall burn its memorial, from its pounded corn, and from its oil, with all its frankincense: it is an offering made by fire unto the LORD.*

CHAP. III. 1. And if his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the LORD. 2. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and the sons of Aaron the priests shall sprinkle

same sense. Otherwise the term "offer" has also been used, as it is the root of the word קרבן "offering."

על־הַמִּזְבֵּחַ סָבִיב : וְהִקְרִיב מִזְבַּח הַיְשָׁלָמִים 3
 אִשָּׁה לַיהוָה וְאֶת־הַחֶלֶב הַמִּכְסָּה אֶת־הַקָּרֵב 4
 וְאֶת כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקָּרֵב : וְאֶת שְׁתֵּי 4
 הַבָּקִיֹּת וְאֶת־הַחֶלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־ 5
 הַכֶּסֶּלִים וְאֶת־הַיִּתְרֹת עַל־הַכֶּבֶד עַל־הַבָּקִיֹּת 5
 יְסִירְנָה : וְהִקְטִירוּ אֹתוֹ בְּנֵי־אֶהֱרֹן הַמִּזְבֵּחַ עַל־ 6
 הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אִשָּׁה 6
 רִיחַ נִיחֹחַ לַיהוָה : פ

וְאִם־מִן־הַצֹּאן קָרְבְּנוֹ לִזְבַּח שְׁלָמִים לַיהוָה 6
 זָכָר אִו נִקְבָּה תָמִים יִקְרִיבֵנו : אִם־כִּשָׁב הוּא־ 7
 מִקְרִיב אֶת־קָרְבְּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה : 8
 וְסִמֵּן אֶת־זָרוֹ עַל־רֹאשׁ קָרְבְּנוֹ וְשַׁחַט אֹתוֹ 8
 לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֶהֱרֹן אֶת־דָּמֹ 9
 עַל־הַמִּזְבֵּחַ סָבִיב : וְהִקְרִיב מִזְבַּח הַיְשָׁלָמִים 9
 אִשָּׁה לַיהוָה חֶלְבֹ הָאֵלֶּיךָ הַתְּמִימָה לְעֹמֶת 10
 הָעֹצֶה יְסִירְנָה וְאֶת־הַחֶלֶב הַמִּכְסָּה אֶת־ 10
 הַקָּרֵב וְאֶת כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקָּרֵב : וְאֶת 10
 שְׁתֵּי הַבָּקִיֹּת וְאֶת־הַחֶלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר 11
 עַל־הַכֶּסֶּלִים וְאֶת־הַיִּתְרֹת עַל־הַכֶּבֶד עַל־ 11
 הַבָּקִיֹּת יְסִירְנָה : וְהִקְטִירוּ חֲכֵהֶן הַמִּזְבֵּחַ לֶחֶם 11
 אִשָּׁה לַיהוָה : פ

the blood upon the altar round about. 3. And he shall offer of the sacrifice of the peace offering, as a fire offering unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards, 4. And the two kidneys, and the fat that is on them, which is by the flanks,^a and the caul^b above the liver, with the kidneys, shall he remove it. 5. And Aaron's sons shall burn it on the altar upon the burnt offering,^c which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6. And if of the flock be his offering for a sacrifice of peace offering unto the LORD, male or female, without blemish, shall he offer it. 7. If he offer a sheep for his offering, then shall he bring it near before the LORD. 8. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about. 9. And he shall offer of the sacrifice of the peace offering, as a fire offering unto the LORD, the best part^d thereof, the whole rump, hard by the backbone shall he take it off; and the fat that covereth the inwards, and all the fat that is upon the inwards, 10. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, shall he remove it. 11. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

^a "And on the flanks."—ARNHEIM.

^b Or, "midriffè."

^c The first sacrifice offered daily upon the altar, was the daily burnt offering; and before it had been placed on the fire, no other sacrifice could be burnt there; hence the phrase "upon the burnt offering which is upon the wood." RASHI, however, renders יל like כלבר "besides;" still the sense is the same in both cases.

^d This is explained by the next words, "The best part, that is the whole rump."

12 וַאֲסִעֶזוּ קִרְבָּנֹו וְהִקְרִיבוּ לִפְנֵי יְהוָה : וּסְמָךְ אֶת־ 13

יָדוֹ עַל־רֵאשֵׁיו וְשָׁחַט אֹתוֹ לִפְנֵי אֱהֹל מוֹעֵד

וְזָרְקוּ בְנֵי אֱהֲרֹן אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָקִיב :

14 וְהִקְרִיב מִמֶּנּוּ קִרְבָּנֹו אִשָּׁה לַיהוָה אֶת־הַחֶלֶב

הַמְּכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֶלֶב אֲשֶׁר עַל־

15 הַקֶּרֶב : וְאֵת שְׁהֵי הַכְּלִית וְאֶת־הַחֶלֶב אֲשֶׁר

עָלָהּ אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּהֲרֵת עַל־הַכֶּבֶד

16 עַל־הַכְּלִיֹּת יְסִירָנָה : וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחַ

17 לַחֶם אִשָּׁה לְבֵיחַ נִיחֹחַ כָּל־חֶלֶב לַיהוָה : חֶקֶת

עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל־חֶלֶב

וְכָל־דָּם לֹא תֹאכְלוּ : פ חמישי

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי

יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי־תַחַטֵּא בְשִׁגְוָהּ מְכֹל

מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְעָשְׂתָה מֵאֲחַת

3 מֵהֵנָּה : אִם הִכֹּהֵן הַמַּשְׁיִיחַ יַחַטֵּא לְאִשְׁמַת

הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן־

4 בֶּקֶר הַתָּמִים לַיהוָה לַחַטָּאת : וְהֵבִיא אֶת־הַפֶּר

אֶל־פְּרֵתַח אֱהֹל מוֹעֵד לִפְנֵי יְהוָה וּסְמָךְ אֶת־יָדוֹ

עַל־רֵאשֵׁי הַפֶּר וְשָׁחַט אֶת־הַפֶּר לִפְנֵי יְהוָה :

5 וְלָקַח הַכֹּהֵן הַמַּשְׁיִיחַ מִדָּם הַפֶּר וְהֵבִיא אֹתוֹ

6 אֶל־אֱהֹל מוֹעֵד : וְטָבַל הַכֹּהֵן אֶת־אֶזְבֵּעֵו בְּדָם

12. And if a goat be his offering, then he shall bring it near before the LORD. 13. And he shall lay his hand upon its head, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about. 14. And he shall offer thereof his offering, as a fire offering unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards, 15. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys shall he remove it. 16. And the priest shall burn them upon the altar, as the food of the offering made by fire for a sweet savour; all the fat is the LORD'S. 17. A perpetual statute shall it be for your generations throughout all your dwellings, no fat nor blood shall ye eat.*

CHAP. IV.

1. And the LORD spoke unto Moses, saying, 2. Speak unto the children of Israel, saying, If any person do sin through ignorance against any of the prohibitions of the LORD which ought not to be done, and do any one of them: 3. If the anointed priest do sin to bring guiltiness^a on the people: then shall he bring for his sin, which he hath committed, a young bullock without blemish, unto the LORD, for a sin offering. 4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and he shall lay his hand upon the head of the bullock, and kill^b the bullock before the LORD. 5. And the anointed priest shall take some of the bullock's blood, and bring it into the tabernacle of the congregation: 6. And the priest shall dip his finger in the

^a This is explained, that the high priest's sin must be like the sin of the elders spoken of in the next section, *i. e.* that he give a wrong decision which the people follow, by which they incur guilt.

^b The word שחט means not merely to kill, but to produce death by cutting the throat, as practised in Israel.

והזה מן-הדם שבע פעמים לפני יהוה את-פני
 7 פְּרֹכֶת הַקֹּדֶשׁ : וְנָתַן הַכֹּהֵן מִן-הַדָּם עַל-קַרְנוֹת
 מִזְבֵּחַ קִטְרֵת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל
 מוֹעֵד וְאֵת כָּל-דָּם הַפֶּה יִשְׁפֹךְ אֶל-יְסוֹד מִזְבֵּחַ
 8 הָעֹלָה אֲשֶׁר-פָּרַח אֹהֶל מוֹעֵד : וְאֵת-כָּל-חֶלֶב
 פֶּה הַחֲטָאֹת יָרִים מִמֶּנּוּ אֶת-הַחֶלֶב הַמְכַסֶּה
 עַל-הַקֶּרֶב וְאֵת כָּל-הַחֶלֶב אֲשֶׁר עַל-הַקֶּרֶב :
 9 וְאֵת שְׁתֵּי הַכְּלָיִת וְאֵת-הַחֶלֶב אֲשֶׁר עֲלֵיהֶן
 אֲשֶׁר עַל-הַכֶּסֶלִים וְאֵת-הִיתָרֹת עַל-הַכַּבֵּד
 10 עַל-הַכְּלָיוֹת יִסְרְנָה : כַּאֲשֶׁר יוֹרֵם מִשׁוֹר זָבַח
 הַשְּׁלָמִים וְהַקְטִירִם חִכֵּהֵן עַל מִזְבֵּחַ הָעֹלָה :
 11 וְאֵת-עוֹר הַפֶּה וְאֵת-כָּל-בִּישׁוֹ עַל-רֵאשׁוֹ וְעַל-
 12 כְּרָעָיו וְקִרְבּוֹ וּפְרָשׁוֹ : וְהוֹצִיָא אֶת-כָּל-הַפֶּה
 אֶל-מַחוּץ לַמַּחֲנֶה אֶל-מְקוֹם טְהוֹר אֶל-שִׁפְךְ
 הַדָּשָׁן וְשָׂרַף אֹתוֹ עַל-עֵצִים בְּאֵיט עַל-שִׁפְךְ
 הַדָּשָׁן וְשָׂרַף :

פ

13 וְאִם כָּל-עֵדֶת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְבַר מֵעֵינֵי
 הַקֹּהֵל וְעָשׂוּ אַחֲרַי מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר
 14 לֹא-הִתְעִשְׂנָה וְאִשְׁמוּ : וְנִודְעָה הַחֲטָאֹת
 אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּה בֵּין
 בָּקָר לַחֲטָאֹת וְהִבְיִאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד :

blood; and he shall sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. 7. And the priest shall put some of the blood upon the horns of the altar of the incense of spices before the LORD, which is in the tabernacle of the congregation; and all the (remaining) blood of the bullock he shall pour out at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation. 8. And all the fat of the bullock of the sin offering he shall take off from the same: the fat that covereth the inwards, and all the fat that is upon the inwards, 9. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, shall he remove it; 10. As it is taken off from the bullock of the sacrifice of peace offering; and the priest shall burn the same upon the altar of burnt offering. 11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12. Even the whole bullock, shall he carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire; upon the place where the ashes are poured out shall he be burnt.

13. And if the whole congregation of Israel sin through ignorance, and a thing be hidden from the eyes of the assembly,^a and they do any one of all the prohibitions of the LORD which ought not to be done, and they become guilty; 14. When now the sin becometh known, through which they have sinned: then shall the congregation offer a young bullock for a sin offering, and shall bring him before the tabernacle of the congregation. 15. And the

^a This is explained, that the assembled judges decide erroneously concerning any one of the acts for which excision (כרת) is denounced, that it is permitted, and the people do according to this erroneous decision, thus sinning against a vital principle through ignorance, upon the instruction of their highest religious authority.

- 15 וּסְמָכוּ זִקְנֵי הָעֵבֶרָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר
- 16 לִפְנֵי יְהוָה וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה : וְהָבִיִּיא
- הַכֹּהֵן הַמְּשִׁיחַ מִדָּם הַפָּר אֶל־אֹהֶל מוֹעֵד :
- 17 וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שִׁבְעַ פְּעָמִים
- 18 לִפְנֵי יְהוָה אֶת־פְּנֵי הַפָּרֹכֶת : וּמִן־הַדָּם יִתְּנוּ עַל־
- קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל
- מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹךְ אֶל־יְסוּד מִזְבַּח הָעֹלָה
- 19 אֲשֶׁר־פָּתַח אֹהֶל מוֹעֵד : וְאֵת כָּל־חִלְבוֹ יָרִים מִמֶּנּוּ
- 20 וְהִקְטִיר הַמִּזְבֵּחַהּ : וְעָשָׂה לִפָּר בְּאֲשֶׁר עָשָׂה
- לִפָּר הַחֹטְאֹת בֵּן יַעֲשֶׂה־לּוֹ וּכְפָר עֲלֵהֶם הַכֹּהֵן
- 21 וְנִסְלַח לָהֶם : וְהוֹצִיָּא אֶת־הַפָּר אֶל־מַחוּץ
- לַמַּחֲנֶה וְשָׁבַר אֹרְתוֹ בְּאֲשֶׁר שָׁרַף אֵת הַפָּר
- הָרִאשׁוֹן חֹטְאֹת הַקָּהֵל הוּא : פ
- 22 אֲשֶׁר נִשְׂיָא יַחֲטִיָּא וְעָשָׂה אַחֲרַת מְכַל־מִצְוֹת
- יְהוָה אֵלֶּהּיוּ אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁנְגָה וְאִשִּׁים :
- 23 אֹו־הוֹדַע אֵלָיו חֹטְאֹתוֹ אֲשֶׁר חָטָא בָּהּ וְהָבִיִּיא
- 24 אֶת־קִרְבָּנוֹ שְׂעִיר עֲזִים זָכָר הַתָּמִים : וּסְמָךְ יָדוֹ
- עַל־רֹאשׁ הַשְּׂעִיר וְשָׁחַט אֹרְתוֹ בַּמָּקוֹם אֲשֶׁר־
- יִשָּׁחַט אֶת־הָעֹלָה לִפְנֵי יְהוָה חֹטְאֹת הוּא :
- 25 וְלָקַח הַכֹּהֵן מִדָּם הַחֹטְאֹת בְּאֶצְבָּעוֹ וְנָתַן עַל־
- קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־דָּמוֹ יִשְׁפֹךְ אֶל־יְסוּד

elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and they shall kill the bullock before the LORD. 16. And the anointed priest shall bring some of the bullock's blood into the tabernacle of the congregation: 17. And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, before the veil. 18. And some of the blood he shall put upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the (remaining) blood at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation. 19. And all his fat he shall take from him, and burn it upon the altar. 20. And he shall do with this bullock as he did with the bullock of the sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. 21. And he shall carry forth the bullock to without the camp, and burn him as he burnt the first bullock; it is a sin offering of the congregation.

22. If a ruler should sin, and do any one of the prohibitions of the LORD his God which ought not to be done, through ignorance, and becometh guilty;^a 23. If now his sin, wherein he hath sinned, come to his knowledge; he shall bring as his offering, a goat, a male, without blemish; 24. And he shall lay his hand upon the head of the goat, and kill it on the place where they kill the burnt offering before the LORD; it is a sin offering. 25. And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and (the remainder of) its blood he shall pour out

^a MENDELSSOHN translates this expression, wherever it occurs, "And he becomes aware of his guilt," or as above, "they become aware of their guilt."

26 מִזְבַּח הָעֹלָה: וְאֶת־כָּל־חֲלָבוֹ יִקְטִיר הַמִּזְבֵּחַ
כַּחֲלָב זֶבַח הַשְּׁלָמִים וּכְפָר עָלָיו הִכְתֵּן מִחֲטָאתוֹ
וְנִסְלַח לוֹ: פ שש

27 וְאִם־נִפְּשׁ אַחַת הִחֲטָא בַשָּׁנָה מֵעַם הָאָרֶץ
בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ
28 וְאִשָּׁם: אֹו הוֹדַע אֱלֹוֹ חֲטָאתוֹ אֲשֶׁר חָטָא וְהִבִּיא
קָרְבָּנוֹ שְׁעִירַת עֹזִים תְּמִימָה נִקְבָּה עַל־חֲטָאתוֹ
29 אֲשֶׁר חָטָא: וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֲטָאת
30 וְשָׁחַט אֶת־הַחֲטָאת בַּמָּקוֹם הָעֹלָה: וְלָקַח הִכְתֵּן
מִדָּמָה בְּאֶזְבְּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה
31 וְאֶת־כָּל־דָּמָה יִשְׁפֹךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: וְאֶת־כָּל־
חֲלָבָהּ יָסִיר כַּאֲשֶׁר הוֹסֵר חֲלָב מֵעַל־זֶבַח הַשְּׁלָמִים
וְהַקְטִיר הִכְתֵּן הַמִּזְבֵּחַ לְבָיִת גִּיחַס לַיהוָה
וּכְפָר עָלָיו הִכְתֵּן וְנִסְלַח לוֹ: פ

32 וְאִם־כִּבִּישׁ יָבִיא קָרְבָּנוֹ לְחֲטָאת נִקְבָּה תְּמִימָה
33 יְבִיאָנָה: וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֲטָאת
וְשָׁחַט אֹתָהּ לְחֲטָאת בַּמָּקוֹם אֲשֶׁר יִשָּׁחַט אֶת־
34 הָעֹלָה: וְלָקַח הִכְתֵּן מִדָּם הַחֲטָאת בְּאֶזְבְּעוֹ
וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־דָּמָה
35 יִשְׁפֹךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: וְאֶת־כָּל־חֲלָבָהּ יָסִיר
כַּאֲשֶׁר יוֹסֵר חֲלָב־דֶּבֶשׁ מִזְבַּח הַשְּׁלָמִים

at the bottom of the altar of burnt offering. 26. And all its fat he shall burn upon the altar, as the fat of the sacrifice of peace offering; and the priest shall make an atonement for him concerning his sin, and it shall be forgiven him.*

27. And if any person of the common people should sin through ignorance, by doing any one of the prohibitions^a of the LORD, which ought not to be done, and becometh guilty; 28. If now his sin, which he hath sinned, come to his knowledge: then he shall bring as his offering, a goat, a female, without blemish, for his sin which he hath committed; 29. And he shall lay his hand upon the head of the sin offering, and slay the sin offering on the place of the burnt offering. 30. And the priest shall take some of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the (remaining) blood thereof he shall pour out at the bottom of the altar. 31. And all the fat thereof he shall remove, as the fat is removed from off the sacrifice of peace offering; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32. And if he bring a sheep for a sin offering, he shall bring it a female without blemish. 33. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering on the place where they kill the burnt offering. 34. And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the (remaining) blood thereof he shall pour out at the bottom of the altar: 35. And all the fat thereof he shall remove, as the fat of the sheep is removed from the sacrifice of the peace offering; and the

^a Both the negative and positive precepts are commandments, wherefore the first may also be properly called מצות מצות or precepts.

והקטיר הכהן אתם המזבחה על אשׁי יהוה
 וכפר עליו הכהן על־חטאתו אשר־חטא
 ונסלח לו :

פ

וּנְפֹשׁ כִּי־תַחַטֵּא וּשְׁמֶעָה קוֹל אֱלֹהִים וְהוּא עֹד
 1 אִם רָאָה אִם יָדַע אִם־לֹא יַגִּיד וְנִשְׂא עוֹנוֹ : אִם
 2 נֶפֶשׁ אִשֶּׁר תִּגַּע בְּכָל־דְּבַר טְמֵאָה אִם בְּנִבְלַת חַיָּה
 טְמֵאָה אִם בְּנִבְלַת בְּהֵמָה טְמֵאָה אִם בְּנִבְלַת
 שְׂרִץ טְמֵאָה וְנִעְלַם מִפְּנֵי וְהוּא טְמֵאָה וְאִשָּׁם :
 3 אִם כִּי יַגַּע בְּטְמֵאוֹת אָדָם לְכֹל טְמֵאוֹתוֹ אִשֶּׁר
 4 יִטְמָא בָּהּ וְנִעְלַם מִפְּנֵי וְהוּא יָדַע וְאִשָּׁם : אִם
 נֶפֶשׁ כִּי תִשָּׁבַע לְבָטָא בְּשִׁפְרוֹתַיִם לְהַרְעוֹ אִם
 לְהִיטִיב לְכֹל אִשֶּׁר יִבְטֵא הַיָּדָם בְּשִׁבְעָה
 וְנִעְלַם מִפְּנֵי וְהוּא־יָדַע וְאִשָּׁם לְאַחַת מֵאֵלֶּה :
 5 וְהִנֵּה כִּי־יִשָּׂאֵם לְאַחַת מֵאֵלֶּה וְהִתְנַדָּה אִשֶּׁר
 6 חָטָא עָלֶיהָ : וְהִבִּיֵא אֶת־אֲשָׁמוֹ לַיהוָה עַל
 חַטָּאתוֹ אִשֶּׁר חָטָא נִקְבְּרָה מִן־הַצֹּאֵן כַּטְּבֵרָה
 אִם־שְׁעִירַת עֲזִים לְחַטָּאת וּכְפָר עָלָיו הַכֹּהֵן
 7 מִחַטָּאתוֹ : וְאִם־לֹא תִגִּיעַ יָדוֹ בִּי שֵׁה וְהִבִּיֵא
 אֶת־אֲשָׁמוֹ אִשֶּׁר חָטָא שְׁתֵּי תָרִים אִם־שְׁנֵי
 בְנֵי־יֹנָדָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה :
 8 וְהִבִּיֵא אֹתָם אֶל־נֹכַחַן וְהִקְרִיב אֶת־אִשֶּׁר

priest shall burn the same upon the altar, upon the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V. 1. And if any person sin, because he heareth the voice of adjuration, and he is a witness, since he hath either seen or knoweth something of it; if he do not tell it, and thus bear his iniquity; 2. Or if any person touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of an unclean creeping thing, and it escape his recollection; (but he becometh aware that) he is unclean, and hath thus incurred guilt; 3. Or if he touch the uncleanness of man, whatsoever uncleanness of the kind it be by which he can be defiled, and it escape his recollection; but he becometh aware of it, and that he hath thus incurred guilt; 4. Or if any person swear, by pronouncing with his lips to do evil, or to do good (to himself), in whatsoever it be that a man pronounceth with an oath, and it escape his recollection; but he becometh aware that he hath incurred guilt by any one of these: 5. And it shall be, if he have incurred guilt by any one of these things, that he shall confess that concerning which he hath sinned; 6. And he shall bring his trespass offering unto the LORD for his sin which he hath committed, a female from the flock, a sheep or a goat, for a sin offering; and the priest shall make an atonement for him concerning his sin. 7. And if his means are not sufficient for a sheep, then shall he bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. 8. And he shall bring them unto the priest, and he shall offer that which is for the sin

לַחֲטָאת רִאשׁוֹנָה וּמִלֶּק אֶת־רֹאשׁוֹ מִמּוֹל
 9 עֲרֹפוֹ וְלֹא יִבְדִּיל׃ וְהָזֶה מִדָּם הַחֲטָאת עַל־קִיר
 הַמִּזְבֵּחַ וְהַנִּשְׂאָר בְּדָם יִמָּצָה אֶל־יְסוֹד הַמִּזְבֵּחַ
 10 חֲטָאת הוּא׃ וְאֶת־הַשְּׂנִי יַעֲשֶׂה עִלָּה כַּמִּשְׁפָּט
 וּכְפָר עָלָיו הַכֹּהֵן מִחֲטָאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח
 11 לוֹ׃ ׀ שְׁבִיעַ וְאִם־לֹא תִשָּׁג יָדוֹ לְשֹׁתֵי
 תַרְדִּים אוֹ לְשֹׁנֵי בְּנֵי־יוֹנָה וְהִבִּיא אֶת־קַרְבָּנוֹ אֲשֶׁר
 חָטָא עֲשִׂירַת הָאֶפֶה סֶלֶת לַחֲטָאת לְאִישׁוֹ
 עָלֶיהָ שֶׁמֶן וְלֹא־יִתֵּן עָלֶיהָ לִבְנֶה כִּי חֲטָאת הוּא׃
 12 וְהִבִּיאוּ אֶל־הַכֹּהֵן וְקִמֵּץ הַכֹּהֵן מִמֶּנָּה מְלֵא
 קַמְצוֹ אֶת־אִזְכָּרְתָּהּ וְהִקְטִיר הַמִּזְבֵּחַ עַל אֲשֵׁי
 13 יְהוָה חֲטָאת הוּא׃ וּכְפָר עָלָיו הַכֹּהֵן עַל־חֲטָאתוֹ
 אֲשֶׁר־חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיְתָה
 14 לַכֹּהֵן כַּמִּנְחָה׃ ׀ וַיְדַבֵּר יְהוָה
 15 אֶל־מֹשֶׁה לֵאמֹר׃ נָפֵשׁ כִּי־תִמְעַל מֵעַל וְחֲטָאָהּ
 בַּשִּׁנְיָה מִקִּדְשֵׁי יְהוָה וְהִבִּיא אֶת־אֲשָׁמוֹ
 לַיהוָה אֶל־הַתְּמִים מִן־הַזָּאֵן כְּעֶרְכֵּךְ כֶּסֶף־
 16 שְׁקָלִים בַּשֶּׁקֶל־הַקֹּדֶשׁ לְאֲשָׁם׃ וְאֶת־אֲשֶׁר
 חָטָא מִן־הַקֹּדֶשׁ וְשֵׁלָם וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף
 עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהִכֹּהֵן יְכַפֵּר עָלָיו כְּאֵיל
 הָאֲשָׁם וְנִסְלַח לוֹ׃ פ

offering first, and pinch off its head by the back of its neck, but shall not divide it asunder: 9. And he shall sprinkle some of the blood of the sin offering upon the wall of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin offering. 10. And the second he shall prepare as a burnt offering, according to the prescribed order; and the priest shall make an atonement for him for his sin which he hath committed, and it shall be forgiven him.*

11. But if his means are not sufficient for two turtledoves, or two young pigeons, then shall he bring as his offering for that which he hath sinned, the tenth part of an ephah of fine flour for a sin offering; he shall not put upon it any oil, nor shall he put thereon any frankincense; for it is a sin offering. 12. And he shall bring it to the priest, and the priest shall take his handful of it, as its memorial, and burn it on the altar, upon the fire offerings of the LORD: it is a sin offering. 13. And the priest shall make an atonement for him concerning his sin that he hath committed in one of these, and it shall be forgiven him; and it shall belong to the priest, as a meat offering.

14. And the LORD spoke unto Moses, saying, 15. If any person commit a trespass, and sin through ignorance, against the holy things of the LORD: then shall he bring as his trespass offering unto the LORD a ram without blemish out of the flock, in value of two shekels of silver, after the shekel of the sanctuary, for a trespass offering. 16. And that, in which he hath sinned against the holy thing, he shall pay, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 וְאִם-נֶפֶשׁ כִּי תַחַטָּא וַעֲשֶׂתָהּ אַחַת מִכָּל-מִצְוֹת
 יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא-יָדַע וְאִשָּׁם וְנִשְׂא
 18 עוֹנוֹ : וְהִבִּיֵא אֵיל הַתְּמִים מִן-הַצֹּאן בְּעֶרְכָּהּ
 לְאִשָּׁם אֶל-הַכֹּהֵן וּכְפַרְוֹ עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ
 19 אֲשֶׁר-שָׁגַג וְהוּא לֹא-יָדַע וְנִסְלַח לוֹ : אִשָּׁם הוּא
 אִשָּׁם אִשָּׁם לַיהוָה : פ

20 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : נֶפֶשׁ כִּי תַחַטָּא
 21 וּמַעֲלָה מֵעַל בִּיהוָה וּכְחַשׁ בַּעֲמִיתוֹ בְּפִקְדוֹן
 אֹו-בִתְשׁוּמַת יָד אֹו בְגָזַל אֹו עֲשָׂק אֶת-עֲמִיתוֹ :
 22 אֹו-מִצְוָה אֲבִדָה וּכְחַשׁ בָּהּ וְנִשְׁבַּע עַל-שִׁקְר
 עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה הָאָדָם לַחַטָּא
 23 בְּהֵנָּה : וְהָיָה כִּי-יַחַטָּא וְאִשָּׁם וְהָשִׁיב אֶת-הַגּוֹלָה
 אֲשֶׁר גָּזַל אֹו אֶת-הָעֵשֶׂק אֲשֶׁר עֲשָׂק אֹו אֶת-
 הַפִּקְדוֹן אֲשֶׁר הִפְקִד אֹתוֹ אֹו אֶת-הָאֲבִדָה
 24 אֲשֶׁר מָצָא : אֹו מִכָּל אֲשֶׁר-יִשְׁבַּע עָלָיו לְשִׁקְר
 וְשָׁלַם אֹתוֹ בְּרֹאשׁוֹ וַחֲמִשְׁתָּיו יִסַּף עָלָיו לְאֲשֶׁר
 25 הוּא לוֹ יִהְיֶנּוּ בַיּוֹם אֲשִׁמְרוֹ : וְאֶת-אֲשָׁמוֹ
 יָבִיֵא לַיהוָה אֵיל הַתְּמִים מִן-הַצֹּאן בְּעֶרְכָּהּ
 לְאִשָּׁם אֶל-הַכֹּהֵן : וּכְפַרְוֹ עָלָיו הַכֹּהֵן לִפְנֵי
 יְהוָה וְנִסְלַח לוֹ עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה
 לְאִשְׁמָה בָּהּ : פ

17. And if any person sin, and commit any one of the prohibitions of the LORD which ought not to be done; and he know not whether he have incurred guilt, and so bear his iniquity: 18. Then shall he bring a ram without blemish out of the flock, of the usual value, for a trespass offering, unto the priest; and the priest shall make an atonement for him concerning his sin of ignorance, wherein he hath erred and knoweth it not, and it shall be forgiven him. 19. It is a trespass offering: he hath in trespassing trespassed against the LORD.

20. And the LORD spoke unto Moses, saying, 21. If any person sin, and commit a trespass against the LORD; if he, namely, lie unto his neighbour in that which was delivered him to keep, or in a loan, or in a thing taken away by violence, or if he have withheld the wages of his neighbour; 22. Or if he have found something which was lost, and lieth concerning it, and sweareth falsely; in any one of all these which a man doeth, to sin thereby: 23. Then it shall be, when he hath sinned, and is conscious of his guilt, that he shall restore what he hath taken violently away, or the wages which he hath withheld, or that which was delivered him to keep, or the lost thing which he hath found,* 24. Or any one thing about which he may have sworn falsely; and he shall restore it in the principal, and the fifth part thereof shall he add thereto; unto him to whom it appertaineth shall he give it, on the day when he confesseth his trespass. 25. And his trespass offering he shall bring unto the LORD, a ram without blemish out of the flock, of the usual value, for a trespass offering, unto the priest: 26. And the priest shall make an atonement for him before the LORD, and it shall be forgiven him, for any one thing of all that he hath done to trespass thereby.

1 וידבר יהוה אל-משה לאמר: צו את-אהרן
 2 ואת-בניו לאמר זאת תורת העלה הוא העלה
 על יוקדה על-המזבח כל-הלילה עד-הבקר
 3 ואש המזבח תוקד בו: ולבש הכהן מדו בד
 ומכנסי-בד לבש על-בשרו והרים את-
 הדשן אשר תאכל האש את-העלה על-המזבח
 4 ושמו אצל המזבח: ופשט את-בגדיו ולבש
 בגדים אחרים והוציא את-הדשן אל-מחוץ
 5 למחנה אל-מקום טהור: והאש על-המזבח
 הנוקד-בו לא תכבה ובער עליה הכהן עצים
 בבקר בבקר ועבד עליה העלה והקטיר
 6 עליה חלבי השלמים: אש תמיד תוקד על-
 7 המזבח לא תכבה: ס וזאת
 תורת המנחה הקרב אלה בני-אהרן לפני
 8 יהוה אל-פני המזבח: והרים ממנו בקמצו
 מסלת המנחה ומשמנה ואת כל-הלבנה
 אשר על-המנחה והקטיר המזבח בית גיחם
 9 אזכרתה ליהוה: והנותרת ממנה יאכלו
 אהרן ובניו מצות האכל במקום קדש בחצר
 10 אהל-מועד יאכלוה: לא תאפה חמץ חלקם
 נתתי אתה מאשי קדש קדשים הוא כחטאת

1. And the LORD spoke unto Moses, saying,
 TZAV. 2. Command Aaron and his sons, saying, This
 CHAP. VI. is the law of the burnt offering: It is the burnt offering, which shall be burning^a upon the altar all night unto the morning, and the fire of the altar shall be burning on it.^b 3. And the priest shall put on his linen garment, and linen breeches shall he put upon his flesh, and he shall lift up the ashes which the fire hath made by consuming the burnt offering on the altar, and he shall place them beside the altar. 4. And he shall take off his garments, and put on other garments, and carry forth the ashes to without the camp, unto a clean place. 5. And the fire upon the altar shall be burning on it, it shall not be put out, and the priest shall burn wood on it every morning; and he shall lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace offerings. 6. A perpetual fire shall be burning upon the altar; it shall not go out.

7. And this is the law of the meat offering: (one of) the sons of Aaron shall bring it near before the LORD, before the altar. 8. And he shall lift up from it his handful, of the flour of the meat offering, and of its oil, and all the frankincense which is upon the meat offering, and he shall burn it upon the altar, for a sweet savour, as its memorial,^c unto the LORD. 9. And what is left thereof Aaron and his sons shall eat: unleavened shall it be eaten in a holy place; in the court of the tabernacle of the congregation shall they eat it. 10. It shall not be baked leaven; as their portion have I given it from my offerings made by fire; it is most holy, as is the sin offering, and as is the trespass offer-

^a LIT. "Upon the place of burning."

^b The altar.

^c This word must be so understood: The meat offering is brought to the altar; the greater part is given to the priest; but the portion offered on the altar is, as it were, that which causeth the offerer to be remembered on high.

11 וּכְאֵשׁ : כָּל-זָכָר בְּבְנֵי אֶהְרֹן וְאִבְלָגָה חֶקֶד
 עוֹלָם לְדֹרֹתֵיכֶם מֵאִשֵּׁי יְהוָה כֹּל אֲשֶׁר-יִגַע
 בָּהֶם יִקְדָּשׁ : פ שני

12 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : זֶה קָרְבַּן אֶהְרֹן
 13 וּבְנָיו אֲשֶׁר-יִקְרִיבוּ לַיהוָה בְּיוֹם הַמִּשְׁחָ אֹתוֹ
 עֲשִׂי־רֵת הַזֹּאֵפָה סֵלֶת מִנְחָה תִמְיֵד מִחֲצִי־תָה
 14 בַכֶּקֶד וּמִחֲצִי־תָהּ בְּעֶרֶב : עַל-מַחֲבַת בִּשְׂמֹן
 תַעֲשֶׂה מִרְבֵּבֶת תִּבְיָאֵנָה תִפְיְנִי מִנְחַת פְּתִים
 15 תִקְרִיב רִיח־נִיחֹחַ לַיהוָה : וְהִכֹּתֶן הַמִּשְׁחִים
 תַחֲתֵינוּ מִבְּנָיו יַעֲשֶׂה אֹתָהּ חֶקֶד-עוֹלָם לַיהוָה
 16 כָּלִיל תִקְטָר : וְכֹל-מִנְחַת כֹּהֵן כָּלִיל תִהְיֶה לֹא
 תֹאכַל : פ

17 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל-אֶהְרֹן
 18 וְאֶל-בְּנָיו לֵאמֹר זֹאת הַזֹּרֶת הַחֲטָאֵת בְּמָקוֹם
 אֲשֶׁר הַתְּשַׁחֵט הָעֵלָה הַתְּשַׁחֵט הַחֲטָאֵת לִפְנֵי
 19 יְהוָה קֹדֶשׁ קֹדֶשִׁים הוּא : הִכֹּתֶן הַמִּחֲטָאֵ
 אֹתָהּ וְאִבְלָגָה בְּמָקוֹם קֹדֶשׁ תֹאכַל בַּחֲצֵר
 20 אֹהֶל מוֹעֵד : כֹּל אֲשֶׁר-יִגַע בְּבִשְׂרָהּ יִקְדָּשׁ
 וְאֲשֶׁר יִזֶּה מִדְּמָהּ עַל-הַבְּגָד אֲשֶׁר יִזֶּה עָלֶיהָ
 21 תִכַּבֵּס בְּמָקוֹם קֹדֶשׁ : וְכֹל־חֲרָשׁ אֲשֶׁר תִּבְשַׁל-
 בּוֹ יִשְׁבֵּר וְאִם-בְּכֹלִי נִחַשְׁתָּ בְשָׂלָה וּמָרַק

ing. 11. All the males among the children of Aaron shall eat of it, as a fixed portion for ever in your generations from the fire offerings of the LORD: every one that toucheth thereon shall be holy.*

12. And the LORD spoke unto Moses, saying, 13. This is the offering of Aaron and of his sons, which they shall offer unto the LORD on the day when he is anointed: the tenth part of an ephah of fine flour for a meat offering perpetually, half of it in the morning, and the other half in the evening. 14. In a pan it shall be made with oil, well sodden^a shalt thou bring it; twice baked, a meat offering of broken pieces, shalt thou offer it for a sweet savour unto the LORD. 15. And the priest that shall be anointed in his stead among his sons shall offer it: it is a statute for ever, unto the LORD it shall be wholly burnt. 16. And every meat offering of a priest shall be wholly burnt, it shall not be eaten.

17. And the LORD spoke unto Moses, saying, 18. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: On the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. 19. The priest who maketh atonement with its blood shall eat it: in a holy place shall it be eaten, in the court of the tabernacle of the congregation. 20. Whatsoever may touch the flesh thereof shall be holy: and if there should be sprinkled any of its blood upon a garment, whatever it hath been sprinkled on thou shalt wash out in a holy place. 21. And any earthen vessel wherein it may be boiled shall be broken: and if it be boiled in a copper vessel, it shall be both scoured and rinsed with water. 22.

^a So RASHI explains the word כִּרְבֹכָה "sodden sufficient in hot water;" after which it was baked in an oven, broken in pieces, and baked again in the pan. Others explain this term with "softened

22 וְשֹׁטֵף בַּמַּיִם : כָּל-זָכָר בְּכַהֲנִים יֹאכֵל אֹתָהּ

23 קֹדֶשׁ קִדְּשִׁים הוּא : וְכִלְי־חֲטָאֵת אֲשֶׁר יוֹבֵא

מִדְּמָה אֶל-אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכֵל

בְּאֵשׁ תִּשְׂרֹף :

פ

וְזֹאת תֹּרַת הָאֲשָׁם קֹדֶשׁ קִדְּשִׁים הוּא : בַּמָּקוֹם

1
2

אֲשֶׁר יִשְׁחֲטוּ אֶת-הָעֹלָה יִשְׁחֲטוּ אֶת-הָאֲשָׁם

3 וְאֶת-דָּמּוֹ יִזְרֹק עַל-הַמִּזְבֵּחַ סָבִיב : וְאֶת-כָּל-חֲלָבּוֹ

יִקְרִיב מִמֶּנּוּ אֵת הָאֵלִיָּהּ וְאֶת-הַחֲלֵב הַמִּכֶּסֶה

4 אֶת-הַקֶּרֶב : וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת-הַחֲלֵב

אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל-הַכֶּסֶלִים וְאֶת-הִיתָרֹת

5 עַל-הַכֶּבֶד עַל-הַכְּלָיֹת יִסְרְגָה : וְהַקֵּטֹר אֹתָם

6 הַכֹּהֵן הַמִּזְבֵּחַ אִשָּׁה לִיהוּה אֲשָׁם הוּא : כָּל-

זָכָר בְּכַהֲנִים יֹאכֵלֵנוּ בַּמָּקוֹם קֹדֶשׁ יֹאכֵל

7 קֹדֶשׁ קִדְּשִׁים הוּא : כַּחֲטָאֵת כְּאֲשָׁם תֹּרַה

8 אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יִכְפֹּר-בּוֹ לוֹ יִהְיֶה : וְהַכֹּהֵן

הַמִּקְרִיב אֶת-עֹלֹת אִישׁ עוֹר הָעֹלָה אֲשֶׁר

9 הַקְרִיב לִכְהֵן לוֹ יִהְיֶה : וְכָל-מִנְחַה אֲשֶׁר תֹּאפֶה

בַּתְּנוּר וְכָל-נִעְשָׂה בַּמִּרְחֶשֶׁת וְעַל-מִחְבַּת

10 לִכְהֵן הַמִּקְרִיב אֹתָהּ לוֹ תִהְיֶה : וְכָל-מִנְחַה

כְּלוּלָהּ-בִּשְׂמֵן וְחֹרֶבָה לְכָל-בְּנֵי אֶהֱרֹן תִּהְיֶה

אִישׁ כְּאָחִיו : פ שלישי

Every male among the priests may eat thereof: it is most holy. 23. And every sin offering whereof any of the blood is brought into the tabernacle of the congregation to make atonement therewith in the holy place, shall not be eaten; it shall be burnt in fire.

CHAP. VII. 1. And this is the law of the trespass offering: It is most holy. 2. On the place where they kill the burnt offering shall they kill the trespass offering; and the blood thereof shall be sprinkled upon the altar round about. 3. And all its fat shall be offered up; the rump, and the fat that covereth the inwards, 4. And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is over the liver, with the kidneys shall he remove the same: 5. And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering. 6. Every male among the priests may eat thereof; in a holy place shall it be eaten: it is most holy. 7. As the sin offering is, so is the trespass offering; there is one law for them: the priest that maketh atonement therewith, his shall it be. 8. And the priest that offereth any man's burnt offering,—the skin of the burnt offering which he hath offered shall belong to this priest alone. 9. And every meat offering that is baked in the oven, and all that is dressed in the deep pan, and in the flat pan, shall belong to the priest that offereth it alone.^a 10. And every meat offering which is mingled with oil, or dry, shall belong to all the sons of Aaron, to one as much as another.*

with oil." But this being one of the words which occur in but one passage, it is difficult to state its precise signification.

^a This is variously explained, so as to agree with the next verse. First, that is the absolute property of the officiating priest, to distribute it at his option among his fellows; secondly, that it belongs to the family of the sacrificer, who may have the duties to perform on the day of the sacrifice.

- 11 וְזֹאת תִּזְבַּח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:
- 12 אֵם עַל-תּוֹרֵהוּ יִקְרִיבֶנּוּ וְהִקְרִיבוּ עַל-זִבְחַת הַתּוֹרָה חֲלוֹת מִצֹּרֶת בְּלוּלֹת בְּשֶׁמֶן וְרִקְיָי מִצֹּרֶת מִשְׁחִים בְּשֶׁמֶן וְסֵלֶת מְרֻכָּכֶת חֲלוֹת בְּלוּלֹת בְּשֶׁמֶן: עַל-חֲלוֹת לֶחֶם חֲמִץ יִקְרִיב קָרְבָּנוֹ עַל-
- 13 זִבְחַת תּוֹרַת שְׁלָמָיו: וְהִקְרִיב מִמֶּנּוּ אַחֲרַי מִכָּל-קָרְבָּן הַתְּרוּמָה לַיהוָה לִכְהֵן הַזֹּזֵק אֶת-יְדָם הַשְּׁלָמִים לוֹ יִהְיֶה: וּבִשְׂרַי זִבְחַת תּוֹרַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל לְאֲיִנִּיחַ מִמֶּנּוּ עַד-בֹּקֶר:
- 14 וְאִם-יָגֵדוּ אִיזוֹ נִדְבָה זִבְחַת קָרְבָּנוֹ בְּיוֹם הִקְרִיבוּ אֶת-זִבְחוֹ יֵאָכֵל וּמִמַּחֲרַת וְהַנּוֹתָר מִמֶּנּוּ יֵאָכֵל: וְהַנּוֹתָר מִבֶּשֶׂר הַזִּבְחַת בְּיוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף: וְאִם הָאָכֵל יֵאָכֵל מִבֶּשֶׂר-זִבְחַת שְׁלָמָיו בְּיוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחַשֵׁב לוֹ פְּגוּל יִהְיֶה וְהִנֵּפֵשׁ הָאָכֵל מִמֶּנּוּ עֹנָה תִשָּׂא: וְהַבֶּשֶׂר אֲשֶׁר-יִגַע בְּכָל-טָמֵא לֹא יֵאָכֵל בָּאֵשׁ יִשְׂרָף וְהַבֶּשֶׂר כָּל-טָהוֹר יֵאָכֵל בֶּשֶׂר: וְהִנֵּפֵשׁ אֲשֶׁר-הִתְאָכַל בֶּשֶׂר מִזִּבְחַת הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטָמְאָתוֹ עָלָיו וְנִכְרְתָה הַנִּפְשׁ הַהוּא מֵעַמִּיהֶ: וְנִפְשׁ כִּי-תִגַע בְּכָל-טָמֵא בְּטָמְאָת אָדָם אוֹ בְּבִהֵמָה טָמְאָה אוֹ בְּכָל-שִׂקָן

11. And this is the law of the sacrifice of peace offering, which one may happen to offer unto the LORD. 12. If he offer it for a thanksgiving, then shall he offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour well sodden made into cakes mingled with oil. 13. Together with cakes of leavened bread shall he bring near his offering, with the sacrifice of thanksgiving of his peace offering. 14. And he shall offer thereof one out of every oblation for a heave offering unto the LORD, to the priest that sprinkleth the blood of the peace offering—to him shall it belong. 15. And the flesh of the sacrifice of thanksgiving of his peace offering shall be eaten the same day that it is offered; he shall not leave any of it until the morning. 16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also shall be eaten what is left thereof. 17. But what is left of the flesh of the sacrifice, on the third day shall it be burnt with fire. 18. And if the intention was to eat of the flesh of the sacrifice of his peace offering on the third day, it shall not be accepted, to him who offereth it it shall not be accounted; it shall be an abomination, and the person that eateth of it shall bear his iniquity. 19. And the flesh, that toucheth on any unclean thing, shall not be eaten, with fire shall it be burnt: and as for the flesh, every one that is clean may eat thereof. 20. But the person that eateth the flesh of the sacrifice of peace offering, that pertaineth unto the LORD, having his uncleanness upon him, even that person shall be cut off from his people. 21. And any person that toucheth any unclean thing, as the uncleanness of man, or on any unclean beast, or on any abominable unclean thing,

טָמֵא וְאָכַל מִבְּשַׂר־זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה
 22 וּנְכַרְתָּהּ הַנֶּפֶשׁ הַהִיא מֵעַמִּיהָ : וַיְדַבֵּר יְהוָה
 23 אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
 24 כָּל־חֵלֶב שׁוֹר וּבָשָׂב וְעֹז לֹא תֹאכְלוּ : וְחֵלֶב
 נְבִלָה וְחֵלֶב טָרְפָה יַעֲשֶׂה לְכָל־מִלְאָכָה
 25 וְאָכַל לֹא תֹאכְלֶהוּ : כִּי כָל־אֹכֵל חֵלֶב מִן־
 הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנּוּ אִשָּׁה לַיהוָה
 26 וּנְכַרְתָּהּ הַנֶּפֶשׁ הַאֹכֶלֶת מֵעַמִּיהָ : וְכַל־דָּם לֹא
 27 תֹאכְלוּ בְּכָל מוֹשְׁבֵיכֶם לְעוֹף וּלְבְּהֵמָה : כָּל־
 נֶפֶשׁ אִישׁ־תֹּאכֵל כָּל־דָּם וּנְכַרְתָּהּ הַנֶּפֶשׁ
 הַהִיא מֵעַמִּיהָ :

פ

28 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי
 29 יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמָיו
 לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ לַיהוָה מִזֶּבַח שְׁלָמָיו :
 30 יָדָיו תְּבִיאֶנָּה אֶת אִשֵּׁי יְהוָה אֶת־הַחֵלֶב עַל־
 הַחֹזֶה יִבְיֹאֲנוּ אֶת הַחֹזֶה לְהַגִּיף אֲרָגוֹ וְהַתְּנוּפָה
 31 לִפְנֵי יְהוָה : וְהַקֵּטֹר הַכֹּהֵן אֶת־הַחֵלֶב הַמִּזְבֵּחַ
 32 וְהִדָּה הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו : וְאֵת שׁוֹק הַזָּמִין
 33 הַתָּנוּ תְּרוּמָה לַכֹּהֵן מִזֶּבְחֵי שְׁלָמֵיכֶם : הַמִּקְרִיב
 אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֵלֶב מִבְּנֵי אַהֲרֹן לוֹ
 34 תִּהְיֶה שׁוֹק הַזָּמִין לְמִנָּה : כִּי אֶת־חֹזֶה הַתְּנוּפָה

and eateth of the flesh of the sacrifice of peace offering, which pertaineth unto the LORD, even that person shall be cut off from his people. 22. And the LORD spoke unto Moses, saying, 23. Speak unto the children of Israel, saying, Every manner of fat, of ox, or of sheep,^a or of goat shall ye not eat. 24. And the fat of a carcass that dieth of itself, and the fat of that which is torn by beasts, may be used for any manner of work, but ye shall in no wise eat of it. 25. For whosoever eateth the fat of the cattle; of which one can offer an offering made by fire unto the LORD, even the person that eateth it shall be cut off from his people. 26. Moreover ye shall eat no manner of blood, in any of your dwellings, whether it be of fowl or of cattle.^b 27. Whatsoever person it be that eateth any manner of blood, even that person shall be cut off from his people.

28. And the LORD spoke unto Moses saying, 29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offering unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offering. 30. His own hands shall bring it as the fire offerings of the LORD, the fat with the breast shall he bring, the breast that it may be waved for a wave offering before the LORD. 31. And the priest shall burn the fat upon the altar; but the breast shall belong to Aaron and his sons. 32. And the right shoulder shall ye give unto the priest for a heave offering, of the sacrifices of your peace offerings. 33. The one that offereth the blood of the peace offerings, and the fat, among the sons of Aaron, shall have the right shoulder for his part. 34. For the wave breast and the heave

^a These are the species of which a sacrifice can be brought, consequently the fat of the deer-kind is permitted.

^b The blood, however, of all four-footed animals, as well as of birds, is interdicted, without distinction, whether the individual is fit for sacrifice or not.

וְאֵת יְשׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל
 מִזְבְּחִי יִשְׁלְמִיהֶם וְאֵתֶן אֲתֶם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו
 35 לְחֶקֶדְעוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל : זֹאת מִשְׁחַת
 אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה בְּיוֹם הַקָּרִיב
 36 אֲתֶם לִכְהֵן לַיהוָה : אֲשֶׁר צִוָּה יְהוָה לַתֵּת לָהֶם
 בְּיוֹם מִשְׁחוֹ אֲתֶם מֵאֵת בְּנֵי יִשְׂרָאֵל חֲקַת
 37 עוֹלָם לְדֹרֹתָם : זֹאת הַתּוֹרָה לְעֹלָה לַמִּנְחָה
 וּלְחֻטָּאת וּלְאֲשָׁם וּלְמִלּוּאִים וּלְזִבַּח הַשְּׁלָמִים :
 38 אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בְּיוֹם צִוּתוֹ
 אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קִרְבָּנֵיהֶם לַיהוָה
 בְּמִדְבַר סִינַי :

רביע

פ

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : קַח אֶת־אַהֲרֹן
 1 וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה
 וְאֵת פֶּר הַחֻטָּאת וְאֵת שְׁנֵי הָאֵילִים וְאֵת כָּל
 2 הַמִּצּוֹת : וְאֵת כָּל־הָעֵדָה הַקָּהָל אֶל־פֶּתַח אֹהֶל
 3 מוֹעֵד : וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ
 4 וַהֲתַקְהֵל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד : וַיֹּאמֶר
 5 מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה
 6 לַעֲשׂוֹת : וַיִּקְרַב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו
 7 וַיִּרְחֹץ אֹתָם בַּמַּיִם : וַיִּתֵּן עֲלֵיו אֶת־הַבְּתִנֶּת וַיַּחְגֹּר
 אֹתוֹ בַּאֲבָנֹת וַיַּלְבֵּשׂ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן

ח
1
2

shoulder have I taken from the children of Israel from the sacrifices of their peace offerings; and I have given them unto Aaron the priest and unto his sons as a fixed portion^a for ever from among the children of Israel. 35. This is the portion of the anointing of Aaron, and of the anointing of his sons, from the fire offerings of the LORD, on the day when he brought them near to minister as priest unto the LORD; 36. Which the LORD commanded to give unto them, on the day that he anointed them, from the children of Israel, as a fixed portion for ever throughout their generations. 37. This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecration offering, and of the sacrifice of the peace offering; 38. Which the LORD commanded Moses on mount Sinai, on the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.*

CHAP. VIII. 1. And the LORD spoke unto Moses, saying,

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock for the sin offering, and the two rams, and the basket of unleavened bread; 3. And all the congregation shalt thou assemble together unto the door of the tabernacle of the congregation. 4. And Moses did as the LORD commanded him; and the assembly came together unto the door of the tabernacle of the congregation. 5. And Moses said unto the congregation, This is the thing which the LORD hath commanded to do. 6. And Moses brought near Aaron and his sons, and washed them with water. 7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him,

^a The word קָן, otherwise rendered "statute," is here given, after MENDELSSOHN with "fixed portion." See Genesis xlvii. 22.

- 8 עָלְיוּ אֶת־הָאֵפֹד וַיַּחְנֹר אֹתוֹ בַּחֹשֶׁבֶת הָאֵפֹד
 9 וַיֹּאפֹד לוֹ בּוֹ : וַיִּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־
 10 הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתְּמִים : וַיִּשֶׂם אֶת־
 11 הַמְּצַנְפֹּת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמְּצַנְפֹּת אֶל־
 12 מוֹל פָּנָיו אֶת צִיץ הַזָּהָב נֹר הַקֹּדֶשׁ בְּאֲשֶׁר צִוָּה
 13 יְהוָה אֶת־מֹשֶׁה : וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה
 14 וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיִּקְדָּשׁ
 15 אֹתָם : וַיֵּן מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שִׁבְעַ פַּעֲמִים וַיִּמְשַׁח
 16 אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־
 17 בְּנוֹ לְקֹדֶשִׁים : וַיִּצֹק מִשֶׁמֶן הַמִּשְׁחָה עַל רֹאשׁ
 18 אַהֲרֹן וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁוֹ : וַיִּקְרַב מֹשֶׁה אֶת־
 19 בְּנֵי אַהֲרֹן וַיַּלְבִּשֵׁם בְּהַנּוֹת וַיַּחְנֹר אֹתָם אֲבִנֹט
 20 וַיַּחֲבֹשׁ לָהֶם מַגְבָּעוֹת בְּאֲשֶׁר צִוָּה יְהוָה אֶת־
 21 מֹשֶׁה : * וַיִּגֵּשׁ אֶת פֶּר הַחֹטָאִת וַיִּסְמְךְ אַהֲרֹן
 22 וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּר הַחֹטָאִת : וַיִּשְׁחַט
 23 וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ
 24 סָבִיב בְּאֲצָבָעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם
 25 יִצֹק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיִּקְדָּשֵׁהוּ לְכַפֵּר עָלָיו :
 26 וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֶת־
 27 יְתֵרֵת הַכֶּבֶד וְאֶת־שְׁתֵּי הַכְּלִיֹּת וְאֶת־חֵלְבֵהֶן
 28 וַיִּקְטֹר מֹשֶׁה הַמִּזְבֵּחַ : וְאֶת־הַפֶּר וְאֶת־עֵרוֹ

and he girded him with the belt of the ephod, and bound it unto him therewith. 8. And he put on him the breastplate; and he put in the breastplate the Urim and the Thummim. 9. And he put the mitre upon his head; and he placed upon the mitre, toward the front thereof, the golden plate, the holy crown; as the LORD had commanded Moses. 10. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. 11. And he sprinkled thereof upon the altar seven times, and he anointed the altar and all its vessels, also the laver and its foot, to sanctify them. 12. And he poured of the anointing oil upon Aaron's head, and he anointed him, to sanctify him. 13. And Moses brought near the sons of Aaron, and clothed them with coats, and girded them with girdles, and wound the bonnets around their heads; as the LORD had commanded Moses.* 14. And he brought near the bullock of the sin offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin offering. 15. And some one^a slew him; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and the (remaining) blood he poured out at the bottom of the altar, and sanctified it, to make henceforth atonement upon it. 16. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar. 17. But the bullock, and his hide, and his flesh, and

^a This is the manner in which ARNHEIM and WESSELI explain ויִשְׁחַט used here and in verses 19 and 23, it having in all these instances a disjunctive accent. MENDELSSOHN, however, both translates "and Moses slew and took the blood," and comments that probably during the week of consecration the killing of the sacrifices was required to be made by Moses, probably to show the people the manner of killing the sacrifices, as he performed all the other duties of the service, to show them all the laws thereof.

- וְאֶת־בְּשָׂרוֹ וְאֶת־פְּרָשׁוֹ שָׂרַף בְּאֵשׁ מִחוּץ
 18 לַמִּזְבֵּחַ בְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיִּקְרַב אֶת־
 אֵילֵי הָעֹלָה וַיִּסְמְכוּ אֹהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־
 19 רֹאשׁ הָאֵיל׃ וַיִּשְׁחֹט וַיִּזְרַק מֹשֶׁה אֶת־הַדָּם עַל־
 20 הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָאֵיל נִחַח לְנִתְחָיו וַיִּקְטֹר
 מִשָּׂהוּ אֶת־הָרֹאשׁ וְאֶת־הַנְּתָחִים וְאֶת־הַתְּפָדֵר׃
 21 וְאֶת־הַקֶּרֶב וְאֶת־הַכְּרָעִים רִחֵץ בַּמַּיִם וַיִּקְטֹר
 מֹשֶׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַה עֲלֶיהָ הוּא לְרִיח־
 נִיחֹחַ אִשָּׁה הוּא לַיהוָה בְּאֲשֶׁר צִוָּה יְהוָה אֶת־
 22 מֹשֶׁה׃ וַיִּקְרַב אֶת־הָאֵיל הַשֵּׁנִי אֵיל הַמִּלֻּאִים
 וַיִּסְמְכוּ אֹהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל׃
 23 וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה מִדָּמּוֹ וַיִּתֵּן עַל־תְּנוּף אֹזֶן־
 אֹהֲרֹן הַיְמָנִית וְעַל־בִּהֶן יָדוֹ הַיְמָנִית וְעַל־בִּהֶן
 24 רִגְלוֹ הַיְמָנִית׃ וַיִּקְרַב אֶת־בְּנֵי אֹהֲרֹן וַיִּתֵּן מֹשֶׁה
 מִן־הַדָּם עַל־תְּנוּף אֹזְנָם הַיְמָנִית וְעַל־בִּהֶן יָדָם
 הַיְמָנִית וְעַל־בִּהֶן רִגְלָם הַיְמָנִית וַיִּזְרַק מֹשֶׁה אֶת־
 25 הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וַיִּקַּח אֶת־הַחֶלֶב וְאֶת־
 הָאֵלֶּיָהּ וְאֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֶת־
 יִתְרַת הַכֹּהֵן וְאֶת־שֵׁתֵי הַכֹּלִיֹּת וְאֶת־חֶלְבֵהֶן
 26 וְאֶת שֶׁזֶק הַיַּמִּין׃ וּמִסֵּל הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה
 לְקַח חֶלֶת מִצָּה אַחַת וְחֶלֶת לֶחֶם שֶׁמֶן אַחַת

his dung, he burnt with fire without the camp; as the LORD had commanded Moses. 18. And he brought near the ram of the burnt offering; and Aaron and his sons laid their hands upon the head of the ram. 19. And some one killed him; and Moses sprinkled the blood upon the altar round about. 20. And the ram he^a cut into the proper pieces; and Moses burnt the head, and the pieces, and the fat. 21. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, an offering made by fire unto the LORD; as the LORD had commanded Moses.* 22. And he brought near the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram. 23. And some one slew him; and Moses took some of his blood, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24. And he brought near Aaron's sons, and Moses put some of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; and Moses sprinkled the blood upon the altar round about. 25. And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; 26. And out of the basket of unleavened bread, that was before the LORD,^b he took one unleavened cake, and one cake of oiled bread,

^a WESSELI and ARNHEIM remark that the cutting up and the washing of the sacrifice were probably performed by another person, as above, v. 15, they not properly belonging to the act of sacrificing, and could therefore be done by a person not connected with the priesthood.

^b Meaning, the basket which had been placed near the altar, as by this means it was more in the presence of God than in any other place.

וּרְקִיק אֶחָד וַיִּשֶׂם עַל־הַחֲלָכִים וְעַל שׁוֹק הַיָּמִין :
 27 וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אֶהָרֹן וְעַל כַּפֵּי בָנָיו וַיִּנָּף
 28 אַתֶּם תִּנוּפָה לִפְנֵי יְהוָה : וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל
 כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ עַל־הָעֹלָה מִלְּאִים
 29 הֵם לְרִיחַ נִיחֹחַ אִשָּׁה הוּא לַיהוָה : וַיִּקַּח מֹשֶׁה
 אֶת־הַחֹזֶה וַיִּנִּיפֵהוּ רִתּוּפָה לִפְנֵי יְהוָה מֵאֵיל
 הַמִּלְאִים לְמֹשֶׁה הָיָה לְמַנָּה כַּאֲשֶׁר צִוָּה יְהוָה
 30 אֶת־מֹשֶׁה : וַיִּקַּח מֹשֶׁה מִשְׁמֵן הַמִּשְׁחָה וּמִן־הַדָּם
 אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיַּז עַל־אֶהָרֹן עַל־בְּגָדָיו וְעַל־
 בָּנָיו וְעַל־בְּגָדֵי בָנָיו אֹתוֹ וַיִּקְדַּשׁ אֶת־אֶהָרֹן אֶת־
 31 בְּגָדָיו וְאֶת־בָּנָיו וְאֶת־בְּגָדֵי בָנָיו אֹתָם : וַיֹּאמֶר
 מֹשֶׁה אֶל־אֶהָרֹן וְאֶל־בָּנָיו בְּשָׂלוֹ אֶת־הַבָּשָׂר
 פָּרַח אֱהָל מוֹעֵד וְשֶׂם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם
 אֲשֶׁר בְּסֵל הַמִּלְאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אֶהָרֹן
 32 וּבָנָיו יֹאכְלוּהוּ : וְהַנּוֹתֵר בַּבָּשָׂר וּבַלֶּחֶם בְּאִשׁ
 33 הַתִּשְׂרֹפוּ : וּמִפְתַּח אֱהָל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת
 יָמִים עַד יוֹם מְלֵאת יְמֵי מִלְאֵיכֶם כִּי שִׁבְעַת יָמִים
 34 יִמְלֵא אֶת־יַדְכֶם : כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה
 35 יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם : וּפְתַח אֱהָל מוֹעֵד
 תִּשְׁבוּ יוֹמָם וְלַיְלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם
 אֶת־מִשְׁמַרְת יְהוָה וְלֹא תִמּוֹתוּ כִּי־כֵן צִוִּיתִי :

and one wafer, and he put them on the fat, and upon the right shoulder: 27. And he placed the whole upon the hands of Aaron, and upon the hands of his sons, and caused them to make a waving before the LORD. 28. And Moses took these things from off their hands, and burnt them on the altar upon the burnt offering: they were a consecration offering for a sweet savour, a fire offering were they unto the LORD. 29. And Moses took the breast, and made therewith a waving before the LORD; from the ram of consecration was it given to Moses as his portion; as the LORD had commanded Moses.* 30. And Moses took some of the anointing oil, and of the blood which was upon the altar, and sprinkled the same upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he sanctified Aaron, and his garments, and his sons, and the garments of his sons with him. 31. And Moses said unto Aaron and to his sons, Boil ye the flesh at the door of the tabernacle of the congregation; and there shall ye eat it with the bread that is in the basket of the consecration; as I have commanded, saying, Aaron and his sons shall eat it. 32. And that which is left of the flesh and of the bread shall ye burn with fire.* 33. And from the door of the tabernacle of the congregation ye shall not go forth seven days, until the days of your consecration be at an end; for seven days shall your consecration last.^a 34. As they have done this day, so hath the LORD (farther) commanded to do, to make an atonement for you. 35. And at the door of the tabernacle of the congregation shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not; for so have I been commanded. 36. And Aaron and

^a LIT. "Shall he (the consecrator) fill your hand."

- 36 וַיַּעַשׂ אֱהֲרֹן וּבָנָיו אֶת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה
 ט יְהוָה בְּיַד־מֹשֶׁה : ס וַיְהִי בַיּוֹם
 הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִמְנֵי
 2 יִשְׂרָאֵל : וַיֹּאמֶר אֶל־אֱהֲרֹן קַח־לָךְ עֵגֶל בֶּן־בָּקָר
 לַחֲטָאת וְאַיִל לְעֹלָה הַתְּמִימִם וְהִקְרַב לִפְנֵי
 3 יְהוָה : וְאֶל־בָּנָי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׂעִיר־
 עִזִּים לַחֲטָאת וְעֵגֶל וּבָכִישׁ בְּנֵי־שִׁנְיָה הַתְּמִימִם
 4 לְעֹלָה : וְשׂוֹר וְאַיִל לְשִׁלְמִים לְזִבְחַ לִפְנֵי יְהוָה
 וּמִנְחָה בְּלוּלָה בַשֶּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה
 5 אֵלֵיכֶם : וַיִּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי
 אֱהֹל מוֹעֵד וַיִּקְרְבוּ כָל־הָעֵדָה וַיַּעֲמִדוּ לִפְנֵי
 6 יְהוָה : וַיֹּאמֶר מֹשֶׁה זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה
 7 הַתַּעֲשׂוּ וַיֵּרָא אֵלֵיכֶם כְּבוֹד יְהוָה : וַיֹּאמֶר מֹשֶׁה
 אֶל־אֱהֲרֹן קְרַב אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה אֶת־חֲטָאתְךָ
 וְאֶת־עֹלֹתֶךָ וּכְפַר בַּעֲדָךְ וּבְעַד הָעָם וַעֲשֵׂה
 אֶת־קֶרְבַּן הָעָם וּכְפַר בְּעַדָם כַּאֲשֶׁר צִוָּה
 8 יְהוָה : וַיִּקְרַב אֱהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־
 9 עֵגֶל הַחֲטָאת אֲשֶׁר־לוֹ : וַיִּקְרְבוּ בָנָי אֱהֲרֹן אֶת־
 הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבְּעוֹ בַדָּם וַיִּתֵּן עַל־קַרְנוֹת
 10 הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ : וְאֶת־
 הַחֵלֶב וְאֶת הַכִּלְיֹת וְאֶת־הַיִּתְרֹת מִן־הַכֶּבֶד מִן־

his sons did all the things which the LORD had commanded by the hand of Moses.

SHEMINEE. 1. And it came to pass on the eighth day
 CHAP. IX. that Moses called Aaron and his sons, and
 the elders of Israel; 2. And he said unto
 Aaron, Take unto thyself a young calf^a for a sin-offering,
 and a ram for a burnt offering, without blemish, and
 bring them near before the LORD. 3. And unto the chil-
 dren of Israel thou shalt speak, saying, Take ye a he-goat
 for a sin-offering; and a calf and a sheep, both of the first
 year, without blemish, for a burnt-offering; 4. Also a
 bullock and a ram for peace-offerings, to sacrifice before
 the LORD, and a meat-offering mingled with oil; for this
 day the LORD will appear unto you. 5. And they brought
 that which Moses had commanded before the tabernacle
 of the congregation: and all the congregation drew near
 and stood before the LORD. 6. And Moses said, This thing
 which the LORD hath commanded shall ye do: and then
 will the glory of the LORD appear unto you. 7. And Moses
 said unto Aaron, Draw near unto the altar, and prepare
 thy sin-offering, and thy burnt-offering, and make an atone-
 ment for thyself, and for the people; and prepare the offer-
 ing of the people, and make an atonement for them; as the
 LORD hath commanded. 8. And Aaron drew near unto
 the altar, and slew the calf of the sin-offering, which was
 for himself. 9. And the sons of Aaron brought the blood
 unto him; and he dipped his finger in the blood, and put it
 upon the horns of the altar; and the (remaining) blood he
 poured out at the bottom of the altar. 10. And the fat,
 and the kidneys, and the caul of the liver of the sin-offering,

^a This is said to mean a steer of two years, so likewise "ram" sig-
 nifies one two years old; but when the words עֵגֶר and כֶּבֶשׂ "calf" and
 "sheep," are used, they mean animals one year old.

תַּחֲטָאֵת הַקֹּטֵר הַמִּזְבֵּחַ כַּאֲשֶׁר צִוָּה יְהוָה
 11 אֶת־מֹשֶׁה : וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרֵף
 12 בְּאֵשׁ מַחוּץ לַמִּחֲנֶה : וַיִּשְׁחַט אֶת־הָעֵלָה
 וַיִּמְצְאוּ בְּנֵי אֶהֱרֹן אֶת־הַדָּם וַיִּזְרְקוּהוּ
 13 עַל־הַמִּזְבֵּחַ סָבִיב : וְאֶת־הָעֵלָה הַמְצִיאוּ אֵלָיו
 14 לַנְּתֻחִיהָ וְאֶת־הָרֹאשׁ וַיִּקְטֹר עַל־הַמִּזְבֵּחַ : וַיִּרְחֹץ
 אֶת־הַקֶּרֶב וְאֶת־הַכֹּרְעִים וַיִּקְטֹר עַל־הָעֵלָה
 15 הַמִּזְבֵּחַה : וַיִּקְרַב אֶת קֶרְבֵּן הָעֵם וַיִּקַּח אֶת־
 שְׁעִיר הַחֲטָאֹת אֲשֶׁר לָעֵם וַיִּשְׁחָטְהוּ וַיַּחֲטֹאֲהוּ
 16 כְּרֹאשׁוֹן : וַיִּקְרַב אֶת־הָעֵלָה וַיַּעֲשֶׂה כַּמִּשְׁפָּט :
 17 וַיִּקְרַב אֶת־הַמִּנְחָה וַיִּמְלֵא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹר
 18 עַל־הַמִּזְבֵּחַ מִלֶּבֶד עֲלֵת הַבֶּקֶר : וַיִּשְׁחַט אֶת־
 הַזֶּשׂוֹר וְאֶת־הָאֵיל וַיִּבַח הַשְּׁלָמִים אֲשֶׁר לָעֵם
 וַיִּמְצְאוּ בְּנֵי אֶהֱרֹן אֶת־הַדָּם אֵלָיו וַיִּזְרְקוּהוּ
 19 עַל־הַמִּזְבֵּחַ סָבִיב : וְאֶת־הַחֲלָבִים מִן־הַזֶּשׂוֹר
 וּמִן־הָאֵיל הָאֵלִיָּה וְהַמְכֶסֶה וְהַכְּלִיֹּת וַיִּתְּרֵת
 20 הַכֶּבֶד : וַיִּשִׂימוּ אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּקְטֹר
 21 הַחֲלָבִים הַמִּזְבֵּחַה : וְאֶת הַחֲזוֹת וְאֶת שׂוֹךְ
 הַזֵּמִין הַנִּיף אֶהֱרֹן הַתְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר
 22 צִוָּה מֹשֶׁה : וַיִּשָּׂא אֶהֱרֹן אֶת־יָדָיו אֶל־הָעֵם וַיִּבְרַכֶם
 וַיֵּרֶד מֵעֶשֶׂת הַחֲטָאֹת וְהָעֵלָה וְהַשְּׁלָמִים :

he burnt upon the altar; as the LORD had commanded Moses. 11. And the flesh and the hide he burnt with fire without the camp. 12. And he slew the burnt-offering; and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about. 13. And the burnt-offering they presented unto him, in its proper pieces, together with the head: and he burnt them upon the altar. 14. And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar. 15. And he brought near the people's offering; and he took the goat of the sin-offering which belonged to the people, and slew it, and made atonement^a with its blood, as the first. 16. And he brought near the burnt-offering, and offered it according to the prescribed manner.* 17. And he brought near the meat-offering, and he filled his hand thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning. 18. He slew also the bullock and the ram, the sacrifice of peace-offering which belonged to the people: and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about, 19. Also the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul of the liver: 20. And they put these pieces of fat upon the breasts, and he burnt the fat upon the altar: 21. And with the breasts and the right shoulder Aaron made a waving before the LORD; as Moses had commanded. 22. And Aaron lifted up his hands toward the people, and blessed them; and came down after he had offered the sin-offering, and the burnt-offering, and peace-offerings. 23. And Moses and Aaron

^a ONKELOS thus renders וִיחַטְּאוּהוּ, and views it as expressing that the priest made of it a sin-offering by sprinkling the blood; the word blood, however, is not in the text, and is merely understood. So also above, vi. 19.

23 וַיָּבֵא מֹשֶׁה וְאַהֲרֹן אֶל-אֱהֹל מוֹעֵד וַיֵּצְאוּ
 וַיְבָרְכוּ אֶת-הָעָם וַיֵּרָא כְבוֹד-יְהוָה אֶל-כָּל-הָעָם׃
 24 וַתֵּצֵא אִשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל-הַמִּזְבֵּחַ אֶת-
 הָעֹלָה וְאֶת-הַחֲלָבִים וַיֵּרָא כָּל-הָעָם וַיִּרְאוּ וַיִּפְּלוּ
 1 עַל-פְּנֵיהֶם׃ וַיִּקְחוּ בְנֵי-אַהֲרֹן נֹדֵב וַאֲבִיהֶוּא
 אִישׁ מִחֲתָנָיו וַיִּהְיוּ בְּהֵן אִישׁ וַיִּשְׂמוּ עָלֶיהָ
 קִטְרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אִישׁ זֵרֶה אֲשֶׁר לֹא
 2 צִוָּה אַתָּם׃ וַתֵּצֵא אִשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל
 3 אֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל-
 אַהֲרֹן הוּא אֲשֶׁר-דָּבַר יְהוָה׃ לֵאמֹר בְּקִרְבִּי
 אֶקְדֹּשׁ וְעַל-פְּנֵי כָל-הָעָם אֶכְבֵּד וַיִּדַם אַהֲרֹן׃
 4 וַיִּקְרָא מֹשֶׁה אֶל-מִישָׁאֵל וְאֵל אֶלְצָפָן בְּנֵי עֻזִּיאֵל
 דָּד אַהֲרֹן וַיֹּאמֶר אֱלֹהִים קָרְבֹּו שְׂאוּ אֶת-אֲחֵיכֶם
 5 מֵעַת פְּנֵי-הַקֹּדֶשׁ אֶל-מַחוּיֵן לְמַחְנֶה׃ וַיִּקְרְבוּ
 וַיִּשָּׂאֵם בְּכַתְּנֹתָם אֶל-מַחוּיֵן לְמַחְנֶה כַּאֲשֶׁר
 6 דִּבֶּר מֹשֶׁה׃ וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן וּלְאֶלְעָזָר
 וּלְאִיתָמָר׃ בְּנָיו רְאֵשִׁיכֶם אֶל-תִּפְרְעוּ׃ וּבְגֵדֵיכֶם
 לֹא-תִפְרְמוּ וְלֹא תִמְתְּנוּ וְעַל כָּל-הָעֵדָה יִקְצָף
 וַאֲחֵיכֶם כָּל-בֵּית יִשְׂרָאֵל יִבְכוּ אֶת-הַשְּׂרֵפָה
 7 אֲשֶׁר שָׂרַף יְהוָה׃ וּמִפְּתַח אֱהֹל מוֹעֵד לֹא תֵצֵאוּ
 פְּנֵי-הַתְּמִתּוּ בִי-יִשְׁמַן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ

* שלישי * יטעים הנריש קורם החלישא ושניהם על הב'

went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.* 24. And there came forth a fire from before the LORD, and consumed upon the altar the burnt-offering and the fat: and when all the people saw this, they shouted, and fell on their faces.

CHAP. X. 1. And Nadab and Abihu, the sons of Aaron, took each his censer, and they put thereon fire, and put thereon incense: and they brought near before the LORD a strange fire,^a which he had not commanded them. 2. And there went out a fire from before the LORD, and consumed them, and they died before the LORD. 3. Then said Moses unto Aaron, This is what the LORD hath spoken, saying, on those who are near unto me will I be sanctified, and before all the people will I be glorified; and Aaron held his peace. 4. And Moses called unto Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary to without the camp. 5. And they came near, and carried them in their coats to without the camp; as Moses had spoken. 6. And Moses said unto Aaron, and unto Elazar and unto Ithamar, his sons, The hair of your head you shall not let grow long, and your garments you shall not rend, that ye die not, and that he be not wroth upon the whole congregation; but your brethren, the whole house of Israel, may bewail the burning which the LORD hath kindled. 7. And from the door of the tabernacle of the congregation ye shall not go out, lest ye die, for the anointing oil of the LORD is upon you; and they did according to the word of Moses.

^a The guilt of the sons of Aaron evidently consisted in their bringing incense upon a censer which had not been commanded, as it was merely to be sacrificed on the altar which was within the sanctuary.

כדבר משה : פ

8 וידבר יהוה אל-אהרן לאמר : זין ושכר אל-

תשחתו אתה ו ובניך אחיך בכאכם אל-אהל

מנעד ולא תמרתו חקת עולם לדורותיכם :

10 ולא הבדיל בין הקדש ובין החל ובין הטמא

11 ובין הטהור : ולהורת את-בני ישראל את

כל-החקים אשר דבר יהוה אליהם ביד-

משה : פ רביעי

12 וידבר משה אל-אהרן ואל אלעזר ואל-איתמר ו

בניו הנותרים קחו את-המנחה הנותרת

מאשי יהוה ואכלוה מצות אצל המזבח כי

13 קדש קדשים הוא : ואכלתם אתהו במקום

קדוש כי חקו וחק-בניך הווא מאשי יהוה

14 כי-כן צויתני : ואת חוה התנופה ואתו שוק

ההתרופה התאכלו במקום טהור אהתה ובניך

ובנותיך אחיך כי-חקו וחק-בניך נהתנו מזבחי

15 שלימי בני ישראל : שוק ההתרופה וחנה

התנופה על אשי החלבים יביאו להניף תנופה

לפני יהוה והיה לה ולבניך אחיך לחק-עולם

16 כבאשר צוה יהוה : ואתו שעיר החטאת דרש

דרש משה והנה שרף ויקצף על-אלעזר

* ז"ל בראש השטה

* חמישי

8. And the LORD spoke unto Aaron, saying, 9. Wine or strong drink^a thou shalt not drink, neither thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die : it shall be a statute for ever throughout your generations. 10. So that ye may be able to distinguish between holy and unholy, and between the unclean and the clean ; 11. And that ye may be able to teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.*

12. And Moses spoke unto Aaron, and unto Elazar and unto Ithamar his sons, that were left, Take ye the meat-offering that is left of the fire offerings of the LORD, and eat it unleavened beside the altar ; for it is most holy. 13. And ye shall eat it in a holy place, because it is thy fixed portion, and the fixed portion of thy sons, from the fire-offerings of the LORD ; for so have I been commanded. 14. And the wave-breast and heave-shoulder shall ye eat on a clean place, thou, and thy sons, and thy daughters with thee ; for as thy fixed portion, and the fixed portion of thy sons, have they been given from the sacrifices of peace-offerings of the children of Israel. 15. The heave-shoulder and the wave-breast shall they bring, with the fat of the fire-offering, to make therewith a waving before the LORD ; and it shall be thine, and thy sons' with thee, as a fixed portion for ever ; as the LORD hath commanded.* 16. And the goat of the sin-offering Moses sought diligently, and behold, it was burnt : and he was angry with Elazar and Ithamar,

And whilst they were engaged in this unacceptable ministry, they were slain in the tabernacle by the mysterious fire. The words "consumed them," must, however, be evidently understood, not as a perfect burning, but as merely enough to cause death, or else they could not have been carried forth to be buried in their garments.

^a From the fact that this section follows immediately the one containing the death of Aaron's sons, it was the opinion of Rabbi Ishmael, that they had entered the sanctuary in a state of drunkenness ; be this

- 17 ועל-אִי־תָמַר בְּנֵי אֶהְרֹן הַנּוֹתָרִים לֵאמֹר: מִדּוּעַ
 לֹא-אֲכַלְתֶּם אֶת-הַחֹטְאֹת בַּמָּקוֹם הַקֹּדֶשׁ כִּי
 קֹדֶשׁ קִדְּשִׁים הוּא וְאַתֶּם נָתַן לָכֶם לֶשְׂאֹת
 18 אֶת-עֵינֵי הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: הֲזֵן
 לֹא-הוֹבֵא אֶת-דָּמָה אֶל-הַקֹּדֶשׁ פְּגַמָּה אֲכֹל
 19 הַתְּאֵכְלוֹ אֹתָהּ בַּקֹּדֶשׁ בְּאִשֶּׁר צִוִּיתִי: וַיִּדְבֹר
 אֶהְרֹן אֶל-מֹשֶׁה הֲזֵן הַיּוֹם הַקְּרִיבֵנו אֶת-חֹטְאֹתֵינוּ
 וְאֶת-עֲלֹתֵנוּ לִפְנֵי יְהוָה וְהִתְקַרְּבָנָה אֵתִי כְּאֵלֶּה
 וְאֲכַלְתִּי חֹטְאֹת הַיּוֹם הַזֶּה בְּעֵינֵי יְהוָה:
 20 וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו: פ שש
- יא 1 וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה וְאֶל-אֶהְרֹן לֵאמֹר אֲלֵהֶם:
 2 דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחֲזִירָה אֲשֶׁר
 3 הַתְּאֵכְלוּ מִכָּל-הַבְּהֵמָה אֲשֶׁר עַל-הָאָרֶץ: כָּל־
 מִפְּרִסֵּת פְּרָסָה וְשִׁסְעֵת שִׁסְעַת פְּרִסֵּת מַעֲלָה
 4 גְּרָה בְּבַהֲמָה אֹתָהּ הַתְּאֵכְלוּ: אֵךְ אֶת-זֶה לֹא
 תֹאכְלוּ מִמַּעֲלֵי הַגְּרָה וּמִמְּפִרְסֵי הַפְּרָסָה אֶת-
 הַגְּמָל כִּי-מַעֲלָה גְּרָה הוּא וּפְרָסָה אֵינָנו מִפְּרִיס
 5 טָמֵא הוּא לָכֶם: וְאֶת-הַשֶּׁפֶן כִּי-מַעֲלָה גְּרָה הוּא
 6 וּפְרָסָה לֹא יִפְרִיס טָמֵא הוּא לָכֶם: וְאֶת-הָאֲרָנָבֶת
 7 כִּי-מַעֲלָה גְּרָה הוּא וּפְרָסָה לֹא הִפְרִיסָה טָמֵאָה
 הוּא לָכֶם: וְאֶת-הַחֲזִיר כִּי-מִפְּרִיס פְּרָסָה הוּא

the sons of Aaron who had been left, and said, 17. Wherefore have ye not eaten the sin-offering in the holy place, seeing that it is most holy, and that he hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18. Behold, its blood was not brought within the holy place: ye should then have eaten it in the holy place, as I commanded. 19. And Aaron spoke unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and things as these have befallen me: and if I had eaten the sin offering to-day,^a would it have been pleasing in the eyes of the LORD? 20. And when Moses heard this it was pleasing in his eyes.*

CHAP. XI. 1. And the LORD spoke unto Moses and to Aaron, saying unto them, 2. Speak unto the children of Israel, saying, These are the beasts which ye may eat among all the beasts that are on the earth. 3. Whatsoever divideth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that may ye eat. 4. But these shall ye not eat, of those that chew the cud, or of those that divide the hoof: the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 5. And the cony, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 6. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 7. And the swine, because

as it may, it is an energetic prohibition against the use of any intoxicating drink, by priests or judges, before they engage in their solemn duties.

^a Aaron no doubt meant to exhibit to Moses, that as he had not enumerated the sin-offering among the things to be eaten (v. 12), it would have been wrong for him to eat thereof whilst his sons were yet unburied, and he therefore had it burnt, as it could not lawfully be kept till the next day. And though he had concluded wrongly, still Moses was satisfied, as he had acted from pure intentions.—After WESSELI.

- וישמע שִׁמְעוּ שִׁמְעוּ פְּרֹסָה וְהוּא גִרָה לֹא־יִגַּר טָמֵא
 8 הוא לָכֶם : מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא
 9 תִּגְעוּ טָמְאִים הֵם לָכֶם : אֶת־זֶה תֹאכְלוּ מִכֹּל
 אֲשֶׁר בַּמַּיִם כֹּל אֲשֶׁר־לוֹ סַנְפִּיר וּקְשָׁקֶשֶׁת בַּמַּיִם
 10 בַּמַּיִם וּבְנִחְלִים אַתֶּם תֹּאכְלוּ : וְכֹל אֲשֶׁר אֵין־לוֹ
 סַנְפִּיר וּקְשָׁקֶשֶׁת בַּמַּיִם וּבְנִחְלִים מִכֹּל שֶׁרֶץ
 הַמַּיִם וּמִכֹּל גִּפְשׁ הַחַיָּה אֲשֶׁר בַּמַּיִם שֶׁקֶץ הֵם
 11 לָכֶם : וְשֶׁקֶץ יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ
 12 וְאֶת־נִבְלָתָם תִּשְׁקְצוּ : כֹּל אֲשֶׁר אֵין־לוֹ סַנְפִּיר
 13 וּקְשָׁקֶשֶׁת בַּמַּיִם שֶׁקֶץ הוּא לָכֶם : וְאֶת־אֵלֶּה
 תִּשְׁקְצוּ מִן־הָעוֹף לֹא יֹאכְלוּ שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁל
 14 וְאֶת־הַפֶּרֶס וְאֵת הָעוֹנֶה : וְאֶת־הַדָּאָה וְאֶת־הָאֵיָה
 15 לְמִינָהּ : אֵת כָּל־עֹרֵב לְמִינוֹ : וְאֵת בַּת הַגְּעֵנָה וְאֶת־
 16 הַחַחֲמִים וְאֶת־הַשֹּׁחַף וְאֶת־הַגִּץ לְמִינֵהוּ : וְאֶת־
 17 הַכּוֹס וְאֶת־הַשֵּׁלֶף וְאֶת־הַיִּנְשׁוֹף : וְאֶת־הַתְּנִשְׁמֵת
 18 וְאֶת־הַקָּצֵת וְאֶת־הַרְחִם : וְאֵת הַחֲסִידָה הָאֲנָפָה
 20 לְמִינָהּ וְאֶת־הַדּוֹכִיבֵרֶת וְאֶת־הָעֶטְלָף : כֹּל שֶׁרֶץ
 21 הָעוֹף הַהֵלֶךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם : אֵף אֶת־
 זֶה תֹּאכְלוּ מִכֹּל שֶׁרֶץ הָעוֹף הַהֵלֶךְ עַל־אַרְבַּע
 אֲשֶׁר־לֹא כָרְעִים מִמֶּעַל לְרַגְלָיו לְנִהְיֵר בָּהֶן עַל־
 22 הָאָרֶץ : אֶת־אֵלֶּה מֵהֶם תֹּאכְלוּ אֶת־הָאַרְבֶּה לְמִינוֹ
 * לו קרי

he divideth the hoof, and is cloven-footed, but he cheweth not the cud; he is unclean to you. 8. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you. 9. These may ye eat, of all that are in the waters: all that have fins and scales in the waters, in the seas, and in the rivers, them may ye eat. 10. And all that have not fins and scales in the seas, and in the rivers, of whatever moveth in the waters, and of any living thing which is in the waters, shall be an abomination unto you: 11. And an abomination shall they remain unto you; of their flesh shall ye not eat, and their carcasses ye shall have in abomination. 12. Whatsoever hath not fins and scales in the waters, shall be an abomination unto you. 13. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle,^a and the ossifrage, and the osprey, 14. And the vulture, and the kite after his kind; 15. Every raven after his kind; 16. And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind, 17. And the little owl, and the cormorant, and the great owl, 18. And the swan, and the pelican, and the gier-eagle, 19. And the stork, the heron after his kind, and the lapwing, and the bat. 20. All flying insects that walk upon four feet, shall be an abomination unto you. 21. Yet these may ye eat, among all the flying insects that walk on four feet, which have spring legs above their feet, to leap therewith up the earth. 22. Even these of them ye may eat: The locust after its kind, and the solam^b after its kind,

^a The meaning of some of the birds' names, like that of the stones in the breastplate, are of very uncertain signification.

^b All these are species of the locust—the particular kinds are not known; hence they are left untranslated, as has been done by MENDELSSOHN and ARNHEIM.

וְאֶת־הַסֹּלֶעַם לְמִינֵהוּ וְאֶת־הַחֲרָגָל לְמִינֵהוּ
 23 וְאֶת־הַחֲנֹב לְמִינֵהוּ: וְכֹל־שָׂרֵץ הָעוֹף אֲשֶׁר־
 24 לוֹ אַרְבַּע רַגְלַיִם שֶׁקֶץ הוּא לָכֶם: וְלֹא־לָהּ
 הַטֵּמְאָה כִּלְהַנְגִיעַ בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:
 25 וְכֹל־הַנִּשְׂמָה מִנִּבְלָתָם יִכָּבֵם בְּגִדָיו וְטִמְאָה עַד־
 26 הָעֶרֶב: לְכֹל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְּרוֹסֹת
 פְּרָסָה וְשִׁסְעַי אֲיִנְנָה שִׁפְעַת וְגֵרָה אֲיִנְנָה
 פְּעֵלָה טְמֵאִים הֵם לָכֶם כִּלְהַנְגִיעַ בָּהֶם
 27 יִטְמָא: וְכֹל־הַזֶּה עַל־כַּפְּיוֹ בְּכֹל־הַחִיָּה
 הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם כִּלְהַנְגִיעַ
 28 בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב: וְהַנִּשְׂמָה אֶת־נִבְלָתָם
 יִכָּבֵם בְּגִדָיו וְטִמְאָה עַד־הָעֶרֶב טְמֵאִים הֵמָּה
 29 לָכֶם: ׀ וְזֶה לָכֶם הַטֵּמְאָה בַּשָּׂרֵץ
 הַשָּׂרֵץ עַל־הָאָרֶץ הַחֲלָד וְהָעֶכְבֵּר וְהַצִּב
 30 לְמִינֵהוּ: וְהַיִּנְקָה וְהַבִּזְחַל וְהַלְטָאָה וְהַחֲמָט
 31 וְהַתְנַשְּׁמַת: אֱלֹהֵי הַטְּמֵאִים לָכֶם בְּכֹל־הַשָּׂרֵץ
 32 כִּלְהַנְגִיעַ בָּהֶם בְּמָתָם יִטְמָא עַד־הָעֶרֶב: וְכֹל־
 אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם ׀ בְּמָתָם יִטְמָא מִכֹּל־כְּלִי־
 עֵץ אֹו בָּנָה אֹו־עוֹר אֹו שֶׁק כֹּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה
 מִלְּאֲכָה בָּהֶם בְּמִים יִבָּיֵא וְטִמְאָה עַד־הָעֶרֶב
 33 וְטָהַר: * וְכֹל־כְּלִי־חֶרֶשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ

and the chargol after its kind, and the chagab after its kind. 23. But all other flying insects, which have four feet, shall be an abomination unto you. 24. And through these ye shall be rendered unclean: whosoever toucheth the carcass of them shall be unclean until the evening. 25. And whosoever beareth aught of their carcass shall wash his clothes, and be unclean until the evening. 26. Every species of beast,^a which divideth the hoof and is not cloven-footed nor cheweth the cud, is unclean unto you: every one that toucheth the same shall be unclean. 27. And all that go upon their paws, among all manner of beasts that go on four feet, are unclean unto you; whoso toucheth their carcass shall be unclean until the evening. 28. And he that beareth their carcass shall wash his clothes, and be unclean until the evening: unclean they are unto you.

29. And these shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after its kind, 30. And the ferret, and the chameleon, and the lizard, and the snail, and the mole. 31. These are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the evening. 32. And whatsoever upon which any part of them, when they are dead, doth fall, shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, every vessel wherewith any work is done, must be put into water, and it shall be unclean until the evening, when it shall be clean.* 33. And every earthen vessel whereinto any part of them falleth, whatso-

* In this the prohibition is rendered general, that any animal which has a hoof that is not divided through, though it be partially split, shall be unclean; the touching to render unclean, refers to the carcass, not the living animal, as appears from the whole tenor of the precepts. Verse 27 interdicts all animals that have neither mark of cleanness before given.

- 34 כֹּל אֲשֶׁר בָּתוֹכוֹ יִטְמֵא וְאֵתוֹ תִשְׁבְּרוּ : מִכָּל-
הָאֲכָל אֲשֶׁר יֹאכַל אֲשֶׁר יָבֹא עָלָיו מִיָּם יִטְמֵא
וּכְל־מִשְׁקָהוּ אֲשֶׁר יִשְׁתֶּה בְּכָל-כְּלִי יִטְמֵא :
35 וְכֹל אֲשֶׁר-יִפֹּל מִנְבֵלָתָם וְעָלָיו יִטְמֵא הַתָּנוּר
וּכִיְרִים יִהְיֶינָ טְמֵאִים הֵם וְטְמֵאִים יִהְיוּ לָבֶם :
36 אַךְ מֵעַן וּבֹר מִקְוֵה-מַיִם יִהְיֶה טְהוֹר וְנִגַּע
37 בְּנִבְלָתָם יִטְמֵא : וְכִי יִפֹּל מִנְבֵלָתָם עַל-כָּל-
38 זָרַע זֵרֹעַ אֲשֶׁר יִזְרַע טְהוֹר הוּא : וְכִי יִתֵּן
מַיִם עַל-זָרַע וְנִפֹּל מִנְבֵלָתָם עָלָיו טְמֵא הוּא
39 לָבֶם : ס וְכִי יָמוּת מִן-הַבְּהֵמָה
אֲשֶׁר-הִיא לָבֶם לֹא־אֲכָלָה הַנִּגַּע בְּנִבְלָתָהּ יִטְמֵא
40 עַד-הָעֶרֶב : וְהָאֲכָל מִנְבֵלָתָהּ יִכָּבֵם בְּגִדָיו
וְטְמֵא עַד-הָעֶרֶב וְהַנֶּשֶׂא אֶת-נִבְלָתָהּ יִכָּבֵם
41 בְּגִדָיו וְטְמֵא עַד-הָעֶרֶב : וְכָל-הַשְּׂרֵץ הַשָּׂרֵץ
42 עַל-הָאָרֶץ שֶׁקֶץ הוּא לֹא יֹאכַל : כֹּל הַחַיָּה עַל-
גַּחֲוֹן וְכֹל הַחַיָּה עַל-אֲרֻבַּע עַד כָּל-מִרְבֵּה
רִגְלָיִם לְכָל-הַשְּׂרֵץ הַשָּׂרֵץ עַל-הָאָרֶץ
43 לֹא תֹאכְלוּם כִּי-שֶׁקֶץ הֵם : אֶל-תִּשְׁקָצוּ אֶת-
נַפְשֹׁתֵיכֶם בְּכָל-הַשְּׂרֵץ הַשָּׂרֵץ וְלֹא תִטְמְאוּ
44 בָהֶם וְנִטְמַתֶּם בָּם : כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם
וְהִתְקַדְּשֶׁתֶם וְהִייתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי

ever is in it shall be unclean; and itself shall ye break. 34. All kinds of food which may be eaten,^a on which water cometh, shall be unclean: and all drink that may be drunk, shall be rendered unclean in every vessel. 35. And every thing whereupon any part of their carcass falleth, shall be unclean; whether it be oven, or ranges for pots, they shall be broken down, they are unclean; and unclean shall they be unto you. 36. Nevertheless, a fountain or pit, receptacles for water, shall be clean; but he^b that toucheth their carcass shall be unclean. 37. And if any part of their carcass fall upon any sowing-seed which has been sown, it shall be clean. 38. But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

39. And if any cattle die, which is allowed to you as food: he that toucheth the carcass thereof shall be unclean until the evening. 40. And he that eateth of its carcass shall wash his clothes, and be unclean until the evening; he also that beareth its carcass shall wash his clothes, and be unclean until the evening. 41. And every creeping thing that creepeth upon the earth is an abomination, it shall not be eaten. 42. Whatsoever goeth upon the belly, and whatsoever goeth upon four feet, or whatsoever hath many feet among all creeping things that creep upon the earth, ye shall not eat; for they are an abomination. 43. Ye shall not make yourselves abominable with any creeping thing that creepeth; and ye shall not make yourselves unclean with them, that ye should be defiled thereby. 44. For I am the LORD your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither

^a "This refers to the preceding verse; whatever food on which water has been put, as also all manner of drink which shall happen to be in the unclean vessel, shall be rendered unclean."

^b Though he be at the time in a fountain or pit of water.

וְלֹא תִטְמְאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשָּׂרִץ
 45 הַרְמֵשׁ עַל־הָאָרֶץ: כִּי אֲנִי יְהוָה הַמַּעֲלֶה
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לְכֶם לֵאלֹהִים
 46 וְהֵייתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי: זֹאת הַתּוֹרָה
 הַבְּהֵמָה וְהָעוֹף וְכָל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת בַּמַּיִם
 47 וְכָל־נֶפֶשׁ הַשָּׂרִיצַת עַל־הָאָרֶץ: לַהֲבַדִּיל בֵּין
 הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנְּאֻכֶלֶת וּבֵין
 הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל:

פ

יב
1/2

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וַיֵּלְדָה זָכָר
 וְטָמְאָה שִׁבְעַת יָמִים כַּיְמֵי נִדַת דְּוֹהֶה הַטָּמֵא:
 3 וּבַיּוֹם הַשְּׁמִינִי יְמוּל בָּשָׂר עָרְלָתוֹ: וּשְׁלִשִׁים
 4 יוֹם וּשְׁלֹשַׁת יָמִים תִּשָּׁב בְּדָמֶי טְהָרָה בְּכָל־
 קֹדֶשׁ לֹא־תִנָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־
 5 מְלֵאת יְמֵי טְהָרָה: וְאִם־נִקְבְּהָ תֵלֵד וְטָמְאָה
 שִׁבְעִים בְּנִדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשַׁת יָמִים
 6 תִּשָּׁב עַל־דָּמֶי טְהָרָה: וּבַמְּלֵאתָ יְמֵי טְהָרָה
 לְבֶן אֵו לְבַת תָּבִיא כְּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבֶן־
 יוֹנָה אִמּוֹתָו לַחֲטָאת אֶל־פְּרִתַח אֹהֶל־מוֹעֵד
 7 אֶל־הַכֹּהֵן: וְהִקְרִיבֻּ לִפְנֵי יְהוָה וּכְפַר עָלֶיהָ
 וְטְהָרָה מִמֶּקְרַדְמֶיהָ זֹאת הַתּוֹרָה הַיֵּלֶדֶת

shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.* 45. For I am the LORD that have brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. 46. This is the law of the beasts,^a and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47. To distinguish between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

TAZREEANG. 1. And the LORD spoke unto Moses, saying,
CHAP. XII. 2. Speak unto the children of Israel, saying,

If a woman have conceived seed, and born a man child: then shall she be unclean seven days, even as in the days of the separation for her infirmity shall she be unclean. 3. And on the eighth day shall the flesh of his foreskin be circumcised. 4. And thirty and three days shall she then continue in the blood of her purification; any thing hallowed she shall not touch, and into the sanctuary she shall not come, until the days of her purification be at an end. 5. But if she bear a female child, then shall she be unclean two weeks, as in her separation; and sixty and six days shall she continue in the blood of the purification. 6. And at the completion of the days of her purification, for a son, or for a daughter, she shall bring a sheep of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest. 7. And he shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood; this is the law for her that hath given birth to a male or to a

* Domestic cattle and wild beasts.

8 לזָכֹר אִם לנִקְבָּה: וְאִם-לֹא תִמְצָא יָדָהּ בְּיָ
 שָׁהּ וְלִקְחָהּ שְׁתֵּי-תַלְמִים אֹךְ שְׁנֵי בָנֵי יוֹנָה אֶחָד
 לְעֹלָהּ וְאֶחָד לְחַטָּאת וְכִפֹּר עָלֶיהָ הַכֹּהֵן
 וְטָהְרָה: פ

1 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וַיֹּאמֶר-לָהֶרֶן לֵאמֹר:
 2 אָדָם כִּי-יִהְיֶה בְעוֹר-בְּשָׂרוֹ שָׂאת אֹרֶס-פֶּחַת אֹךְ
 בְּהִרְרָת וְהָיָה בְעוֹר-בְּשָׂרוֹ לִגְנֹעַ צָרַעַת וְהוֹבֵא
 אֶל-אַהֲרֹן הַכֹּהֵן אִם אֶל-אֶחָד מִבָּנָיו הַכֹּהֲנִים:
 3 וּרְאָה הַכֹּהֵן אֶת-הַגִּנֹּעַ בְּעוֹר-הַבָּשָׂר וְשַׁעַר
 בִּגְנֹעַ הַפֶּה לָכֵן וּמְרֹאֵה הַגִּנֹּעַ עִמָּךְ מֵעוֹר בְּשָׂרוֹ
 4 גִּנֹּעַ צָרַעַת הוּא וּרְאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ: וְאִם-
 בְּהִרְרָת לִבְנֵה הוּא בְעוֹר בְּשָׂרוֹ וְעִמָּךְ אִין-
 מְרֹאֵה מִן-הָעוֹר וְשַׁעֲרָה לֹא-הָפַךְ לָכֵן וְהִסְגִּיר
 5 הַכֹּהֵן אֶת-הַגִּנֹּעַ שִׁבְעַת יָמִים: וּרְאָהוּ הַכֹּהֵן
 בַּיּוֹם הַשְּׁבִיעִי וְהָנָה הַגִּנֹּעַ עִמָּךְ בְּעֵינָיו לֹא-
 פָּשָׂה הַגִּנֹּעַ בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים
 שְׁנִית: וּרְאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית
 6 וְהָנָה כְּתָה הַגִּנֹּעַ וְלֹא-פָּשָׂה הַגִּנֹּעַ בְּעוֹר וְטָהְרוּ
 7 הַכֹּהֵן מִסְּפַחַת הוּא וְכִבֵּס בְּגָדָיו וְטָהַר: וְאִם-
 פָּשָׂה הַתְּפִשָּׁה הַמְּסַפַּחַת בְּעוֹר אַחֲרַי הַרְאֵתוֹ
 אֶל-הַכֹּהֵן לְטָהֲרָתוֹ וּנְרֹאֵה שְׁנִית אֶל-הַכֹּהֵן:

female. 8. And if her means will not enable her to bring a lamb, then shall she bring two turtledoves, or two young pigeons, the one for a burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII. 1. And the LORD spoke unto Moses and unto Aaron, saying, 2. When a man have in the skin of his flesh a swelling,^a a rising, or a bright spot, and it might become^b in the skin of his flesh the plague of leprosy: then shall he be brought unto Aaron the priest, or unto one of his sons the priests. 3. And the priest shall see the plague in the skin of the flesh, and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is a plague of leprosy: and so soon as the priest shall see him, he shall pronounce him unclean. 4. But if it be a white bright spot in the skin of his flesh, and its appearance be not deeper than the skin, and the hair be not turned white: then shall the priest shut up the plague seven days. 5. And the priest shall see him the seventh day; and, behold, if the plague have remained unchanged in its appearance, the plague have not spread in the skin: then shall the priest shut him up seven days more.* 6. And the priest shall see him again on the seventh day; and, behold, if the plague be somewhat pale, and the plague have not spread in the skin: then shall the priest pronounce him clean, it is a rising, and he shall wash his clothes, and be clean. 7. But if the rising should spread abroad in the skin, after he hath been seen by the priest for his cleansing, he shall be seen again by the priest.

^a This is according to the version of MENDELSSOHN. ARNHEIM renders כפחה "tetter;" or a tetter-like affection.

^b Both MENDELSSOHN and ARNHEIM translate נזרה as here given; it means then, that so soon as there is an appearance which might terminate in leprosy, the patient shall be brought to the priest for inspection.

- 8 וּרְאֵה הַכֹּהֵן וְהֵנִיחַ פְּשֵׁתָהּ הַמְּסַפַּחַת בְּעוֹר
 וְטָמְאוּ הַכֹּהֵן צָרַעַת הוּא : פ
- 9 נָנַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבֵא אֶל-הַכֹּהֵן :
- 10 וּרְאֵה הַכֹּהֵן וְהֵנִיחַ שְׂאֵת-לְבָנָה בְּעוֹר וְהִיא
 הַפִּקֵּה שֶׁעַר לֵבָן וּמַחֲרִית בְּשָׂר חֵי בַשְּׂאֵת :
- 11 צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטָמְאוּ הַכֹּהֵן
 12 לֹא יִסְגְּרוּ כִּי טָמֵא הוּא : וְאִם-פְּרוּחַ הַתַּפְּרָח
 הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ הַצָּרַעַת אֶת כָּל-עוֹר
 הַנֶּנְנֵעַ מֵרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מְרִאֵה עֵינָי
 13 הַכֹּהֵן : וּרְאֵה הַכֹּהֵן וְהֵנִיחַ כִּסְתָהּ הַצָּרַעַת אֶת-
 כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנֶּנְנֵעַ כָּלֹּ הַפֶּה לֵבָן טָהוֹר
 14 הוּא : וּבַיּוֹם הַרְּאוֹת כּוּ בְּשָׂר חֵי וְטָמֵא : וּרְאֵה
 15 הַכֹּהֵן אֶת-הַבְּשָׂר הַחַי וְטָמְאוּ הַבְּשָׂר הַחַי
 16 טָמֵא הוּא צָרַעַת הוּא : אִם כִּי יֵשׁוּב הַבְּשָׂר
 17 הַחַי וְנִהְפֶּה לְלֵבָן וּבֵא אֶל-הַכֹּהֵן : וּרְאֵה הַכֹּהֵן
 וְהֵנִיחַ גִּדְּהַפֶּה הַנֶּנְנֵעַ לְלֵבָן וְטָהַר הַכֹּהֵן אֶת-
 הַנֶּנְנֵעַ טָהוֹר הוּא : פ שלישי
- 18 וּבְשָׂר כִּי יִהְיֶה בּוֹ-בְעוֹר שְׁחִין וְנִרְפָּא : וְהָיָה
 19 בְּמָקוֹם הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בַהֲרֹת לְבָנָה
 20 אֲדַמְדָּמֶת וְנִרְאָה אֶל-הַכֹּהֵן : וּרְאֵה הַכֹּהֵן
 וְהֵנִיחַ מֵרֹאשׁוֹ שֶׁפֶל מִן-הָעוֹר וּשְׂעָרָהּ הַפֶּה

8. And if the priest see that, behold, the rising have spread abroad in the skin, then shall the priest pronounce him unclean: it is a leprosy.

9. If the plague of leprosy happen to be on a man, then shall he be brought unto the priest; 10. And the priest shall see, and, behold, if there be a white swelling in the skin, and the hair in it have turned white, and there be a trace of healthy flesh in the swelling: 11. It is an inveterate leprosy in the skin of his flesh, and the priest shall pronounce him unclean, he shall not shut him up, for he is unclean. 12. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of (him that hath) the plague from his head even to his feet, so far as the eyes of the priest can see: 13. If now the priest should see, that, behold, the leprosy have covered all his flesh, he shall pronounce the plague clean; it is all turned white, it is clean. 14. But when healthy flesh appeareth therein, he shall be unclean. 15. And the priest shall see the healthy flesh, and pronounce him to be unclean; for the healthy flesh is unclean, it is the leprosy. 16. Or if the healthy flesh turn again, and be changed unto white, he shall come unto the priest; 17. And if the priest shall see him, and, behold, the plague be turned into white: then the priest shall pronounce the plague clean, he is clean.*

18. And if there be a person who hath had in his skin an inflammation, and hath been healed, 19. And if there be on the place of the inflammation a white swelling, or a white and dark red^a bright spot, he shall be shown to the priest; 20. And if the priest see, and, behold, its appearance be lower than the skin, and the hair thereof have been turned white;

^a This version of "dark red," is after MENDELSSOHN, who views after the Rabbins, אִרְכִּיב and יִרְקֵק as the intensives of אֶרֶב and יֵרֵק, therefore "dark red, dark green." The verse should then be explained, that there be upon the place where a wound or a sore has been in the

- לָבָן וְטִמְאָו הַכֹּהֵן נִגַע-צָרַעַת הוּא בְּשָׂחִין
 21 פָּרָחָה : וְאִם יִרְאֶנָּה הַכֹּהֵן וְהֵנָּה אֵין-כָּהּ שֶׁעַר
 לָבָן וְשִׁפְלָה אֵינְנָה מִן-הָעוֹר וְהִיא כֹּהֵה
 22 וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים : וְאִם-פָּשָׂה תִפְשָׂה
 23 בְּעוֹר וְטִמְאָ הַכֹּהֵן אֹתוֹ נִגַע הוּא : וְאִם-תַּחֲתִיָּהּ
 תִּעֲמֹד הַבְּהֵרֶת לֹא פִשְׁתָּהּ צָרַכָת הַשָּׂחִין
 24 הוּא וְטָהְרוּ הַכֹּהֵן : ם רביעי (שני כשהן כחוברין) או
 בָּשָׂר כִּי-יִהְיֶה בְּעוֹר מְכוֹת-אִשׁ וְהִיָּתָה מַחֲרַת
 הַמְּכוֹה בַּהֲרֵת לְבָנָה אֲבַמְדַמַּת או לְבָנָה :
 25 וְרֵאָה אֹתָהּ הַכֹּהֵן וְהֵנָּה נִהְפָּךְ שֶׁעַר לָבָן
 בַּבְּהֵרֶת וּמְרֵאָה עִמָּךְ מִן-הָעוֹר צָרַעַת הוּא
 בַּמְּכוֹה פָּרָחָה וְטִמְאָ אֹתוֹ הַכֹּהֵן נִגַע צָרַעַת
 26 הוּא : וְאִם יִרְאֶנָּה הַכֹּהֵן וְהֵנָּה אֵין-בַּבְּהֵרֶת
 שֶׁעַר לָבָן וְשִׁפְלָה אֵינְנָה מִן-הָעוֹר וְהִיא כֹּהֵה
 27 וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים : וְרֵאָהוּ הַכֹּהֵן
 בַּיּוֹם הַשְּׂבִיעִי אִם-פָּשָׂה תִפְשָׂה בְּעוֹר וְטִמְאָ
 28 הַכֹּהֵן אֹתוֹ נִגַע צָרַעַת הוּא : וְאִם-תַּחֲתִיָּהּ
 תִּעֲמֹד הַבְּהֵרֶת לֹא-פִשְׁתָּהּ בְּעוֹר וְהִיא כֹּהֵה
 שְׂאֵת הַמְּכוֹה הוּא וְטָהְרוּ הַכֹּהֵן כִּי-צָרַכָת
 הַמְּכוֹה הוּא : פ חמישי
 29 וְאִישׁ או אִשָּׁה כִּי-יִהְיֶה בּוֹ נִגַע בְּרֹאשׁ או בְּזָקָן :

then shall the priest pronounce him unclean, it is the plague of leprosy broken out of the inflammation. 21. But if the priest see it, and, behold, there be no white hair therein, and if it be not lower than the skin, but be somewhat pale: then shall the priest shut him up seven days. 22. And if it now spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague (of leprosy). 23. But if the bright spot remain in its place, and spread not, it is a scar of the inflammation; and the priest shall pronounce him clean.*

24. Or if there be a person in whose skin there is a place burnt by fire, and the mark of the burning becometh a bright spot, white and dark red, or white: 25. And if the priest see it, and, behold, the hair in the bright spot have been turned white, and its appearance be deeper than the skin: it is leprosy broken out in the mark of the burning; and the priest shall pronounce him unclean, it is the plague of leprosy. 26. But if the priest see it, and, behold, there be in the bright spot no white hair, and it be not lower than the skin, and it be pale: then shall the priest shut him up seven days. 27. And the priest shall see him on the seventh day; if now it have spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague of leprosy. 28. And if the bright spot remain in its place, and have not spread abroad in the skin, and it be pale, it is a swelling of the fire wound; and the priest shall pronounce him clean, for it is a scar of the fire wound.*

29. And if there be a man or woman having a plague upon the head or the beard; 30. Then shall the priest see

skin a swelling or spot not decidedly white, but intermingled with dark red streaks, which peculiar appearance is a distinctive mark of leprosy, not of a scar of the wound, if the other signs, the depression of the skin and the white hair, should be present. The same is the case for the next section.

- 30 וּרְאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִנֵּה מֵרְאֵהוּ עִמָּק מִן־
הָעוֹר וְכוּ שֶׁעַר צָהָב דָּק וְטָמֵא אִתּוֹ הַכֹּהֵן
- 31 נִתַּק הוּא צָרַעַת הָרֵאשִׁית אוֹ הַזָּקֵן הוּא : וְכִי־יֵרְאֶה
הַכֹּהֵן אֶת־נֶגַע הַנִּתְּקָה וְהִנֵּה אֵין־מֵרְאֵהוּ עִמָּק
- מִן־הָעוֹר וְשֶׁעַר שְׁחֹר אֵין בוֹ וְהַסִּגִּיר הַכֹּהֵן
32 אֶת־נֶגַע הַנִּתְּקָה שִׁבְעַת יָמִים : וּרְאָה הַכֹּהֵן אֶת־
הַנֶּגַע בְּיוֹם הַשְּׂבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנִּתְּקָה וְלֹא־
- הָיָה בוֹ שֶׁעַר צָהָב וּמֵרְאֵה הַנִּתְּקָה אֵין עִמָּק מִן־
33 הָעוֹר : וְהִתְּלַח וְאֶת־הַנִּתְּקָה לֹא יִגְלַח וְהַסִּגִּיר
34 הַכֹּהֵן אֶת־הַנִּתְּקָה שִׁבְעַת יָמִים שְׁנִית : וּרְאָה
- הַכֹּהֵן אֶת־הַנִּתְּקָה בְּיוֹם הַשְּׂבִיעִי וְהִנֵּה לֹא־פָשָׁה
הַנִּתְּקָה בָּעוֹר וּמֵרְאֵהוּ אֵינְנו עִמָּק מִן־הָעוֹר וְטָהַר
- 35 אִתּוֹ הַכֹּהֵן וּבְכֶסֶם בְּגָדָיו וְטָהַר : וְאִם־פָּשָׁה יִפְשָׁה
36 הַנִּתְּקָה בָּעוֹר אַחֲרַי טָהַרְתּוּ : וּרְאֵהוּ הַכֹּהֵן וְהִנֵּה
פָּשָׁה הַנִּתְּקָה בָּעוֹר לֹא־יִבְקַר הַכֹּהֵן לִשְׁעַר
- 37 הַצָּהָב טָמֵא הוּא : וְאִם־בְּעֵינָיו עָמַד הַנִּתְּקָה וְשֶׁעַר
שְׁחֹר צָמַח־בוֹ נִרְפָּא הַנִּתְּקָה טָהוֹר הוּא וְטָהַרוּ
- 38 הַכֹּהֵן : ׀ וְאִישׁ אִו־אִשָּׁה כִּי־יִהְיֶה
39 בְּעוֹר־בְּשָׂרָם בְּהִרְתָּ בְּהִרְתָּ לְבָנָת : וּרְאָה הַכֹּהֵן
וְהִנֵּה בְּעוֹר־בְּשָׂרָם בְּהִרְתָּ כַּתּוֹת לְבָנָת בַּהֶק הוּא
- 40 פָּרַח בָּעוֹר טָהוֹר הוּא : ׀ שְׁשִׁי (שְׁלִישִׁי בַּמַּחֲכָרִין) וְאִישׁ

the plague; and, behold, if its appearance be deeper than the skin, and there be in it a yellow thin hair: then shall the priest pronounce him unclean, it is a dry scall, it is the leprosy of the head or of the beard. 31. And if the priest see the plague of the scall, and, behold, its appearance be not deeper than the skin, and there is no black hair in it: then shall the priest shut up the plague of the scall seven days. 32. And the priest shall see the plague on the seventh day; and, behold, if the scall have not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin: 33. Then shall he be shaved, but the scall he shall not shave; and the priest shall shut up the scall seven days more. 34. And the priest shall see the scall on the seventh day; and, behold, if the scall have not spread in the skin, and its appearance be not deeper than the skin: then shall the priest pronounce him clean, and he shall wash his clothes, and be clean. 35. But if the scall should spread^a in the skin after his being pronounced clean: 36. Then shall the priest look on him; and, behold, if the scall have spread in the skin, the priest shall not seek for yellow hair; he is unclean. 37. But if the scall have remained stationary in its colour, and black hair have grown up therein, the scall is then healed, he is clean; and the priest shall pronounce him clean.

38. And if there be a man or a woman having in the skin of his flesh bright spots, white bright spots; 39. Then shall the priest see, and, behold, if there are in the skin of the flesh of the same, bright spots, pale and white: it is a freckly eruption grown in the skin; he is clean.*

^a The spreading of the disorder being a sign of uncleanness, it is equally so whether it happen during the time that the leper is shut up, and before the decision of the priest, or after he has pronounced him clean.

- 41 כִּי יִמְרָט רֹאשׁוֹ קִרְחַת הִוא טְהוֹר הִוא : וְאִם
מִפֶּאֱת פָּנָיו יִמְרָט רֹאשׁוֹ גִבַּח הִוא טְהוֹר הִוא :
- 42 וְכִי־יְהִי בַקִּרְחַת אוֹ בַגִּבַּח נִגַּע לְבָן אֲדָמָדָם
צָרַעַת פִּרְחַת הִוא בַקִּרְחַתוֹ אוֹ בַגִּבַּחַתוֹ : וְרָאָה
- 43 אֹתוֹ הַכֹּהֵן וְהִנִּיחַ שְׂאֵת־הַנֶּגַע לְבָנָה אֲדָמָדָמַת
בַקִּרְחַתוֹ אוֹ בַגִּבַּחַתוֹ כִּמְרָאָה צָרַעַת עוֹר בְּשָׂר׃
- 44 אִישׁ־צָרוּעַ הִוא טָמֵא הִוא טָמֵא יִטְמְאֵנוּ הַכֹּהֵן
כִּרְאִשׁוֹ נִגְעוֹ : וְהִצְרוּעַ אִשְׂרָכוּ הַנֶּגַע בְּגָדָיו
- 45 יְהִיוּ פָרָמִים וְרֹאשׁוֹ יְהִי פָרוּעַ וְעַל־שָׂפָם
יַעֲטֶה וְטָמֵא ׀ טָמֵא יִקְרָא : כָּל־יָמֵי אִשֶׁר הַנֶּגַע
- 46 כּוֹ יִטְמֵא טָמֵא הִוא בְּרֹד יִשָּׁב מְחוּץ לַמִּחֲנֶה
מוֹשְׁבוֹ : ׀ וְהִבָּדַד כִּי־יְהִי כּוֹ נִגַּע
- 47 צָרַעַת בְּבִגְדֵי צֹמֶר אוֹ בְּבִגְדֵי פִשְׁתִּים : אוֹ בְּשֵׁתִי
אוֹ בְּעֶרֶב לַפִּשְׁתִּים וְלִצְמֹר אוֹ בְּעוֹר אוֹ בְּכָל־
- 48 מְלֶאכֶת עוֹר : וְהָיָה הַנֶּגַע יִרְקַק ׀ אוֹ אֲדָמָדָם בְּבִגְדֹ
אוֹ בְּעוֹר אוֹ־בִשְׂתִי אוֹ־בְּעֶרֶב אוֹ בְּכָל־כְּלִי־עוֹר
- 50 נִגַּע צָרַעַת הִוא וְהִרָאָה אֶת־הַכֹּהֵן : וְרָאָה הַכֹּהֵן
51 אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שִׁבְעַת יָמִים : וְרָאָה
אֶת־הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי כִי־פָשְׂתָה הַנֶּגַע בְּבִגְדֹ
אוֹ־בִשְׂתִי אוֹ־בְּעֶרֶב אוֹ בְּעוֹר לְכֹל אִשְׂרֵי־עֵשֶׂה
הָעוֹר לְמִלְאכָה צָרַעַת מִמְאֲרַת הַנֶּגַע טָמֵא הִוא :

40. And if there be a man whose hair of the head fall off, he is a bald head; he is clean. 41. And if from the side of his face his hair fall off, he is forehead-bald, he is clean. 42. And if there be on the bald head, or bald forehead, an eruption, white and dark red: it is the leprosy sprung up on his bald head, or his bald forehead. 43. And the priest shall see him; and, behold, if the swelling of the eruption be white and dark red on his bald head, or on his bald forehead, like the appearance of the leprosy on the (other) skin of the flesh: 44. He is a leprous man, he is unclean; the priest shall pronounce him unclean; his plague is on his head. 45. And the leper on whom the plague is, his clothes shall be rent, and his head shall be bare,* and he shall cover himself up to his upper lip, and, Unclean, unclean, shall he call out. 46. All the days whereon the plague which rendereth unclean is on him, he shall be unclean; alone he shall dwell; without the camp shall his habitation be.

47. And if there be a garment on which there arise a plague of leprosy, whether it be on a woollen garment, or on a linen garment; 48. Whether it be on the warp, or on the woof; of linen, or of woollen; whether on a skin, or on any thing made of skin; 49. And the plague be dark green or dark red on the garment, or on the skin, or on the warp, or on the woof, or on any instrument of skin: it is the plague of leprosy; and it shall be shown unto the priest. 50. And the priest shall see the plague, and shut up the plague seven days. 51. And if he see the plague on the seventh day, that the plague have spread in the garment, either in the warp, or in the woof, or in the skin, or in any work that is made of skin, the plague is a corroding leprosy;

* "He shall let his hair grow long," RASHI; and after this manner it has been rendered above, x. 6; perhaps the word פָּרַע includes both ideas.

52 וְשָׂרָף אֶת־הַבָּגֶד אוֹ אֶת־הַשִּׁטִּי וְאוֹ אֶת־הָעֵרֶב
 בַּצֹּמֶר אִם בַּפְּשָׁתִים אוֹ אֶת־כָּל־כְּלֵי הָעוֹר
 אֲשֶׁר־יְהִיהוּ בּוֹ הַנִּגְעַע כִּי־צָרַעַת מִמְּאֵרֶת הוּא
 53 בְּאֵשׁ הַתְּשַׁרְף : וְאִם יִרְאָה הַכֹּהֵן וְהִנֵּה לֹא־
 פִּשְׁהַ הַנִּגְעַע בַּבָּגֶד אוֹ בַשִּׁטִּי אוֹ בַעֲרֵב אוֹ בְּכָל־
 54 כְּלֵי־עוֹר : וְצוּהַ הַכֹּהֵן וּלְכַסּוֹ אֶת אֲשֶׁר־כּוֹ הַנִּגְעַע
 55 וְהִסְגִּירוֹ שִׁבְעַת־יָמִים שְׁנִית : וְרָאָה הַכֹּהֵן
 אַחֲרָי וְהִכְבֵּס אֶת־הַנִּגְעַע וְהִנֵּה לֹא־הִפָּךְ הַנִּגְעַע
 אֶת־עֵינוֹ וְהִנִּינֵע לֹא־פִשְׁהַ טָמֵא הוּא בְּאֵשׁ
 הַתְּשַׁרְפָּנוּ פָּחַדַת הוּא בְּקִרְחָתוֹ אִם בְּגַבְחָתוֹ :
 56 וְאִם יִרְאָה הַכֹּהֵן וְהִנֵּה כִּתְהַ הַנִּגְעַע אַחֲרָי הִכְבֵּס
 אֹרְתוֹ וְקָבַע אֹרְתוֹ מִן־הַבָּגֶד אוֹ מִן־הָעוֹר אוֹ מִן־
 57 הַשִּׁטִּי אוֹ מִן־הָעֵרֶב : וְאִם־הִתְרַאָּה עוֹד בַּבָּגֶד
 אִו־בַּשִּׁטִּי אִו־בַּעֲרֵב אִם בְּכָל־כְּלֵי־עוֹר פָּחַדַת
 58 הוּא בְּאֵשׁ הַתְּשַׁרְפָּנוּ אֶת אֲשֶׁר־כּוֹ הַנִּגְעַע : וְהַבָּגֶד
 אִו־הַשִּׁטִּי אִו־הָעֵרֶב אִו־כָּל־כְּלֵי הָעוֹר אֲשֶׁר
 59 תְּכַבֵּס וְסָר מֵהֶם הַנִּגְעַע וּכְבֵּס שְׁנִית וְטָהַר : זֹאת
 תּוֹרַת נִגְע־צָרַעַת בְּגֶד הַצֹּמֶר וְאוֹ הַפְּשָׁתִים אוֹ
 הַשִּׁטִּי אִם הָעֵרֶב אִם כָּל־כְּלֵי־עוֹר לְטָהַרוֹ אוֹ
 לְטָמְאוֹ :

פ

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : זֹאת תִּהְיֶה

יך
 1
 2

it is unclean. 52. And he shall then burn that garment, whether warp or woof, in woollen or in linen, or any article of skin, whereon the plague is; for it is a corroding^a leprosy, in fire it shall be burnt. 53. And if the priest should see, and, behold, the plague have not spread in the garment, either in the warp, or in the woof, or in any article of skin: 54. Then shall the priest command that they wash the thing whereon the plague is, and he shall shut it up seven days more.* 55. And if the priest see, after the plague hath been washed, and, behold, the plague have not changed its colour, and the plague have not spread: it is unclean, in fire shalt thou burn it; it is a decay on its inside or on its outside. 56. And if the priest see, and, behold, the plague have become pale after its having been washed: then shall he tear it out of the garment, or out of the skin, or out of the warp, or out of the woof:* 57. And if it appear again on the garment, either on the warp, or on the woof, or on any instrument of skin; it is a growing plague: with fire shalt thou burn that whereon the plague is. 58. And the garment, either the warp or the woof, or every instrument of skin, which thou shalt wash, and the plague depart therefrom, shall be washed the second time, when it shall be clean. 59. This is the law of the plague of leprosy on a garment of woollen or of linen, either in the warp, or woof, or any instrument of skin, to pronounce it clean, or unclean.

METZORANG.
CHAP. XIV.

1. And the LORD spoke unto Moses, saying,
2. This shall be the law of the leper on the day of his being cleansed: He shall be

^a In verse 49 the words "it is the plague of leprosy," are used, without its being thereby decided whether the garment, &c., be unclean or not, which is not the case with human beings who are unclean, when the leprosy is decided. Garments, however, need to be affected

ותורת המצורע ביום טהרתו והובא אל-
 הכהן : ויצא הכהן אל-מחוז למחנה וראה 3
 הכהן והנה נרפא נגע-הצרעת מן-הצורע :
 וצוה הכהן ולקח למטהר שתי-צפרים חיות 4
 טהורות ועץ ארו ושני תולעת ואזב : וצוה 5
 הכהן ושחט את-הצפור האחת אל-כלי-
 חרש על-מים חיים : את-הצפור החיה יקח 6
 אתה ואת-עץ הארו ואת-שני התולעת ואת-
 האזב וטבל אותם ואתו הצפור החיה בדם 7
 הצפור השחטה על המים החיים : והזהר על
 המטהר מן-הצרעת שבע פעמים וטהרו 8
 ושלח את-הצפור החיה על-פני השדה : וכבס
 המטהר את-בגדיו ונלח את-כל-שערו ורחץ 9
 במים וטהר ואחר יבוא אל-המחנה וישב
 מחוץ לאהלו שבעת ימים : והיה ביום 10
 השביעי ינלח את-כל-שערו את-ראשו ואת-
 זקנו ואת גברת עינו ואת-כל-שערו ונלח וכבס
 את-בגדיו ורחץ את-בשרו במים וטהר : וביום
 השמיני יקח שני-כבשים תמימים וכבשה
 אחת בת-שנתה תמימה ושלשה עשרונים
 סלת מנחה בלולה בשמן ולג אחר שמן :

brought unto the priest. 3. And the priest shall go forth^a out of the camp; and if the priest see, and, behold, the plague of leprosy be healed on the leper: 4. Then shall the priest command to take for him that is to be cleansed two living and clean birds,^b and cedar wood, and a string of scarlet yarn, and hyssop: 5. And the priest shall command that one of the birds be killed in an earthen vessel over running water. 6. As for the living bird, he shall take it, and the cedar wood, and the string of scarlet yarn, and the hyssop, and he shall dip these and the living bird in the blood of the bird that was killed over the running water: 7. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean,^c and shall let the living bird fly forth into the open field. 8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and he shall be clean, and after that he may come into the camp; but he shall tarry outside of his tent seven days. 9. And it shall be on the seventh day, that he shall shave off all his hair, his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, he shall also wash his flesh in water, when he shall be clean. 10. And on the eighth day he shall take two sheep without blemish, and one ewe of the first year without blemish, and three-tenth parts of fine flour for a meat offering, mingled with oil, and one log of

with a leprosy *מבארית* or *פחתה* "corrosion or decay," before they can be pronounced unclean.

^a The bringing before the priest, in the preceding verse is explained in this, that he is to go out of the camp to the dwelling of the leper, to satisfy himself whether or not he can return unto the camp after the next described ceremonies have been performed.

^b Clean birds, means those which are permitted to be eaten, consequently none of the prohibited kind could be taken.

^c "And when he hath purified him, he shall," &c.—ARNHEIM.

- 11 וְהֶעֱמִיד הַכֹּהֵן הַמַּטְהָר אֶת הָאִישׁ הַמַּטְהָר
 12 וְאַתֶּם לִפְנֵי יְהוָה פָּתַח אֹהֶל מוֹעֵד : וּלְקַח
 הַכֹּהֵן אֶת־הַכֶּבֶשׂ הָאֶחָד וְהַקְרִיב אֹתוֹ לְאַשֶׁם
 וְאֶת־לֶגַּג הַשֶּׁמֶן וְהִנִּיף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה :
 13 וְשָׁחַט אֶת־הַכֶּבֶשׂ בְּמָקוֹם אֲשֶׁר יִשְׁחָט אֶת־
 הַחֲטָאת וְאֶת־הַעֲלָה בְּמָקוֹם הַקֹּדֶשׁ כִּי
 בְּחֻטָּאת הָאֲשֶׁם הוּא לַכֹּהֵן קֹדֶשׁ קֹדְשִׁים
 14 הוּא : וּלְקַח הַכֹּהֵן מִדָּם הָאֲשֶׁם וְנָתַן הַכֹּהֵן
 עַל־הַתְּנוּף אֲזֶן הַמַּטְהָר הַיְמָנִית וְעַל־בִּהֶן יָדוֹ
 15 הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ הַיְמָנִית : וּלְקַח הַכֹּהֵן
 מִלֶּגַּג הַשֶּׁמֶן וַיִּצַק עַל־כַּף הַכֹּהֵן הַשְּׂמֵאלִית :
 6 וְטָבַל הַכֹּהֵן אֶת־אֶזְבְּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן
 אֲשֶׁר עַל־כַּפוֹ הַשְּׂמֵאלִית וְהָזָה מִן־הַשֶּׁמֶן
 17 בְּאֶזְבְּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה : וּמִיָּתֵד
 הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ יָתֵן הַכֹּהֵן עַל־תְּנוּף אֲזֶן
 הַמַּטְהָר הַיְמָנִית וְעַל־בִּהֶן יָדוֹ הַיְמָנִית וְעַל־
 18 בִּהֶן רִגְלוֹ הַיְמָנִית עַל דָּם הָאֲשֶׁם : וְהִנּוּחָהּ
 בְּשֶׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יָתֵן עַל־רֹאשׁ הַמַּטְהָר
 19 וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה : וְעָשָׂה הַכֹּהֵן
 אֶת־הַחֲטָאת וּכְפָר עַל־הַמַּטְהָר מִטְּמֵאוֹתָיו
 20 וְאַחֵר יִשְׁחָט אֶת־הָעֲלָה : וְהֵעֲלָה הַכֹּהֵן אֶת־

oil. 11. And the priest who cleanseth shall present the man that is to be made clean, and these things, before the LORD, at the door of the tabernacle of the congregation: 12. And the priest shall take the one sheep, and offer the same for a trespass offering, with the log of oil, and make with them a waving before the LORD.* 13. And he shall slay the sheep on the place where the sin offering and the burnt offering are killed, in the holy place; for as the sin offering^a so doth the trespass offering belong to the priest: it is most holy. 14. And the priest shall take some of the blood of the trespass offering; and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. 15. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. 16. And the priest shall dip his finger of the right hand in the oil that is in his left hand, and he shall sprinkle of the oil with his finger seven times before the LORD. 17. And of the rest of the oil that is in his hand the priest shall put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering. 18. And what is left of the oil that is in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. 19. And the priest shall prepare the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20. And the priest

^a This is explained thus: As the blood of the sin offering must be sprinkled, and the fat thereof be burnt upon the altar, before the priest can eat of it, so is the present trespass offering, although in this place it is merely ordered that the blood be put upon the man that is to be cleansed.

- העלה ואת-המנחה המזבחה וכפר עליו הכהן
וטהר : ם שלישי (חמישי בכחוברין) ואם-גל הוא ואין ירו׳ 21
משגת ולקח כבש אחר אשם לתנופה לכפר
עליו ועשרון סלת אחר כלול בשמן למנחה
ולג שמן : ושתי תרים או שני בני יונה אשר 22
תשיג ירו ויהי אחר חטאת והאחר עליה :
והביא אתם ביום השמיני לטהרתו אל-הכהן 23
אל-פתח אהל-מועד לפני יהוה : ולקח הכהן 24
את-כבש האשם ואת-לג השמן והניף אתם
הכהן התנופה לפני יהוה : ושחט את-כבש 25
האשם ולקח הכהן מדם האשם ונתן על-
הנוף און-המטהר הימנית ועל-בהן ירו
הימנית ועל-בהן רגלו הימנית : ומן-השמן 26
יצק הכהן על-כף הכהן השמאלית : והנה 27
הכהן באצבעו הימנית מן-השמן אשר על-
כפו השמאלית שבע פעמים לפני יהוה :
ונתן הכהן מן-השמן אשר על-כפו על-הנוף 28
און המטהר הימנית ועל-בהן ירו הימנית
ועל-בהן רגלו הימנית על-מקום גם האשם :
והנוטר מן-השמן אשר על-כף הכהן יתן 29
על-ראש המטהר לכפר עליו לפני יהוה :

shall offer the burnt offering and the meat offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.*

21. But if he be poor, and his means do not suffice, then shall he take one sheep for a trespass offering to be waved, to make an atonement for him, and one-tenth part of fine flour mingled with oil for a meat offering, and a log of oil; 22. And two turtledoves, or two young pigeons, such as he is able to get; and one shall be a sin offering, and the other a burnt offering. 23. And he shall bring them on the eighth day of his being cleansed unto the priest, unto the door of the tabernacle of the congregation, before the LORD. 24. And the priest shall take the sheep of the trespass offering, and the log of oil, and the priest shall make with them a waving before the LORD. 25. And he shall kill the sheep of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. 26. And some of the oil the priest shall pour into the palm of his own left hand: 27. And the priest shall sprinkle with his finger of the right hand some of the oil that is in his left hand, seven times before the LORD: 28. And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place^a of the blood of the trespass offering: 29. And what is left of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before

^a That is, upon the spot where the blood of the sacrifice has been put, there shall the oil also be applied, though in the mean time the blood has been removed therefrom.

- 30 וְעָשָׂה אֶת־הָאָחֵר מִן־הַתְּרִים אוֹ מִן־בְּנֵי הַיוֹנֵה
- 31 מֵאִשֶּׁר הִתְשִׁיג יָדוֹ: אֶת אֲשֶׁר־הִתְשִׁיג יָדוֹ אֶת־
הָאָחֵר חֲטָאת וְאֶת־הָאָחֵר עֲלָה עַל־הַמִּנְחָה
- 32 וּכְפָר הִכְהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה: זֹאת
הַתּוֹרָה אֲשֶׁר־כִּבוּ נִגַע צָרַעַת אֲשֶׁר לֹא־תִשָּׂיג
יָדוֹ בְּטַהֲרָתוֹ: פ רביעי (ששי כשהן מחוברין)
- 33 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כִּי
34 תָּבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחְזָה
35 וְנִתְחַלְּוּ נִגַע צָרַעַת בְּבֵית אֶרֶץ אֶחְזָתְכֶם: וּבֹא
אֲשֶׁר־לְוֹ הַכֹּהֵן וְהַגִּיד לְכַהֵן לֵאמֹר כְּנָגַע נִרְאָה
- 36 לִי בְּבֵית: וְצִוָּה הַכֹּהֵן וּפָנּוּ אֶת־הַכֹּהֵן בְּטָרָם
יָבֹא הַכֹּהֵן לְרֵאוֹת אֶת־הַנִּגַּע וְלֹא יִטְמָא כָּל־
אֲשֶׁר בְּבֵית וְאֶחָר כֵּן יָבֹא הַכֹּהֵן לְרֵאוֹת אֶת־
- 37 הַכֹּהֵן: וְרָאָה אֶת־הַנִּגַּע וְהִנֵּה הַנִּגַּע בְּקִירַת הַכֹּהֵן
שֶׁקְעָרוֹתַי יִרְקַבְּלֹתָ אִם אֶדְמַדְמַת וּמְרֵאֵיהֶן
- 38 שִׁפְלָה מִן־הַקִּיר: וַיֵּצֵא הַכֹּהֵן מִן־הַכֹּהֵן אֶל־פֶּתַח
39 הַכֹּהֵן וְהִסְגִּיר אֶת־הַכֹּהֵן שִׁבְעַת יָמִים: וְשָׁב
הַכֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְרָאָה וְהִנֵּה פָשָׁה הַנִּגַּע
- 40 בְּקִירַת הַכֹּהֵן: וְצִוָּה הַכֹּהֵן וַחֲלָצוּ אֶת־הָאֲבָנִים
אֲשֶׁר בָּהֶן הַנִּגַּע וְהִשְׁלִיכוּ אֶתְהֵן אֶל־מַחֲוִיץ
41 לְעֵיר אֶל־מְקוֹם טָמֵא: וְאֶת־הַכֹּהֵן יִקְצַע מִבֵּית

the LORD. 30. And he shall offer the one of the turtledoves, or of the young pigeons, from what his means enable him (to bring); 31. Even what his means enable him, the one for a sin offering, and the other for a burnt offering, with the meat offering:^a and the priest shall make an atonement for him that is to be cleansed before the LORD. 32. This is the law of him on whom is the plague of leprosy, whose means are not sufficient when he is cleansed.*

33. And the LORD spoke unto Moses and unto Aaron, saying, 34. When ye come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy on a house of the land of your possession: 35. Then shall he that owneth the house come and tell the priest, saying, Something^b like a leprosy hath shown itself to me in the house. 36. And the priest shall command that they clear out the house, before the priest go into it to see the plague, that all be not made unclean that is in the house: and after this the priest shall go in to see the house. 37. And he shall look at the plague, and, behold, if the plague be in the walls of the house, in depressions, dark green or dark red, and their appearance be deeper than the wall: 38. Then shall the priest go out of the house to the door of the house, and lock up the house seven days. 39. And the priest shall come again the seventh day; and if he see, that, behold, the plague have spread in the walls of the house: 40. Then shall the priest command that they pull out the stones on which the plague is, and they shall cast them without the city on an unclean place; 41. And the house he shall cause to be scraped within round

^a The offering of flour which accompanied the sacrifices, but not a special gift; this meat offering was not eaten, and was burnt on the altar.

^b "Even if he be a man learned in the law, and knows it to be

סָבִיב וְשָׁפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצוּ אֶל־מְחוּץ
 42 לְעִיר אֶל־מְקוֹם טָמֵא׃ וּלְקַחוּ אֲבָנִים אַחֲרוֹת
 וְהִבִּיאוּ אֶל־תַּחַת הָאֲבָנִים וְעֶפֶר אֶחָד יִקַּח
 43 וְטַח אֶת־הַבַּיִת׃ וְאִם־יֵשׁוּב הַנִּגְעַל וּפְרַח בַּבַּיִת
 אַחֵר חָלַץ אֶת־הָאֲבָנִים וְאֶחָד־יִקַּח הַקְּצוֹת אֶת־
 44 הַבַּיִת וְאֶחָד־יִטַּח׃ וְכֹא הִכְהֵן וּרְאָה וְהָיָה
 פֶּשֶׁה הַנִּגְעַל בַּבַּיִת צִרְעַת מִמֵּאֲרַת הוּא בַּבַּיִת
 45 טָמֵא הוּא׃ וְנָתַן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֲצָיו
 וְאֶת כָּל־עֶפֶר הַבַּיִת וְהוֹצִיא אֶל־מְחוּץ לְעִיר
 46 אֶל־מְקוֹם טָמֵא׃ וְהָבֵא אֶל־הַבַּיִת כָּל־יְמֵי הַסִּנּוּר
 47 אֹתוֹ יִטָּמֵא עַד־הָעֶרֶב׃ וְהִשָּׁכַב בַּבַּיִת יְכַסֵּם
 אֶת־בְּגָדָיו וְהֵאֱבֵל בַּבַּיִת יְכַסֵּם אֶת־בְּגָדָיו׃
 48 וְאִם־יָבֵא הִכְהֵן וּרְאָה וְהָיָה לֹא־פֶשֶׁה הַנִּגְעַל
 בַּבַּיִת אֶחָד־יִטַּח אֶת־הַבַּיִת וְטַחֵר הִכְהֵן אֶת־
 49 הַבַּיִת כִּי נִרְפָּא הַנִּגְעַל׃ וּלְקַח לַחֲטָא אֶת־הַבַּיִת
 שְׁתֵּי צִפְרִיִּים וְעֵץ אֲרָז וְשֵׁנִי תוֹלַעַת וְאֲזֹב׃
 50 וְשָׁחַט אֶת־הַצִּפּוֹר הָאֶחָת אֶל־כְּלֵי־חֹרֶשׁ עַל־מַיִם
 51 חַיִּים׃ וּלְקַח אֶת־עֵץ־הָאֲרָז וְאֶת־הָאֲזֹב וְאֶת־וְשֵׁנִי
 הַתּוֹלַעַת וְאֶת־הַצִּפּוֹר הַחַיָּה וְטָבַל אֹתָם בְּדָם
 הַצִּפּוֹר הַשְּׁחוּטָה וּבְמַיִם חַיִּים וְהָיָה אֶל־הַבַּיִת
 52 שִׁבְעַ פְּעָמִים׃ וְחִטָּא אֶת־הַבַּיִת בְּדָם הַצִּפּוֹר

about; and they shall pour out the dust that they have scraped off without the city on an unclean place: 42. And they shall take other stones, and put them in the place of these stones; and other mortar he shall take, and shall plaster the house. 43. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after the house hath been scraped, and after it hath been plastered: 44. Then shall the priest come; and if he see that, behold, the plague have spread in the house, it is a corrosive leprosy in the house; it is unclean. 45. And he shall break down the house, its stones, and the timbers thereof, and all the mortar of the house; and he shall carry them forth to without the city, unto an unclean place. 46. And he that goeth into the house, all the days that it is locked up, shall be unclean until the evening. 47. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. 48. But if the priest should come in, and see, and, behold, the plague have not spread in the house, after the house was plastered: then shall the priest pronounce the house clean, because the plague is healed. 49. And he shall take, to atone^a for the house, two birds, and cedar wood, and a string of scarlet yarn, and hyssop; 50. And he shall kill the one bird in an earthen vessel over running water; 51. And he shall take the cedar wood, and the hyssop, and the scarlet yarn, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: 52. And he shall atone for the house with the blood of the bird, and with the running

leprosy, he is not to pronounce absolutely 'A plague has shown itself,' but 'something like a plague.'"—RASHI.

^a The word לְהַטֵּה in the Piel form, means, to remove the חַטָּאת or "sin," therefore, "to remove the sin of the house," or simply "to atone for the house;" in this sense it is the same with לִכְפֹּר "to make an

ובמים החיים ובצפור החיה ובעין הארז ובאזב
 53 ובשני התולעת: ושלח את-הוצפור החיה אל-
 מחוץ לעיר אל-פני השדה וכפר על-הבית
 54 וטהר: זאת התורה לכל-נגע הצרעת ולנתק:
 55 ולצרעת הבגד ולבית: ולשאאת ולספחת
 56 ולבחרת: להורת ביום הטמא וביום הטהר
 57 זאת תורת הצרעת:

פ

טו וידבר יהוה אל-משה ואל-אהרן לאמר:
 2 דברו אל-בני ישראל ואמרתם אלהם איש
 3 איש כי יהיה זב מבשרו זובו טמא הוא: וזאת
 תהיה טמאתו בזובו רר בשרו את-זובו או-
 4 החתים בשרו מזובו טמאתו הוא: כל-המשכב
 5 באשר ישכב עליו הזב וטמא וכל-הכלי
 6 אשר-ישב עליו וטמא: ואיש אשר יגע
 במשכבו וכבס בגדיו ורחץ במים וטמא
 7 ער-הערב: והישב על-הכלי אשר-ישב עליו
 הזב וכבס בגדיו ורחץ במים וטמא ער-הערב:
 8 והנגע בבשר הזב וכבס בגדיו ורחץ במים
 9 וטמא ער-הערב: וכיירק הזב בטהור וכבס
 בגדיו ורחץ במים וטמא ער-הערב: וכל-
 10 המרכב אשר ירכב עליו הזב וטמא: וכל-

water, and with the living bird, and with the cedar wood, and with the hyssop, and with the string of scarlet yarn: 53. But he shall let fly forth the living bird out of the city into the open fields, and make an atonement for the house. and it shall be clean.* 54. This is the law for all manner of plague of leprosy, and scall, 55. And for the leprosy of a garment and of a house, 56. And for a swelling, and for a rising, and for a bright spot; 57. To teach when something is unclean, and when it is clean: this is the law of leprosy.

CHAP. XV. 1. And the LORD spoke unto Moses and to Aaron, saying, 2. Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. 3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. 4. Every bed, whereon he may lie that hath the issue, shall be unclean: and every vessel, whereon he may sit, shall be unclean. 5. And any man that toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 6. And he that sitteth on any vessel whereon he that hath the issue may sit, shall wash his clothes, and bathe himself in water, and be unclean until the evening. 7. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the evening. 8. And if he that hath the issue spit upon him that is clean: then shall this one wash his clothes, and bathe himself in water, and be unclean until the evening. 9. And what saddle soever he that hath the issue may ride upon shall be unclean. 10. And whosoever toucheth any thing that may atonement," wherefore both words have been given here with the same English root.

- הַנִּגַע בְּכָל אֲשֶׁר יִהְיֶה תַחְתָּיו וְטָמֵא עַד-הָעָרֶב
 וְהַנוּשָׂא אוֹתָם יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא
 11 עַד-הָעָרֶב : וְכֹל אֲשֶׁר יִגְעִיבוּ הַזֵּב וְיָדָיו לֹא-
 יִשְׁטֹף בַּמַּיִם וְכַבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא
 12 עַד-הָעָרֶב : וְכָל-יִחְרֹשׁ אֲשֶׁר-יִגְעִיבוּ הַזֵּב יִשְׁבֹּר
 13 וְכָל-כְּלֵי-עֵץ יִשְׁטֹף בַּמַּיִם : וְכִי-יִטְהַר הַזֵּב
 מִזּוּבֹו וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וְכַבֵּס
 14 בְּגָדָיו וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם חַיִּים וְטָהַר : וּבַיּוֹם
 הַשְּׁמִינִי יִקְחֵלֹו שְׁתֵּי תְרִים אֹו שְׁנֵי בְּנֵי יוֹנָה
 וּבָיָא ׀ לִפְנֵי יְהוָה אֶל-פֶּתַח אֹהֶל מוֹעֵד וַיִּתְּנֵם
 15 אֶל-הַכֹּהֵן : וַעֲשֵׂה אֹתָם הַכֹּהֵן אֶתֶד חֲטָאת
 וְהִאָּחַד עֲלֶיהָ וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה
 16 מִזּוּבֹו : ׀ שְׁשִׁי (שְׁבִיעִי בַמַּחֲוָרִין) וְאִישׁ כִּי-תִצָּא מִמֶּנּוּ
 יִשְׁכַּבְתָּ-זָרַע וְרַחֵץ בַּמַּיִם אֶת-כָּל-בְּשָׂרוֹ וְטָמֵא
 17 עַד-הָעָרֶב : וְכָל-בְּגֵד וְכָל-עוֹר אֲשֶׁר-יִהְיֶה עָלָיו
 יִשְׁכַּבְתָּ-זָרַע וְכַבֵּס בַּמַּיִם וְטָמֵא עַד-הָעָרֶב :
 18 וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ יִשְׁכַּבְתָּ-זָרַע וְרַחֲצוּ
 בַּמַּיִם וְטָמְאוּ עַד-הָעָרֶב :
 פ
 19 וְאִשָּׁה כִּי-תִהְיֶה זָכָה דָּם יִהְיֶה זָכָה בְּבִשְׂרָהּ
 שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל-הַנִּגַע בָּהּ יִטָּמֵא
 20 עַד-הָעָרֶב : וְכֹל אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטָּמֵא

be under him shall be unclean until the evening: and he that beareth any of these things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

11. And whomsoever he that hath the issue may touch, and he have not rinsed his hands in water, shall wash his clothes, and bathe himself in water, and be unclean until the evening. 12. And an earthen vessel that he who hath the issue may touch, shall be broken; and every vessel of wood shall be rinsed in water. 13. And when he that hath an issue becometh clean of his issue: then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and then shall be clean. 14. And on the eighth day he shall take for himself two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: 15. And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.*

16. And if any man's seed of copulation go out from him, then shall he wash all his flesh in water, and be unclean until the evening. 17. And any garment, and any skin, whereon the seed of copulation is, shall be washed with water, and be unclean until the evening. 18. And if a man shall lie with a woman with seed of copulation, they shall bathe themselves in water, and be unclean until the evening.

19. And if a woman have an issue, so that blood floweth from her flesh: then shall she be in a state of separation seven days; and whosoever toucheth her shall be unclean until the evening. 20. And every thing that she lieth upon in her separation shall be unclean: and whatever she sitteth

- 21 וְכָל אֲשֶׁר-הִשָּׁב עָלָיו יִטְמָא: וְכָל-הַנֹּגַע
 בְּמִשְׁכַּבְּהָ יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד-
- 22 הָעֶרֶב: וְכָל-הַנֹּגַע בְּכָל-כְּלֵי אֲשֶׁר-הִשָּׁב עָלָיו
 יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב:
- 23 וְאִם עַל-הַמִּשְׁכָּב הוּא אֹו עַל-הַכְּלֵי אֲשֶׁר-הוּא
 יִשְׁבֵת-עָלָיו בְּנֹגְעוֹבוֹ יִטְמָא עַד-הָעֶרֶב: וְאִם
- 24 יִשְׁכַּב יִשְׁכַּב אִישׁ אֹתָהּ וְהָיָה נִדְתָהּ עָלָיו וְטָמֵא
 שִׁבְעַת יָמִים וְכָל-הַמִּשְׁכָּב אֲשֶׁר-יִשְׁכַּב עָלָיו
- 25 יִטְמָא: ס וְאִשָּׁה כִּי-יִזוֹב זֹב
 דָּמָה יָמִים רַבִּים בְּלֹא עֵת-נִדְתָהּ אֹו כִּי-תִזוֹב עַל-
- 26 טְמֵאָה הוּא: כָּל-הַמִּשְׁכָּב אֲשֶׁר הִשְׁכַּב עָלָיו
 כְּלֵי-יָמָיו זֹבָה כְּמִשְׁכַּב נִדְתָהּ יְהִי-לָהּ וְכָל-הַכְּלֵי
 אֲשֶׁר הִשָּׁב עָלָיו טָמֵא יְהִי כְּטֵמְאֵת נִדְתָהּ:
- 27 וְכָל-הַנֹּגַע בָּם יִטְמָא וְכָבֵס בְּגָדָיו וְרַחֵץ בַּמַּיִם
 וְטָמֵא עַד-הָעֶרֶב: וְאִם-טָהְרָה מְזוֹבָה וְסִפְרָה-
- 29 לָהּ שִׁבְעַת יָמִים וְאַחַר הִתְטַהַר: וּבַיּוֹם הַשְּׁמִינִי
 הִתְקַח-לָהּ שֵׁתִי רְתוּלִים אֹו שְׁנֵי בָנֵי יוֹנָה וְהִבִּיֵאָה
- 30 אֹותָם אֶל-הַכֹּהֵן אֶל-פֶּתַח אֹהֶל מוֹעֵד: וַעֲשֵׂה
 הַכֹּהֵן אֶת-הָאֶחָד חֲטָאת וְאֶת-הָאֶחָד עֹלָה
 וּכְפַר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מְזוֹב טְמֵאָתָה:

upon shall be unclean. 21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 22. And whosoever toucheth any vessel that she may sit upon shall wash his clothes, and bathe himself in water, and be unclean until the evening. 23. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the evening. 24. And if any man should lie with her, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he may lie shall be unclean.

25. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness she shall be as in the days of her separation; she shall be unclean. 26. Every bed whereon she may lie all the days of her issue shall be unto her as the bed of her separation; and whatever vessel she may sit upon shall be unclean, as the uncleanness of her separation. 27. And whosoever toucheth these things shall be unclean; and he shall wash his clothes, and bathe himself in water, and be unclean until the evening. 28. And when she becometh clean of her issue, then shall she number to herself seven days, and after that she shall be clean.* 29. And on the eighth day she shall take unto herself two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. 30. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement^a for her before the LORD for the issue of her unclean-

^a As all leprosy and kindred uncleanness were considered as a punishment for sin, the leper or other sufferer had to bring a proper sacrifice at the period of his purification, to obtain atonement for the guilt which had caused his visitation.

מז ויקרא טו טז אחרי מות

31 וְהוֹרַתֶם אֶת־בְּנֵי־יִשְׂרָאֵל מִטְּמֵאתֶם וְלֹא
יָמָתוּ בְּטְמֵאתֶם בְּטֵמְאָם אֶת־מִשְׁכְּנֵי יְהוָה
32 בְּתוֹכֶם : זֹאת הַתּוֹרָה הַזֹּבֵב וְאֲשֶׁר הִצֵּא מִמֶּנּוּ
33 שִׁכְבַּת־זָרַע לְטְמֵאֵהֶבָה : וְהַדּוֹרֵל בְּנִדְתָּהּ וְהַזֹּבֵב
אֶת־זוֹבוֹ לְזָכָר וּלְנִקְבָּה וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־

טְמֵאָה : פ

טז
1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי
2 אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיִּמָּתוּ : וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אַחִיךָ וְאֵל־יָבֵא
בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרְכַת אֶל־פְּנֵי
הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֲרוֹן וְלֹא יָמוּת כִּי בַעֲזוֹן
3 אֲרָאָה עַל־הַכַּפֹּרֶת : בְּזֹאת יָבֵא אַהֲרֹן אֶל־
הַקֹּדֶשׁ כַּפָּר בְּזֶבֶק לְחַטָּאת וְאֵיל לְעֹלָה :
4 כְּתִנֹּת־בֶּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֶד יִהְיוּ עַל־
בָּשָׂרוֹ וּבִמְבֹנָט בֶּד יַחְגֹּר וּבְמִצְנַפֶּת בֶּד יִצְנַף
בְּגָדֵי־קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בָּשָׂרוֹ וּלְבָשָׂם :
5 וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עֲזִים
6 לְחַטָּאת וְאֵיל אַחֵד לְעֹלָה : וְהַקְּרִיב אַהֲרֹן
אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לּוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד
7 בִּיתוֹ : וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהִעֲמִיד אֹתָם
8 לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד : וַיִּתֵּן אַהֲרֹן עַל־

ness.* 31. And ye shall separate the children of Israel from their uncleanness; that they may not die in their uncleanness, when they defile my tabernacle that is among them. 32. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; 33. And of her that is suffering in her separation, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

ACHARAY MOTH.
CHAP. XVI.

1. And the LORD spoke unto Moses after the death of the two sons of Aaron, when they came near before the LORD, and died: 2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy seat, which is upon the ark, that he die not; for in the cloud will I appear upon the mercy seat. 3. With this shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 4. A holy linen^a coat shall he put on, and linen breeches shall he have upon his flesh, and with a linen girdle shall he gird himself, and a linen mitre shall he put on his head; these are holy garments; therefore shall he wash his flesh in water, and then put them on. 5. And from the congregation of the children of Israel shall he take two goats for a sin offering, and one ram for a burnt offering. 6. And Aaron shall bring near the bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7. And he shall take the two goats, and place them before the LORD at the door of the tabernacle of the congregation. 8. And

^a Not with the eight usual garments of his order, but in simple white attire should the priest enter the holy of holies; these simple articles are therefore pre-eminently called holy.

- שְׁנֵי הַשְּׁעִירִים גְּדֹלוֹת גֹּדֵל אֶחָד לַיהוָה וְגֹדֵל
 9 אֶחָד לְעֹזֶזְאֵל: וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׁעִיר אֲשֶׁר
 עָלָה עָלָיו הַגֹּדֵל לַיהוָה וַעֲשֶׂהוּ חֲטָאת:
- 10 וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּדֵל לְעֹזֶזְאֵל
 יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ
 11 לְעֹזֶזְאֵל הַמִּדְבָּרָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶךְ
 הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט
 12 אֶת־פֶּרֶךְ הַחֲטָאת אֲשֶׁר־לוֹ: וְלָקַח מִלֶּאֱהִמְחִתָּהּ
 גִּחְלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֶּאֱ
 חֲפָנָיו קָטַרְת סָמִים הִקָּה וְהִבִּיא מִבַּיִת לַפְּרֹכֶת:
 13 וְנָתַן אֶת־הַקָּטָר עַל־הָאֵשׁ לִפְנֵי יְהוָה וּכְסָהוּ
 עַנְן הַקָּטָרֶת אֶת־הַכֹּפֶרֶת אֲשֶׁר עַל־הַעֲדוּת
 14 וְלֹא יָמוּת: וְלָקַח מִדָּם הַפֶּרֶ וְהִזָּה בְּאֶזְבָּעוֹ
 עַל־פְּנֵי הַכֹּפֶרֶת קִדְמָה וּלִפְנֵי הַכֹּפֶרֶת יִזֶּה
 15 שֶׁבַע־פָּעָמִים מִן־הַדָּם בְּאֶזְבָּעוֹ: וְשָׁחַט אֶת־
 שְׁעִיר הַחֲטָאת אֲשֶׁר לָעָם וְהִבִּיא אֶת־דָּמּוֹ
 אֶל־מִבַּיִת לַפְּרֹכֶת וַעֲשֶׂה אֶת־דָּמּוֹ כְּאֲשֶׁר
 עָשָׂה לְדָם הַפֶּרֶ וְהִזָּה אֹתוֹ עַל־הַכֹּפֶרֶת וּלִפְנֵי
 16 הַכֹּפֶרֶת: וּכְפָר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
 וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וּבֶן־יַעֲשֶׂה לְאַהֲלָהּ
 17 מוֹעֵד הַשִּׁבְעֵן אֲתֶם בְּרִגְוֹךְ טְמֵאתֶם: וּכְל־אָדָם

Aaron shall put lots upon the two goats; one lot for the LORD, and the other lot for Azazel.^a 9. And Aaron shall bring near the goat upon which fell the lot for the LORD, and offer him for a sin offering. 10. But the goat on which fell the lot for Azazel, shall be placed alive before the LORD, to make an atonement with him, by sending him away to Azazel into the wilderness. 11. And Aaron shall bring near the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house; and he shall kill the bullock of the sin offering which is for himself. 12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and both his hands full of incense of spices, pounded fine, and bring it within the veil. 13. And he shall put the incense upon the fire before the LORD; that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. 14. And he shall take of the blood of the bullock, and sprinkle it with his finger over the mercy seat, eastward; and before the mercy seat shall he sprinkle seven times of the blood with his finger. 15. And he shall kill the goat of the sin offering, that is for the people, and bring his blood to within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it over the mercy seat, and before the mercy seat. 16. And he shall make an atonement for the holy place, because of the uncleanness^b of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that dwelleth among them in the midst of their uncleanness. 17. And there shall not

^a "Scapegoat," English version.

^b This word in Hebrew, is in the plural, and means, therefore, *acts* which cause uncleanness. So also in the end of this verse, and in verse 19.

- לֹא־יִהְיֶה ׀ בְּאַהֲלֹ מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ
 עַד־צֵאתוֹ וְכִפֹּר בָּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־
 18 קְהַל יִשְׂרָאֵל׃ וַיֵּצֵא אֱלֹהֵי־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־
 יְהוָה וְכִפֹּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם
 19 הַשְּׂעִיר וְנָתַן עַל־קַרְנֹת הַמִּזְבֵּחַ סָבִיב׃ וְהִזָּה
 עָלָיו מִן־הַדָּם בְּאַצְבָּעוֹ שֶׁבַע פְּעָמִים וְטָהְרוּ
 20 וּקְדָשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל׃ וְכִלְהוּ מִכִּפֹּר
 אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲלֹ מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
 21 וְהִקְרִיב אֶת־הַשְּׂעִיר הַחִי׃ וְסָמַךְ אֶת־רֹאשׁ אֶת־
 שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׂעִיר הַחִי וְהִתְנוּבָה עָלָיו
 אֶת־כָּל־עֹונֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם
 לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר
 22 וְשָׁלַח בְּיַד־אִישׁ עֵהָי הַמִּדְבָּרָה׃ וְנִשָּׂא הַשְּׂעִיר
 עָלָיו אֶת־כָּל־עֹונֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־
 23 הַשְּׂעִיר בַּמִּדְבָּר׃ וּבָא אֶת־הָרֶן אֶל־אַהֲלֹ מוֹעֵד
 וּפִשְׁט אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־
 24 הַקֹּדֶשׁ וְהִנִּיחָם שָׁם׃ וְרָחַץ אֶת־בִּשְׂרוֹ בַּמַּיִם
 בְּמַקוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשָׂה
 אֶת־עֹלֹתוֹ וְאֶת־עֹלֹת הָעֶם וְכִפֹּר בָּעֵדוֹ וּבְעֵד
 25 הָעֶם׃ וְאֶת חֶלֶב הַחַטָּאת יִקְטֹר הַמִּזְבֵּחַ׃
 26 וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעֹזָזֹל יִכְבֶּם בְּגָדָיו

* שלישי (שני במחוברין)

* ידיו ק'

* שני

be any man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out; and so shall he make an atonement for himself, and for his household, and for the whole congregation of Israel.* 18. And he shall go out unto the altar that is before the LORD, and make an atonement upon it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19. And he shall sprinkle upon it of the blood with his finger seven times; and he shall cleanse it, and hallow it from the uncleanness of the children of Israel. 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar: then shall he bring near the live goat. 21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a man appointed thereto into the wilderness: 22. And the goat shall bear upon him all their iniquities unto a land not inhabited; and so shall he send away the goat in the wilderness. 23. And Aaron shall go into the tabernacle of the congregation, and shall put off the linen garments, which he had put on when he went into the holy place, and he shall leave them there: 24. And he shall wash his flesh with water in the holy place, and put on his garments,^a and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.* 25. And the fat of the sin offering shall he burn upon the altar. 26. And he that carrieth the goat to Azazel shall wash his clothes, and bathe his flesh in

^a The usual ornamental garments of the high-priest, in which he officiated.

ורחץ את־בשרו במים ואחרי־כן יבוא אל־
 27 המִחֵנָה : ואת־כַּרְחֵמֵי הַחֲטָאת ואת־שְׁעֵיר הַחֲטָאת
 אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכַפֵּר בְּקֹדֶשׁ יוֹצֵיא אֶל־
 מַחוּיָן לַמִּחֵנָה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֲרֹתָם וְאֶת־
 28 בָשָׂרָם וְאֶת־פְּרָשָׁם : וְהִשְׂרֹף אֹתָם יַכֵּס
 בְּגָדָיו וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא
 29 אֶל־הַמִּחֵנָה : וְהִיְתָה לָכֶם לְחֻקֹּת עוֹלָם בְּתוֹדֵשׁ
 הַיְשִׁבְעֵי בְּעֵשׂוֹר לְאֶחָדֹשׁ הַתַּעֲנוּ אֶת־נַפְשֹׁתֵיכֶם
 וְכֹל־מְלֵאכֶרֶת לֹא תַעֲשׂוּ הַיּוֹרֵחַ וְהַיּוֹרֵחַ הַיּוֹרֵחַ
 30 בְּתוֹכְכֶם : כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר
 אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה וְהַטְּהַרוּ :
 31 שֶׁבֶת שְׁבִתוֹן הִיא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם
 32 חֻקֹּת עוֹלָם : וְכִפֹּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ
 וְאֲשֶׁר יִמְלֵא אֶת־זֵרוֹ לְכַהֵן הַתַּחַת אָבִיו וְלִבְשׁ
 33 אֶת־בְּגָדֵי הַקֹּדֶשׁ בְּגָדֵי הַקֹּדֶשׁ : וְכִפֹּר אֶת־מִקְדָּשׁ
 הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר
 34 וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקְּהָל יִכָּפֵר : וְהִיְתָה־
 זֹאת לָכֶם לְחֻקֹּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל
 מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה

רביעי

פ

יהוה את־מִשְׁחָה :

ז

1
2

וידבר יהוה אל־מִשְׁחָה לאמר : דבר אל־אֶהֱרֹן

water, and afterward he may come into the camp. 27. And the bullock for the sin offering, and the goat for the sin offering, the blood of which was brought in to make atonement in the holy place, shall one carry forth without the camp; and they^a shall burn in fire their skins, and their flesh, and their dung. 28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. 29. And this shall be unto you a statute for ever: in the seventh month, on the tenth of the month, ye shall afflict yourselves, (by fasting), and no work shall ye do, whether it be one of your own country, or a stranger that sojourneth among you: 30. For on that day shall (the priest) make an atonement for you, to cleanse you, from all your sins before the LORD shall ye be clean. 31. It shall be a sabbath of rest unto you, and ye shall afflict yourselves, as a statute for ever. 32. And the priest, who shall be anointed, and who shall be consecrated^b to minister as priest in his father's stead, shall make the atonement; and he shall put on the linen clothes, the holy garments. 33. And he shall make an atonement for the holy of holies, and for the tabernacle of the congregation, and for the altar shall he make an atonement, and also for the priests, and for all the people of the congregation shall he make an atonement. 34. And this shall be unto you as a statute for everlasting, to make an atonement for the children of Israel for all their sins once a year; and he did as the LORD had commanded Moses.*

CHAP. XVII. 1. And the LORD spoke unto Moses, saying,
2. Speak unto Aaron, and unto his sons, and

^a Both וְצִיָּא and וְשָׂרְפוּ are indefinite in their meaning; "one" whoever he be that shall carry forth; and "they" whoever may be those who do the burning.

^b This means, that whether the high priest was anointed, as during the first temple, or was inducted in office by investiture with the high-

וְאֶל-בָּנָיו וְאֶל כָּל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם
 3 זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר: אִישׁ אִישׁ
 מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׂוֹר אִוֹ-כֶּשֶׂב
 אֹרְעוּ בַּמַּחֲנֶה אִוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה:
 4 וְאֶל-פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיאוּ לְהִקְרִיב
 קָרְבָן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יִחֹשֵׁב
 לְאִישׁ הַהוּא דָם שָׁפָךְ וּנְכַבַּת הָאִישׁ הַהוּא
 5 מִקְרֵב עִמּוֹ: לִמְעַן אֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל
 אֶת-זִבְחֵיהֶם אֲשֶׁר הֵם זִבְחִים עַל-פְּנֵי הַשְּׂדֵה
 וַהֲבִיֵּאֵם לַיהוָה אֶל-פֶּתַח אֹהֶל מוֹעֵד אֶל-
 6 הַכֹּהֵן וְזָבְחוּ זִבְחֵי שְׁלָמִים לַיהוָה אוֹתָם: וְזָרַק
 הַכֹּהֵן אֶת-הַדָּם עַל-מִזְבֵּחַ יְהוָה פֶּתַח אֹהֶל
 7 מוֹעֵד וְהִקְטִיר הַחֶלֶב לְרִיחַ נִיחֻחַ לַיהוָה: וְלֹא-
 יִזְבְּחוּ עוֹד אֶת-זִבְחֵיהֶם לְשַׁעֲרַם אֲשֶׁר הֵם זִנִּים
 אַחֲרֵיהֶם חֲקַת עוֹלָם תְּהִי־נָא לָהֶם לְדוֹרָתָם:
 8 וְאֵלֵהֶם תֹּאמֶר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן-
 הַגֵּר אֲשֶׁר-יִגּוֹר בְּתוֹכָם אֲשֶׁר-יַעֲלֶה עִלָּה אוֹ-זִבְחַ:
 9 וְאֶל-פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיֵּאוּ לַעֲשׂוֹת אֲרָוֹ
 10 לַיהוָה וּנְכַבַּת הָאִישׁ הַהוּא מֵעַמּוֹ: וְאִישׁ אִישׁ
 מִבֵּית יִשְׂרָאֵל וּמִן-הַגֵּר הַגֵּר בְּתוֹכָם אֲשֶׁר יֹאכַל
 כָּל-דָּם וְנָתַתִּי פָנָי בְּנַפְשׁוֹ הָאֹכֵלֶת אֶת-הַדָּם

* חמישי (שלישי במחוברין)

unto all the children of Israel, and say unto them ; This is the thing which the LORD hath commanded, saying, 3. If there be any man of the house of Israel, that killeth an ox, or a sheep, or a goat, in the camp, or that killeth it out of the camp, 4. And bringeth it not unto the door of the tabernacle of the congregation, to offer it as an offering unto the LORD before the tabernacle of the LORD : as blood guiltiness shall it be imputed unto that man, blood hath he shed ; and that man shall be cut off from among his people. 5. In order that the children of Israel may bring their sacrifices, which they slay in the open field, and bring them unto the LORD, to the door of the tabernacle of the congregation, unto the priest, and slay them as peace offerings unto the LORD. 6. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation ; and he shall burn the fat for a sweet savour unto the LORD. 7. And they shall no more^a offer their sacrifices unto evil spirits, after whom they have gone astray ; a statute for ever shall this be unto them throughout their generations.* 8. And unto them shalt thou say, Whatsoever man there be of the house of Israel, or of the strangers who may sojourn among them, that offereth a burnt offering or a sacrifice, 9. And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD : even that man shall be cut off from among his people. 10. And if there be any man of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood : I will set my face against the person that eateth the blood, and will cut him off from

priestly garments, as in the second, he should officiate in the place of Aaron.

^a No doubt, that whilst in Egypt, the Israelites had learned to sacrifice to idols ; they were therefore commanded, during their sojourn in the wilderness, to bring all sacrificial animals to the door of the taber-

- 11 וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמֶּיהָ : כִּי נִפְשׁ הַבָּשָׂר
 בְּדָם הוּא וְאֲנִי נֹתְתִיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר
- 12 עַל־נַפְשֹׁתֵיכֶם כִּי־הַדָּם הוּא בְנִפְשׁ יְכַפֵּר : עַל־
 בֶּן אִמְרַתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נִפְשׁ מִכֶּם לֹא־
 תֹאכַל דָּם וְהִגֵּר הִגֵּר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם :
- 13 וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הִגֵּר הִגֵּר בְּתוֹכְכֶם
 אֲשֶׁר יֵצֵד צִיד חַיָּה אִו־עוֹף אֲשֶׁר יֹאכַל וְשִׁפְךָ
- 14 אֶת־דָּמוֹ וְכִסְהוּ בַעֲפָר : כִּי־נִפְשׁ כָּל־בָּשָׂר דָּמוֹ
 בְּנִפְשׁוֹ הוּא וְאָמַר לִבְנֵי יִשְׂרָאֵל דָּם כָּל־בָּשָׂר
 לֹא תֹאכְלוּ כִּי נִפְשׁ כָּל־בָּשָׂר דָּמוֹ הוּא כָּל־
- 15 אֲכָלִיו יִכְרַת : וְכָל־נִפְשׁ אֲשֶׁר תֹּאכַל גְּבִלָהּ
 וּטְרֵפָה בְּאַזְרוּחַ וּבִגֵּר וּכְבֶשׂ בְּגָדָיו וּרְחֵץ בַּמַּיִם
- 16 וְטָמֵא עַד־הָעֶרֶב וְטָהַר : וְאִם לֹא יִכְבֶּם וּבָשְׂרוּ
 לֹא יִרְחֹץ וְנִשְׂא עֵוֹנוֹ : פ
- יח 1
 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם :
- 3 כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁבַתֶּם־בָּהּ לֹא
 תַעֲשׂוּ וּכַמַּעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אָנֹכִי מֵבִיא
- 4 אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֻתֵיהֶם לֹא תִלְכוּ :
 אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לְלַבֵּת
- 5 בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם : וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי

among his people. 11. For the life of the flesh is in the blood; and I have appointed it for you upon the altar to make an atonement for your souls; for the blood it is that maketh an atonement for the soul.^a 12. Therefore have I said unto the children of Israel, No one of you shall eat blood, and the stranger that sojourneth among you shall not eat blood. 13. And if there be any man of the children of Israel, or of the strangers that sojourn among them, who catcheth any animal by hunting, any beast or fowl that may be eaten: then shall he pour out the blood thereof, and cover it with dust. 14. For the life of all flesh is its blood, on which its life dependeth; therefore have I said unto the children of Israel, The blood of every manner of flesh ye shall not eat; for the life of all flesh is its blood, all those who eat it shall be cut off. 15. And any person that eateth that which hath died of itself, or that which was torn by beasts, whether it be one born in your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the evening, when he shall be clean. 16. But if he wash (them) not, nor bathe his flesh, then shall he bear his iniquity.

CHAP. XVIII. 1. And the LORD spoke unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, I am the LORD your God. 3. After the doings of the land of Egypt, wherein ye have dwelt, shall ye not do; and after the doings of the land of Canaan whither I bring you, shall ye not do; and in their ordinances shall ye not walk. 4. My prescriptions shall ye do, and my ordinances shall ye keep, to walk therein: I am the LORD your God. 5. And ye shall keep my statutes,

nacle, to offer them to the LORD as peace offerings, before being permitted to eat the flesh.

^a ARNHEIM renders, "For the blood itself makes atonement through the life," and comments, *i. e.* "through the life that is in the same, for

- וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בְּהֶם
 6 אֲנִי יְהוָה : ׀ שִׁי אִישׁ
 אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לַגְּלוֹת עֲרוֹהַ
 7 אֲנִי יְהוָה : ׀ עֲרוֹת
 אֲבִיךָ וְעֲרוֹת אִמֶּךָ לֹא תִגְלֶה אִמֶּךָ הוּא לֹא תִגְלֶה
 8 עֲרוֹתָהּ : ׀ עֲרוֹת אִשְׁת־אֲבִיךָ לֹא
 9 תִגְלֶה עֲרוֹת אֲבִיךָ הוּא : ׀ עֲרוֹת
 אַחֻוֹתֶיךָ בְּת־אֲבִיךָ אוֹ בְּת־אִמֶּךָ מוֹלֶדֶת בַּיִת אוֹ
 10 מוֹלֶדֶת חוּץ לֹא תִגְלֶה עֲרוֹתָן : ׀ עֲרוֹת
 בְּת־בְּנֶיךָ אוֹ בְּת־בָּתְּרֶיךָ לֹא תִגְלֶה עֲרוֹתָן כִּי עֲרוֹתֶיךָ
 11 הֵנָּה : ׀ עֲרוֹת בְּת־
 אִשְׁת־אֲבִיךָ מוֹלֶדֶת אֲבִיךָ אַחֻוֹתֶיךָ הוּא לֹא תִגְלֶה
 12 עֲרוֹתֶיךָ : ׀ עֲרוֹת אַחֻוֹת־אֲבִיךָ לֹא
 13 תִגְלֶה שָׂאֵר אֲבִיךָ הוּא : ׀ עֲרוֹת
 אַחֻוֹת־אִמֶּךָ לֹא תִגְלֶה כִּי־שָׂאֵר אִמֶּךָ
 14 הוּא : ׀ עֲרוֹת אַחִי־
 אֲבִיךָ לֹא תִגְלֶה אֶל־אֲשֶׁר־נָו לֹא תִקְרַב דְּדַתְּךָ
 15 הוּא : ׀ עֲרוֹת כְּלַתְּךָ
 לֹא תִגְלֶה אִשְׁת־בְּנֶיךָ הוּא לֹא תִגְלֶה
 16 עֲרוֹתֶיךָ : ׀ עֲרוֹת אִשְׁת־אֲחִיךָ לֹא תִגְלֶה
 17 עֲרוֹת אֲחִיךָ הוּא : ׀ עֲרוֹת אִשָּׁה

and my prescriptions, which if a man do, he shall live in them: I am the LORD.*

6. None of you shall approach to any that are near of kin to him, to uncover their nakedness: I am the LORD.

7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home, or born abroad—even their nakedness, thou shalt not uncover.

10. The nakedness of thy son's daughter, or of thy daughter's daughter,—even their nakedness thou shalt not uncover: for theirs is thy own nakedness.

11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12. The nakedness of thy father's sister thou shalt not uncover: she is thy father's near kinswoman.

13. The nakedness of thy mother's sister thou shalt not uncover; for she is thy mother's near kinswoman.

14. The nakedness of thy father's brother thou shalt not uncover; his wife thou shalt not approach, she is thy aunt.

15. The nakedness of thy daughter-in-law thou shalt not uncover; she is thy son's wife, thou shalt not uncover her nakedness.

16. The nakedness of thy brother's wife thou shalt not uncover: it is thy brother's nakedness.

17. The nakedness of a woman and her daughter thou

the atonement is upon the principle 'life for life;' in the blood itself, therefore, is only the principle of life, not that of atonement."

ובהמה לא תגלה אֶת־בֵּת־בְּנֶהּ וְאֶת־בֵּת־בִּוְתָהּ
 לֹא תִקַּח לְגִלּוֹת עֲרוֹתֶיהָ שְׂאֵרָה הֵנָּה זִמָּה הוּא :
 18 וְאִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקַּח לְצֹרֵר לְגִלּוֹת
 19 עֲרוֹתֶיהָ עָלֶיהָ בְּחַיֶּיהָ : וְאֶל־אִשָּׁה בְּנִדְתָהּ
 20 טְמֵאָתָהּ לֹא תִקְרָב לְגִלּוֹת עֲרוֹתֶיהָ : וְאֶל־
 אִשָּׁתְךָ עִמִּיתְךָ לֹא־תִתֵּן שְׂכַבְתָּךְ לְזָרַע לְטְמֵאָה־
 21 בָּהּ : וּמִזְרַעְךָ לֹא־תִתֵּן לְהַעֲבִיר לְמִלְךָ וְלֹא
 22 תַחֲלִל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה : וְאֶת־זִכְרֹךְ
 23 לֹא תִשָּׁכַח מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה הוּא : וּבְכָל־
 בְּהֵמָה לֹא־תִתֵּן שְׂכַבְתָּךְ לְטְמֵאָה־הֵבֵה וְאִשָּׁה
 לֹא־תַעֲמִד לִפְנֵי בְּהֵמָה לְרִבְעָה תִבֵּל הוּא :
 24 אֶל־הַטְּמֵאוֹ בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נִטְמָאוּ
 25 הַגּוֹיִם אִשְׂרָאֵל מִשְׁלַח מִפְּנִיכֶם : וְהַטְּמֵא
 הָאָרֶץ וְאִפְקֹד עוֹנָה עָלֶיהָ וְהִקָּא הָאָרֶץ אֶת־
 26 יִשְׁבִּיהָ : וְשִׁמְרַתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי
 וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבוֹת הָאֵלֶּה הַאֲזַרְחָה
 27 וְהַגֵּר הַגֵּר בְּתוֹכְכֶם : כִּי אֶת־כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה
 עֲשׂוּ אֲנִשֵּׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וְהַטְּמֵא הָאָרֶץ :
 28 וְלֹא־תִקִּיֵּא הָאָרֶץ אֶתְכֶם בְּטִמְאֹתֶיךָ אֲתָהּ
 29 כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם : כִּי כָל־
 אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבוֹת הָאֵלֶּה וּנְכַרְתּוּ

shalt not uncover; her son's daughter, or her daughter's daughter thou shalt not take, to uncover her nakedness; for they are her near kinswomen: it is wickedness. 18. And a woman together with her sister thou shalt not take, to vex her, to uncover her nakedness, beside the other, in her lifetime.^a 19. And a woman in the separation of her uncleanness thou shalt not approach, to uncover her nakedness. 20. And with thy neighbour's wife thou shalt not lie carnally, to defile thyself with her. 21. And any of thy seed thou shalt not let pass through (the fire) to Molech, and thou shalt not profane the name of thy God: I am the LORD.* 22. And with a man thou shalt not lie, as with a woman: it is an abomination. 23. And with any beast thou shalt not lie to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion. 24. Do not defile yourselves through any of these things; for through all these were defiled the nations which I cast out before you: 25. And the land became thereby defiled, wherefore I have visited its iniquity upon it, and the land itself vomited out its inhabitants.* 26. Ye shall therefore keep my statutes and my prescriptions, and ye shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; 27. (For all these abominations have the men of the land done, who were before you, and the land hath become defiled;)* 28. That the land vomit not you out also, when ye defile it, as it vomited out the nations that were before you. 29. For whosoever shall commit any of these abominations,—even

^a The evident construction of this verse, according to which Jewish authorities have always decided, is that only during the lifetime of the one is it prohibited to marry the other sister, even if a divorce should have taken place; but for this reason the prohibition also ceases when the cause given no longer operates.

30 הנִפְשׁוֹת הָעֹשֶׂת מִקְרַב עִמָּם : וּשְׁמַרְתֶּם אֹת־
 מִשְׁמֵרֵתִי לְבַלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר
 גַּעַשׂוּ לִפְנֵיכֶם וְלֹא הִטַּמְאוּ בָהֶם אֲנִי יְהוָה
 אֱלֹהֵיכֶם :

פ

יט
1
2

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־כָּל־
 עַדְתֵּי בְנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים
 3 תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם : אִישׁ אִמּוֹ
 וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתֹּתַי תִּשְׁמְרוּ אֲנִי יְהוָה
 4 אֱלֹהֵיכֶם : אֶל־תִּפְנוּ אֶל־הָאֵלִילִם וְאֵלֵהֶי מִסִּבָּה
 5 לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם : וְכִי תִזְכְּחוּ
 6 יְבוּחַ שְׁלָמִים לִיהוָה לְרֹצְנֵיכֶם תִּזְכְּחוּהוּ : בַּיּוֹם
 זְבַחְכֶם יֵאָכֵל וּמִמַּחֲרַת וְהַנוֹתֵר עַד־יוֹם
 7 הַשְּׁלִישִׁי בַּאֵשׁ יִשָּׂרֵף : וְאִם הָאָכֵל יֵאָכֵל
 8 בַּיּוֹם הַשְּׁלִישִׁי פָגוּל הוּא לֹא יֵרָצָה : וְאִכְלֹ
 עֹנֵו יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל וְנִכְרַתָּה הַנֶּפֶשׁ
 9 הַהִוא מֵעַמִּיהָ : וּבִקְצָרְכֶם אֶת־קִצִּיר אֲרֻצְכֶם
 לֹא תִבְלֶה פָאֵת שָׂדֶךְ לַקָּצֵר וּלְקַט קִצִּירָהּ
 10 לֹא תִלְקַט : וּבִרְמֶךָ לֹא תִעֲלֹל וּפְרֹט בְּרֶמֶךְ
 לֹא תִלְקַט לְעֵנִי וְלִגְרֵי הַתְּעַנֵּב אִתָּם אֲנִי יְהוָה
 11 אֱלֹהֵיכֶם : לֹא תִגְנְבוּ וְלֹא־תִבְחָשׂוּ וְלֹא־תִשְׁקְרוּ
 12 אִישׁ בְּעֵמִיתוֹ : וְלֹא־תִשָּׁבְעוּ בִשְׁמֵי לַשָּׁמַיִם

the souls that commit them shall be cut off from among their people. 30. Therefore shall ye keep my charge, that ye commit not any one of these abominable customs, which were committed before you, that ye do not defile yourselves therewith: I am the LORD your God.

KEDOSHIM. 1. And the LORD spoke unto Moses, saying,
 CHAP. XIX. 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Eternal your God am holy. 3. Ye shall fear, every man, his mother and his father, and my sabbaths shall ye keep: I am the LORD your God. 4. Ye shall not turn unto idols, and molten gods ye shall not make to yourselves: I am the LORD your God. 5. And if ye offer a sacrifice of peace offering unto the LORD, ye shall offer it so that it may be favourably received from you. 6. The same day ye offer it shall it be eaten, and on the morrow: and whatever is left until the third day, shall be burnt with fire. 7. And if the intention was that it should be eaten on the third day, it is an abomination, it shall not be accepted. 8. And whoever eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people. 9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. 10. And thou shalt not glean thy vineyard, and what droppeth in thy vineyard shalt thou not gather; for the poor and stranger shalt thou leave them: I am the LORD your God. 11. Ye shall not steal; neither shall ye deny^a (another's property in your hands), nor lie one to another. 12. And ye shall not swear by my name falsely, and thou shalt not thus

^a This is the version according to our authorities; see also above v. 21, where the different specifications are given.

13 וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂה
 אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלֵּין פְּעַלְתָּ שָׂכִיר אֶתֶּךָ
 14 עַד־בִּקֹּר: לֹא־תִקַּל חֵרֶשׁ וּלְפָנַי עֹזֵר לֹא תִהְיֶה
 15 מִכֶּשֶׁל וַיִּרְאֵתָ מֵאֲלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂה
 עֹל בְּמִשְׁפַּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהְדָּר פְּנֵי
 16 גָדוֹל בְּצַדֵּק הַיִּשְׁפֹּט עִמִּיתֶךָ: לֹא־תִלְךָ רָכִיל
 17 בְּעַמִּיךָ לֹא תַעֲמִד עַל־רַגְס רֵעֶךָ אֲנִי יְהוָה: לֹא־
 תִשָּׂא אֶת־אֲחִיךָ בְּלִבְּךָ הַיּוֹכֵחַ הַיּוֹכֵחַ אֶת־
 18 עִמִּיתֶךָ וְלֹא־תִשָּׂא עָלָיו חָטָא: לֹא־תִקֹּם וְלֹא־
 תִטּוֹל אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּתָ לְרֵעֶךָ כְּמוֹךָ אֲנִי
 19 יְהוָה: אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְּהִמַּתֶּךָ לֹא־תִרְבִּיעַ
 כְּלָאִים שָׂרָף לֹא־תִזְרַע כְּלָאִים וּבְגֵד כְּלָאִים
 20 שָׁעֲטָנוּ לֹא יַעֲלֶה עָלֶיךָ: וְאִישׁ כִּי־יִשְׁכַּב אֶת־
 אִשָּׁה שִׁכְבַּת־זָרַע וְהוּא שִׁפְחָה נִחְרַפֶּת לְאִישׁ
 וְהַפְּדָה לֹא נִפְדָּתָה אוֹ חֲפָשָׁה לֹא נִתְּנָה בְּקִרְתָּ
 21 תְּהִיָּה לֹא יוֹמְרוּ בֵּי־לֹא חֲפָשָׁה: וְהָבִיא אֶת־
 אִשְׁמוֹ לִיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אֲשָׁם:
 22 וּכְפָר עָלָיו הִכָּהֵן בְּאֵיל הָאֲשָׁם לְפָנַי יְהוָה
 עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מִחַטָּאתוֹ
 אֲשֶׁר חָטָא: פ שלישי

profane the name of thy God; I am the LORD. 13. Thou shalt not withhold any thing from thy neighbour, nor rob him: there shall not abide with thee the wages of him that is hired, through the night until the morning. 14. Thou shalt not curse the deaf nor put a stumbling block before the blind; but shalt be afraid of thy God: I am the LORD.* 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the great; in righteousness shalt thou judge thy neighbour. 16. Thou shalt not go up and down as a talebearer among thy people; thou shalt not stand (idly) by the blood of thy neighbour: I am the LORD. 17. Thou shalt not hate thy brother in thy heart: thou shalt indeed rebuke thy neighbour, and not bear sin on account of him. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. 19. My statutes ye shall keep; thy cattle thou shalt not let gender with a diverse kind: thy field thou shalt not sow with mingled seed: and a garment of mingled kind, of linen and woollen, shall not come upon thee. 20. And if a man lie carnally with a woman, that is a bondmaid, betrothed to a man, but she hath not been redeemed, and her freedom hath not been given her; there shall a scourging be decreed;^b they shall not be put to death, because she was not free. 21. And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation; a ram for a trespass offering. 22. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done; and he shall be forgiven for his sin which he hath committed.*

23. And when ye come into the land, and plant any kind

* *i. e.* Danger of life.

^b "She shall be scourged, not he."—RASHI.

וערלתם ערלתו את-פריו שלש שנים יהיה
 24 לכם ערלים לא יאכל: ובשנה הרביעת יהיה
 25 כל-פריו קדש הלולים ליהוה: ובשנה החמישית
 תאכלו את-פריו להוסיף לכם תבואתו אני
 26 יהוה אלהיכם: לא תאכלו על-הדם לא תנחשו
 27 ולא תעוננו: לא תקפו פאת ראשכם ולא
 28 תשחית את פאת זקנך: ושרט לנפש לא תרתנו
 בבשרכם וכתבת קעקע לא תרתנו בכם אני
 29 יהוה: אל-תחלל את-בתך להזנותה ולא-תזנה
 30 הארץ ומלאה הארץ זמה: את-שבתתי תשמרו
 31 ומקדשי תראו אני יהוה: אל-תפנו אלהאבת
 32 ואל-הידענים אל-תבקשו לטמאה בהם אני
 33 יהוה אלהיכם: מפני שיבה תקום והדרת פני זקן
 34 ויראת מאלהיך אני יהוה: ם רביעי (ששי) וכי-
 יגור אהתך גר בארצכם לא תונו אותו: כאזרח
 35 מכם יהיה לכם הגר והגר אתכם ואהבת לו
 כמוך כי-גרים הייתם בארץ מצרים אני
 36 יהוה אלהיכם: לא-תעשו עול במשפט במדה
 במשקל ובמשורה: מאזני צדק איבני-צדק
 איפת צדק והיו צדק יהיה לכם אני יהוה
 אלהיכם אשר-הוצאתי אתכם מארץ מצרים:

of tree bearing edible fruit, then shall ye count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you, it shall not be eaten of. 24. But in the fourth year shall all its fruit be holy for praisegiving unto the LORD. 25. And in the fifth year shall ye eat of its fruit, in order that it may increase unto you its productiveness: I am the LORD your God. 26. Ye shall not eat upon the blood;^a nor shall not use enchantment, nor observe times. 27. Ye shall not cut round the corners of your heads, neither shalt thou destroy the corners of thy beard. 28. And for the dead ye shall not make any cuttings in your flesh; and any etched in writing you shall not fix on yourselves: I am the LORD. 29. Do not profane thy daughter, to cause her to be a prostitute; lest the land fall to prostitution, and the land become full of wickedness. 30. My sabbaths ye shall keep, and my sanctuary ye shall reverence: I am the LORD. 31. Turn not unto them that have familiar spirits, and unto wizards; seek (them) not, to be defiled by them: I am the LORD your God. 32. Before the hoary head thou shalt rise up, and honour the face of the old man; and be afraid of thy God: I am the LORD.*

33. And if a stranger sojourn with thee in your land, ye shall not vex him. 34. As one born in the land among you, shall be unto you the stranger that sojourneth with you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. 35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. 36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, who have brought you forth out of the

^a This is variously explained; but WESSELI supposes that it was customary among heathens to eat upon the spot where the blood had run, from some superstitious notions; hence the Israelites were prohibited to follow this practice.

37 ושמרתם את כל חקתי ואת כל משפטי

חמישי

ועשיתם אתם אני יהוה: פ

ב

1 וידבר יהוה אל משה לאמר: ואל בני ישראל

2

תאמר איש איש מבני ישראל ומן הגר הגר

בני ישראל אשר יהיו מזרעו למלך מות יומת

3 עם הארץ ורגמרו באבן: ואני אתן את פני

באיש ההוא והכרתיו אתו מקרב עמו כי

מזרעו נתן למלך למען טמא את מקדשי

4 ולחלל את שם קדשי: ואם העלם יעלימו

עם הארץ את עיניהם מן האיש ההוא בתתו

5 מזרעו למלך לבלתי המית אתו: ושמתי אני

את פני באיש ההוא ובמשפחתו והכרתיו

אתו ואת כל הזנים אחריו לזנות אחרי המלך

6 מקרב עמם: והנפש אשר תפנה אל האבת

ואל הידענים לזנות אחריהם ונתתי את פני

בנפש ההוא והכרתיו אתו מקרב עמו:

7 והרתקדשתם והייתם קדשים כי אני יהוה

8 אלהיכם: ושמרתם את חקתי ועשיתם אתם

9 אני יהוה מקדשכם: כי איש איש אשר יקלל

את אביו ואת אמו מות יומת אביו ואמו קלל

10 דמיו בו: ואיש אשר ינאף את אשת איש

* ששי (שביעי במחוברין)

land of Egypt. 37. Ye shall then observe all my statutes, and all my ordinances, and do them: I am the LORD.*

CHAP. XX. 1. And the LORD spoke unto Moses, saying, 2. And to the children of Israel thou shalt say.

Whatsoever man of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, shall surely be put to death; the people of the land^a shall stone him with stones. 3. And I will set my face against that man, and I will cut him off from among his people; because of his seed he hath given unto Molech, in order to defile my sanctuary,^b and to profane my holy name. 4. And if the people of the land should hide their eyes from that man, when he giveth of his seed unto Molech, so as not to kill him: 5. Then will I set my face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people. 6. And the person that turneth after such as have familiar spirits, and after wizards, to go astray after them,—then will I set my face against that person, and will cut him off from among his people. 7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.* 8. And ye shall keep my statutes, and do them: I am the LORD who sanctify you. 9. For every one that curseth his father or his mother shall be put to death: his father or his mother he hath cursed, his blood shall be upon him. 10. And if there be a man that committeth adultery with a man's wife, that committeth adultery

^a עַם הָאָרֶץ rendered above, iv. 27, "common people," includes all Israelites except the king, the high priest, and the great sanhedrin of seventy-one.

^b Whatever acts tend to withdraw the people from the worship of God, or to divert any thing to the service of idols, is a profanation of the divine Majesty who promised to dwell in Israel. If then a man devotes his offspring to the fire of Molech he profanes the children of

- אֲשֶׁר יִנְאַף אֶת-אִשְׁתּוֹ רְעוּהוּ מוֹת-יוּמָת הַנְּאֻף
וְהַנְּאֻפָּת: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-אִשְׁתּוֹ אָבִיו
11 עֲרוּת אָבִיו גִּלָּה מוֹת-יוּמָתוֹ שְׁנֵיהֶם דְּמִיהֶם
12 בָּם: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-כַּלְתּוֹ מוֹת יוּמָתוֹ
13 שְׁנֵיהֶם הַתָּל עָשׂוּ דְמִיהֶם בָּם: וְאִישׁ אֲשֶׁר
יִשְׁכַּב אֶת-זָכָר מִשְׁכַּבֵי אִשָּׁה הַזּוֹעֵבָה עָשׂוּ
14 שְׁנֵיהֶם מוֹת יוּמָתוֹ דְּמִיהֶם בָּם: וְאִישׁ אֲשֶׁר
יִקַּח אֶת-אִשָּׁה וְאֶת-אִמָּהּ זַמָּה הוּא כְּאִשׁ יִשְׁרְפוּ
אֹתוֹ וְאֶת-הָיִן וְלֹא-תִהְיֶה זַמָּה בְּתוֹכְכֶם:
15 וְאִישׁ אֲשֶׁר יִהְיֶן שְׁכַבְתּוֹ בְּבִהְמָה מוֹת יוּמָת
16 וְאֶת-הַבְּהֵמָה תִּהְרְגוּ: וְאִשָּׁה אֲשֶׁר תִּתְקַבֵּב
אֶל-כָּל-בְּהֵמָה לְרַבְעָה אֹתָהּ וְהִרְנִית אֶת-
הָאִשָּׁה וְאֶת-הַבְּהֵמָה מוֹת יוּמָתוֹ דְּמִיהֶם
17 בָּם: וְאִישׁ אֲשֶׁר-יִקַּח אֶת-אֶחָתָּו בַּת-אָבִיו אוֹ
בַת-אִמּוֹ וְרָאָה אֶת-עֲרוּתָהּ וְהָיָה תִרְאָה אֶת-
עֲרוּתוֹ חֲסֵד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמֶּם עֲרוּת
אֶחָתָּו גִּלָּה עֹנֵו יִשָּׂא: וְאִישׁ אֲשֶׁר-יִשְׁכַּב אֶת-
18 אִשָּׁה דְוָה וְגִלָּה אֶת-עֲרוּתָהּ אֶת-מִקְבְּהָ הָעֵרָה
וְהוּא גִלָּתָה אֶת-מִקְוֹר דְּמִיָּה וְנִכְרְתוּ שְׁנֵיהֶם
19 מִקְרַב עַמֶּם: וְעֲרוּת אַחֹת אִמָּךְ וְאַחֹת אָבִיךָ
לֹא תִגְלֶה כִּי אֶת-שָׂאֲרוּ הָעֵרָה עֹנִים יִשָּׂאוּ:

with his neighbour's wife: then shall the adulterer be put to death, together with the adulteress. 11. And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall be put to death, their blood shall be upon them. 12. And if a man lie with his daughter-in-law, both of them shall be put to death; they have committed unnatural incest, their blood shall be upon them. 13. And if a man lie with a male, as they lie with a woman, both of them have committed an abomination: they shall be put to death; their blood shall be upon them. 14. And if a man take a woman and her mother, it is wickedness: in fire shall they burn him and them; that there be no wickedness among you. 15. And the man that lieth with a beast shall be put to death: and the beast also shall ye slay. 16. And if a woman approach unto any beast and lie down thereto, then shalt thou kill the woman, and the beast: they shall be put to death; their blood shall be put upon them. 17. And if a man take his sister, the daughter of his father, or the daughter of his mother, and he see her nakedness, and she see his nakedness; it is a disgraceful incest; and they shall be cut off before the eyes of their people: the nakedness of his sister hath he uncovered; he shall bear his iniquity. 18. And if a man lie with a woman suffering of her separation, and uncover her nakedness, and he lay open her fountain, and she uncover the fountain of her blood: then shall both of them be cut off from the midst of their people. 19. And the nakedness of thy mother's sister, or of thy father's sister thou shalt not uncover; for his near of kin he uncovereth: they shall bear their iniquity. 20. And the man

the covenant, given to him by God, to an object abhorrent to the Deity, whilst at the same time his example, should he remain unpunished, would lead others to acts of wickedness, though they should not reach the greatness of his transgression.

20 וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-דָּדוֹ עֲרוּת דָּדוֹ גִּלָּה

21 חֲטָאִים יִשְׂאוּ עֲרִירִים יָמָתוּ: וְאִישׁ אֲשֶׁר יִקַּח

אֶת-אִשְׁתּוֹ אֲחִיו נָדָה הוּא עֲרוּת אֲחִיו גִּלָּה

22 עֲרִירִים יִהְיוּ: וְשָׁמַרְתֶּם אֶת-כָּל-חֻקֹּתַי וְאֶת-

כָּל-מִשְׁפָּטַי וַעֲשִׂיתֶם אִתְּכֶם וְלֹא-תִקְיֶינָה אֶתְכֶם

הָאָרֶץ אֲשֶׁר אֲנִי מְבִיֵּא אֶתְכֶם שָׁמָּה לְשִׁבְתָּ

23 בָּהּ: וְלֹא תִלְכוּ בַחֻקֹּת הַגּוֹי אֲשֶׁר-אֲנִי מִשְׁלַח

מִפְּנֵיכֶם כִּי אֶת-כָּל-אֱלֹהֵי עֲשׂוֹ וַאֲקַזֵּן בָּם:

24 וְאָמַר לְכֶם אַתֶּם הִתִּירְשׁוּ אֶת-אֲדָמְתְּכֶם וְאֲנִי

אֶתְנַנֶּה לְכֶם לְרִשְׁתָּ אֹתָהּ אֶרֶץ זָבֹת חֶלֶב וּדְבַשׁ

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הִבְדַּלְתִּי אֶתְכֶם מִן-

25 הָעַמִּים: וְהִבְדַּלְתֶּם בֵּין-הַבְּהֵמָה הַטְּהוֹרָה

לְטֹמְאָה וּבֵין-הָעוֹף הַטָּמֵא לְטָהוֹר וְלֹא-תִשְׁקְצוּ

אֶת-נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכָל אֲשֶׁר

הִתְרַמַּשׁ הָאֲדָמָה אֲשֶׁר-הִבְדַּלְתִּי לְכֶם לְטָמֵא:

26 וְהֵייתֶם לִי קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וְאַבְדַּלְתֶּם

27 אֶתְכֶם מִן-הָעַמִּים לְהִיּוֹת לִי: וְאִישׁ אֹד-אִשָּׁה

כִּי-יִהְיֶה בָהֶם אוֹב אוֹ יְדַעְנִי מוֹת יוֹמָתוֹ בְּאֶבֶן

יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם: פ

כא וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-הַכֹּהֲנִים בְּנֵי

אֶהְרֹן וְאָמַרְתֶּם אֲלֵהֶם לְנַפֵּשׁ לֹא-יִטְמָא בְּעַמְּיוֹ:

that lieth with his uncle's wife, hath uncovered his uncle's nakedness: their sin shall they bear; childless shall they die. 21. And if a man do take his brother's wife, it is an abominable act: the nakedness of his brother hath he uncovered; childless shall they remain. 22. And keep ye all my statutes, and all my ordinances, and do them: that the land, whither I bring you to dwell therein, may not vomit you forth.* 23. And ye shall not walk in the manners of the nation which I cast out before you: for all these things they committed, and therefore I felt loathing for them. 24. And I said unto you, Ye shall possess their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Eternal your God, who have separated you from the nations.* 25. Ye shall therefore make a difference between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by the beast, or by the fowl, or by any manner of thing that creepeth on the ground, which I have separated for you as unclean. 26. And ye shall be holy unto me, for I the LORD am holy, and I have separated you from the nations, that ye should be mine. 27. And if there be among men or women one that hath a familiar spirit, or that is a wizard, they^a shall be put to death; with stones shall they stone them, their blood shall be upon them.

EMORE. 1. And the LORD said unto Moses, Speak unto
 CHAP. XXI. the priests the sons of Aaron, and say unto
 them, None (of them) shall defile himself on
 the dead, among his people: 2. But on his kin, that is near

^a The plural is again used here after the singular, though preceded by the disjunctive "or;" and seems thus to say, that if there be many guilty of this sin, they shall all be punished alike.

- 2 כִּי אִם-לִשְׂאֵרוֹ הִקְרַב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנוֹ
 3 וּלְבָתוֹ וּלְאָחִיו: וּלְאָחֹתוֹ הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו
 4 אֲשֶׁר לֹא-הָיְתָה לְאִישׁ לָהּ יִטְמָא: לֹא יִטְמָא
 5 בְּעַל בְּעַמּוֹ לְהַחֲלוֹ: לֹא-יִקְרַחַה קְרַחַה בְּרֵאשִׁים
 6 וּפְאֵת זָקֵנִים לֹא יִגְלַחוּ וּבְכֹשֶׁרִים לֹא יִשְׁרְטוּ
 7 שְׂרֻטָּה: קְדָשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יַחֲלִלוּ
 8 שֵׁם אֱלֹהֵיהֶם כִּי אֶת-אִשִּׁי יִהְיֶה לֶחֶם אֱלֹהֵיהֶם
 9 הֵם מִקְרִיבִים וְהָיוּ קְדָשׁ: אִשָּׁה זִנְיָה וַחֲלָלָה
 10 לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מֵאִשָּׁה לֹא יִקְחוּ
 11 כִּי-קְדָשׁ הוּא לֵאלֹהֵיו: וְקִדְשֵׁהוּ כִּי-אֶת-לֶחֶם
 12 אֱלֹהֵיךָ הוּא מִקְרִיב קְדָשׁ יִהְיֶה-לָּךְ כִּי קְדוֹשׁ
 13 אֲנִי יְהוָה מִקְדָּשְׁכֶם: וּבֵת אִישׁ כֵּהֵן כִּי
 14 תַחַל לְזַנּוֹת אֶת-אִבִּיהָ הִיא מַחֲלֶלֶת בְּאִשׁ
 15 תִּשְׁרַף: ׀ וְהִכְהֵן הַגְּדוֹל
 16 מֵאָחִיו אֲשֶׁר-יוֹצֵק עַל-רֵאשׁוֹ שֶׁמֶן הַמִּשְׁחָה
 17 וּמֵלֹא אֶת-יָדוֹ לְלָבֵשׁ אֶת-הַבְּגָדִים אֶת-רֵאשׁוֹ
 18 לֹא יַפְדֶּע וּבְגָדָיו לֹא יַפְרֵם: וְעַל כָּל-נַפְשׁוֹת
 19 מֵת לֹא יָבֵא לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא: וּמִן-
 20 הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחֲלִל אֶת מִקְדָּשׁ אֱלֹהֵיו
 21 כִּי גִזַּר שֶׁמֶן מִשְׁחַת אֱלֹהֵיו עָלָיו אֲנִי יְהוָה:
 22 וְהוּא אִשָּׁה בְּבִתּוּלָיָה יִקַּח: אֲלֻמָּה וּגְרוּשָׁה

* יקרחו קרי

unto him, (that is,) on his mother, and on his father, and on his son, and on his daughter, and on his brother, 3. And on his sister that is a virgin, that is nigh unto him, who hath had no husband; on her may he defile himself. 4. The chief man among his people shall not defile himself, to be profaned thereby. 5. They shall not make any baldness upon their head, and the corner of their beard they shall not shave off, and in their flesh they shall not make any cutting. 6. Holy shall they be unto their God, and they shall not profane the name of their God: for the fire offerings of the LORD, the bread of their God, do they offer, they shall therefore be holy. 7. A woman that is a harlot, or profaned, shall they not take; and a woman put away from her husband shall they not take: for holy^a is he unto his God. 8. And thou shalt sanctify him;^b for the bread of thy God doth he offer: holy shall he be unto thee; for I the LORD, who sanctify you, am holy. 9. And if the daughter of any priest profane herself by committing incest, her father doth she profane: she shall be burnt with fire.

10. And the priest that is highest among his brethren, upon whose head the anointing oil hath been poured, and who hath been consecrated to put on the garments, shall not let the hair of his head grow long, and his clothes he shall not rend; 11. Neither shall he go in to any dead body; even on his father, and on his mother shall he not defile himself. 12. And out of the sanctuary shall he not go, that he may not profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD. 13. And he shall take a wife in her virgin state. 14. A widow, or a divorced woman, or one pro-

^a *i. e.* Each individual priest.

^b "Sanctify him even against his will, so that if he will not put away such a woman as just mentioned, compel him by punishment to do so. Holy shall he be to thee, that is, look upon him as holy, to commence

- וְחָלְלָה זֹנֶה אֶת-אֱלֹהָ לֹא יִקַּח כִּי אִם-כְּתוּלָה
 15 מֵעַמּוֹ יִקַּח אִשָּׁה : וְלֹא-יִחַלֵּל זֶרְעוֹ בְּעַמּוֹ כִּי
 16 אֲנִי יְהוָה מְקַדְּשׁוֹ : ס שְׁנֵי וַיְדַבֵּר
 17 יְהוָה אֶל-מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל-אֲהֲרֹן לֵאמֹר
 אִישׁ מְזֻרְעַף לְדֹרֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוֹם לֹא
 18 יִקְרָב לְהִקְרִיב לֶחֶם אֱלֹהִיו : כִּי כָל-אִישׁ אֲשֶׁר-
 בּוֹ מוֹם לֹא יִקְרָב אִישׁ עוֹר א֥וֹ פֶסֶח א֥וֹ חֲרָם
 19 א֥וֹ שָׂרוּעַ : א֥וֹ אִישׁ אֲשֶׁר-יִהְיֶה בּוֹ שִׁבְרֵי רִגְלָיִם
 20 א֥וֹ שִׁבְרֵי יָד : א֥וֹ-גִבָּן א֥וֹ-דָק א֥וֹ הַתְּבַלֵּל בְּעֵינָיו
 21 א֥וֹ גֵרֵב א֥וֹ יִלְפַת א֥וֹ מְרוּחַ אֲשָׁף : כָּל-אִישׁ אֲשֶׁר-
 בּוֹ מוֹם מְזֻרְעֵ אֲהֲרֹן הַכֹּהֵן לֹא יֵגֵשׁ לְהִקְרִיב אֶת-
 אִשֵּׁי יְהוָה מוֹם בּוֹ אֶת לֶחֶם אֱלֹהִיו לֹא יֵגֵשׁ
 22 לְהִקְרִיב : לֶחֶם אֱלֹהִיו מִקְדָּשֵׁי הַקֹּדְשִׁים וּמִן-
 23 הַקֹּדְשִׁים יֹאכַל : אֵךְ אֶל-הַפְּרֻכָּת לֹא יָבֹא וְאֶל-
 הַמִּזְבֵּחַ לֹא יֵגֵשׁ כִּי-מוֹם בּוֹ וְלֹא יִחַלֵּל אֶת-
 24 מִקְדָּשֵׁי כִּי אֲנִי יְהוָה מְקַדְּשָׁם : וַיְדַבֵּר מֹשֶׁה אֶל-
 אֲהֲרֹן וְאֶל-בָּנָיו וְאֶל-כָּל-בְּנֵי יִשְׂרָאֵל : פ
 1/2 כב וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל-אֲהֲרֹן
 וְאֶל-בָּנָיו וַיִּנָּזְרוּ מִקְדָּשֵׁי בְנֵי-יִשְׂרָאֵל וְלֹא יִחַלְלוּ
 אֶת-שֵׁם קֹדְשֵׁי אֲשֶׁר הֵם מִקְדָּשִׁים לִי אֲנִי יְהוָה :
 3 אָמַר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל-אִישׁ אֲשֶׁר-יִקְרָב

faned, or a harlot, these shall he not take; but a virgin of his own people shall he take for wife. 15. And he shall not profane his seed among his people; for I, the Lord, do sanctify him.*

16. And the Lord spoke unto Moses, saying, 17. Speak unto Aaron, saying, Whosoever of thy seed in their generations it be on whom there is any blemish, shall not approach to offer the bread of his God. 18. For whatsoever man it be that hath a blemish, shall not approach: a blind, or a lame man, or one that hath a flattened nose, or any one of whose limbs is too long, 19. Or a man who hath a broken foot, or a broken hand, 20. Or a crookbacked, or a dwarf, or one that hath a blemish in his eye, or the itch, or the scurvy, or the testicles broken. 21. Every man in whom there is a blemish, of the seed of Aaron the priest, shall not come nigh to offer the fire offerings of the Lord: there is a blemish on him; he shall not come nigh to offer the bread of his God. 22. The bread of his God, both of the most holy, and of the holy things he may eat. 23. Only unto the veil, and unto the altar shall he not come nigh; because there is a blemish on him: that he profane not my holy things; for I the Lord do sanctify them. 24. And Moses spoke thus unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII. 1. And the Lord spoke unto Moses, saying,

2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, (so that they profane not my holy name) which^a they hallow unto me: I am the Lord. 3. Say unto them, In your generations, if there be any man of all your

as the first in every thing, and to be the first to say the blessing at the table."—RASHI.

^a This refers back "to the holy things of the children of Israel."

מכל־זרעכם אל־הקדשים אשר יקדישו בני־
ישראל ליהוה וטמאתו עליו ונכרתה הנפש
4 יהוא מלפני אני יהוה: איש איש מנרע אהרן
והוא צרוע או זב בקדשים לא יאכל עד אשר
יטהר והנגע בכל־טמא־נפש או איש אשר־
5 תצא ממנו שכבת־זרע: או־איש אשר יגע בכל־
שרץ אשר יטמא־לו או באדם אשר יטמא־
6 לו לכל טמאתו: גפש אשר הגע־בו וטמאה
עד־הערב ולא יאכל מן־הקדשים כי אם־
7 רחץ בשרו במים: ובא השמש וטהר ואחר
8 יאכל מן־הקדשים כי לחמו הוא: נבלה
9 וטרפה לא יאכל לטמאה־בה אני יהוה: ושמרו
את־משמרת־י ולא־ישאו עליו חטא ומתו בו
10 כי יחללהו אני יהוה מקדשם: וכל־זר לא־
יאכל קדש תושב כהן ושכיר לא־יאכל קדש:
11 וכהן כִּי־יקנה נפש קנין כספו הוא יאכל בו
12 ויליד ביתו הם יאכלו בלחמו: ובת־כהן כי
תהיה לאיש זר הוא בתרומת הקדשים לא
13 תאכל: ובת־כהן כי תהיה אלמנה וגרושה
וזרע אין לה ושבה אל־בית אביה כנעוניה
מלחם אביה תאכל וכל־זר לא־יאכל בו:

seed, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD. 4. What man soever of the seed of Aaron that is a leper, or hath a running issue, shall not eat of the holy things, until he be clean; and whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; 5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man through whom he can be rendered unclean, through any kind of uncleanness which he hath; 6. The person that toucheth any such shall be unclean until evening, and he shall not eat of the holy things, unless he have bathed his flesh in water. 7. And when the sun hath set, he shall be clean; and afterward he may eat of the holy things; because it is his food. 8. That which dieth of itself, or is torn by beasts, he shall not eat, to defile himself therewith: I am the LORD. 9. And they shall keep my charge, lest they bear sin through it, and die therefore, if they profane it: I the LORD do sanctify them. 10. And no stranger^a shall eat of the holy thing: a sojourner^b of the priest, or a hired servant, shall not eat of the holy thing. 11. But if the priest buy a person with his money, then may he eat of it, and those that are born in his house, may eat of his bread. 12. And if the daughter of a priest be married unto a stranger, she may not eat of the offered holy things. 13. But the daughter of a priest, if she be a widow, or divorced, and have no child, and is returned unto her father's house as in her youth, may eat of her father's bread; but no stranger

^a One a stranger to the priesthood.

^b "By sojourner, is understood, a Hebrew servant, whose ear was bored, who stays till the jubilee; and by a hired servant, one who stays till the end of the sixth year."—RASHI. (See Exodus xxi.)

14 וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בְּשֹׁנְגָה וְיִסַּף חֲמִשִּׁיתוֹ עָלָיו

15 וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ : וְלֹא יִחַלְלוּ אֶת־קֹדְשֵׁי בְנֵי

16 יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה : וְהֵשִׂאוּ אוֹתָם

עֵינָם אֶשְׁמָה בְּאֲכָלָם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה

מִקֹּדְשָׁם : פ שלישי

17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־אַהֲרֹן

וְאֶל־בָּנָיו וְאֵל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל

אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל־נְדָרֵיהֶם וּלְכָל־נְדֻבוֹתָם

19 אֲשֶׁר־יִקְרִיבוּ לַיהוָה לְעֹלָה : לְרֹצְנֵכֶם הַתָּמִים

20 זָכָר בְּבָקָר בְּכַשְׂבִּים וּבְעֻזִּים : כָּל אֲשֶׁר־קָבוּ

מוֹם לֹא תִקְרִיבוּ כִּי־לֹא לְרֹצוֹן יִהְיֶה לָכֶם :

21 וְאִישׁ כִּי־יִקְרִיב זִבְח־שְׁלָמִים לַיהוָה לְפֶלֶא־נְדָר

אוֹ לַנְּדָבָה בְּבָקָר אוֹ בַעֲזָן הַתָּמִים יִהְיֶה לְרֹצוֹן

22 כָּל־מוֹם לֹא יִהְיֶה־קָבוּ : עֹרֹת אוֹ שְׂבֹר אוֹ־חֲרוּץ

אוֹ־יִבְלֹת אוֹ גֶרֶב אוֹ יִלְפַת לֹא־תִקְרִיבוּ אֲלֵה

לַיהוָה וְאִשָּׁה לֹא־תִתְּנֶנּוּ מֵהֶם עַל־הַמִּזְבֵּחַ

23 לַיהוָה : וְשׂוֹר וְשָׂרָה שְׂרוּעַ וְקָלוֹט נְדָבָה תַעֲשֶׂה

24 אֹתוֹ וְלַנְּדָר לֹא יִרְצָה : וּמַעֲוֹן וְכַתּוּבַת וְנִתְוֹק

וְכָרוֹת לֹא תִקְרִיבוּ לַיהוָה וּבְאַרְצְכֶם לֹא תַעֲשׂוּ :

25 וּמִיַּד בֶּן־נָכָר לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם

shall eat thereof. 14. And if a man eat a holy thing unwittingly, then shall he add the fifth part thereof unto it, and shall restore unto the priest the holy thing. 15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD: 16. And load on themselves the iniquity of trespass, when they eat their holy things; for I the LORD do sanctify them.*

17. And the LORD spoke unto Moses, saying, 18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, If there be any man of the house of Israel, or of the strangers in Israel, that offereth his oblation, be it for any manner of vow, or for any manner of freewill offerings, which they may offer unto the LORD for a burnt offering: 19. Then shall it be, that it may be favourably received for you, a male without blemish, of the oxen, of the sheep, or of the goats. 20. Whatsoever hath a blemish shall ye not offer; for it will not be favourably received for you. 21. And when a man offereth a sacrifice of peace offering unto the LORD as a vow, or a freewill offering of the oxen or of the flock, it shall be without blemish to be accepted; no bodily defect shall be thereon. 22. A blind, or broken-limbed, or maimed animal, or one having a wen, or itch, or scurvy, ye shall not offer these unto the LORD, and a fire offering ye shall not make of them upon the altar unto the LORD. 23. And an ox or a lamb that hath a limb too long or too short, that mayest thou offer for a freewill^b offering; but for a vow it shall not be accepted. 24. And one that is bruised, or crushed, or broken, or cut in the testicles, ye shall not offer unto the LORD; and in your land ye shall not make the like. 25. And from a stranger's hand shall ye not offer the bread of

^a *i. e.* It may be devoted to the expenses of the temple, but not for a sacrifice.

- מכל־אלה כי מִשְׁחַתֶּם בָּהֶם מוֹם פֶּסַח לֹא יֵרָצוּ
 26 לָכֵם : ׀ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 27 לֵאמֹר : שׂוֹר אוֹיֵבֶשֶׁב אוֹ־עֵזוּ כִּי יוֹלֵד וְהָיָה שְׁבַעַת
 יָמִים רַחַת אִמּוֹ וּמְיוֹם הַשְּׁמִינִי וְהָלֵאָה יִרְצָה
 28 לְקַרְבָּן אִשָּׁה לַיהוָה : וְשׂוֹר אוֹ־שָׁה אֲתוּ וְאֶת־בְּנֵוּ
 29 לֹא תִשְׁחַטּוּ בַיּוֹם אַחֵר : וְכִי־תִזְבְּחוּ זִבְח־תּוֹרָה
 30 לַיהוָה לְרִצְנֹכֶם תִּזְבְּחוּ : בַּיּוֹם הַהוּא יֵאָכֵל לֹא־
 31 רַחֲוֵתִירוּ מִמֶּנּוּ עַד־בֹּקֶר אֲנִי יְהוָה : וְשִׁמְרַתֶּם
 32 מִצְוֹתַי וְעִשִּׂיתֶם אֹתָם אֲנִי יְהוָה : וְלֹא תַחֲלִלוּ אֶת־
 שֵׁם קִדְשִׁי וְנִקְדַּשְׁתִּי בַתּוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה
 33 מִקְדֹּשִׁיכֶם : הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לְהִיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה : פ רביע
 כג
 1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם
 3 מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי : שֵׁשֶׁת יָמִים תַּעֲשֶׂה
 מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא־קֹדֶשׁ
 כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכֹל
 מוֹשְׁבֹתֵיכֶם : פ
 4 אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ
 5 אֹתָם בְּמוֹעֲדָם : בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה
 עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים פֶּסַח לַיהוָה :

your God of any of these;^a because their corruption is on them, a bodily defect is on them : they shall not be accepted for you.^b

26. And the LORD spoke unto Moses, saying, 27. When a bullock, or a sheep, or a goat, is brought forth, then shall it remain seven days by its mother ; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. 28. And whether it be cow or ewe, ye shall not kill her and her young both in one day. 29. And when ye offer a sacrifice of thanksgiving unto the LORD, offer it so that it may be favourably accepted of you. 30. On the same day it shall be eaten up ; ye shall leave none of it until the morning : I am the LORD. 31. And ye shall keep my commandments and do them : I am the LORD. 32. And ye shall not profane my holy name ; that I may be sanctified among the children of Israel : I am the LORD who sanctify you, 33. That brought you out of the land of Egypt, to be your God : I am the LORD.*

CHAP. XXIII. 1. And the LORD spoke unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, The feasts of the LORD, which ye shall proclaim to be holy convocations,—my feasts are these : 3. Six days may work be done ; but the seventh day is the sabbath of rest, a holy convocation ; no work shall ye do thereon : it is the sabbath of the LORD in all your dwellings.

4. These are the feasts of the LORD, the holy convocations, which ye shall proclaim in their seasons. 5. On the fourteenth day of the first month, in the afternoon, is the passover lamb to be offered unto the LORD. 6. And on

^a No complaisance to a stranger to Israel could allow us to accept from him such an animal for sacrifice as was prohibited to us. Otherwise heathens were permitted to offer at the altar through the priest.

^b *i. e.* To make an atonement.

ויקרא כג אמר

סו

6 ובחמשה עשר יום לחדש הזה חג המצות ליהוה

7 שבעת ימים מצות תאכלו: ביום הראשון מקרא-

קדש יהיה לכם כל-מלאכת עבודה לא תעשו:

8 והקרבתם אישה ליהוה שבעת ימים ביום

הזשביעי מקרא-קדש כל-מלאכת עבודה לא

פ

תעשו:

9 וידבר יהוה אל-משה לאמר: דבר אל-בני

10

ישראל ואמרת אליהם כיהתבאו אליה-ארץ

אשר אני נתן לכם וקצרתם את-קצירה

והביאתם את-עמר ראשית קצירכם אל-

11 הכהן: והניף את-העמר לפני יהוה לרצונכם

12 ממחרת השבת יניפנו הכהן: ועשיתם ביום

הזניפכם את-העמר כבש תמים כן-שנתו

13 לעלה ליהוה: ומנחתו שני עשרונים סלת

בלולה בשמן אישה ליהוה ריח ניחח ונסכה

14 זין רביעת הקין: ולחם וקלי וכרמל לא

תאכלו עד-עצם היום הזה עד הביאתם את-

קרבן אלהיכם חקת עולם לרדתיכם בכל

15 משבתיכם: ס וספרתם לכם

ממחרת השבת מיום הביאתם את-עמר

16 ההנופה שבע שבתות תמימת תהיינה: עד

* ונסכו קרי

the fifteenth day of the same month is the feast of unleavened bread^a unto the LORD: seven days ye must eat unleavened bread. 7. On the first day ye shall have a holy convocation: ye shall do no servile work thereon. 8. And ye shall offer an offering made by fire unto the LORD seven days: on the seventh day is a holy convocation; ye shall do no servile work.

9. And the LORD spoke unto Moses, saying, 10. Speak unto the children of Israel, and say unto them, When ye shall have come into the land which I give unto you, and reap the harvest thereof, then shall ye bring an omer full of the first-fruits of your harvest unto the priest: 11. And he shall wave the omer before the LORD, that it may be accepted for you; on the morrow after the holy day^b shall the priest wave it. 12. And ye shall offer on the day when ye wave the omer, a male sheep without blemish of the first year for a burnt offering unto the LORD. 13. And the meat offering thereof shall be two tenth parts of fine flour mingled with oil, as an offering made by fire unto the LORD, for a sweet savour: with its drink offering of wine, the fourth part of a hin. 14. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day, until ye have brought the offering of your God: it shall be a statute for ever throughout your generations in all your dwellings.

15. And ye shall count unto you from the morrow after the holy day, from the day that ye bring the omer of the wave offering, (that) it be seven complete weeks: 16. Even

^a The word פסח in the preceding verse is evidently of a different signification from the feast of unleavened bread mentioned here; hence the word has been rendered according to RASHI: "The passover lamb," with the addition understood, "is to be offered;" of course the fifteenth day commencing the evening before is the feast of unleavened bread.

^b The word in HEBREW is שבת "the rest," which applies equally

ממחרת הישבת השביעת תספרו חמשים יום
 17 והקרבתם מנחה חדשה ליהוה: ממושבתיתכם
 תביאו ו לחם תנופה שמים שני עשרנים סלת
 18 תהינה חמין תאפינה בכורים ליהוה: והקרבתם
 על-הלחם שבעת כבשים תמימם בני שנה
 ופר כן בקר אחר ואילם שנים יהיו עלה ליהוה
 ומנחתם ונסכיהם אשר יחניח ליהוה:
 19 ועשיתם שעיר-עזים אחד לחטאת ושני
 20 כבשים בני שנה לזבח שלמים: והניף הכהן ו
 אתם על לחם הבכרים תנופה לפני יהוה על-
 21 שני כבשים קדש יהיו ליהוה לכהן: וקראתם
 בעצם ו היום הזה מקרא-קדש יהיה לכם כל-
 מלאכת עבודה לא תעשו תקת עולם בכל-
 22 מושבותיכם לדרתיכם: ובקצרכם את-קציר
 ארצכם לא-תכלה פאת שדה בקצרה ולקט
 קצירה לא תלקט לעני ולגר תעזב אתם אני
 יהוה אלהיכם: פ
חמישי
 23 וידבר יהוה אל-משה לאמר: דבר אל-
 24 בני ישראל לאמר בחדש השביעי באחד
 לחדש יהיה לכם שבתון זכרון התנועה
 25 מקרא-קדש: כל-מלאכת עבודה לא תעשו

unto the morrow after the seventh week shall ye number fifty days; and ye shall then offer a new meat offering unto the LORD. 17. Out of your own habitations ye shall bring two wave loaves of two tenth parts; of fine flour shall they be; leavened shall they be baked; they are the firstfruits unto the LORD. 18. And ye shall offer with the bread seven sheep without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, with their drink offerings, an offering made by fire, of a sweet savour unto the LORD. 19. And ye shall sacrifice one he-goat for a sin offering, and two sheep of the first year for a sacrifice of peace offering. 20. And the priest shall make with them together with the bread of the firstfruits a waving before the LORD, together with the two sheep: holy shall they be to the LORD for the priest. 21. And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; no servile work shall ye do: it shall be a statute for ever in all your dwellings throughout your generations. 22. And when ye reap the harvest of your land, thou shalt not cut away altogether the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; unto the poor, and to the stranger shalt thou leave them: I am the LORD your God.*

23. And the LORD spoke unto Moses, saying, 24. Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall ye have a sabbath, a (day of) memorial of sounding the cornet, a holy convocation. 25. No servile work shall ye do: and ye shall offer an offering made by fire unto the LORD.

well to the strict holy days, when no work is to be done, as to the weekly day of rest, the sabbath proper. It refers in this verse to the second day of the Passover, from which, till the Pentecost, are forty-nine days. Otherwise the word שבת signifies also "week," probably because each week has one sabbath.

- 26 והקרבנתם אישה ליהוה : ס וידבר
- 27 יהוה אל-משה לאמר : אך בעשור לחדש
- השביעי הזה יום הכפרים הוא מקרא-קדש
- יהוה לכם ועניתם את-נפשותיכם והקרבנתם
- 28 אישה ליהוה : וכל-מלאכה לא תעשו בעצם
- היום הזה כי יום כפרים הוא לכפר עליכם
- 29 לפני יהוה אלהיכם : כי כל-הנפש אשר לא-
- תענה בעצם היום הזה ונכרתה מעמיה :
- 30 וכל-הנפש אשר תעשה כל-מלאכה בעצם
- היום הזה וקאברתי את-הנפש ההוא מקרב
- 31 עמה : כל-מלאכה לא תעשו חקת עולם
- 32 לדרתיכם בכל משבותיכם : שבת שבתון
- הוא לכם ועניתם את-נפשותיכם בתשעה
- לחדש בערב מערב עד-ערב תשבתו
- שבחתכם : פ שש
- 33 וידבר יהוה אל-משה לאמר : דבר אל-בני
- 34 ישראל לאמר בחמשה עשר יום לחדש
- השביעי הזה חג הסכות שבעת ימים ליהוה :
- 35 ביום הראשון מקרא-קדש כל-מלאכת עבודה
- 36 לא תעשו : שבעת ימים תקריבו אישה ליהוה
- ביום השמיני מקרא-קדש יהוה לכם

26. And the LORD spoke unto Moses, saying, 27. But on the tenth day of this seventh month is the day of atonement, a holy convocation shall it be unto you; and ye shall fast,^a and ye shall offer an offering made by fire^b unto the LORD. 28. And no work^c shall ye do on this same day; for it is a day of atonement, to make an atonement for you before the LORD your God. 29. For whatsoever person it be that fasteth not on this same day, shall be cut off from among his people. 30. And if there be any person that doeth any work on this same day, then will I destroy the same soul from among his people. 31. No manner of work shall ye do; it shall be a statute for ever throughout your generations, in all your dwellings. 32. A sabbath of rest it shall be unto you, and ye shall fast: on the ninth day of the month at evening (shall ye begin), from evening unto evening, shall ye celebrate your sabbath.*

33. And the LORD spoke unto Moses, saying, 34. Speak unto the children of Israel, saying, On the fifteenth day of this seventh month, shall be the feast of tabernacles for seven days unto the LORD. 35. On the first day shall be a holy convocation: no servile work shall ye do. 36. Seven days shall ye offer an offering made by fire unto the LORD: on the eighth day shall be a holy convocation unto you;

^a HEB. "Ye shall afflict your persons;" but this phrase is always employed as synonymous with צום used in the prophetic books, but not found in the Pentateuch, simply as fasting. It is perhaps also more comprehensive, as on the day of atonement all indulgences of whatever kind are prohibited.

^b The offering is specified in the parallel passages, above, chap. xvi., and Numbers, chap. xxix. 7-11.

^c Not even the preparation of food, which is permitted on other holy days; this being equal to the usual sabbath a שבת שבתון a day of rest in the highest degree.

37 והקרבנתם אישה ליהוה עצרת הוא כל-
 מלאכת עבודה לא תעשו: אלה מועדי יהוה
 אשר תקראו אתם מקראי קדש להקריב
 אשה ליהוה עלה ומנחה זבח ונסכים דבר-יום
 38 ביום: מלבד שבתות יהוה ומלבד מתנותיכם
 ומלבד כל-גדריכם ומלבד כל-גדבתיכם
 39 אשר תתנו ליהוה: אך בחמשה עשר יום
 לחדש השביעי באספכם את-תבואת הארץ
 תחגו את-חג-יהוה שבעת ימים ביום הראשון
 40 שבתון וביום השמיני שבתון: ולקחתם לכם
 ביום הראשון פרי עץ הדר כפת תמרים גענה
 עץ-עבת וערבי-נחל ושמחתם לפני יהוה
 41 אלהיכם שבעת ימים: וחתם אתו חג ליהוה
 שבעת ימים בשנה תקרא עולם לדבתיכם
 42 בחדש השביעי תחגו אתו: בסלת תשבו
 שבעת ימים כל-האזרח בישראל ישבו
 43 בסלת: למען ידעו דבתיכם כי בסלות הושבתו
 את-בני ישראל בהוציא אותם מארץ מצרים
 44 אני יהוה אלהיכם: וידבר משה את-מעדי
 יהוה אל-בני ישראל: פ שביע
 1
 2 וידבר יהוה אל-משה לאמר: צו את-בני ישראל

and ye shall offer an offering made by fire unto the LORD, it is a solemn assembly; no servile work shall ye do. 37. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, burnt offering, and meat offering, sacrifice, and drink offerings, every thing upon its day: 38. Beside the sabbaths^a of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye may give unto the LORD. 39. But on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. 40. And ye shall take unto yourselves^b on the first day the fruit of the tree hadar,^c branches of palm trees, and the boughs of the myrtle tree, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 41. And ye shall keep it a feast unto the LORD seven days in the year; it shall be a statute for ever in your generations: in the seventh month shall ye celebrate it. 42. In booths ye shall dwell seven days; all that are Israelites born shall dwell in booths. 43. In order that your generations may know that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt: I am the LORD your God. 44. And Moses declared the feasts of the LORD unto the children of Israel.*

- CHAP. XXIV. 1. And the LORD spoke unto Moses, saying,
2. Command the children of Israel, that

^a *i. e.* Beside the two lambs, the additional sacrifice for the sabbath, which are mentioned in Numbers xxviii. 9, 10.

^b "Each of you shall take of his own," WESSELI; in the same manner all similar phrases must be explained.

^c Our tradition teaches us that this means the citron tree. The origin of the name Hadar is otherwise doubtful.

ויקרא כד אמר

- ויקחו אליה שמן זית וך בתית למאור להעלות
 3 גר תמיד: מחויץ לפרכת הערת באהל מועד
 יערך אתו אהרן מערב עד-בקר לפני יהוה תמיד
 4 חקת עולם לדורותיכם: על המנרה הטהרה
 יערך אתיהנרות לפני יהוה תמיד: פ
 5 ולקחת סלת ואפית אתה שמים עשרה
 חלות שני עשרנים יהיה החלה האחת:
 6 ושמת אותם שמים מערכות שש המערכת
 7 על השלחן הטהור לפני יהוה: ונתת על-
 המערכת לבנה זכה והיתה ללחם לאזכרה
 8 אשה ליהוה: כיום השבת כיום השבת
 יערכנו לפני יהוה תמיד מאת בני-ישראל
 9 ברית עולם: והיתה לאהרן ולבניו ואכלהו
 במקום קדש כי קדש קדשים הוא לו מאשי
 10 יהוה חק-עולם: ס ויצא בן-
 אשרה ישראלית והוא בן-איש מצרי בתוך
 בני ישראל ונצנו במחנה בן הישראלית ואיש
 11 הישראלי: וילך בן-האשה הישראלית את-
 השם ויקלל וביאו אהו אל-משה ושם אמו
 12 שלמית בת-דברי למטה-הן: וניחהו במשמר
 לפרש להם על-פי יהוה: פ

they bring unto thee pure beaten olive oil, for the lighting, to cause the lamps to burn continually. 3. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron put it in order from evening unto morning before the LORD continually: as a statute for ever in your generations. 4. Upon the pure candlestick he shall put in order the lamps before the LORD continually.

5. And thou shalt take fine flour, and bake twelve cakes thereof: of two tenth parts shall each one cake be. 6. And thou shalt place them in two rows, six in a row, upon the pure table before the LORD. 7. And thou shalt put upon each row pure frankincense, that it may be unto the bread for a memorial,^a as a fire offering unto the LORD. 8. On every sabbath day shall he place it in order before the LORD continually, from the children of Israel as an everlasting covenant. 9. And it shall belong to Aaron and to his sons; and they shall eat it in a holy place; for it is most holy unto him from the fire offerings of the LORD as a perpetual fixed portion.

10. And there went forth a son of an Israelitish woman, but who was the son of an Egyptian man, among the children of Israel: and there quarrelled together in the camp this son of the Israelitish woman and an Israelitish man. 11. And the son of the Israelitish woman pronounced^b the (holy) NAME, and blasphemed; and they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;) 12. And they placed him in ward, until the decision of the LORD could be explained to them.

^a The bread belonged to the priests; but the frankincense alone was burnt, consequently it was the memorial for the shewbread, the same as above, ii. 2, &c., with the ordinary meat offering.

^b "AS ONKELOS explains, he pronounced the most holy name of God, which they had heard on Sinai and blasphemed."—RASHI.

- 13 וידבר יהוה אל-מֹשֶׁה לֵאמֹר: הוֹצֵא אֶת-
 14 הַמִּקְלָל אֶל-מַחוּץ לַמַּחֲנֶה וּסְמְכוּ כָל-הַשְּׂמֵעִים
 15 אֶת-יְדֵיהֶם עַל-רֵאשׁוֹ וְרִגְמוּ אֹתוֹ כָּל-הָעֵדָה: וְאֶל-
 16 בְנֵי יִשְׂרָאֵל הַדֹּבֵר לֵאמֹר אִישׁ אִישׁ כִּי-יִקְלַל
 17 אֱלֹהָיו וְנִטָּא חֲטָאוֹ: וְנִקְבַּ שֵׁם-יְהוָה מוֹת יוּמָת
 18 רִגּוֹם וְרִגְמוּ-בּוֹ כָּל-הָעֵדָה כִּגֹּר כְּאִזְרוּחַ בְּנִקְבוֹ-
 17 שֵׁם יוּמָת: וְאִישׁ כִּי יִכֹּה כָל-נֶפֶשׁ אָדָם מוֹת
 18 יוּמָת: וּמִכָּה נֶפֶשׁ-בְּהֵמָה יִשְׁלַמְנָה נֶפֶשׁ תַּחַת
 19 נֶפֶשׁ: וְאִישׁ כִּי-יִהְיֶן מוֹם בְּעַמִּיתוֹ כְּאִשֶּׁר עָשָׂה
 20 בֶן יַעֲשֶׂה לוֹ: שֹׁבֵר תַּחַת שֹׁבֵר עֵין תַּחַת עֵין
 21 שֵׁן תַּחַת שֵׁן כְּאִשֶּׁר יִהְיֶן מוֹם בְּאָדָם כִּן יִנְרֶן
 21 כּוֹ: וּמִכָּה בְּהֵמָה יִשְׁלַמְנָה וּמִכָּה אָדָם יוּמָת:
 22 מִשְׁפֹּט אַחֲרֵי יְהִי לָכֶם כִּגֹּר כְּאִזְרוּחַ יְהִי
 23 כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי
 יִשְׂרָאֵל וַיּוֹצִיאוּ אֶת-הַמִּקְלָל אֶל-מַחוּץ לַמַּחֲנֶה
 וַיִּרְגְּמוּ אֹתוֹ אֲבָן וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כְּאִשֶּׁר צִוָּה

יְהוָה אֶת-מֹשֶׁה:

פ

כה

- 1 וידבר יהוה אל-מֹשֶׁה בהר סיני לאמר: דַּבֵּר אֶל-
 2 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי רַבְּאוּ אֶל-הָאָרֶץ
 אֲשֶׁר אָנֹכִי נָתַן לָכֶם וְשָׁבַתָּה הָאָרֶץ שַׁבָּת לַיהוָה:
 3 שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמַר כְּרִמְךָ

13. And the LORD spoke unto Moses, saying, 14. Bring forth him the blasphemer to without the camp; and then shall all that heard him lay their hands upon his head, and all the congregation shall stone him. 15. And unto the children of Israel thou shalt speak, saying, Whatsoever man that blasphemeth his God shall bear his sin. 16. But he that pronounced the name of the LORD (with blasphemy), shall be put to death, all the congregation shall stone him: be he a stranger, or be he one that is born in the land, when he pronounceth the (holy) NAME (with blasphemy), he shall be put to death. 17. And he that taketh the life of any man shall surely be put to death. 18. And he that taketh the life of a beast shall make it good; beast for beast. 19. And if a man cause a bodily defect in his neighbour, as he hath done, so shall be done to him; 20. Breach for breach, eye for eye, tooth for tooth: in the manner as he hath caused a bodily injury in a man, so shall it be done to him.* 21. And he that killeth a beast, shall restore it: and he that killeth a man, shall be put to death. 22. Ye shall have one manner of judicial law, the stranger shall be equal with one of your own country; for I am the LORD your God. 23. And Moses spoke to the children of Israel, and they brought forth the blasphemer to without the camp, and they stoned him with stones; and the children of Israel did as the LORD had commanded Moses.

BEHAR.
CHAP. XXV.

1. And the LORD spoke unto Moses on mount Sinai, saying, 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, then shall the land keep a sabbath unto the LORD. 3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard,

- 4 ואִסַּפְתָּ אֶת־תְּבוּאָתֶיהָ: וּבִשְׁנֵה הַשְּׁבִיעִית שִׁבַּת
שִׁבְתוֹן יִהְיֶה לְאֶרֶץ שִׁבַּת לַיהוָה שָׂדֶךְ לֹא תִזְעַע
5 וּכְרַמָּה לֹא תִזְמַר: אֵת סַפִּיחַ קִצִּירָךְ לֹא תִקְצוֹר
וְאֶת־עֵנְבֵי גִזְרֶךָ לֹא תִבְצֹר שְׁנַת שִׁבְתוֹן יִהְיֶה
6 לְאֶרֶץ: וְהִיָּתְהָ שִׁבַּת הָאֶרֶץ לָכֶם לֹא־אֲכַלְהָ לָךְ
וְלִעֲבָדְךָ וּלְאִמְתֶּךָ וּלְשִׁכִּירְךָ וּלְתוֹשֵׁבְךָ הַגֵּרִים
7 עִמָּךְ: וּלְבַהֲמֹתֶיךָ וּלְתוֹרְהָ אֲשֶׁר בְּאַרְצְךָ תִּהְיֶה
8 כָּל־תְּבוּאָתָה לְאֹכֵל: ׀ וּסְפַרְתָּ
לָךְ שִׁבְעַת שִׁבְתוֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת
9 פְּעָמִים וְהָיוּ לָךְ יָמֵי שִׁבְעַת הַשָּׁנִים תִּשְׁעַת
וְאַרְבָּעִים שָׁנָה: וְהָעֲבֹרֹת שׁוֹפָר תְּרוּעָה בַחֲדָשׁ
10 הַשְּׁבִיעִי בַעֲשׂוֹר לַחֲדָשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ
שׁוֹפָר בְּכָל־אַרְצְכֶם: וּקְדַשְׁתֶּם אֶת שְׁנַת
11 הַחֲמִשִּׁים שָׁנָה וּקְרִאתֶם דְּרוֹר בְּאֶרֶץ לְכָל־
יֹשְׁבֵיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם וּשְׁבַתֶם אִישׁ אֶל־
12 אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ וְהִשְׁבּוּ: יוֹבֵל הוּא
שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא
13 תִקְצְרוּ אֶת־סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת־גִּזְרֶיהָ: כִּי
יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ
14 אֶת־תְּבוּאָתָה: בַּשָּׁנָה הַיּוֹבֵל הַזֹּאת תִּשְׁבּוּ אִישׁ
אֶל־אֲחֻזָּתוֹ: וְכִי־תִמְכְּרוּ מִמְּכָר לְעַמִּיתְךָ אוֹ קָנָה

and gather in the fruit thereof; 4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath (in honour) of the LORD: thy field thou shalt not sow, and thy vineyard thou shalt not prune. 5. That which groweth of its own accord of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: a year of rest shall it be unto the land. 6. And (the product of) the sabbath of the land shall be unto you for food, for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourn with thee; 7. And for thy cattle, and for the beasts that are in thy land, shall all its products be (left) for food.

8. And thou shalt number unto thee seven sabbaths of years, seven years seven times; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9. And then shalt thou cause the sound of the cornet to be heard, in the seventh month, on the tenth day of the month, on the day of atonement shall ye sound the cornet throughout all your land. 10. And ye shall hallow the fiftieth year, and proclaim freedom throughout the land unto all the inhabitants thereof: it shall be a jubilee^a unto you; and ye shall return, every man, unto his possession, and ye shall return, every man, unto his family. 11. A jubilee shall the fiftieth year be unto you: ye shall not sow, nor reap that which groweth of itself in it, nor gather in it the fruit of the undressed vines. 12. For it is the jubilee; holy shall it be unto you: from the field ye shall eat the products thereof. 13. In this year of the jubilee shall ye return, every man, unto his possession.* 14. And if thou sell aught unto thy

^a RASHI derives this word from יָבֵל "the ram," because the ram's horn was blown to announce it; but as cornets from other horns were also permitted for this service, RAMBAN derives it from לָבֵן which signifies in H-phil "to bring," that is, the year when each man is brought back to his own.

- 15 מִן־עֲמִיתְךָ אֶל־הוֹנוֹ אִישׁ אֶת־אָחִיו: בְּמִסְפַּר
 שָׁנִים אַחַר הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתְךָ בְּמִסְפַּר
 16 שָׁנֵי־תְבוּאָתוֹ יִמְכַרְלֶךָ: לְפִי רֹב הַשָּׁנִים תִּרְבֶּה
 מִקְנָתוֹ וּלְפִי מְעוֹט הַשָּׁנִים תִּמְעֵיט מִקְנָתוֹ בִּי
 17 מִסְפַּר תְּבוּאָתוֹ הוּא מִכַּר לְךָ: וְלֹא תוֹנוּ אִישׁ אֶת־
 עֲמִיתוֹ וּרְאֵת מֵאֲלֵהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:
 18 וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ
 וַעֲשִׂיתֶם אִתְּכֶם וְיִשְׁכַּתֶּם עַל־הָאָרֶץ לְבִטָּח:
 19 וְנָתַנָּה הָאָרֶץ פְּרִיָּהּ וַאֲכַלְתֶּם לְשִׁבְעַת יָמִים
 20 לְבִטָּח עָלֶיהָ: וְכִי תֹאמְרוּ מִדֶּ־נֶאֱכַל בַּשָּׂנָה
 הַשְּׁבִיעִת הֵן לֹא נִזְרַע וְלֹא נֶאֱסַף אֶת־תְּבוּאָתָנוּ:
 21 וְצִוִּיתִי אֶת־בְּרַכְתִּי לָכֶם בַּשָּׂנָה הַשְּׁשִׁית וַעֲשֵׂת
 22 אֶת־הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים: וּזְרַעְתֶּם אֵת הַשָּׂנָה
 הַשְּׁמִינִת וַאֲכַלְתֶּם מִן־הַתְּבוּאָה יָשֵׁן עֵדוּ הַשָּׂנָה
 23 הַתְּשִׁיעִת עַד־כּוּא תְּבוּאָתָהּ תֹאכְלוּ יָשֵׁן: וְהָאָרֶץ
 לֹא תִמְכַר לְצַמְתָּת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשָׁבִים
 24 אַתֶּם עַמְדִי: וּבְכָל אֶרֶץ אַחֲזַתְכֶם גְּאֻלָּה תִתְּנוּ
 25 לְאֶרֶץ: ׀ רִבִיעַ כִּי־יִמּוֹף אַחִיד וּמְכַר
 מֵאַחֲזָרוֹ וּבֹא גְאֻלוֹ הַקָּרֵב אֵלָיו וּגְאֻלָּה אֵת
 26 מִמֶּכֶר אָחִיו: וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גְאֻלָּה וְהִשְׁגִּינָה
 27 יָדוֹ וּמָצָא כְּרִי גְאֻלָּתוֹ: וְחָשַׁב אֶת־שָׁנֵי מִמֶּכְרוֹ

* שלישי (שני במחבורין)

neighbour, or buy aught of thy neighbour's hand, ye shall not overreach one the other: 15. According to the number of years after the jubilee shalt thou buy of thy neighbour, according unto the number of harvest^a years shall he sell unto thee: 16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for a number of harvests doth he sell unto thee. 17. And ye shall not therefore overreach one the other; but thou shalt be afraid of thy God: for I am the LORD your God. 18. And ye shall do my statutes, and my ordinances shall ye keep and do them; and then shall ye dwell in the land in safety.* 19. And the land shall yield its fruit, and ye shall eat your fill, and dwell in safety therein. 20. And if ye should say, What shall we eat the seventh year? behold, we are not permitted to sow, and cannot gather in our harvest. 21. Then will I command my blessing unto you in the sixth year, and it shall bring forth a harvest for three years. 22. And when ye sow in the eighth year, then shall ye eat yet of the old harvest; until the ninth year, until its harvest come in, shall ye eat of the old store. 23. And the land shall not be sold for a permanent property (to the purchaser); for the land is mine; for strangers and sojourners are ye with me. 24. And in all the land of your possession ye shall grant a redemption for the land.*

25. If thy brother become poor, and sell away some of his possession: then may his nearest of kin come and redeem that which his brother hath sold. 26. And if the man have none to redeem it, and he acquireth the means, sufficient to be able to redeem it himself: 27. Then let him reckon the years since his sale, and restore the over-

^a *i. e.* Whilst harvesting is permitted to the buyer, or the years that are to elapse till the jubilee, for then the land returns to the original owner.

- והזשיב את־הַעֲרֹף לְאִישׁ אֲשֶׁר מְכַרְלוֹ וְשָׁב
 28 לְאַחֲזָתוֹ: וְאִם לֹא־מִצָּאָה יָדוֹ דִּי הָשִׁיב לוֹ וְהָיָה
 מִמְּכָרוֹ כִּי־דַּקְנָה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא
 29 בִּיבֹל וְשָׁב לְאַחֲזָתוֹ: ס חֲמוּשִׁי (שְׁלִישִׁי בַמַּחֲבוּרִין) וְאִישׁ
 כִּי־יִמְכַר בֵּית־מוֹשָׁב עִיר חוֹמָה וְהָיְתָה גְּאֻלָּתוֹ
 30 עַד־תֵּם שְׁנַת מִמְּכָרוֹ יָמִים תִּהְיֶה גְּאֻלָּתוֹ: וְאִם
 לֹא־יִגָּאֵל עַד־מְלֹאת לוֹ שָׁנָה תִּמְיַמָּה וְקָם הַבַּיִת
 אֲשֶׁר־בְּעִיר אֲשֶׁר־לֹא חֹמָה לְצִמְיַתָּהּ לְקַנְּהָ אֹתוֹ
 31 לְדַרְתָּיו לֹא יֵצֵא בִּיבֹל: וּבְתֵי הַחֲצֵרִים אֲשֶׁר אֵין־
 לָהֶם חֹמָה סְבִיב עַל־שַׂדֵּה הָאָרֶץ יִחָשֵׁב גְּאֻלָּהּ
 32 קְתוּבָה־לוֹ וּבִיבֹל יֵצֵא: וְעַרְי הַלְלוּיִם בְּתֵי עַרְי
 33 אַחֲזָתָם גְּאֻלָּת עוֹלָם תִּהְיֶה לְלוּיִם: וְאֲשֶׁר יִגָּאֵל
 מִן־הַלְלוּיִם וַיֵּצֵא מִמְּכַר־בֵּית וְעִיר אַחֲזָתוֹ בִּיבֹל
 כִּי בְרֵתִי עַרְי הַלְלוּיִם הוּא אַחֲזָתָם בְּתוֹךְ בְּנֵי
 34 יִשְׂרָאֵל: וְיִשְׂרָדָה מִגֵּרֶשׁ עַרְיָהֶם לֹא יִמְכַר כִּי־
 35 אַחֲזָת עוֹלָם הוּא לָהֶם: ס וְכִי־
 יָמוּךְ אַחִידָה וּמָטָה יָדוֹ עַמָּךְ וְהִתְחַנְּקָתָ בּוֹ גֵר
 36 וְתוֹשָׁב וְחֵי עַמָּךְ: אֶל־תִּקַּח מֵאֲתוֹ גִּישָׁךְ וְתִרְכִּית
 37 וַיִּרְאֵתָ מֵאֵלֶיךָ וְחֵי אַחִידָה עַמָּךְ: אֶת־כַּסְפָּךָ
 לֹא־תִתֵּן לוֹ כְּגִישָׁךְ וּבְמִרְבִּית לֹא־תִתֵּן אֶבְלָךָ:
 38 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

plus unto the man to whom he sold it; and so shall he return unto his possession. 28. But if his means do not suffice to enable him to restore it to him, then shall that which he sold remain in the hand of him that hath bought it until the year of jubilee: and it shall be freed in the jubilee, and he shall return unto his possession.*

29. And if a man sell a dwelling house in a walled city, then shall the time of redemption last till the end of the year of his sale; a full year shall his time of redemption last. 30. And if it be not redeemed within the expiration of a full year, then shall the house which is in the walled city remain as the permanent property to him that bought it throughout his generations: it shall not become freed in the jubilee. 31. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they shall have the right of redemption, and they shall become freed in the jubilee. 32. And (respecting) the cities of the Levites, the houses of the cities of their possession, a perpetual right of redemption shall belong to the Levites. 33. And if a man of the Levites redeemeth something, then shall the house that was sold, and the city of his possession, become freed in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. 34. And a field of the suburbs of their cities shall not be sold; for a perpetual possession is it unto them.

35. And if thy brother become poor, and fall in decay with thee: then shalt thou assist him, (yea) a stranger, or a sojourner, that he may live with thee. 36. Thou shalt not take of him any usury or increase; but shalt be afraid of thy God: that thy brother may live with thee. 37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. 38. I am the LORD your God, who

- מצרים לתת לכם את-ארץ כנען להיות לכם
 39 לאלהים: ם ששי (רביעי במחוברין) וכי-ימוך אחיק
 עמך ונמכר-לך לא-תעבד בו עבדת עבד:
 40 בשכיר בתושב יהיה עמך עד-שנת היכל יעבד
 41 עמך: ויצא מעמך הוא ובניו עמו ושבו אל-
 42 משפחתו ואל-אחוזת אבותיו ישוב: כי-עבדי
 הם אשר-הוצאתי אתם מארץ מצרים לא
 43 ימכרו ממכרת עבד: לא-תרדה בו כפרך
 44 ויראת מאלהיך: ועבדה ואמתך אשר יהיו
 לך מאת הגוים אשר סביבתיכם מהם תקנו
 45 עבד ואמה: ונם מבני התושבים הנגרים עמכם
 מהם תקנו וממשפחתם אשר עמכם אשר
 46 הולידו בארצכם והיו לכם לאחזה: והתנחלתם
 אתם לבניכם אחריכם לרשת אחזה לעלם
 בהם תעבדו ובאחיכם בני-ישראל איש באחיו
 47 לא-תרדה בו כפרך: ם שביעי וכי
 תשיג יד גר ותושב עמך ומוך אחיק עמו
 ונמכר לגר תושב עמך או לעקר משפחת
 48 גר: אחרי נמכר גאלה תהיה-לו אחר מאתו
 49 וגאלנו: או-ידדו או כן-ידדו וגאלנו או-משאר
 בשרו משפחתו וגאלנו או-השיגה ידו וגאל:

have brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.*

39. And if thy brother become poor near thee, and be sold unto thee; thou shalt not compel him to labour as a bondservant. 40. But as a hired servant, as a sojourner, shall he be with thee; until the year of jubilee shall he serve thee: 41. And then shall he depart from thee, both he and his children with him; and he shall return unto his own family, and unto the possession of his fathers shall he return. 42. For they are my servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen are sold. 43. Thou shalt not rule over him with rigour; but shalt have fear of thy God. 44. But thy bondman, and thy bondwoman that shall remain thine, shall be of the nations that are round about you; of them may ye buy bondman and bondwoman. 45. Moreover of the children of the strangers that sojourn with you, of them may ye buy, and of their families that are with you, which they have begotten in your land; and they shall remain to you as a possession. 46. And ye may retain them as an inheritance for your children after you, to inherit them for a possession; you may hold them to service for ever; but over your brethren the children of Israel, one over the other, thou shalt not rule with rigour.*

47. And if a stranger or sojourner wax rich by thee, and thy brother become poor by him, and he sell himself unto the sojourning stranger by thee, or to a descendant of a stranger's family: 48. After he hath sold himself he shall have the right of redemption; one of his brethren may redeem him. 49. Either his uncle, or his uncle's son, may redeem him, or any that is near of kin unto him of his family may redeem him; or if he obtain the means, he may

- 50 וְחֹשֶׁב עַם-קְנָהוּ מִשְׁנַת הַמִּכְרֹו לֹו עַד שְׁנַת הַיָּבֵל
 וְהָיָה כֶסֶף מִמִּכְרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שְׂכִיר
 51 יִהְיֶה עִמּוֹ : אִם-עוֹד רַבּוֹת בְּשָׁנִים לְפִיָּהֶן יָשִׁיב
 52 גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָהוּ : וְאִם-מְעַט נִשְׁאַר בְּשָׁנִים
 עַד-שְׁנַת הַיָּבֵל וְחֹשֶׁב-לוֹ כִּפֵּי שָׁנָיו יָשִׁיב אֶת-
 53 גְּאֻלָּתוֹ : כְּשְׂכִיר שָׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ לֹא-יִרְדְּנוּ
 54 בְּכַרְךָ לְעֵינֶיךָ : וְאִם-לֹא יִגְאָל בְּגֻלָּה וְיִצְאֶה
 55 בְּשְׁנַת הַיָּבֵל הוּא וּבְנָיו עִמּוֹ : כִּי-לִי בְנֵי-יִשְׂרָאֵל
 עֲבָדִים עַבְדֵי הֵם אֲשֶׁר-הוֹצֵאתִי אוֹתָם מֵאֶרֶץ
 1 מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם : לֹא-תַעֲשׂוּ לָכֶם
 אֱלִילִים וּפְסֵל וּמִצְבֵּה לֹא-תִקְיִמוּ לָכֶם וְיִבְנוּ
 מִשְׁכֵּית לֹא תִתְנוּ בְּאֶרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ
 2 כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם : אֶת-שַׁבְּתוֹתַי תִּשְׁמְרוּ
 וּמִקִּדְשֵׁי תִירָאוּ אֲנִי יְהוָה : פ
 3 אִם-בְּחֻקְתִּי תִלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ גַעֲשִׂיתֶם
 4 אֹתָם : וְנָתַתִּי גִשְׁמֵיכֶם בְּעֵתָם וְנָתַנְהוּ הָאָרֶץ
 5 יְבוּלָה וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹו : וְהִשִּׁיג לָכֶם דְּבִישׁ
 אֶת-בְּצִיר וּבְצִיר יִשְׁיֹג אֶת-זֶרַע וְאִכְלַתֶּם לְחֻמְכֶם
 לְשִׁבְעָה וַיִּשְׂבַּתֶּם לְבַטַח בְּאֶרְצְכֶם : וְנָתַתִּי שָׁלוֹם
 6 בְּאֶרֶץ וַיִּשְׂבַּתֶּם וְאֵין מִחְרִיר וְהִשְׁבַּתִּי חִדָּה רָעָה
 7 מִן-הָאָרֶץ וְחָרַב לֹא-תַעֲבֹר בְּאֶרְצְכֶם : וּרְדַפְתֶּם

redeem himself. 50. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according to the number of years, as the time of a hired servant shall it have been with him. 51. If there be yet many years according to them shall he return the price of his redemption out of his purchase money. 52. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according to his years shall he return the price of his redemption. 53. As a servant hired from year to year shall he be with him; he shall not rule over him with rigour before thy eyes. 54. And if he be not redeemed by (one of) these means, then shall he go out in the year of jubilee, both he, and his children with him.* 55. For unto me are the children of Israel servants, my servants are they whom I have brought forth out of the land of Egypt: I am the Eternal your God.

CHAP. XXVI.

1. Ye shall not make yourselves any idols, and a graven image, or a standing image ye shall not rear up unto you, and any carved stone you shall not place in your land, to bow down upon it; for I am the Eternal your God. 2. My sabbaths ye shall keep, and my sanctuary shall ye reverence: I am the LORD.

BECHUCKOTAY.

3. If in my statutes ye walk, and if my commandments ye keep, and do them: 4. Then will I give you rains in their due season, and the earth shall yield her products, and the tree of the field shall yield its fruit. 5. And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time: and ye shall eat your bread to the full, and ye shall dwell safely in your land.* 6. And I will give peace in the land, and ye shall lie down, with none to make you afraid: and I will remove evil beasts out of the land, and the sword shall not pass through your land. 7. And ye shall chase your

- 8 אֶת־אִיְבֵיכֶם וּנְפְלוּ לִפְנֵיכֶם לַחֲרֹב׃ וַרְדְּפוּ מִכֶּם
חֲמֹשֶׁה מַאָּה וּמֵאָרֶה מִכֶּם רִבְבָה יִרְדְּפוּ וּנְפְלוּ
9 אִיְבֵיכֶם לִפְנֵיכֶם לַחֲרֹב׃ וּפְנִיתִי אֵלֵיכֶם וְהִפְרִיתִי
אֶתְכֶם וְהִרְבִּיתִי אֶתְכֶם וְהִקִּימְתִי אֶת־בְּרִיתִי
10 אִתְּכֶם׃ וְאִכְלַתֶּם יֵשֶׁן נוֹשֵׁן וְיֵשֶׁן מִפְּנֵי חֲדָשׁ
11 הַזֹּצִי־אָז׃ וּנְתַתִּי מִשְׁכְּנֵי בְּתוּכְכֶם וְלֹא־תִגְעַל
12 נַפְשֵׁי אֶתְכֶם׃ וְהִרְתִּהֲלַכְתִּי בְּתוּכְכֶם וְהִיִּיתִי לָכֶם
13 לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃ אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
מִדֵּי־יָרֵחַ לְהֵם עֲבָדִים וְאֲשַׁבֵּר מַטְּתָם עֲלֵיכֶם
וְאוֹלַךְ אֶתְכֶם קוֹמֵמוֹת׃ פ
- 14 וְאִם־לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת
15 הָאֵלֶּה׃ וְאִם־בִּחְקֹתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטִי
תִּגְעַל נַפְשְׁכֶם לְבַלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי
16 לְהַפְרֹכֶם אֶת־בְּרִיתִי׃ אֶף־אֲנִי אַעֲשֶׂה־נְאֻת לָכֶם
וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת־הַשְּׁחָפָת וְאֶת־
הַקְּדָחַת מִכְּלוֹת עֵינַיִם וּמְדִיבַת נֶפֶשׁ וּזְרַעְתֶּם
17 לְרִיק זְרַעְכֶם וְאִכְלֶהוּ אִיְבֵיכֶם׃ וּנְתַתִּי בְּכֶם
וּנְגַפְתֶּם לִפְנֵי אִיְבֵיכֶם וַרְדּוּ בְּכֶם שְׁנֵאֵיכֶם וּנְסַתֶּם
18 וְאִין־רָדַף אֶתְכֶם׃ וְאִם־עַד־אֵלֶּה לֹא תִשְׁמְעוּ לִי
וּנְסַפְתִּי לִיסָרָה אֶתְכֶם שְׁבַע עַל־חַטָּאתֵיכֶם׃

enemies, and they shall fall before you by the sword. 8. And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. 9. And I will turn myself unto you, and make you fruitful, and multiply you, and I will establish my covenant with you.* 10. And ye shall eat old store, and remove away the old because of the new. 11. And I will set my dwelling among you; and my soul shall not loath^a you. 12. And I will walk among you, and I will be your God, and ye shall be my people. 13. I am the Eternal your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and caused you to walk upright.

14. But if ye will not hearken unto me, and will not do all these commandments; 15. And if ye despise my statutes, and if your soul loath my ordinances, so that ye will not do all my commandments, in that ye break my covenant: 16. Then will I also do this unto you: I will visit you with terror, consumption, and the burning ague, that consume the eyes, and cause sorrow of heart; and ye shall sow in vain your seed, for your enemies shall eat it.^b 17. And I will set my face against you, and ye shall be struck down before your enemies: and they that hate you shall bear rule over you; and ye shall flee while there is no one pursuing you. 18. And if for all this ye will not yet hearken unto me: then I will chastise you yet more, seven-

^a "Fear not that after a long time I will be tired of you and choose another nation to render it higher than you; for I the LORD change not, and if you do your part to walk in my statutes, my dwelling shall be among you for ever."—WESSELI.

^b "You shall sow, but nothing will grow; but if you should have any thing in your fields, then shall your enemies come and eat it."—RASHI.

- 19 וְשִׁבְרֹתַי אֶת־נִאֲוֹן עֵינֵיכֶם וְנִתְּתִי אֶת־שְׁמִיכֶם
 20 כְּבָרָזָל וְאֶת־אֲרָצְכֶם כְּנַחֲשָׁה : וְתִם לְרִיק
 כַּחֲכֶם וְלֹא־תִתֶּן אֲרָצְכֶם אֶת־יְבוּלָה וְעֵץ הָאָרֶץ
 21 לֹא יִתֵּן פְּרִיָּו : וְאִם־תֵּלְכוּ עִמִּי קָרִי וְלֹא תֵּאָבֹו
 לִשְׁמֹעַ לִי וְיִסְפַּתִּי עֲלֵיכֶם מִכָּה שִׁבַּע כַּחֲטָאתֵיכֶם :
 22 וְהִשְׁלַחְתִּי בְכֶם אֶת־חַיַּת הַשָּׂדֶה וְשָׂדֵה־הָאֵרֶץ
 אֶתְכֶם וְהִכְרִיתָהּ אֶת־בְּהֵמֹתֵיכֶם וְהִמְעִיטָהּ
 23 אֶתְכֶם וְנִשְׁמֹו דְרָכֵיכֶם : וְאִם־בָּאֵלֶּה לֹא תִּוָּסְרוּ
 24 לִי וְהִלַּכְתֶּם עִמִּי קָרִי : וְהִלַּכְתִּי אִף־אֲנִי עִמָּכֶם
 בְּקָרִי וְהִכִּיתִי אֶתְכֶם גַּם־אֲנִי שִׁבַּע עַל־חֲטָאתֵיכֶם :
 25 וְהִבֵּאתִי עֲלֵיכֶם חֶרֶב נִקְמַת נִקְס־בְּרִית וְנִאֲסַפְתֶּם
 אֶל־עַרְיֹכֶם וְשִׁלַּחְתִּי דָבָר בְּתוֹכְכֶם וְנִתַּתֶּם בְּיַד־
 26 אֹיִב : בְּשִׁבְרֵי לָכֶם מִטַּה־לֶּחֶם וְאָפוּ עֵשֶׂר נָשִׁים
 לַחֲמֻכָּם בְּרִתְנוֹר אַחַד וְהִשִּׁיבוּ לַחֲמֻכָּם בְּמִשְׁקָל
 27 וְאָכַלְתֶּם וְלֹא תִשְׁבְּעוּ : ס וְאִם־
 בָּזֹאת לֹא תִשְׁמְעוּ לִי וְהִלַּכְתֶּם עִמִּי בְּקָרִי :
 28 וְהִלַּכְתִּי עִמָּכֶם בַּחֲמַת־קָרִי וְיִסַּרְתִּי אֶתְכֶם אִף־
 29 אֲנִי שִׁבַּע עַל־חֲטָאתֵיכֶם : וְאָבַלְתֶּם בְּשֵׁר בְּנֵיכֶם
 30 וּבְשֵׁר בְּנֵיתֵיכֶם תֹּאכְלוּ : וְהִשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם
 וְהִכְרֹתִי אֶת־חַמְנֵיכֶם וְנִתְּתִי אֶת־פְּגָרֵיכֶם עַל־
 31 פְּגָרֵי גְלוּלֵיכֶם וְגַעֲלָה נַפְשִׁי אֶתְכֶם : וְנִתְּתִי

fold for your sins. 19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20. And in vain shall your strength be spent; for your land shall not yield her products, and the trees of the land shall not yield their fruit. 21. And if ye walk yet contrary unto me, and if you refuse to hearken unto me: I will bring more plagues upon you, sevenfold according to your sins. 22. And I will send out against you the beasts of the field, which shall rob you of your children, and destroy your cattle, and diminish your number; so that your roads shall be desolate. 23. And if notwithstanding these things ye will not be reformed by me, and walk contrary unto me: 24. Then will I also walk contrary unto you, and will punish you yet sevenfold for your sins. 25. And I will bring over you the sword, avenging the quarrel of my covenant, so that ye shall be gathered together within your cities; and then I will send the pestilence among you,^a that ye will deliver yourselves into the hand of the enemy. 26. When I break unto you the staff of bread; and ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

27. And if notwithstanding this ye will not hearken unto me, but walk contrary unto me: 28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you sevenfold for your sins. 29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30. And I will destroy your high places, and cut down your sun-images, and cast your carcasses upon the carcasses of your idols, and my soul shall loath you. 31. And

^a Meaning, the people having violated the covenant, God would send enemies into the land, when upon their taking refuge in the towns, the plague would drive them again into the power of their pursuers.

- אֶת־עֲרֵיכֶם חֲרָפָה וְהִשְׁמוּתִי אֶת־מִקְדָּשֵׁיכֶם
 32 וְלֹא אֲרִיחַ בְּרִיחַ נִיחֻחְכֶם : וְהִשְׁמַתִּי אֲנִי אֶת־
 הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֲיִבֵיכֶם הַיּוֹשְׁבִים בָּהּ :
 33 וְאַתְּכֶם אֲזַרְהָ בְּגוֹיִם וְהִרִיקֹתִי אַחֲרֵיכֶם חֲרָב
 וְהִזְרֹתָה אֶרְצְכֶם שְׁמָמָה וְעֲרֵיכֶם יִהְיוּ חֲרָבָה :
 34 אִזּוֹ תִרְצָה הָאָרֶץ אֶת־שַׁבְתֹּתֶיהָ כֹּל יְמֵי הַשְּׁמָמָה
 וְאַתֶּם בְּאֶרֶץ אֲיִבֵיכֶם אִזּוֹ תִשְׁבֹּת הָאָרֶץ וְהִרְצָתָ
 35 אֶת־שַׁבְתֹּתֶיהָ : כֹּל־יְמֵי הַשְּׁמָמָה תִשְׁבֹּת אֶת אֲשֶׁר
 לֹא־שָׁבַתָהּ בְּשַׁבְתֹּתֵיכֶם בְּשַׁבְתֹּתְכֶם עָלֶיהָ :
 36 וְהַנְּשֹׂאִים בְּכֶם וְהִבֵּאתִי מִרְדָּךְ כֹּלְכֶם בְּאֶרְצָתָה
 אֲיִבֵיהֶם וְרִדְדָה אֹתָם קוֹל עֲלֶיהָ גִדְדָה וְנָסוּ מִגְּסַת־
 37 חֲרָב וְנִגְּלוּ וְאִין רִדְדָה : וְכִשְׁלוּ אִישׁ־בְּאֶחָיו
 כַּמִּפְנֵי־חֲרָב וְרִדְדָה אִין וְלֹא־תִהְיֶה לְכֶם תְּקוּמָה
 38 לִפְנֵי אֲיִבֵיכֶם : וְאַבְרַתֶּם בְּגוֹיִם וְאִכְלָה אֶתְכֶם
 39 אֶרֶץ אֲיִבֵיכֶם : וְהַנְּשֹׂאִים בְּכֶם יִמְקוּ בְּעוֹנֵם
 בְּאֶרְצָתָה אֲיִבֵיכֶם וְיִאָּף בְּעוֹנֹת אֲבֹתָם אֹתָם
 40 יִמְקוּ : וְהִתְיַדּוּ אֶת־עוֹנֵם וְאֶת־עוֹן אֲבֹתָם בַּמַּעֲלָם
 אֲשֶׁר מַעַל־וּבִי וְיִאָּף אֲשֶׁר־הִלְכוּ עִמִּי בְּקָרִי :
 41 יִאָּף־אֲנִי אֵלַיְךָ עִמָּם בְּקָרִי וְהִבֵּאתִי אֹתָם
 בְּאֶרֶץ אֲיִבֵיהֶם אִזּוֹ יִכְנַע לְבַבְכֶם הַזֶּעֱלֵל
 42 וְאִזּוֹ יִרְצוּ אֶת־עוֹנֵם : וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב

I will render your cities a waste, and I will make desolate your sanctuaries, and I will not smell the savour of your sweet odours. 32. And I will make desolate the land: and your enemies who dwell therein shall be astonished at it. 33. And you I will scatter among the nations, and I will draw out after you the sword; and your land shall be a desolate wild, and your cities a waste. 34. Then shall the land satisfy^a her sabbaths, all the days of its desolation, when ye are in the land of your enemies; then shall the land rest, and satisfy her sabbaths. 35. All the days of its desolation shall it rest, the time which it did not rest in your sabbaths, when ye dwelt upon it. 36. And regarding those that are left of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a leaf shaken shall chase them; and they shall flee, as fleeing from the sword; and they shall fall with none pursuing. 37. And they shall stumble one over the other, as before the sword, without one pursuing: and ye shall have no power to stand before your enemies. 38. And ye shall be lost among the nations, and the land of your enemies shall consume you. 39. And they that are left of you shall pine away in their iniquity in the land of your enemies; and also through the iniquities of their fathers shall they pine away with them. 40. And they shall confess their iniquity, and the iniquity of their fathers, (that) through their trespass which they trespassed against me, and also that (because) they have walked contrary unto me; 41. I also have walked contrary unto them, and have brought them into the land of their enemies; and then shall their uncircumcised heart be humbled, and then shall they satisfy their iniquity. 42. And I will then remember my covenant

^a Make compensation for the years of release which the Israelites did not observe according to the dictates of the law.

וְאִיֶּךָ אֶת־בְּרִיתִי יִצְחָק וְאִף אֶת־בְּרִיתִי אֲבֹרָהֶם
 43 אֲזַכֵּר וְהָאָרֶץ אֲזַכֵּר : וְהָאָרֶץ תַּעֲזֹב מֵהֶם וְתָרַץ
 אֶת־שִׁבְתֹתֶיהָ בְּהַשְׁמָה מֵהֶם וְהֵם יִרְצוּ אֶת־
 עֲוֹנֵם יַעַן וּבִיעַן בְּמִשְׁפָּטֵי מֵלֶסוּ וְאֶת־חֻקֹּתַי
 44 גַּעְלָה נִפְשָׁם : וְאִף גַּם־זֹאת בְּהִיוֹתָם בְּאָרֶץ
 אֲבוֹתֵהֶם לֹא־מֵאֱסָתִים וְלֹא־גַעְלֹתִים לְכַלְתָּם
 לְהַפֵּר בְּרִיתִי אִתְּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם :
 45 וְזָכַרְתִּי לָהֶם בְּרִית רְאִשִׁימִים אֲשֶׁר הוֹצֵאתִי־
 אֹתָם מֵאָרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיוֹת לָהֶם
 46 לְאֱלֹהִים אֲנִי יְהוָה : אֱלֹהֵי הַחֻקִּים וְהַמִּשְׁפָּטִים
 וְהַתּוֹרָה אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל

בְּהַר סִינִי בְּיַד־מֹשֶׁה : פ רבֵּיעִי (שְׁשִׁי בַמְּחֻבְרִין)

כו
1
2

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֵא נֶדֶר
 3 בְּעֶרְכָּה נִפְשָׁת לַיהוָה : וְהָיָה עֶרְכָּךָ הַזֹּכֵר
 מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שִׁשִּׁים שָׁנָה וְהָיָה
 עֶרְכָּךָ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ :
 4 וְאִם־נִקְבָּה הוּא וְהָיָה עֶרְכָּךָ שְׁלֹשִׁים שֶׁקֶל :
 5 וְאִם מִבֶּן־חָמֵשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה
 וְהָיָה עֶרְכָּךָ הַזֹּכֵר עֶשְׂרִים שֶׁקֶלִים וְלִנְקָבָה
 6 עֶשְׂרֵת שֶׁקֶלִים : וְאִם מִבֶּן־חֹדֶשׁ וְעַד בֶּן־

with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I remember. 43. For the land shall be forsaken by them, and shall satisfy her sabbaths, while it lieth desolate without them, and they shall suffer^a for their iniquity; because, even because my ordinances they despised, and my statutes their soul loathed. 44. And for all that, though they be in the land of their enemies, I will not cast them away, neither will I loath them, to destroy them utterly, to break my covenant with them: for I am the LORD their God. 45. But I will remember for their sakes the covenant of their ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am the LORD. 46. These are the statutes and judgments and laws, which the Lord made between him and the children of Israel on mount Sinai by the hand of Moses.*

CHAP. XXVII. 1. And the LORD spoke unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, If a man make a particular vow, (to give) the estimated value of persons in honour of the LORD: 3. If the estimated value concern a male from twenty years old even unto sixty years old, then shall the estimation be fifty shekels of silver, after the shekel of the sanctuary. 4. And if it be a female, then the estimation shall be thirty shekels. 5. And if (the person be) from five years old unto twenty years old, then shall the estimation of the male be twenty shekels, and for the female ten shekels. 6. And if (the person be) from a month old unto five years old,

^a The same verb is employed here as in v. 31, 41, and might be rendered "shall satisfy their iniquity," that is, shall suffer such punishment as will be in full satisfaction for the guilt they have incurred.

- חֲמִשׁ שָׁנִים וְהָיָה עֲרֹכֶךָ הַזֶּכֶר חֲמִשָּׁה שָׁקָלִים
 בָּסֶף וּלְנִקְבָה עֲרֹכֶךָ שְׁלֹשֶׁת שָׁקָלִים בָּסֶף :
 7 וְאִם מִבֶּן-שִׁשִּׁים שָׁנָה וּמַעְלָה אִם-זָכָר וְהָיָה
 עֲרֹכֶךָ חֲמִשָּׁה עָשָׂר שָׁקָל וּלְנִקְבָה עֲשָׂרָה
 8 שָׁקָלִים : וְאִם-מֶלֶךְ הוּא מֵעֲרֹכֶךָ וְהֶעֱמִידוּ לִפְנֵי
 הַכֹּהֵן וְהִעְרִיף אֹתוֹ הַכֹּהֵן עַל-פִּי אֲשֶׁר תִּשְׁנֶה
 9 יַד הַנָּדָר יַעֲרִיכֶנּוּ הַכֹּהֵן : ׀ וְאִם-
 בְּהֵמָה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קָרְבָן לַיהוָה כֹּלֹ
 10 אֲשֶׁר יִהְיֶה מִמֶּנּוּ לַיהוָה יִהְיֶה-קָדֹשׁ : לֹא
 יִחַלְּפֻנּוּ וְלֹא-יִמִּיר אֹתוֹ טוֹב בָּרַע אֹרְבַע בְּטוֹב
 וְאִם-הֵמֶר יִמִּיר בְּהֵמָה בְּהֵמָה וְהָיָה-הוּא
 11 וְהַמּוֹרְתוֹ יִהְיֶה-קָדֹשׁ : וְאִם כֹּל-בְּהֵמָה טַמְאָה
 אֲשֶׁר לֹא-יִקְרִיבוּ מִמֶּנָּה קָרְבָן לַיהוָה וְהֶעֱמִיד
 12 אֶת-הַבְּהֵמָה לִפְנֵי הַכֹּהֵן : וְהִעְרִיף הַכֹּהֵן
 אֹתָהּ בֵּין טוֹב וּבֵין רָע כַּעֲרֹכֶךָ הַכֹּהֵן כֵּן יִהְיֶה :
 13 וְאִם-גָּאֵל יִגְאָלָנָה וְסֶפֶף חֲמִשָּׁתָה עַל-עֲרֹכֶךָ :
 14 וְאִישׁ בֵּי-יָקֹדֶשׁ אֶת-בֵּיתוֹ קָדֹשׁ לַיהוָה וְהִעְרִיכוּ
 הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיף אֹתוֹ
 15 הַכֹּהֵן כֵּן יָקוּם : וְאִם-הֵמֶקְדִּישׁ יִגְאָל אֶת-
 בֵּיתוֹ וְסֶפֶף חֲמִשָּׁתָה בָּסֶף-עֲרֹכֶךָ עָלָיו וְהָיָה
 16 לוֹ : וְאִם מִשְׁבְּרָה אֶחָזְתוּ יָקֹדֶשׁ אִישׁ לַיהוָה

* חמישי (שביעי במחוברין)

then shall the estimation of the male be five shekels of silver, and for the female the estimation (shall be) three shekels of silver. 7. And if (the person be) from sixty years old and above, if it be a male, then shall the estimation be fifteen shekels, and for the female ten shekels. 8. But if he be too poor for this estimation, then shall he present himself before the priest, and the priest shall value him; according to the ability to pay of him that vowed shall the priest value him.

9. And if it be a beast,^a whereof men can bring an offering unto the LORD, all that^b a man giveth of such unto the LORD shall be holy. 10. He shall not alter it, nor change it, a good for a bad one, or a bad for a good one: and if he should change beast for beast, then shall it together with its exchange be holy. 11. And if it be any unclean beast, of which they cannot offer a sacrifice unto the LORD, then shall he present the beast before the priest: 12. And the priest shall value it, whether it be good or bad; as the priest valueth it, so shall it be. 13. And if he will redeem it, then shall he add a fifth part thereof unto the estimated value. 14. And if a man sanctify his house as holy unto the LORD, then shall the priest estimate it, whether it be good or bad; as the priest may estimate it, so shall it stand. 15. And if he that sanctified it will redeem his house, then shall he add the fifth part of the money of the estimated value unto it, and it shall remain his.* 16. And if a man sanctify some part of a field of his possession unto the

^a The word beast here alludes only to domestic animals, the ox, sheep, and goat, for these only could be sacrificed.

^b "If a man said, The leg of this shall be a burnt offering, his words were valid, and it was sold for the purposes of the burnt offering, and all the proceeds were profane property, with the exception of the value of that limb."—RASHI.

- ויהיה ערכה לפי זרעו זרע חמר שערים
 17 בחמישים שקל כסף : ואם-שנת היבל יקדיש
 18 שדהו בערכה יקום : ואם-אתר היבל יקדיש
 שדהו וחשב-לו הכהן את-הכסף על-פי
 השנים הנותלת עד שנת היבל ונגרע מערכה :
 19 ואם-גאל יגאל את-השדה המקדיש ארתו
 20 ויסף חמשיית כסף-ערכה עליו וקם לו : ואם-
 לא יגאל את-השדה ואם-מכר את-השדה
 21 לאיש אחר לא-יגאל עוד : והיה השדה בצאתו
 ביבל קדיש ליהוה כשדה החורם לכהן
 22 תהיה אחזתו : ואם את-שדה מקנתו אשר לא
 23 משדה אחזתו יקדיש ליהוה : וחשב-לו הכהן
 את מכסת הערכה עד שנת היבל ונתן את-
 24 הערכה ביום ההוא קדיש ליהוה : בשנת
 היובל ישוב השדה לאשר קנהו מאתו לאשר-
 25 לו אחזת הארץ : וכל-ערכה יהיה בשקל
 26 הקדיש עיטרים גרה יהיה השקל : אף-בכור
 אשר יבכר ליהוה בבמה לא-יקדיש איש
 27 אתו אם-שור אם-שה ליהוה הוא : ואם בבמה
 הטמאה ופגרה בערכה ויסף חמשתו עליו
 28 ואם-לא יגאל ונמכר בערכה : אף כל-חורם

LORD then shall the estimation be in proportion to its required seed: the seed of a chomer of barley at fifty shekels of silver. 17. If immediately after the year of jubilee he sanctify his field, according to this estimation shall it stand. 18. But if after the jubilee he sanctify his field, then shall the priest reckon unto him the money in proportion to the years that remain, until the year of the jubilee, and it shall be deducted from the estimation. 19. And if he that sanctified the field will redeem it, then shall he add the fifth part of the money of the estimated value unto it, and it shall be assured to him. 20. But if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. 21. But the field, when it is freed in the jubilee, shall be holy unto the LORD, as a devoted field; to the priest shall it belong as a possession.* 22. And if a man sanctify a field which he hath bought, which is not of the fields of his possession, unto the LORD: 23. Then shall the priest reckon unto him the amount of the estimated value to the year of the jubilee, and he shall give this estimation on that day, as a holy thing unto the LORD. 24. In the year of the jubilee the field shall return unto him of whom he bought it, to the one to whom belongeth the possession of the land. 25. And all estimations of value shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. 26. Only the firstborn which shall, by being first born, be sacred unto the LORD among cattle, no man shall sanctify;^a whether it be ox, or lamb, it is the LORD'S. 27. And if it be an unclean animal, then he shall redeem it according to the estimated value, and shall add its fifth part thereto; and if it be not redeemed, then shall it be sold according to the estimated value. 28. Notwithstanding any devoted thing, which a

^a For the purpose of sacrifice, it being sacred by its birth.

אֲשֶׁר יַחֲרֹם אֱלֹהִים לַיהוָה מְכַל־אֲשֶׁר־לוֹ מֵאָדָם
 וּבְהִמָּהוּ וּמִשְׁבַּח אַחֲזָתוֹ לֹא יִמְכַר וְלֹא יִגָּאֵל
 29 כָּל־חֲרָם קֹדֶשׁ־קֹדָשִׁים הוּא לַיהוָה: כָּל־חֲרָם
 אֲשֶׁר יַחֲרֹם מִן־הָאָדָם לֹא יִפְרֹחַ מוֹת יוֹמֵת:
 30 וְכָל־מַעֲשֵׂה הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרֵי הָעֵץ
 31 לַיהוָה הוּא קֹדֶשׁ לַיהוָה: וְאִם־גָּאֵל יִגָּאֵל אֱלֹהִים
 32 מִמַּעֲשָׂרוֹ חֲמִשִּׁיתוֹ יִסַּף עָלָיו: וְכָל־מַעֲשֵׂה בְקָר
 וְצֹאן כָּל־אֲשֶׁר־יַעֲבֹר הַתַּחַת הַשֶּׁבֶט הַזֶּה עֲשִׂיָּהּ
 33 יִהְיֶה־קֹדֶשׁ לַיהוָה: לֹא יִבְקַר בֵּין־טוֹב לָרַע וְלֹא
 יִמְרֹגוּ וְאִם־הִמְרַם יִמְרֹגוּ וְהִירָה־הוּא וְהַתְּמוּדָתוֹ
 34 יִהְיֶה־קֹדֶשׁ לֹא יִגָּאֵל: אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה
 יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי:

חזק

man may devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall not be sold nor redeemed: every devoted thing is most holy unto the LORD.* 29. Any one condemned,^a who shall be condemned to death among men, shall not be redeemed; he shall be put to death. 30. And every tithe of the land, of the seed of the land, or of the fruit of the tree, belongeth to the LORD: it is holy unto the LORD. 31. And if a man will redeem any part of his tithe, its fifth part shall he add thereto.* 32. And concerning the tithe of the herd, or of the flock, whatsoever passeth under the rod,^b the tenth shall be holy unto the LORD. 33. He shall not search whether it be good or bad, neither shall he change it: and if he should change it, then both it and the exchange thereof shall be holy; it shall not be redeemed. 34. These are the commandments, which the LORD commanded Moses for the children of Israel on mount Sinai.

^a According to RASHI's commentary, who refers this verse to the offering of the above valuation for the life of a condemned criminal.

^b "When he comes to tithe them, he causes them to go through a doorway, one after the other, and the tenth he strikes with a rod having paint on it, that the animal may be recognised as the tithe; and so was done to the lambs and calves of every year."—RASHI.

סבום פסוקי דספר ויקרא שמנה מאות וחמשים ותשעה נטף סימן :
וחציו והננע בבשר הזב : ופרשיותיו עשרה • בא ג"ד סימן : וסרריו
כ"ג * ובתורתו יהנה יומם ולילה סימן : ופסקותיו ח' / ופרקיו כ"ז
ואהיה עמך ואברכך סימן : מניין הפתוחות שתים וחמשים *
והסתומות שש וארבעים הכל שמנה ותשעים פרשיות :
דודי צ"ח ואדום סימן :

סדר

ההפטרות

לספר ויקרא

לפי חלופי המנהגים

THE HAPHTOROTH

FOR

THE BOOK OF LEVITICUS

ACCORDING TO THE VARIOUS CUSTOMS.

ברכות ההפטרה

קודם קריאת ההפטרה ואחר שנמר הנולל יברך הכפטיד ברכה זו

ברוך אתה יי אלהינו מלך העולם אשר בחר
בנביאים טובים ורצה בדבריהם הנאמרים
באמת: ברוך אתה יי הבוחר בתורה במשה
עבדו ובישראל עמו ובנביאי האמת והצדק:

הכפטיד מוסיף אחר קריאת ההפטרה

נאלנו יהנה צבאות שמו קדוש ישראל:

אחר ההפטרה יברך הכפטיד ד' ברכות אלו

ברוך אתה יי אלהינו מלך העולם צור כל-
העולמים צדיק בכל-הדורות האל הנאמן האומר
ועושה מדבר ומקים כי כל-דבריו אמת וצדק.
נאמן אתה הוא יי אלהינו ונאמנים דבריה ודבר
אחד מדבריה אחר לא-ישוב ריקם כי אל מלך
נאמן (ורחמן) אתה: ברוך אתה יי האל הנאמן
בכל-דבריו:

רחם על-ציון כי היא בית חיינו ולעלובה נפש
תושיע במהרה בימינו: ברוך אתה יי משמח ציון
בבניה:

שמחנו יי אלהינו באליהו הנביא עבדך ובמלכות
בית דוד משיחך במהרה יבא ויגל לבנו על-כסאו
לא-ישוב זר ולא ינחלו עוד אחרים את-כבודו: כי

BLESSINGS FOR THE HAPHTORAH.

Before reading, say,

Blessed art thou, O Lord, our God! King of the universe, who hast chosen good prophets; and found delight in their words, which were delivered in truth. Blessed art thou, O Lord! who hast chosen the law, thy servant Moses, thy people Israel, and the true and righteous prophets.

After the reading of the Haphtorah, the Portuguese Jews add,

“Our Redeemer! the Lord of Hosts is his name, the holy One of Israel.”

After which, the following.

Blessed art thou, O Lord, our God! King of the universe; Protector of all the worlds, who art righteous in all generations; the faithful God, who promisest and performest: speakest and accomplishest; for all thy words are true and just. Faithful art thou, O Lord, our God! and thy words are faithful: for not one of thy words shall return back fruitless; for thou, O God! art a faithful King. Blessed art thou, O Lord! the God who art faithful in all thy words.

O have compassion upon Zion, for it is the dwelling of our life; and speedily in our days save the afflicted in spirit. Blessed art thou, O Lord! who wilt cause Zion to rejoice in her children.

O Lord our God! cause us to rejoice in the coming of thy servant Elijah, the prophet, and in the kingdom of the house of David, thy anointed. May he come speedily, and gladden our hearts. Suffer no stranger to sit on his throne, nor any other to inherit his glory; for by thy holy

הפטרת ויקרא

בשם קדשך נשבעת-לו שלא יכבדו גרו לעולם
 ועד י ברוך אתה יי מגן דוד :
 על-התורה ועל-העבודה ועל-הנביאים ועל-יום
 השבת הזה שנתת-לנו יי אלהינו לקדשה ולמנוחה
 לכבוד ולתפארת י על-הכל יי אלהינו אנחנו מורים
 לך ומברכים אותך י ותברך שמה בפי כל-חי
 תמיד לעולם ועד י ברוך אתה יי מקדש השבת :

הפטרת ויקרא

בישעה סימן מ"ג

21 עסו ויצרתי לי תהלתי יספרו : ולא-אתי קראת
 22 יעקב כי-יגעת בי ישראל : לא-הביאת לי שרה
 על-תיך וזכיה לא כבודתני לא העבדתיך כמנוחה
 24 ולא הונעתיה בלבונה : לא-קניתי לי בכסף קנה
 וחלב זכיה לא הרויתני אף העבדתני בחטאתיה
 25 הונעתני בעונתיה : אנכי אנכי הוא מחה פשעיה
 26 למעני וחטאתיה לא אזכר : הזכירני נשפטה יחד
 27 ספר אמה למען התצדק : אביה הראשון חטא
 28 ומליציה פשעו בי : ואחלל שרי קדש ואהתנה
 1 מיד לחרם יעקב וישראל לגדופים : ועתה שמע

name hast thou sworn unto him that his lamp should never be extinguished. Blessed art thou, O Lord! the Shield of David.

For the sake of the law, the worship, and the prophets, and this Sabbath day, which thou hast given to us for a day of sanctification, rest, glory, and honour; for all this. O Lord, our God! we thank and praise thee; blessed be thy name in the mouth of every living creature, continually and for evermore. Blessed art thou, O Lord! who sanctifiest the Sabbath.

HAPHTORAH OF VAYIKRAH.

ISAIAH xliii. 21.

21. This people I formed for myself; that they should relate my praise; 22. But thou hast not called upon me, O Jacob; for thou art become weary of me, O Israel. 23. Thou hast not brought me the lamb of thy burnt-offerings: and with thy sacrifices thou hast not honoured me; I have not troubled thee with meat-offerings, nor wearied thee with frankincense. 24. Thou hast not bought for me with money sweet cane, and with the fat of thy sacrifices thou hast not satisfied me; but thou hast troubled me with thy sins, thou hast wearied me with thy iniquities. 25. I, it is I that blot out thy transgressions for my own sake, and thy sins I will not remember. 26. Put me in remembrance; let us plead together: relate thou, in order that thou mayest be justified. 27. Thy first father did sin, and thy defenders transgressed against me. 28. Therefore did I profane the holy princes, and I gave up Jacob to the curse, and Israel to reproaches. 1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2. Thus saith the LORD thy Maker, and he that formed

2 יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ : כֹּה־אָמַר יְהוָה
 עֵשָׂה וּזְרָחָה מִבְּטָן יְעִזְרֵךְ אֶל־תִּירָא עַבְדִּי יַעֲקֹב
 3 וְיִשְׂרָוִן בְּחַרְתִּי בּוֹ : כִּי אֶצְק־מַיִם עַל־צִמָּא וְנוֹזְלִים
 עַל־יְבֹשֶׁה אֶצְק רֹחִי עַל־זְרַעַךְ וּבִרְכָתִי עַל־
 4 צִיָּאֲצִיָּה : וְצִמְחוּ בְּבֵין חֲצִיר בְּעַרְבִים עַל־יְבֵלִי־
 5 מַיִם : זֶה יֹאמֵר לַיהוָה אֲנִי וְזֶה יִקְרָא בְּשֵׁם־יַעֲקֹב
 6 וְזֶה יִכְתֹּב יְרוֹ לַיהוָה וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה : כֹּה־
 אָמַר יְהוָה מִלֶּךְ־יִשְׂרָאֵל וּגְאֹלוֹ יְהוָה צְבָאוֹת אֲנִי
 7 רֹאֲשׁוֹן וְגֹאֲנִי אַחֲרוֹן וּמִבְּלַעֲדִי אֵין אֱלֹהִים : וּמִי־
 כְּמוֹנִי יִקְרָא וְיִגִּידָהּ וְיַעֲרֹכֶה לִי מִשׁוּמֵי עַם־עוֹלָם
 8 וְאֹתֵינוֹת וְאִשְׁרֵי הַתְּבֹאֵנָה יִגִּידוּ לָמוֹ : אֶל־תִּפְחָדוּ
 וְאֶל־תִּהְרֹו הֵלֹא מֵאֵז הִשְׁמַעְתִּיהָ וְהִגְדַּתִּי וְאַתֶּם
 9 עַדִּי הִישׁ אֱלֹהִים מִבְּלַעֲדִי וְאֵין צוֹר בַּל־יִדְעֵתִי : יִצְרִי־
 פֶּסֶל כָּל־סֵם רִתְּהוֹ וְחִמּוּדֵיהֶם בַּל־יוֹעִילוּ וְעַדִּיהֶם
 10 הִמָּה בַל־יִרְאוּ וּבַל־יִדְעוּ לְמַעַן יִבְשׁוּ : מִי־צַר אֵל
 11 וּפֶסֶל גָּסָף לְבַלְהֵנִי הוֹעִיל : הֵן כָּל־חֲבֵרָיו יִבְשׁוּ
 וְחַרְשֵׁים הַמָּרָם מֵאֲדָם יִתְקַבְּצוּ כָּל־סֵם יַעֲמִדוּ וּפְחָדוּ
 12 יִבְשׁוּ יַחַד : חֲרַשׁ בְּרוֹזל מַעֲצָד וּפְעֹל בַּפֶּחַם
 וּבַמִּקְבוֹת יִצְרָהוּ וּפְעֹלָהוּ בְּזָרוּעַ כֹּהֹו גַם־רַעַב וְאֵין
 13 כֹּחַ לֹא־שָׁתָה מַיִם וַיַּעַף : חֲרַשׁ עֲצִים גִּטָּה קוֹ
 יִתְאַרְהוּ בְּשָׂרָד יַעֲשִׂהוּ בַּמִּקְצָעוֹת וּבַמְּחֹנְגָה

thee from the womb, who will help thee, Fear not, O Jacob, my servant; and thou, Yeshurun, whom I have chosen. 3. For (as) I pour water upon the thirsty, and floods upon the dry ground: (so) will I pour my spirit upon thy seed, and my blessing upon thy offspring. 4. And they shall spring up (as) among grass, as willows by the water-courses. 5. One will say, I belong to the LORD; and another will call himself by the name of Jacob; and another will inscribe himself with his hand unto the LORD, and surname himself by the name of Israel. 6. Thus saith the LORD, the King of Israel, and his redeemer, the LORD of hosts, I am the first, and I am the last; and beside me there is no god. 7. And who, like me, will announce, and will tell it, and set it in order for me, since I appointed the ancient people? and the future things, and those which are to happen,—let them foretell unto them. 8. Have no dread, and be ye not afraid: have I not long since informed thee, and have told it? and ye are my witnesses: is there a god beside me? yea, there is no rock, whom I know not. 9. The makers of graven images are all of them vanity; and their ornaments cannot profit; and they are their own witnesses, that they see not, and know not, in order that they may be ashamed. 10. Who hath formed a god, or cast an image that profiteth nothing? 11. Behold, all his fellows shall be ashamed, for the workmen themselves are men: let them all be gathered together, let them stand up, they will be terrified, and they will be ashamed together. 12. The iron-smith (maketh) an axe and worketh it in the coals, and with hammers he fashioneth it, and worketh it with his powerful arm; when he also is hungry, his strength faileth: when he drinketh no water, he becometh faint. 13. The worker in wood stretcheth out the rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man,

יתאָרְהוּ וַיַּעֲשׂוּהוּ כַּתְּבֵנִית אִישׁ כַּתְּפָאֶרֶת אָדָם
 14 לְשֵׁבֶת בַּיִת : לְכַרְת־לּוֹ אֲרָזִים וַיִּקַּח הַתְּרֵזָה וְאֶלּוֹן
 15 וַיֵּאמְרֵן-לּוֹ בְּעֵצֵי-יָעָר נָטַע אֲרֹז וְגִשְׁם יַגְדֵּל : וְהָיָה
 לְאָדָם לְבָעַר וַיִּקַּח מֵהֶם וַיַּחֵם אֶף-יִשְׂרָאֵל וַאֲפָה לֶחֶם
 אֵף יַפְעֵל-אֵל וַיִּשְׁתַּחֲוּ עֲשָׂהוּ פֶסֶל וַיִּסְגְּדוּ-לָמוֹ :
 16 חֲצִיו שָׂרָף בְּמוֹ-אֵשׁ עַל-חֲצִיו בְּשָׂר יֹאכֵל וַיִּצְלָה צְלִי
 וַיִּשְׂבַּע אֶף-יַחֵם וַיֹּאמֶר הָאֵח חַמּוּתֵי רְאִיתִי אֹר :
 17 וַיִּשְׁאַרִיתוּ לְאֵל עֲשֵׂה לְפִסְלוֹ וַיִּסְגְּדוּ-לּוֹ וַיִּשְׁתַּחֲוּ
 18 וַיִּתְפַּלֵּל אֱלֹוֵי וַיֹּאמֶר הִצִּילַנִי כִי אֵלֵי אָתָּה : לֹא
 יָדְעוּ וְלֹא יָבִינוּ כִי טַח מְרֹאוֹת עֵינֵיהֶם מִהַשְׂכִּיל
 19 לְבַתָּם : וְלֹא-יָשִׁיב אֶל-לִבּוֹ וְלֹא רָעַת וְלֹא-תִבּוֹנָה
 לְאֹמֶר חֲצִיו שָׂרָפְתִי בְּמוֹ-אֵשׁ וְאֵף אֶפִּיתִי עַל-גַּחְחִלוֹ
 לֶחֶם אֲצַלָּה בְּשָׂר וְאֹכֵל וַיִּתְּרוּ לְתוֹעֵבָה אַעֲשֵׂה
 20 לְכוֹל עֵץ אֶסְגֹּוד : רָעָה אֶפְר לֵב הוֹתֵל הִטָּהוּ וְלֹא-
 21 יִצִּיל אֶת-נַפְשׁוֹ וְלֹא יֹאמֶר הֲלוֹא-שָׁקַר בְּיַמִּינִי : זָכַר-
 אֱלֹה יַעֲקֹב וַיִּשְׂרָאֵל כִּי עַבְדֵי-אָתָּה יִצְרַתִּיהָ עַבְדֵי-
 22 לִי אָתָּה יִשְׂרָאֵל לֹא תִנְשָׁנִי : מַחֲתִיתִי כְּעַב פֶּשַׁעִיהָ
 23 וּכְעַגֵּן חֲטָאתֶיהָ שׁוֹכָה אֵלַי כִּי גֹאֲלַתִּיהָ : רָנוּ שָׁמַיִם
 כִּי-עֲשֵׂה יְהוָה הֲרִיעוּ תַחֲתֵינוֹת אֲרֶץ פָּצְחוּ הַרִים
 רָזָה יַעַר וְכָל-עֵץ בּוֹ כִּי-גֹאֵל יְהוָה יַעֲקֹב וּבִי-יִשְׂרָאֵל
 יִתְפָּאֵר :

according to the beauty of man; that it may dwell in a house. 14. He felleth for himself cedars, and taketh cypress and oak, and he chooseth for himself the strongest among the trees of the forest; he planteth an ash, and the rain causeth it to grow. 15. Then it serveth a man for burning; and he taketh thereof, and warmeth himself; also he heateth therewith, and baketh bread; also, he maketh a god, and boweth himself; he maketh of it an image, and kneeleth down thereto. 16. The half thereof he hath burnt in fire; with part thereof he will eat flesh; he will roast food, and be satisfied; he will also warm himself, and say, Aha, I am warm, I have felt the fire: 17. And the residue thereof he hath made into a god, his graven image; he kneeleth down unto it, and boweth himself, and prayeth unto it, and saith, Deliver me; for my god art thou. 18. They know not, they understand not; for their eyes are daubed over, that they cannot see; their hearts, that they cannot understand. 19. And he layeth it not to heart, and hath no knowledge, no understanding to say, The half thereof I have burnt in fire; and I have also baked upon its coals bread; I (now) will roast flesh, and eat it: and shall I make of its residue an abomination, before a block of wood shall I kneel? 20. He feedeth on ashes; a deceived heart hath turned him aside, and he cannot deliver his soul, and will not say, Is there not a lie in my right hand? 21. Remember these things, O Jacob, and Israel; for thou art my servant: I have formed thee to be my servant, thee, O Israel, thou shalt not be forgotten by me. 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23. Sing, O ye heavens; for the LORD hath done it; shout, ye lowest parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and on Israel will he glorify himself.

בירמיה סימן ז'

- 21 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֲלוֹתֵיכֶם
 22 סָפוּ עַל-זִבְחֵיכֶם וְאָכְלוּ בָשָׂר׃ כִּי לֹא-דַבַּרְתִּי אֶת-
 אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בַּיּוֹם הוֹצִיאָ אֶתֶם מֵאֶרֶץ
 23 מִצְרַיִם עַל-דַּבְּרֵי עוֹלָה וְזֶבַח׃ כִּי אִם-אֶת-הַדָּבָר
 הַזֶּה צִוִּיתִי אֶתֶם לֵאמֹר שִׁמְעוּ בְּקוֹלִי וְהֵייתִי לָכֶם
 לְאֱלֹהִים וְאַתֶּם תִּהְיוּ-לִי לְעַם וְהִלַּכְתֶּם בְּכָל-הַדֶּרֶךְ
 24 אֲשֶׁר-אָצִוֶּה אֶתְכֶם לַמַּעַן יִטֹּב לָכֶם׃ וְלֹא שִׁמְעוּ
 וְלֹא-הָטוּ אֶת-אָזְנָם וַיִּלְכוּ בְּמַעֲצוֹת בְּשָׂרָוֹת לָכֶם
 25 הֲרַע וַיְהִיו לְאַחֹר וְלֹא לְפָנַי׃ לְמַן-הַיּוֹם אֲשֶׁר
 יָצִאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה
 וְאֲשַׁלַּח אֲלֵיכֶם אֶת-כָּל-עֲבָדֵי הַנְּבִיאִים יוֹם הַשָּׂבָע
 26 וְשַׁלַּח׃ וְלֹא שִׁמְעוּ אֵלַי וְלֹא הָטוּ אֶת-אָזְנָם וַיִּקְשׁוּ
 27 אֶת-עַרְפֹּם הֲרַעוּ מֵאֲבוֹתָם׃ וְדַבַּרְתִּי אֲלֵיהֶם
 אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלַי וְקִרְאתִי
 28 אֲלֵיהֶם וְלֹא יַעֲנוּכֶם׃ וְאָמַרְתִּי אֲלֵיהֶם זֶה הַגּוֹי
 אֲשֶׁר לֹא-שִׁמְעוּ בְּקוֹלִי יִהְיֶה אֱלֹהֵיו וְלֹא לִקְחוּ
 29 מוֹסָר אֲבָדָה הָאֲמוּנָה וְנִכְרְתָה מִפִּיהֶם׃ גַּי נִזְרָךְ
 וְהִשְׁלִיכִי וּשְׂאִי עַל-שִׁפְיָם קִינָה כִּי מָאֵס יְהוָה
 30 וַיִּטֵּשׂ אֶת-דָּוָר עֲבָרְתוֹ׃ כִּי-עָשׂוּ בְנֵי-יְהוּדָה הֲרַע

* הוציא קרי

HAPHTORAH OF TZAV.

JEREMIAH vii. 21.

21. Thus saith the LORD of hosts, the God of Israel, Add your burnt-offerings unto your peace-sacrifices, and eat the flesh. 22. For I spoke not unto your fathers, and I commanded them not on the day of my bringing them out of the land of Egypt, concerning burnt-offering or peace-sacrifice; 23. But this thing did I command them, saying, Hearken to my voice, and I will be unto you for a God, and ye shall be unto me for a people; and walk ye altogether on the way which I may command you, in order that it may be well unto you. 24. Yet they hearkened not, and inclined not their ear; but walked in the counsels, in the self-will of their evil heart; and they went backward, and not forward: 25. Since the day that your fathers came forth out of the land of Egypt unto this day; and I sent unto you all my servants the prophets, sending them daily in the morning early; 26. Yet they hearkened not unto me, and inclined not their ear; but they hardened their neck; they did worse than their fathers. 27. And if thou speakest unto them all these words; and they will not hearken to thee; and thou callest unto them, and they will not answer thee: 28. Then shalt thou say unto them, This is the nation that hearkeneth not to the voice of the LORD their God, and receive not admonition; vanished is truth, and is cut off from their mouth. 29. Cut off thy flowing hair, and cast it away, and take up on high places a lamentation: for the LORD hath rejected and forsaken the generation of his wrath. 30. For the children of Judah have done the

בְּעֵינַי נֶאֱסִי-יְהוָה שְׁמוֹ שְׁקוּצִיָּהֶם בְּבֵית יִשְׂרָאֵל
 31 נִקְרָא-שְׁמִי עֲלֵיו לְטֹמְאוֹ: וּבָנָו בְּמוֹת הַתִּפְתָּ אֲשֶׁר
 בְּגֵיָא בְּן-הַנֶּזֶם לְשָׂרְף אֶת-בְּנֵיהֶם וְאֶת-בְּנֹתֵיהֶם
 32 בְּאֵשׁ אֲשֶׁר לֹא צוּיְתִי וְלֹא עָלְתָה עַל-לִבִּי: לִבְנֵי
 הַזֶּה יָמִים בָּאִים נֶאֱסִי-יְהוָה וְלֹא-יֵאמַר עוֹד
 הַתִּפְתָּ וְגַיָא בְּן-הַנֶּזֶם כִּי אִם-גֵּיָא הַהֲרֹגָה וְקִבְרוּ
 33 בַּהֲפֹת מֵאֵין מְקוֹם: וְהִיְתָה נִבְלַת הַזֶּעֶם הַזֶּה
 לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבַהֲמַת הָאָרֶץ וְאֵין
 34 מִחְרִיד: וְהַשְׁבֵּתִי מֵעַרְבֵי יְהוּדָה וּמִחֲצוֹת
 יְרוּשָׁלַם קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה קוֹל חֲתָן וְקוֹל
 1 כְּלָה כִּי לַחְרֻבָה תַּחֲיֶה הָאָרֶץ: בְּעַת הַהִיא נֶאֱסִי-
 יְהוָה וְיוֹצִיָאוּ אֶת-עַצְמוֹת מַלְכֵי-יְהוּדָה וְאֶת-
 עַצְמוֹת-שָׂרָיו וְאֶת-עַצְמוֹת הַכֹּהֲנִים וְאֶת עַצְמוֹת
 הַנְּבִיאִים וְאֶת עַצְמוֹת יוֹשְׁבֵי-יְרוּשָׁלַם מִקְבְּרֵיהֶם:
 2 וְשִׁטְחוּם לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְכָל צְבָא הַשָּׁמַיִם אֲשֶׁר
 אֶהְבֹּם וְאֲשֶׁר עִבְרוּם וְאֲשֶׁר הִלְכוּ אַחֲרֵיהֶם וְאֲשֶׁר
 דָּרְשׁוּם וְאֲשֶׁר הִשְׁתַּחֲווּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקְבְּרוּ
 3 לְדָמָן עַל-פְּנֵי הָאָדָמָה יְהוּ: וּנְבַחַר מוֹת מַחִיִּים
 לְכָל הַשְּׂאֵרִית הַנִּשְׂאָרִים מִן-הַמִּשְׁפָּחָה הַרְעָה
 הַזֹּאת בְּכָל-הַמְּקוֹמֹת הַנִּשְׂאָרִים אֲשֶׁר-הִדְחַתִּים
 4 שָׁם נֶאֱסִי יְהוָה צְבָאוֹת: כֹּה וְאָמַר יְהוָה אֱלֹהֵי-הַלֵּל

* יוציאו קרי

evil in my eyes, speaketh the LORD: they have set up their abominations in the house which is called by my name, to pollute it. 31. And they have built the high places of Tophet, which is in the valley of Ben Hinnom, to burn their sons and their daughters in fire; which I have not commanded, and which came not into my mind. 32. Therefore, behold, days are coming, speaketh the LORD, that it shall not be called any more Tophet, or The valley of Ben Hinnom, but The valley of slaughter; for they shall bury in Tophet, for want of place. 33. And the carcasses of this people shall become food unto the fowls of the heaven, and unto the beasts of the earth; with none to chase them away. 34. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for a desert shall the land become.

CHAP. VIII. 1. At that time, speaketh the LORD, shall they bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: 2. And they shall spread them out before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and to which they have prostrated themselves; they shall not be gathered up, and they shall not be buried; dung upon the face of the ground they shall become. 3. And death shall be preferable to life, for all the residue of those that are left of this evil family, who are left in all the places whither I shall have driven them, speaketh the LORD of hosts.

IX. 22. Thus hath said the LORD, Let not the wise man

חכם בחכמתו ואל־יתהלל הגבור בגבורתו אל־
 23 יתהלל עשיר בעשרו : כי אם־בזאת יתהלל
 המתהלל השכל וידע אותו כי אני יהוה עשה
 חסד משפט וצדקה בארץ כי־באלה חפצתי
 נא־יהוה :

הפטרת שמיני

בשכואל ב' סימן ו'

1 ויסף עוד דוד את־כל־בחור בישראל שלשים
 2 אלה : וגם וילך דוד וכל־העם אשר אתו
 מבעלי יהודה להעלות משם את ארון האלהים
 אשר־נקרא שם שם יהוה צבאות ישב הכרבים
 3 עליו : וירכבו את־ארון האלהים אל־עגלה חדשה
 וישאֶהו מבית אבינדב אשר בגבעה ועזא ואחיו
 4 בני אבינדב נהגים את־העגלה חדשה : וישאֶהו
 מבית אבינדב אשר בגבעה עם ארון האלהים
 5 ואחיו הלך לפני הארון : ודוד וכל־בית ישראל
 משחקים לפני יהוה בכל עצי ברושים ובכנרות
 6 ובנבלים ובהתפים ובמנענעים ובצלצלים : ויבאו
 עד־גרן נכון וישלח עזה אל־ארון האלהים ויאחו

glory in his wisdom, and let not the mighty man glory in his might, let not the rich man glory in his riches; 23. But let him that glorieth glory in this, that he understandeth and knoweth me, that I the LORD exercise loving-kindness, justice, and righteousness, on the earth; that in these things I delight, speaketh the LORD.

HAPHTORAH OF SHEMINEE.

2 SAMUEL vi. 1.

CHAP. VI. 1. And David assembled again all the chosen men of Israel, thirty thousand. 2. And David arose, and went with all the people who were with him from Baälé Yehudah, to bring up from there the ark of God, the name of which was called by the name of the LORD of hosts, that dwelleth between the cherubim. 3. And they carried the ark of God in a new wagon, and brought it out of the house of Abinadab that was on the hill; and Uzzah and Achyo, the sons of Abinadab, guided the new wagon. 4. When they brought it out of the house of Abinadab which was on the hill, they were near the ark of God; but Achyo went before the ark. 5. And David and all the house of Israel played^a before the LORD on all manner of instruments made of fir-wood, and on harps, and on psalteries, and on kettle-drums, and with bells, and with cymbals. 6. And when they came to the threshing-floor of Nachon, Uzzah put forth (his hand) to the ark of God, and

* ARNSHEIM renders: "Danced before the LORD, with all manner of cypress branches (in their hands), and played," &c.

7 כֹּו כִי שָׁמַטּוּ הַבְּקָר : וַיַּחַר-אַף יְהוָה בְּעֵזָה וַיִּכְהוּ
 שָׁם הָאֱלֹהִים עַל-הַשָּׁל וַיָּמַת שָׁם עִם אַרְוֹן
 8 הָאֱלֹהִים : וַיַּחַר לְדֹד עַל אֲשֶׁר פָּרַץ יְהוָה פָּרַץ
 בְּעֵזָה וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עֵזָה עַד הַיּוֹם
 9 הַזֶּה : וַיֵּרָא דָוָד אֶת-יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ
 10 יָבוֹאוּ אֵלַי אַרְוֹן יְהוָה : וְלֹא-אָבִיחָה דָוָד לְהַסִּיר אֵלָיו
 אֶת-אַרְוֹן יְהוָה עַל-עֵיר דָּוָד וַיִּטְהוּ דָּוָד בֵּית עֶבֶד-
 11 אָדָם הַגִּתִּי : וַיֵּשֶׁב אַרְוֹן יְהוָה בֵּית עֶבֶד אָדָם הַגִּתִּי
 יְשֻׁשָׁה חֲדָשִׁים וַיִּבְרַךְ יְהוָה אֶת-עֶבֶד אָדָם וְאֶת-
 12 כָּל-בֵּיתוֹ : וַיֵּגֵד לַמֶּלֶךְ דָּוָד לֵאמֹר בֵּרַךְ יְהוָה אֶת-
 כֵּית עֶבֶד אָדָם וְאֶת-כָּל-אֲשֶׁר-לוֹ בְּעֶבֶר אַרְוֹן
 הָאֱלֹהִים וַיִּגְלַף דָּוָד וַיַּעַל אֶת-אַרְוֹן הָאֱלֹהִים מִבֵּית
 13 עֶבֶד אָדָם עֵיר דָּוָד בְּשִׂמְחָה : וַיְהִי כִי צִעְדוּ נְשָׂאֵי
 14 אַרְוֹן-יְהוָה שִׁשָּׁה צִעָדִים וַיִּזְבַּח שֹׁר וּמְרִיא : וְדָוָד
 מִכְרַכַּר בְּכָל-עֵז לִפְנֵי יְהוָה וְדָוָד חָגַר אֶפֶוד כָּד :
 15 וְדָוָד וְכָל-בֵּית יִשְׂרָאֵל מַעֲלִים אֶת-אַרְוֹן יְהוָה
 16 בְּתַרְוַעָה וּבִקְוֹל שׁוֹפָר : וְהָיָה אַרְוֹן יְהוָה כָּא עֵיר
 דָּוָד וּמִיכָל בַּת-שָׂאוֹל נִשְׁקָפָה וּ בְּעַד הַחֲלוֹן וַתֵּרָא
 אֶת-הַמֶּלֶךְ דָּוָד מִפְּנֹו וּמִכְרַכַּר לִפְנֵי יְהוָה וַתִּתְּכוּ לוֹ
 17 בְּלִבָּהּ : וַיָּבִיאוּ אֶת-אַרְוֹן יְהוָה וַיִּצְנְגוּ אֹתוֹ בְּמִקְוָמוֹ
 בְּתַוֵּף הָאֵהָל אֲשֶׁר נָטְהָלוֹ דָּוָד וַיַּעַל דָּוָד עֲלוֹת

took hold of it; for the oxen shook^a it. 7. And the anger of the LORD was kindled against Uzzah; and God smote him there for the error; and he died there by the ark of God. 8. And it was grievous to David, because the LORD had suddenly taken away Uzzah; and he called the name of the place Perez-uzzah (Breach of Uzzah) to this day. 9. And David was afraid of the LORD on that day, and said, How shall the ark of the LORD come to me? 10. So David would not bring the ark of the LORD unto him into the City of David; but David had it carried into the house of Obed-edom the Gittite. 11. And the ark of the LORD remained in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household. 12. And it was told to the king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God; and David then went and brought up the ark of God from the house of Obed-edom into the City of David with gladness. 13. And it happened, that when the bearers of the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. 14. And David danced with all his might before the LORD; and David was girded with a linen ephod. 15. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the cornet. 16. And it happened that as the ark of the LORD came into the City of David, that Michal the daughter of Shaül looked through a window, and saw the king David leaping and dancing before the LORD; and she despised him in her heart. 17. And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt-offerings before the LORD and

^a "The oxen had broken loose."—JOËL BRIEL.

18 לפני יהוה וישלמים : ויכל דוד מהעלות העולה
 והשלמים ויברך את העם בשם יהוה צבאות :
 19 ויחלק לכל העם לכל הזמן ישראל למאיש
 ועד אשה לאיש חלת לחם אחת ואשפר אחד
 ואשישה אחת וילך כל העם איש לביתו :

כאן מסיימין הספרדים ויש כוסיפין ב' פסוקים האחרונים ונאמן ביתך

20 וישב דוד לבקר את ביתו ותצא מיכל בת שאול
 לקראת דוד והיא אמר מה נכבד היום מלך
 ישראל אשר נגלה היום לעיני אמהות עבדיו
 21 כהנלות נגלות אחד הרקים : ויאמר דוד אל מיכל
 לפני יהוה אשר בחר בי מאביך ומכל ביתו לצות
 אתי נגיד על העם יהוה על ישראל ושחקתי לפני
 22 יהוה : ונקלתי עוד מזאת והייתי שפל בעיני ועם
 23 האמהות אשר אמרת עמם אכבדה : ולמיכל
 1 בת שאול לא היתה לה ילד עד יום מותה : והי
 כי ישב המלך בביתו ויהוה הניח לו מסביב מכל
 2 איביו : ויאמר המלך אל נתן הנביא ראה נא אנכי
 יושב בבית ארזים וארון האלהים ישב בתוך
 3 היריעה : ויאמר נתן אל המלך כל אשר בלבבך
 4 לך עשה כי יהוה עמך : כאן כסיימם האיטליאנים ויהי

peace-offerings. 18. And when David had made an end of offering the burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts. 19. And he divided among all the people, among the whole multitude of Israel, to both men and women to every one a cake of bread, and a good piece of flesh, and a flagon of wine; and all the people departed every one to his house.

[THE PORTUGUESE END HERE.]

20. And when David returned to bless his household, Michal the daughter of Shaül came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as only one of the low fellows uncovereth himself! 21. And David said unto Michal, It was before the LORD, who chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel; and before the LORD will I yet farther play. 22. And I would yet be more vile^a than thus, and would be base in my own eyes: if of the maidservants of whom thou hast spoken, I should seek for honour. 23. And Michal the daughter of Shaül had no child until the day of her death.

CHAP. VII. 1. And it came to pass, when the king dwelt in his house, and the LORD had given him rest round about from all his enemies; 2. That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, whilst the ark of God dwelleth within curtains. 3. And Nathan said to the king, Go, all that is in thy heart do; for the LORD is with thee. [THE ITALIANS STOP HERE.]

1. And it came to pass that night, that the word of the

^a Others render: "I will yet farther play before him, should I be yet more despised than now, (for toward him I also am reckoned as nothing), yea, even with the maid-servants of whom thou hast spoken, would I be honoured thereby;" which would say, that the king of

- 5 בלילה ההוא ויהי דבר יהוה אל-נתן לאמר : לך
 ואמרת אל-עבדי אל-דוד כה אמר יהוה האתה
 6 הבנה-לי בית לשבתי : כי לא ישבתי בבית
 למי'ם העלתי את-בני ישראל ממצרים ועד היום
 7 הנה ואהיה מתהלך באהל ובמשכן : בכל אשר-
 הרהלכתי בכל-בני ישראל הדבר דברתי את-
 אחר שבטי ישראל אשר צויתי לרעות את-עמי
 את-ישראל לאמר למה לא-בניתם לי בית ארזים :
 8 ועתה כה-תאמר לעבדי דוד כה אמר יהוה
 צבאות אני לקחתיה מן-הנה מאחר הצאן להיות
 9 נגיד על-עמי על-ישראל : ואהיה עמך בכל אשר
 הלכת ואכרתה את-כל-איביך מפניך ועשתי לך
 10 שם גדול כשם הגדלים אשר בארץ : ושמתי
 מקום לעמי לישראל ונטעתיו ושכן תחתי ולא
 ירגז עוד ולא-יסיפו בני-עולה לענורתו באשר
 11 בראשונה : ולמן-היום אשר צויתי שבטים על-
 עמי ישראל והניחתי לך מכל-איביך והגיד לך
 12 יהוה כי-בית יעשה-לך יהוה : כי ימלאו ימך
 ושכבת את-אבתיה והקימתי את-זרעך אחריך
 13 אשר יצא ממערה והקינתי את-ממלכתו : הוא
 יבנה-בית לשמי וכננתי את-כסא ממלכתו

LORD came unto Nathan, saying, 5. Go and say unto my servant, unto David, Thus saith the LORD, Wilt thou build me a house for me to dwell in? 6. For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day; but have moved about in a tent and in a tabernacle. 7. In all the time that I moved about among all the children of Israel, did I speak a word to any one^a of the tribes of Israel, whom I ordained to feed my people Israel, saying, Why have ye not built me a house of cedar? 8. Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from behind the flocks, to be ruler over my people, over Israel: 9. And I was with thee whithersoever thou didst go, and I cut off all thy enemies from thy presence, and I have made thee a great name, like the name of the great who are on the earth. 10. And I have appointed a place for my people Israel, and I have planted them, that they may dwell in a place of their own, and be no more troubled; and that the children of wickedness shall not afflict them any more as aforesaid, 11. And as (it was) since the time that I commanded judges to be over my people Israel; and I have caused thee to rest from all thy enemies; and the LORD telleth thee that he will erect thee a house. 12. When thy days be completed, and thou sleepest with thy fathers, I will set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom. 13. He shall build a house for my name, and I will establish the throne of his kingdom for

Israel, in humbling himself before God, would not lose the respect of the humblest of his people. The text is according to ARNHEIM, who considers it as a satirical expression, that David would indeed be vile were he to seek for praise from the lowest classes.

^a *i. e.* The one chosen from the tribes to govern, "the judge."

- 14 ער-עולם: אני אהיה-לו לאב והוא יהיה-לי לבן
 אשר בהעותו והכחתו בשבט אנשים ובנגעי בני
 15 אדם: וחסדי לא-יסור ממנו באשר הסרתלי מעם
 16 שאול אישר הסרתני מלפניך: ונאמן ביהודה
 וממלכתך ער-עולם לפניך כסאף יהיה נכון ער-
 17 עולם: ככל הדברים האלה וככל החזון הזה
 בן דבר נתן אל-דוד:

הפטרת תזריע

במלכים ב' בסומן ד' אם הפרשיות נפרדים

- 42 ואיש בא מבעל שלישה ויבא לאיש האלהים
 לחם בכורים עשרים-לחם שערים וכרמל
 43 בצקלנו ויאמר הן לעם ויאכלו: ויאמר משרתו
 מה אפתן זה לפני מארה איש ויאמר הן לעם
 44 ויאכלו כי כה אמר יהודה אכול והוותר: ויהן
 45 לפניהם ויאכלו ויזהירו כדבר יהודה: ונעמן שר-
 צבא מלך-ארם היה איש גדול לפני אדניו ונשא
 פנים כי-בו נהן-יהודה הנשועה לארם והאיש היה
 2 נבור חיל מצרע: וארם יצאו גדודים וישבו
 מארץ ישראל גערה קטנה ותהי לפני אשת נעמן:

ever. 14. I will be to him as a father, and he shall be to me as a son; so that when he transgresseth, I will chastise him with the rod of men, and with the plagues of the children of men; 15. But my mercy shall not depart from him, as I caused it to depart from Shaül, whom I put away before thee. 16. And thy house and thy kingdom shall be steadfast for ever before thee: thy throne shall be established for ever. 17. According to all these words, and according to all this vision, so did Nathan speak unto David.

HAPHTORAH OF TAZREEANG.

2 KINGS iv. 42.

42. And there came a man from Baäl-shalisha, and brought unto the man of God bread of the first-fruits, twenty loaves of barley bread, and fresh ears of corn in his scrip; and he said, Give it unto the people, that they may eat. 43. And his servitor said, What, shall I set this before a hundred men? And he said, Give it unto the people, that they may eat; for thus saith the LORD, They shall eat, and shall leave thereof. 44. So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

CHAP. v. 1. And Naäman, the chief of the army of the king of Syria, was a great man before his lord, and highly honoured, because by him the LORD had given victory unto Syria: and this man was valiant in war, but a leper. 2. And the Syrians had gone out in predatory troops, and had brought away captive out of the land of Israel a little maiden; and she waited on Naäman's wife.

3 וַתֹּאמֶר אֶל-גְּבִרְתָּהּ אַחְלֵי אֲדֹנָי לִפְנֵי הַנְּבִיא אֲשֶׁר
 4 בְּשֹׁמְרוֹן אִנִּי יֹאסֵף אִתּוֹ מִצְרַעְתּוֹ: וַיָּבֵא וַיַּגִּד לְאֲדֹנָיו
 5 לֵאמֹר כִּזְזֹאת וְכִזְזֹאת דְּבַר־הַנְּעֻרָה אֲשֶׁר מֵאֶרֶץ
 6 יִשְׂרָאֵל: וַיֹּאמֶר מֶלֶךְ-אֲרָם לֵךְ כֹּא וְהִשְׁלַחְתָּ
 7 סֹפֵר אֶל-מֶלֶךְ יִשְׂרָאֵל וַיִּלְחֶם וַיִּקַּח בְּיָדוֹ עֶשֶׂר כִּכְרֵי-
 8 כֶּסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בְּגָדִים:
 9 וַיָּבֵא הַסֹּפֵר אֶל-מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כִּבּוֹא
 10 הַסֹּפֵר הַזֶּה אֵלַיךְ הִנֵּה שְׁלַחְתִּי אֵלַיךְ אֶת-נַעֲמָן
 11 עַבְדִּי וְהִסְפִּיתוּ מִצְרַעְתּוֹ: וַיְהִי כַּקְרָא מֶלֶךְ-
 12 יִשְׂרָאֵל אֶת-הַסֹּפֵר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הָאֱלֹהִים
 13 אֲנִי לְהַמִּית וּלְהַחְיוֹת כִּי-זֶה שְׁלַח אֵלַי לְאֹסֵף אִישׁ
 14 מִצְרַעְתּוֹ כִּי אֶתְדַעְרֶנָּה וְרָאוּ כִּי-מִתְאַנֶּה הוּא לִּי:
 15 וַיְהִי כַשְּׁמַע וְאֵלִישָׁע אִישׁ-הָאֱלֹהִים כִּי-קָרַע מֶלֶךְ-
 16 יִשְׂרָאֵל אֶת-בְּגָדָיו וַיִּשְׁלַח אֶל-הַמֶּלֶךְ לֵאמֹר לָמָּה
 17 קָרַעְתָּ בְּגָדֶיךָ יְבֹא-נָא אֵלַי וַיִּדַע כִּי יֵשׁ נְבִיא בְּיִשְׂרָאֵל:
 18 וַיָּבֵא נַעֲמָן בְּסוּסָיו וּבִרְכָבוֹ וַיַּעֲמֵד פְּתַח-הַבַּיִת
 19 לְאֵלִישָׁע: וַיִּשְׁלַח אֵלָיו אֵלִישָׁע מִלְּאָף לֵאמֹר הַלּוֹךְ
 20 וְרַחֲצֵתָ שֶׁבַע-פְּעָמִים בַּיַּרְדֵּן וַיֵּשֶׁב בְּשֹׁרֶף לֵךְ
 21 וּטְהוֹר: וַיִּקְצַף נַעֲמָן וַיִּלְחֶם וַיֹּאמֶר הִנֵּה אֲמַרְתִּי
 22 אֵלַי וַיֵּצֵא יְצוֹא וְעַמֵּד וְקָרָא בְּשֵׁם-יְהוָה אֱלֹהָיו
 23 וַהֲנִיף יָדוֹ אֶל-הַמָּקוֹם וַיֹּאסֵף הַמִּצְרָע: הֲלֹא טוֹב

3. And she said unto her mistress, O that my lord were before the prophet that is in Samaria! then would he heal him of his leprosy. 4. And he went in, and told his lord, saying, Thus and thus hath the maiden that is of the land of Israel, spoken. 5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of garments. 6. And he brought the letter^a to the king of Israel, which said, Now when this letter cometh unto thee, behold, I have sent to thee Naäman my servant, that thou mayest heal him of his leprosy. 7. And it came to pass, when the king of Israel read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this one doth send unto me to heal a man of his leprosy? for know, I pray you, and see that he seeketh a quarrel against me. 8. And it happened, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him but come to me, and he shall know that there is a prophet in Israel. 9. And Naäman came with his horses and with his chariot, and remained at the door of the house of Elisha. 10. And Elisha sent a messenger unto him, saying, Go and bathe seven times in the Jordan, and thy flesh shall be restored (healthy) to thee, and thou shalt be clean; 11. But Naäman was wroth, and went away, and said, Behold, I had thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and lift his hand over the place, and heal the leper. 12. Are

^a The king of Syria from his ignorance of the customs of Israel, where the king possessed no power over the prophet, thought it sufficient to address the former. Hence the words of Elisha: "And he shall know that there is a prophet in Israel."

אֲבֹנֶה וּפְרָפֵר נְהָרוֹת דְּמִשְׁק מְבַל מִימֵי יִשְׂרָאֵל
 הֲלֹא-אֶרְחֹץ בָּהֶם וְטָהַרְתִּי וַיִּפֹּן וַיִּלָּךְ בַּחֲמָה : וַיִּגְשׁוּ 13
 עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דַבֵּר גְּדוֹל הַנְּבִיא
 דַּבֵּר אֵלֶיךָ חֲלוּא תַעֲשֶׂה וְאָף כִּי-אָמַר אֵלֶיךָ רַחֵץ 14
 וְטָהַר : וַיֵּרֵד וַיִּטְבֹּל בַּיַּרְדֵּן שְׁבַע פְּעָמִים כַּדָּבָר
 אִישׁ הָאֱלֹהִים וַיֵּשֶׁב בְּשָׂרוֹ כְּבָשָׂר גַּעַר קָטָן וַיִּטְהַר :
 וַיֵּשֶׁב אֶל-אִישׁ הָאֱלֹהִים הוּא וְכָל-מַחֲנֵהוּ וַיֵּבֹא 15
 וַיַּעֲמֵד לִפְנֵי וַיֹּאמֶר הִנֵּה-נָא יִדְעַתִּי כִּי אֵין אֱלֹהִים
 בְּכָל-הָאָרֶץ כִּי אִם-בְּיִשְׂרָאֵל וְעַתָּה קַח-נָא בְרָכָה 16
 מֵאֵת עַבְדְּךָ : וַיֹּאמֶר חַי-יְהוָה אֲשֶׁר-עַמְדַתִּי לִפְנֵי
 אִם-אֶקַּח וַיִּפְצַר-כּוּ לְקַחַת וַיִּמָּאֵן : וַיֹּאמֶר נַעֲמֹן 17
 וְלֹא יִתֶּן-נָא לְעַבְדְּךָ מִשָּׂא צִמְד-פְּרָדִים אֲדָמָה
 כִּי לֹא-יַעֲשֶׂה עוֹד עַבְדְּךָ עִלָּה וְנֹכַח לְאֱלֹהִים
 אַחֵרִים כִּי אִם-לַיהוָה : לְדַבֵּר הַזֶּה יִסְלַח יְהוָה 18
 לְעַבְדְּךָ כִּבּוּא אֲדָנִי בֵּית-רִמּוֹן לְהִשְׁתַּחֲוֹת שְׁמֵהּ
 וְהוּא וְנִשְׁעַן עַל-יָדָיו וְהִשְׁתַּחֲוִיתִי בֵּית רִפְּן
 בְּהִשְׁתַּחֲוִיתִי בֵּית רִפְּן יִסְלַח נָא יְהוָה לְעַבְדְּךָ 19
 בְּדַבֵּר הַזֶּה : וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיִּלָּךְ מֵאֵתוֹ
 בְּבֵרֵת-אֶרֶץ :

* כתיב ולא קרי

* אכנה קרי

not Amana and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not bathe in them, and be made clean? and he turned and went away in a rage. 13. And his servants came near, and spoke unto him, and said, My father, if the prophet had bid thee a great thing, wouldst thou not do it? how much rather then, when he saith to thee, Bathe, and thou shalt be clean? 14. Then went he down, and dived seven times in the Jordan, according to the word of the man of God: and his flesh was restored like the flesh of a little boy, and he became clean. 15. And he returned to the man of God, he with all his camp, and came, and stood before him: and he said, Behold, now I know that there is no god on all the earth, but in Israel; and now, I pray thee, take a present of thy servant. 16. But he said, As the LORD liveth before whom I stand, I will receive none; and he urged him to take it; but he refused. 17. And Naäman said, If (thou wilt) not, (then) let there be given, I pray thee, unto thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor peace-sacrifice unto other gods, except unto the LORD. 18. For this thing may the LORD pardon thy servant, that when my lord goeth into the house of Rimmon to prostrate himself there, and he leaneth on my hand, and I prostrate myself also in the house of Rimmon: when I prostrate myself in the house of Rimmon, may the LORD pardon thy servant for this thing. 19. And he said unto him, Go in peace; so he departed from him some distance.

•

במלכים ב' סימן בנפרד בין במחובר

- 3 וַאֲרִבְעָה אֲנָשִׁים הָיוּ מְצַרְעִים פָּתַח הַשָּׁעַר
 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה עַד־
 4 מָתְנוּ : אִם־אָמְרָנוּ נָבֹא הָעִיר וְהָרַעַב כָּעִיר וּמָתְנוּ
 שָׁם וְאִם־יֹשְׁבָנוּ פֹה וּמָתְנוּ וְעַתָּה לָכוּ וּנְפַלֶּה אֶל־
 מַחְנֵה אָרֶם אִם־יַחֲיֵנוּ נַחֲיָה וְאִם־יָמִיתְנוּ וּמָתְנוּ :
 5 וַיִּקְמוּ בְנֵי־שָׁף לָבֹא אֶל־מַחְנֵה אָרֶם וַיָּבֹאוּ עַד־קִצֵּה
 6 מַחְנֵה אָרֶם וְהִנֵּה אִין־שָׁם אִישׁ : וְאֲדָנָי הַשְּׁמִיעוּ
 אֶת־מַחְנֵה אָרֶם קוֹל רֶכֶב קוֹל סוּס קוֹל תֵּיל גָּדוֹל
 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה שָׁכַר־עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל
 אֶת־מַלְכֵי הַחֲתָיִם וְאֶת־מַלְכֵי מִצְרַיִם לָבֹא עָלֵינוּ :
 7 וַיִּקְוֹמוּ וַיָּנוּסוּ בְנֵי־שָׁף וַיַּעֲזֹבוּ אֶת־אֶהְלֵיהֶם וְאֶת־
 סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחְנֵה בְּאֲשֶׁר הִיא
 8 וַיָּנוּסוּ אֶל־נַפְשָׁם : וַיָּבֹאוּ הַמְצַרְעִים הָאֵלֶּה עַד־
 קִצֵּה הַמַּחְנֵה וַיָּבֹאוּ אֶל־אֶהֶל אַחַד וַיֵּאכְלוּ וַיִּשְׁתּוּ
 וַיִּשְׂאוּ מִשָּׁם בֶּסֶף וְזָהָב וּבָגָדִים וַיִּלְכוּ וַיִּטְמְנוּ
 וַיִּשְׁבוּ וַיָּבֹאוּ אֶל־אֶהֶל אַחַר וַיִּשְׂאוּ מִשָּׁם וַיִּלְכוּ
 9 וַיִּטְמְנוּ : וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לֹא־בָנוּ אֲנַחְנוּ
 עֹשִׂים הַיּוֹם הַזֶּה יוֹסֵב־שָׂרָה הוּא וְאֲנַחְנוּ מַחֲשִׁים

HAPHTORAH OF METZORANG.

[If it be the Sabbath before Passover, the Portuguese say the Haphtorah of Sabbath Haggadol, (which see,) but the Germans only if the Passover be on the first day of the week.]

2 KINGS vii. 3.

3. And there were four leprous men at the entrance of the gate : and they said one to another, Why do we remain here until we die ? 4. If we say, We will enter into the city, then is the famine in the city, and we shall die there ; and if we remain here, we die (also) ; now therefore come, and let us go over unto the camp of the Syrians ; if they let us live, we shall live ; and if they kill us, we shall but die. 5. And they rose up in the twilight, to go into the camp of the Syrians : and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. 6. For the Lord had caused the host of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a large army : and they said one to the other, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7. And they had arisen and fled in the twilight, and had left their tents, and their horses, and their asses, the camp as it was, and fled for their life. 8. And so came these lepers to the uttermost part of the camp, and they went into one tent, and ate and drank, and carried away thence silver, and gold, and garments, and went and hid them ; and they returned, and entered into another tent, and carried away (something) thence, and went and hid it. 9. And they said one to the other, We do not act correctly ; this day is a day of good tidings ; and if we remain silent,

וּחְכִינוּ עַד-אֹר הַבֶּקֶר וּמִצְאָנוּ עֹזֵן וְעַתָּה לָכוּ
 10 וּנְבֹאָה וּנְגִידָה בֵּית הַמֶּלֶךְ : וַיִּכְאוּ וַיִּקְרְאוּ אֶל-שֹׁעֵר
 הָעִיר וַיִּגִּדוּ לָהֶם לֵאמֹר בָּאנוּ אֶל-מַחֲנֵה אָדָם
 וְהִנֵּה אִין-שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם-הֶסּוּס אֲסוּר
 11 וְהַחֲמֹר אֲסוּר וְאֵהָלִים בְּאִשֶׁר הִזְמִירָה : וַיִּקְרָא
 12 הַשֹּׁעֵרִים וַיִּגִּדוּ בֵּית הַמֶּלֶךְ פְּנִימָה : וַיִּקָּם הַמֶּלֶךְ
 לַיְלָה וַיֹּאמֶר אֶל-עַבְדָּיו אֲנִידָה-נָא לָכֶם אֵת אִשֶׁר-
 עָשׂוּ לָנוּ אָדָם יִדְעוּ כִּי-רַעְבִּים אֲנַחְנוּ וַיִּצְאוּ מִן-
 הַמַּחֲנֵה לְהַחֲבֶה בַּהֲשָׂרָה לֵאמֹר כִּי-יִצְאוּ מִן-הָעִיר
 13 וְנִתְפָּשׂוּ חַיִּים וְאֶל-הָעִיר נָבֵא : וַיַּעַן אֶחָד מֵעַבְדָּיו
 וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׂאָרִים
 אֲשֶׁר נִשְׂאָרוּ-כֹּה הֲנֵם כְּכֹל-הַזֶּמֶן יִשְׂרָאֵל אֲשֶׁר
 נִשְׂאָרוּ-כֹּה הֲנֵם כְּכֹל-הַזֶּמֶן יִשְׂרָאֵל אֲשֶׁר-הִתְמוּ
 14 וְנִשְׁלַחַה וְנִרְאָה : וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח
 15 הַמֶּלֶךְ אַחֲרָיו מַחֲנֵה-אָדָם לֵאמֹר לָכוּ וּרְאוּ : וַיִּלְכוּ
 אַחֲרֵיהֶם עַד-הַיַּרְדֵּן וְהִנֵּה כָל-הַיַּרְדֵּן מֵלֵאָה
 בְּגָדִים וּבָלָיִם אֲשֶׁר-הִשְׁלִיכוּ אָדָם בַּהַחֲפֹזִים וַיִּשְׁבוּ
 16 הַמַּלְאָכִים וַיִּגְדוּ לַמֶּלֶךְ : וַיֵּצֵא הָעָם וַיִּבְזוּ אֵת מַחֲנֵה
 אָדָם וַיְהִי כְּאֵה סֶלֶת בְּשֶׁקֶל וְסֵאֲתִים שְׁעָרִים
 17 בְּשֶׁקֶל כְּדַבַּר יְהוָה : וְהַמֶּלֶךְ הִפְקִיד אֶת-הַשְּׁלִישׁ
 אֲשֶׁר נִשְׁעַן עַל-יָדוֹ עַל-הַשֹּׁעֵר וַיִּרְמְסֵהוּ הָעָם

* בשרה ערי * המון קרי * כחפזם קרי

and tarry till the morning light, we shall incur guilt; now then come, and let us go and tell it at the king's house. 10. So they went and called unto one of the gatekeepers of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, nor the voice of man; but the horses were tied, and the asses were tied, and the tents as they had been. 11. And he called the gatekeepers; and they told it at the king's house within. 12. And the king arose in the night, and said unto his servants, I can easily tell you what the Syrians have done to us: they know that we are hungry; and they are therefore gone out of the camp to hide themselves in the field, saying, When they come out of the city, we will catch them alive, and get into the city. 13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, let it fare with them as with all the multitude of Israel that are left in it, (or) let it fare with them as with all the multitude of Israel that are consumed:^a and let us send and see. 14. And they took two chariots with horses; and the king sent after the camp of the Syrians, saying, Go and see. 15. And they went after them as far as the Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste; and the messengers returned, and told it to the king. 16. And the people went out, and plundered the camp of the Syrians; and a measure of fine flour was to be had for a shekel, and two measures of barley for a shekel, according to the word of the LORD. 17. And the king had appointed the lord on whose hand he used to lean to have the charge of the gate; and the people

^a "If it be said, they are in danger of being slain by the Syrians, they are in this city in danger of famine, like all the multitude of Israel that are left, and if they die, they are like all those of Israel who have died by famine."—RASHI.

הפטרת אחרי מות

ק

בַּשָּׁעַר וַיִּמָּת בְּאִשֶּׁר דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר
 18 דִּבֶּר בְּרַדְתַּת הַמֶּלֶךְ אֵלָיו : וַיְהִי כְּדִבַּר אִישׁ הָאֱלֹהִים
 אֶל-הַמֶּלֶךְ לֵאמֹר סָאתִים שְׁעָרִים בְּשֶׁקֶל וְסִמָּה-
 19 סֵלֶת בְּשֶׁקֶל יִהְיֶה בַּעַת מִחֵר בְּשָׁעַר שְׁמֵרוֹן : וַיַּעַן
 הַשְּׁלִישׁ אֶת-אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְהִנֵּה יִהְיֶה
 עֵשָׂה אַרְבוֹת בְּשָׁמַיִם הִיְהִיָּה כְּדַבַּר הַזֶּה וַיֹּאמֶר
 20 הַנֶּה רְאֵה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֵאָכֵל : וַיְהִי־לוֹ בֵּן
 וַיִּרְמְסוּ אֹתוֹ הָעַם בְּשָׁעַר וַיִּמָּת :

הפטרת אחרי מות

לאשכנזים ביחזקאל סימן כ"ב ויש כפטרין אותה בסדר קרשים

1 וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר : וְאַתָּה בֶן-אָדָם
 הַתְּשֻׁפֵט הַתְּשֻׁפֵט אֶת-עִיר הַדְּמַיִם וְהוֹדַעְתָּה אֶת
 3 כְּלִי-תוֹעֵבוֹתֶיהָ : וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה עִיר
 יִשְׁפָּכֶת דָּם בְּתוֹכָהּ לִבּוֹא עָרְהָ וְעָשְׂתָה גְלוּלִים
 4 עָלֶיהָ לְטִמְאָה : בְּדַמָּךְ אֲשֶׁר-שִׁפְכָתָ אֲשַׁמֶּת
 וּבְגִלוּלֶיךָ אֲשֶׁר-עָשִׂיתָ טִמְאָת וְהִתְקַרְבִּי יָמֶיךָ
 וּתְבוֹא עַד-שְׁנוֹתֶיךָ עַל-כֵּן נִתְהַיָּךְ חֲרָפָה לְגוֹיִם
 5 וּמְלָסָה לְכָל-הָאָרְצוֹת : הִקְרָבוֹת וְהִרְחַקוֹת מִמֶּךָ
 6 יְהִתְקַלְסוּבְּךָ טִמְאָת הַיָּשָׁם רַבַּת הַמְּהוּמָה : הִנֵּה

trod him down in the gate, and he died; as the man of God had spoken, which he spoke when the king came down to him. 18. And it came to pass as the man of God was speaking to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be about this time to-morrow in the gate of Samaria: 19. That the lord had answered the man of God, and said, Now, behold, if even the LORD were to make windows in heaven, would such a thing be? And he had said, Behold, thou shalt see it with thy eyes, but thereof thou shalt not eat. 20. And it happened so unto him; for the people trod him down in the gate, and he died.

HAPHTORAH OF ACHARAY MOTH.

EZEKIEL xxii. 1.

CHAP. XXII. 1. And the word of the LORD came unto me, saying, 2. And thou son of man, wilt thou take to task, wilt thou take to task the city of blood? and wilt thou make her know all her abominations? 3. Then say thou, Thus saith the Lord God, O city that sheddeth blood in her midst, that her time (of sorrow) may come, and that hath made idols near herself to defile herself: 4. Through thy blood which thou hast shed, art thou become guilty; and through thy idols which thou hast made hast thou defiled thyself; and thou hast caused thy days to draw near, and thou art come unto thy years; therefore do I make thee a reproach unto the nations, and a mocking to all the countries. 5. Those who are near, and those who are far from thee, shall mock thee, O thou unclean in name, and full of confusion! 6. Behold, the princes of Israel

נשיאי ישראל איש לזרעו היו כך למען שפךדם :
 7 אב ואם הקלו כך לגר עשו בעשק בתוכך יתום
 8 ואלמנה והנו כן : קדשי בנות ואת שבתתי
 9 חללתי : אנשי רכיל היו כך למען שפךדם ואל-
 10 ההרים אכלו כך זמה עשו בתוכך : ערותאב
 11 גלה-כך טמאת הנדה ענור-כך : ואיש ואת-אשת
 12 רעהו עשה תועבה ואיש את-כלתו טמא בזמה
 13 ואיש את-אחתו בת-אביו ענה-כך : שחד לקחו-
 כך למען שפךדם נשף ותרבית לקחת ותבצעי
 14 רעוף בעשק ואתי שכתת נאם אדני יהוה : והנה
 הכירתי כפי אל-בצעך אשר עשית ועל-דמך אשר
 15 היו בתוכך : היעמד לבך אם-התחנקה ידך
 לימים אשר אני עשה אותך אני יהוה דברתי
 16 ועשיתי : והפיצתי אותך בגוים וזריתיך בארצות
 17 והתמרת טמאתך ממה : ונחלתי כך לעיני גוים
 18 וידעת כי-אני יהוה : ער כאן לכפרים ויהי דברי-יהוה
 אלי לאמר : בן-אדם הידלי בית-ישראל לסוג
 בלם נחשת ובדיל ובדיל ועופרת בתוך כור
 סיגים כסף היו : לכן זה אמר אדני יהוה יען היות
 בלכם לסגים לכן הנני קבץ אתכם אל-התוף
 ירושלים :

* לסיג קרי

were each ready with his arm within thee, in order to shed blood. 7. Father and mother they esteemed lightly within thee, towards the stranger they showed exaction in the midst of thee, the fatherless and the widow they oppressed within thee. 8. My holy things thou didst despise, and my sabbaths thou didst profane. 9. Tale-bearers have been within thee, in order to shed blood; and upon the mountains did they eat within thee; incest did they commit in the midst of thee. 10. Their father's nakedness they uncovered within thee; her that was unclean in her separation did they violate within thee. 11. And one with his neighbour's wife did commit abomination; and another did lewdly defile his daughter-in-law; and another did violate his sister, the daughter of his father, within thee. 12. Bribes they took within thee, in order to shed blood; usury and increase didst thou take, and thou didst acquire gain of thy neighbours by extortion, and me thou didst forget, speaketh the Lord God. 13. And behold, I have struck my hands together at thy gain which thou hast acquired, and at thy blood-guilt which hath been in the midst of thee. 14. Will thy courage endure, or will thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken, and will do it. 15. And I will scatter thee among the nations, and disperse thee in the countries, and I will entirely remove thy filthiness out of thee. 16. And thou shalt be degraded through thyself before the eyes of the nations, and thou shalt know that I am the Lord. [THE PORTUGUESE STOP HERE.] 17. And the word of the Lord came unto me, saying, 18. Son of man, the house of Israel are become to me dross: they all are brass, and tin, and iron, and lead, in the midst of the furnace; the dross of silver are they become. 19. Therefore thus saith the Lord God, Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem.

כמנהג האשכנזים בת"ע בעמוד סי' ט' ויש מפתירין אותה בסדר אחרי מות

- 7 הַלֹּוא־כִּבְנֵי־כְשִׁיִּים אַתֶּם לִי בְנֵי־יִשְׂרָאֵל נְאֻם־
 יְהוָה הַלֹּוא אֶת־יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם
 8 וּפְלִשְׁתִּים מִבְּכַרְתּוֹר וְאַרְם מִקִּיר : הִנֵּה עֵינַי
 אֲדַגֵּי יְהוּדָה בַּמַּמְלָכָה הַחֲטָאָה וְהַשְּׁמֵדֵתִי אֶתָּה
 מֵעַל פְּנֵי הָאֲדָמָה אֲפֹס כִּי לֹא הִשְׁמִיד אֲשֶׁמִּיד
 9 אֶת־בַּיִת יַעֲקֹב נְאֻם־יְהוָה : כִּי־הִנֵּה אֲנֹכִי מַצְוֶה
 וְהַנְּעוּתִי בְּכָל־הַגּוֹיִם אֶת־בַּיִת יִשְׂרָאֵל כַּאֲשֶׁר יִנּוּעַ
 10 בַּבְּכָרָה וְלֹא־יִפּוֹל צְרוּר אֶרֶץ : בַּחֲרַב יָמוּתוּ כָּל
 חֲטָאֵי עַמִּי הָאֲמֹרִים לֹא־תִגִּישׁ וְתִקְדִים בְּעֵדֵינוּ
 11 הָרַעָה : בַּיּוֹם הַהוּא אֲקִים אֶת־סִכַּת דְּוִיד הַנִּפְלֵת
 וְגִדְרֹתַי אֶת־פְּרִצִיהֶן וְהִרְסֹתֵינוּ אֲקִים וּבְנִיתִיהָ
 12 כִּימֵי עוֹלָם : לִמְעַן יִרְשׁוּ אֶת־שְׂאֵרֵיט אֲרוֹם
 וּכְל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־יְהוָה
 13 עֲשֵׂה זֹאת : הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ
 חוֹרֵשׁ בַּקּוֹצֵר וְדֶרֶךְ עֲנָבִים בַּמִּשָּׁךְ הַזֶּרַע וְהַטִּיפוֹ
 14 הַהָרִים עֲסִים וְכָל־הַגְּבָעוֹת תִּתְמוּגְגְנָה : וְשַׁבְתִּי
 אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וּבְנֵי עָרִים נְשֹׁמוֹת וַיִּשְׁבוּ
 וְנִטְעוּ כְרָמִים וְשָׂרוּ אֶת־יַיִנָּם וְעָשׂוּ גִּזְוֹת וְאָכְלוּ
 15 אֶת־פְּרִיהֶם : וְנִטְעַתִּים עַל־אֲדָמָתְכֶם וְלֹא יִנְתְּשׁוּ

HAPHTORAH OF KEDOSHIM,

[ACCORDING TO THE GERMAN JEWS.]

AMOS ix. 7.

7. Are ye not like the children of the Ethiopians unto me, O children of Israel? saith the LORD; have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? 8. Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, speaketh the LORD, 9. For, lo, I will command, and I will shake among all the nations the house of Israel, as one shaketh things in a sieve, whilst not the least piece falleth down upon the earth. 10. By the sword shall die all the sinners of my people, who say, The evil will not come near nor overtake us. 11. On that day will I raise up the tabernacle of David which is fallen; and I will close up its breaches; and its ruins will I raise up, and I will build it as in days of old: 12. In order that they may take possession of the remnant of Edom, and of all the nations, which are called by my name, speaketh the LORD that doth this. 13. Behold, days are coming, speaketh the LORD, that the ploughman shall come close up to the harvester, and the treader of the grapes to the one that scattereth the seed; and the mountains shall drop with sweet wine, and all the hills shall melt. 14. And I will bring back the captivity of my people Israel, and they shall build the wasted cities, and they shall plant vineyards, and drink their wine, and they shall lay out gardens and eat their fruit. 15. And I will plant them upon their own soil, and

עֹד מֵעַל אֲדַמְתֶּם אֲשֶׁר־נָתַתִּי לָהֶם אָמַר יְהוָה
אֱלֹהֶיךָ :

הפטרת קדשים

כמנהג האיטליאנים והספרדים ביחזקאל סימן כ' ויש מפטירין אותה
בסדר אחרי כות

1 וַיְהִי בַשָּׁנָה הַשְּׁבִיעִית בְּחֲמִשִּׁי בַעֲשׂוֹר לַחֹדֶשׁ בָּאוּ
אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל לְדַרְשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לִפְנֵי :
2 כֹּאן מִתְחִילִין הַסְּפָרִים וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר : בֶּן־אָדָם
3 דַּבֵּר אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲדַנִּי יְהוָה הַלְדַרְשׁ אֶתִּי אַתֶּם בָּאִים חִי־אֲנִי אִם־
4 אֲדַרְשׁ לָכֶם נְאֻם אֱדַנִּי יְהוָה : הַתְּשַׁפֵּט אֹתָם
הַתְּשַׁפֹּט בֶּן־אָדָם אֶת־תּוֹעֵבַת אֲבוֹתָם הַזֹּרֵעִים :
5 וְאָמַרְתָּ אֲלֵהֶם כֹּה־אָמַר אֱדַנִּי יְהוָה בְּיוֹם בְּחָרִי
בְּיִשְׂרָאֵל וְאִשָּׁא יְדֵי לְזֶרַע בֵּית יַעֲקֹב וְאוֹדַע לָהֶם
בְּאֶרֶץ מִצְרַיִם וְאִשָּׁא יְדֵי לָהֶם לֵאמֹר אֲנִי יְהוָה
6 אֱלֹהֵיכֶם : בְּיוֹם הַהוּא נִשְׂאתִי יְדֵי לָהֶם לְהוֹצִיאֵם
מֵאֶרֶץ מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תִּרְתִּי לָהֶם זֶבֶת חֶלֶב
7 וּדְבַשׁ צָבִי הִיא לְכָל־הָאֲרָצוֹת : וְאָמַר אֲלֵהֶם
אִישׁ שְׂקוּצֵי עֵינָיו הִשְׁלִיכוּ וּבְגָלוּלֵי מִצְרַיִם אֶל־

they shall not be pulled up any more out of their land which I have given unto them, saith the LORD thy God.

HAPHTORAH OF KEDOSHIM,

[ACCORDING TO THE PORTUGUESE AND ITALIANS.]

EZEKIEL XX. I.

CHAP. XX. 1. And it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and they sat down before me.

[THE PORTUGUESE COMMENCE HERE.]

2. And the word of the LORD came unto me, saying, 3. Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to inquire of me? as I live, I will not be inquired of by you, speaketh the Lord God. 4. Wilt thou take them to task, wilt thou take them to task, son of man? the abominations of their fathers cause them to know; 5. And say unto them, Thus saith the Lord God, On the day when I chose Israel, I lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt: and I lifted up my hand unto them, saying, I am the LORD your God. 6. On the day I lifted up my hand unto them, to bring them forth of the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is an ornament among all the countries. 7. And I said unto them, Cast ye away every one the abominations of his

- 8 תִּטְמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם : וַיִּמְרוּ-בִי וְלֹא אָבוּ
 לִשְׁמֹעַ אֵלַי אִישׁ אֶת-שְׁקוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ
 וְאֶת-גִּלּוּלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לִשְׁפָךְ חַמְתִּי
 עֲלֵיהֶם לְכַלּוֹת אִפִּי בָהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם :
 9 וְאֶעֱשֶׂה לְמַעַן שְׁמִי לְכַלְתִּי הַחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר-
 הִמְרָה בְּרַתּוֹכֶם אֲשֶׁר נִודַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם
 10 לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם : וְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם
 11 וְהֵבֵאתֶם אֶל-הַמִּדְבָּר : וְאַתֶּן לָהֶם אֶת-חֻקוֹתַי וְאֶת-
 מִשְׁפָּטַי הַדּוֹרְעֵתִי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם
 12 וְחִי בָהֶם : וְגַם אֶת-שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהִינֹת
 לְאִזּוֹת בֵּינִי וּבֵינֵיהֶם לִדְעוֹת כִּי אֲנִי יְהוָה מְקַדְּשָׁם :
 13 וַיִּמְרוּ-בִי בֵּית-יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקוֹתַי לֹא-הִלְכוּ
 וְאֶת-מִשְׁפָּטַי מָאִסּוּ אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם
 וְחִי בָהֶם וְאֶת-שַׁבְּתוֹתַי חָלְלוּ מְאֹד וְאָמַר לִשְׁפָךְ
 14 חַמְתִּי עֲלֵיהֶם בַּמִּדְבָּר לְכַלּוֹתָם : וְאֶעֱשֶׂה לְמַעַן
 שְׁמִי לְכַלְתִּי הַחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים
 15 לְעֵינֵיהֶם : וְגַם-אֲנִי נִשְׂאתִי יָדַי לָהֶם בַּמִּדְבָּר
 לְכַלְתִּי הֵבִיא אוֹתָם אֶל-הָאֶרֶץ אֲשֶׁר-נָתַתִּי זְבַת
 16 חֶלֶב וּדְבַשׁ צָבִי הִיא לְכָל-הָאֲרָצוֹת : יַעַן בְּמִשְׁפָּטַי
 מָאִסּוּ וְאֶת-חֻקוֹתַי לֹא-הִלְכוּ בָהֶם וְאֶת-שַׁבְּתוֹתַי
 17 חָלְלוּ כִּי אֲחֲרַי גִּלּוּלֵיהֶם לָבָס הִלָּךְ : וְהִתָּחַס עֵינֵי

eyes, and with the idols of Egypt shall ye not defile yourselves: I am the LORD your God. 8. But they rebelled against me, and they would not hearken unto me; they did not cast away every one the abominations of their eyes, and the idols of Egypt they did not forsake: then I thought to pour out my fury upon them, to spend my anger against them in the midst of the land of Egypt. 9. But I acted for the sake of my name, so as not to profane it before the eyes of the nations, among whom they were, because I had made myself known unto them before their eyes, to bring them forth out of the land of Egypt. 10. I therefore led them forth out of the land of Egypt, and brought them into the wilderness. 11. And I gave them my statutes, and I made known to them my judgments, which a man is to do, that he may live through them. 12. Moreover I gave them also my sabbaths, to be a sign between me and between them, that they might know that I, the LORD, sanctify them. 13. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and my judgments they despised, which a man is to do, that he may live through them; and my sabbaths they greatly profaned; then I thought to pour out my fury over them in the wilderness, to make an end of them. 14. But I acted for the sake of my name, so as not to profane it before the eyes of the nations, before whose eyes I had brought them out. 15. Yet I lifted up also my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is an ornament among all the countries. 16. Because my judgments they had despised, and in my statutes they had not walked, and my sabbaths they had profaned; for after their idols did their heart go. 17. Nevertheless my eye looked pityingly

18 עליהם משחיהם ולא-עשיתי אותם כלה במדבר :
 ואמר אל-בניהם במדבר בחוקי אבותיכם אל-
 תלכו ואת-משפטיהם אל-תשמרו ובגלוליהם
 19 אל-תטמאו : אני יהוה אלהיכם בחקותי לכו ואת-
 20 משפטי שמרו ועשו אותם : ואת-שבתותי קדשו
 ורזו לאור בני ובניכם לדעת כי אני יהוה
 אלהיכם :

הפטרות אמר

ביחזקאל סימן מ"ד

15 ורהבהנים הלזים בני צדוק אשר שמרו את-
 משמרת מקדשי בתעות בני-ישראל מעלי המה
 יקרבו אלי לשרתני ועמדו לפני להקריב לי חלב
 16 ודם נאם אדני יהוה : המה יבאו אל-מקדשי
 והמה יקרבו אל-שלחני לשרתני ושמרו את-
 17 משמרתני : והזוה כבואם אל-שערי החצר
 הפנימית בגרי פשתים ילבשו ולא-יעלה עליהם
 צמר בשרתם בשערי החצר הפנימית ובידתה :
 18 פצארי פשתים יהיו על-ראשם ומכנסי פשתים
 19 יהיו על-מתניהם לא יחגרו בזע : ובצאתם אל-
 החצר החיצונה אל-החצר החיצונה אל-העם

on them, so as not to destroy them, and I did not make an end of them in the wilderness. 18. And I said unto their children in the wilderness, In the statutes of your fathers shall ye not walk, and their customs shall ye not observe, and with their idols shall ye not defile yourselves. 19. I am the LORD your God; in my statutes must ye walk, and my judgments must ye observe, and do them; 20. And my sabbaths must ye sanctify; and they shall be a sign between me and between you, that ye may know that I am the LORD your God.

HAPHTORAH OF EMORE.

EZEKIEL xliv. 15.

15. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,—these shall come near unto me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, speaketh the LORD GOD: 16. These shall enter into my sanctuary, and these shall come near to my table, to minister unto me, and they shall keep my charge. 17. And it shall come to pass, that when they enter in at the gates of the inner court, they shall clothe themselves with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. 18. Linen bonnets shall be upon their heads, and linen breeches shall be upon their loins; they shall not gird themselves with any thing that causeth sweat. 19. And when they go forth into the outer court, into the outer court to the people, they shall put off their garments

יִפְשְׁטוּ אֶת־בְּגְדֵיהֶם אֲשֶׁר־הִמָּה מִשְׁרָתָם בָּם
 וְהִנִּיחוּ אֹתָם בְּלִשְׁכַּת הַקֹּדֶשׁ וּלְבָשׁוּ בְּגָדִים
 20 אֲחֵרִים וְלֹא־יִקְדְּשׁוּ אֶת־הָעַם בְּבְגְדֵיהֶם : וְרֹאשִׁם
 לֹא יִגְלְחוּ וּפָרַע לֹא יִשְׁלַחוּ כָּסוּם יִכְסְמוּ אֶת־
 21 רֹאשֵׁיהֶם : וַיֵּן לֹא־יִשְׁתּוּ כֹל־כֹּהֵן בְּבוֹאָם אֶל־
 22 הַחֲצַר הַפְּנִימִית : וְאַל־מָנָה וּגְרוּשָׁה לֹא־יִקְחוּ לָהֶם
 לְנָשִׁים כִּי אִם־בְּתוּלֹת מְזֻרְעַת בַּיִת יִשְׂרָאֵל
 וְהִזְאֵל־מָנָה אֲשֶׁר־תִּהְיֶה אֶל־מָנָה מִכֹּהֵן יִקְחוּ :
 23 וְאֶת־עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחָל וּבֵין־טָמֵא לְטָהוֹר
 24 יוֹדִיעַם : וְעַל־לֵיב הָמָּה יַעֲמְדוּ לִשְׁפָט בְּמִשְׁפָּטֵי
 וּשְׁפָטָהוּ וְאֶת־תּוֹרָתִי וְאֶת־חֻקֹּתִי בְּכֹל־מוֹעֲבֵי
 25 יִשְׁמְרוּ וְאֶת־שִׁבְתוֹתַי יִקְדְּשׁוּ : וְאַל־מֵת אָדָם לֹא
 יָבֹא לְטָמְאָה כִּי אִם־לְאֵב וְלֹאִם וּלְכֹן וּלְבַת לְאִיֶּחָ
 26 וּלְאִחּוֹת אֲשֶׁר־לֹא־הֵיְתָרָה לְאִישׁ יִטְמָאוּ : וְאִחְרֵי
 27 טְהַרְתּוּ שִׁבְעַת יָמִים יִכְפְּרוּ־לוֹ : וּבַיּוֹם בָּאוּ אֶל־
 הַקֹּדֶשׁ אֶל־הַחֲצַר הַפְּנִימִית לְשִׁבְתָּהּ בְּקֹדֶשׁ יִקְרִיב
 28 חֲטָאתוֹ נֶאֱסָ אֲדַנִּי יְהוָה : וְהִירָתָה לָהֶם לְנַחֲלָה
 אֲנִי נַחֲלָתָם וְאִחְזָה לְאֶת־תַּנּוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי
 29 אִחְזָתָם : הַמִּנְחָה וְהַחֲטָאת וְהָאִשִּׁם הָמָּה יֹאכְלוּם
 30 וְכֹל־חֶרֶם בְּיִשְׂרָאֵל לָהֶם יְהוּה : וְרֹאשִׁית כֹּל־
 בְּכוּרֵי כֹל וְכֹל־הַתְּרוּמַת כֹּל מִכֹּל־הַתְּרוּמוֹתֵיכֶם

* יִשְׁפָטָהוּ קָרִי

* לְמִשְׁפַּט קָרִי

wherein they have ministered, and they shall lay them down in the holy chambers; and they shall put on other garments, and they shall not mingle among the people with their garments. 20. And their heads they shall not shave close, nor suffer their hair to grow long; they shall only crop (the hair of) their heads. 21. And wine shall any priest not drink, when they enter into the inner court. 22. And a widow, or one that is put away they shall not take to themselves as wives; but only virgins of the seed of the house of Israel; but whatever widow it may be, the (common) priests may take. 23. And my people shall they teach the difference between the holy and profane, and that between the unclean and the clean they shall make known unto them. 24. And in controversy they shall stand up to judge, according to my judgments they shall decide: and my laws and my statutes at all my festivals shall they observe; and my sabbaths shall they sanctify. 25. And to a dead person they shall not come to defile themselves; but on father, or on mother, or on son, or on daughter, on brother, or on sister that hath had no husband, they may defile themselves. 26. And after he is become clean, they shall reckon unto him seven days. 27. And on the day that he cometh into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, speaketh the Lord God. 28. And it shall be unto them as an inheritance, I am their inheritance; and any other possession you shall not give them in Israel; I am their possession. 29. The meat-offering, and the sin-offering, and the trespass-offering—these shall the priests eat; and every devoted thing in Israel shall belong to them. 30. And the first of all kinds of first-fruits, and every kind of heave-offering of all your heave-offerings, shall belong to the priests; and

לְכֹהֲנִים יְהִיָּה וְרֵאשִׁית עֲרִיסַתְּכֶם תִּתְּנוּ לְכֹהֵן
 לְדַהֲנֵיחַ בְּרֶכֶה אֶל־בֵּיתְךָ : כָּל־נִבְלָה וּטְרֵפָה מִן־
 הָעוֹף וּמִן־הַבְּהֵמָה לֹא יֵאָכְלוּ הַכֹּהֲנִים :

הפטרת בהר סיני

בירמיה סימן ל"ב כשהפרשיות נפרדות

וַיֹּאמֶר יְרֵמְיָהוּ הִנֵּה דְבַר־יְהוָה אֵלַי לֵאמֹר : הִנֵּה
 חֲנַמְאֵל בֶּן־שָׁלֹם דָּדְךָ בָּא אֵלַיךָ לֵאמֹר קָנָה לְךָ
 אֶת־שָׂדֵי אִשָּׁר בְּעֵנְתוֹת כִּי לְךָ מִשְׁפֵּט הַגְּאֹלָה
 לְקָנוֹת : וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן־דָּדַי כַּדְּבַר יְהוָה אֶל־
 חֲצֵר הַמִּטְרָה וַיֹּאמֶר אֵלַי קָנֵה־נָא אֶת־שָׂדֵי
 אִשָּׁר־בְּעֵנְתוֹת אִשָּׁר בְּאַרְצָן בְּנֵי־מִין בְּיָדְךָ מִשְׁפֵּט
 הַיְרֵשָׁה וְלֹךְ הַגְּאֹלָה קָנֵה־לְךָ וְאָדַע כִּי דְבַר־יְהוָה
 הוּא : וְאָקְנָה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דָּדַי
 אִשָּׁר בְּעֵנְתוֹת וְאִשְׁקָלְהֶלּוּ אֶת־הַכֶּסֶף שְׁבַע
 שְׁקָלִים וְעֵשְׂרֵה הַכֶּסֶף : וְאָכַתְכָּ בַסֶּפֶר וְאַחֲרָתָם
 וְאָעַד עֵרִים וְאִשְׁקָל הַכֶּסֶף בְּמֵאזְנַיִם : וְאָקַח
 אֶת־סֶפֶר הַמִּקְנָה אֶת־הַחֲתוּם הַמְצֹנָה וְהַחֲקִים
 וְאֶת־הַגְּלוּי : וְאָרְזֵן אֶת־הַסֶּפֶר הַמִּקְנָה אֶל־כְּרוֹךְ

the first of your dough shall you give to the priests, to cause the blessing to rest in thy house. 31. Any thing that hath died of itself, or that is torn, whether it be fowl or beast, shall the priests not eat.

HAPHTORAH OF BEHAR.

[When Behar is read separately.]

JEREMIAH xxxii. 6.

6. And Jeremiah said, The word of the LORD came unto me, saying, 7. Behold, Chanamël the son of Shallum thy uncle is coming unto thee, saying, Buy for thyself my field that is in Anathoth; for unto thee belongeth the right of redemption to buy it. 8. And Chanamël my uncle's son came to me according to the word of the LORD in the court of the prison, and he said unto me, Buy, I pray thee, my field, that is in Anathoth, which is in the country of Benjamin; for to thee belongeth the right of inheritance, and to thee belongeth the redemption, buy it for thyself; then did I know, that it was the word of the LORD. 9. And I bought the field of Chanamël my uncle's son, that was in Anathoth; and I weighed unto him the money, seven shekels, and ten pieces of silver. 10. And I wrote it in a deed, and sealed it, and took witnesses, and weighed the money in the balances. 11. And I took the deed of the purchase, both that which was sealed, according to the law and custom, and that which was open: 12. And I gave the deed of the purchase unto Baruch the son of Neriah, the son of

- בְּנִגְרִיהָ בְּנִמְחִסְיָהּ לְעֵינַי חֲנֻמָּאֵל דְּרִי וּלְעֵינַי
הַעֲרִים הַכְּתָבִים בְּסֵפֶר הַמִּקְנָה לְעֵינַי כָּל-
13 הַיְהוּדִים הַיֹּשְׁבִים בְּחֶצֶר הַמְּטָרָה : וְאַצְוֶה אֶת-
14 בְּרוּךְ לְעֵינֵיהֶם לֵאמֹר : כֹּה-אָמַר יְהוָה צְבָאוֹת
אֱלֹהֵי יִשְׂרָאֵל לְקֹחַ אֶת-הַסְּפָרִים הָאֵלֶּה אֶת-סֵפֶר
הַמִּקְנָה הַזֶּה וְאֶת הַחֲתוּם וְאֶת סֵפֶר הַגְּלוּי הַזֶּה
15 וּנְתַתֶּם בְּכָל-חֶרֶשׁ לְמַעַן יַעֲמְדוּ יָמִים רַבִּים : כִּי
כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקְנוּ
16 בְּתִים וְשָׂדוֹת וּבְרָמִים בְּאַרְץ הַזֹּאת : וְאַתְּפַלְל
אֶל-יְהוָה אַחֲרַי תַּתִּי אֶת-סֵפֶר הַמִּקְנָה אֶל-בְּרוּךְ
17 בְּנִגְרִיהָ לֵאמֹר : אֲהֵה אֲדַנִּי יְהוָה הַנֶּה וְאַתָּה
עֲשִׂיתָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ בְּכֹחַ הַגְּדוֹל
18 וּבִזְרָעָה הַנְּטוּיָה לֹא-יִפְלֹא מִפֶּה כָּל-דָּבָר : עֲשֵׂה
חֶסֶד לְאֵלִפִּים וּמִשְׁלֵם עֵן אֲבוֹת אֶל-חֵיק בְּנֵיהֶם
אֲחֲרֵיהֶם הָאֵל הַגְּדוֹל הַגְּבוּר יְהוָה צְבָאוֹת שְׁמוֹ :
19 גְּדוֹל הַעֲצָה וְרֹב הָעֲלִילָיָה אֲשֶׁר-עֵינֶךָ פִּקְחוֹת
עַל-כָּל-דַּרְכֵי בְנֵי אָדָם לַתֵּת לְאִישׁ כְּדַרְכֵּי וּכְפָרֵי
20 מֵעַלְלוֹ : אֲשֶׁר שְׁמֹת אֲרֻזֹת וּמִפְתָּיִם בְּאַרְץ
מִצְרַיִם עַד-הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל וּבְאֶדְם וַתַּעֲשֶׂה-
21 לָךְ שֵׁם כַּיּוֹם הַזֶּה : וַתִּצַּא אֶת-עַמְּךָ אֶת-יִשְׂרָאֵל
בְּאַרְץ מִצְרַיִם בְּאֲרֻזֹת וּבְמִפְתָּיִם וּבְיַד חֲזָקָה

Machseyah, before the eyes of Chanamël my kinsman, and before the eyes of the witnesses that had signed the deed of the purchase, before the eyes of all the Jews that sat in the court of the prison. 13. And I charged Baruch before their eyes, saying, 14. Thus hath said the LORD of hosts, the God of Israel, Take these deeds, this deed of the purchase, both the sealed, and this open deed, and put them in an earthen vessel, that they may last many days. 15. For thus hath said the LORD of hosts, the God of Israel, There shall yet again be bought houses and fields and vineyards in this land. 16. And I prayed to the LORD after^a I had delivered the deed of the purchase unto Baruch the son of Neriah, saying, 17. Ah LORD GOD! behold, thou hast made the heaven and the earth by thy great power and thy outstretched arm, nothing is too hard for thee; 18. Thou showest loving-kindness unto the thousandth (generation), and recompensest the iniquity of the fathers unto the bosom of their children after them; (thou art) the Great, the Mighty God, the LORD of hosts, is his name; 19. Great in counsel, and mighty in execution; (thou) whose eyes are open upon all the ways of the sons of man; to give unto every one according to his ways, and according to the fruit of his doings; 20. Who hast done signs and wonders in the land of Egypt, unto this day, and in Israel, and among other men; and thou hast made thyself a name, as it is at this day; 21. And thou didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and

^a Although the prophet strictly followed the injunction of the inspiration to make a regular purchase of the land, to write a deed, take witnesses, and to use even the formality of making a duplicate: still he himself felt overcome by human weakness; hence the beautiful prayer in the text.

- 22 וּבְאֶזְרוֹעַ נְטוּיָהּ וּבְמוֹרָא גְדוֹלָהּ : וַתִּתֵּן לָהֶם אֶת־
הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאֲבוֹתָם לְתֵת לָהֶם
- 23 אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ : בְּהִרְבֵּה קְהֵלוֹת מִסִּימֵינָן כֹּאן וַיָּבֹאוּ
וַיִּרְשׁוּ אֶתְּהָ וְלֹא־שָׁמְעוּ בְּקוֹלְךָ וּבְרַתְּהוֹתֶיךָ לֹא־
הִלְכוּ אֵתְּ כָל־אֲשֶׁר צִוִּיתָהּ לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ
- 24 וַתִּקְרָא אֲתָם אֶת־כָּל־הַרְעָה הַזֹּאת : הִנֵּה הַסְּלָלוֹת
בָּאוּ הָעִיר לְלִבְדָּהּ וְהָעִיר גִּתְּנָהּ בֵּין הַכַּשְׂדִּים
- 25 הַנִּלְחָמִים עֲלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרֶעַב וְהַדָּבָר וְאֲשֶׁר
דִּבַּרְתָּ הָיָה וְהִנֵּה רָאָהּ : וְאֶתְּהָ אָמַרְתָּ אֵלַי אֶרְגִּי
- 26 יְהוָה קָנֵה־לְךָ הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֲדִים וְהָעִיר
נִתְּנָה בֵּין הַכַּשְׂדִּים : וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ
- 27 לֵאמֹר : הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָל־בָּשָׂר הַמִּפְּנֵי
יִפְלֵא כָל־דָּבָר :

הפטרת בחקתי

בירמיה סימן י"ו

בין כחונבר בין כנפרר ולאטליאני היא הפטרת כהר

- 19 יְהוָה עָנִי וּמַעֲנֵנִי וּמְנוּסִי בְּיוֹם צָרָה אֵלַיךָ גּוֹיִם יָבֹאוּ
מֵאֲפִסֵּי־אֶרֶץ וַיֹּאמְרוּ אֶדְ־שֶׁקֶר נַחֲלוּ אֲבוֹתֵינוּ
- 20 הַכֹּל וְאִין־בָּם מוֹעִיל : הִיעֲשֶׂה־לּוֹ אָדָם אֱלֹהִים
- 21 וְהָמָּה לֹא אֱלֹהִים : לָכֵן הִנְנִי מוֹדִיעֵם בַּפֶּעַם הַזֹּאת
* וּבְהוֹרֶתְךָ קָרִי

with great terror; 22. And thou gavest them this land, which thou hadst sworn to their fathers to give unto them, a land flowing with milk and honey; [MANY CONGREGATIONS STOP HERE.] 23. And they came in, and took possession of it; but they hearkened not to thy voice, and in thy law they did not walk; all that thou hadst commanded them to do they did not do: and thou hast therefore caused all this evil to befall them: 24. Behold the mounds reach unto the city to take it; and the city is given into the hand of the Chaldeäns, who fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. 25. And thou hast said unto me, O Lord God, Buy for thyself the field for money, and take witnesses; whilst the city is given into the hand of the Chaldeäns. 26. Then came the word of the Lord unto Jeremiah, saying, 27. Behold, I am the Lord, the God of all flesh; shall any thing be too hard for me?

HAPHTORAH OF BECHUCKOTAY.

JEREMIAH XVI. 19.

19. O LORD, my strength, and my fortress, and my refuge on the day of trouble! unto thee shall nations come from the ends of the earth, and say, Nothing but falsehood have our fathers inherited, vanity, wherein there is no profit. 20. Can a man make unto himself gods, and they are no gods? 21. Therefore, behold, I will cause them to know, at this time

- אֲוֹדִיעַם אֶת־יָדַי וְאֶת־גְּבוּרַתִּי וְיָדַעוּ כִּי־שָׁמַיִם יְהוָה :
 חֲטָאתָ יְהוּדָה כְּתוּבָה בְּעַט בְּרָזָל בְּצַפְרֹן שְׁמִיר ¹
 חֲרוּשָׁה עַל־לֹחַם לֶבָם וּלְקַרְנֹת מִזְבְּחֹתֵיכֶם :
 כֹּזֵב בְּנֵיהֶם מִזְבְּחֹתָם וְאִשְׁרֵיהֶם עַל־עֵץ רַעֲנָן ²
 עַל־גְּבָעוֹת הַגְּבוּהוֹת : הָרַרִי בַשָּׂדֶה חִלָּה כָּל־ ³
 אֲצִרוֹתֶיהָ לָבוּ אֶתָּן בְּמַתִּיף בַּחֲטָאת בְּכָל־גְּבוּלֶיהָ :
 וְשִׁמְטָתָהּ וּבָהּ מִנְחָלָתָהּ אֲשֶׁר נָתַתִּי לָהּ וְהַעֲבַדְתִּיהָ ⁴
 אֶת־אֵיבֶיהָ בְּאַרְצָן אֲשֶׁר לֹא־יָדַעְתָּ כִּי־אֵשׁ קִנְחָתָם ⁵
 בְּאִפֵּי עַד־עוֹלָם תִּזְקַד : כֹּה אָמַר יְהוָה אֱלֹהֵי הַגְּבֹר
 אֲשֶׁר יִבְטַח בְּאָדָם וְשֵׁם בָּשָׂר זֹרְעוּ וּמִן־יְהוָה יִסּוּר ⁶
 לָבוּ : וְהָיָה בַעֲרָעַר בַּעֲרָכָה וְלֹא יִרְאֶה כִּי־יָבֹוא טוֹב ⁷
 וְשָׁבַן חֲרָרִים בַּמִּדְבָּר אֲרָץ מַלְחָה וְלֹא תִשָּׁב :
 בְּרוּף הַגְּבֹר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ : ⁸
 וְהָיָה בְּעֵץ שֶׁתּוֹל עַל־מַיִם וְעַל־יּוֹבֵל יִשְׁלַח שָׂרְשָׁיו ⁹
 וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלָהוּ רַעֲנָן וּבִשְׁנַת ¹⁰
 בְּצֹרֶת לֹא יִדָּאָג וְלֹא יִמַּיֵשׁ מִעֲשׂוֹת פְּרִי : עֵקֶב הַלֵּב ¹¹
 מִכָּל וְאֲנִישׁ הוּא מִי יִדְּעֵנוּ : אֲנִי יְהוָה חֹקֵר לֵב בְּחַן ¹²
 כְּלָיוֹת וְלֹתֶת לְאִישׁ כְּדַרְכּוֹ כַּפְרִי מִעֲלָלָיו : קִרְא ¹
 דָּגָר וְלֹא יִלְדַּע עֲשֵׂה עֲשֶׂר וְלֹא בְּמִשְׁפָּט בַּחֲצֵי יָמוֹ ²
 יַעֲזֹבֵנוּ וּבְאַחֲרֵיתוֹ יְהִי נָבֵל : כִּסָּא כְבוֹד מְרוֹם ³

* ימיו קרי

* כרכיו קרי

* יראה קרי

will I cause them to know my hand and my might; and they shall experience that my name is the

CHAP. XVII. ETERNAL. 1. The sin of Judah is written with a pen of iron, with the point of a diamond; it is engraved upon the table of their heart, and on the horns of your altars; 2. As their remembrance of their children, so are (to them) their altars and their groves by (every) green tree upon the high hills. 3. O dweller of mountainous fields, thy substance, all thy treasures will I give to the spoil, thy high places with the sin, throughout all thy borders. 4. And thou, through thy own guilt, shalt be cast out from thy heritage which I have given thee; and I will cause thee to serve thy enemies in a land which thou knowest not; for a fire have ye kindled in my anger, for ever shall it burn. 5. Thus hath said the LORD, Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6. And he shall be like a lonely tree in the desert, which feeleth not when good cometh; but abideth in the parched places in the wilderness, in a salty soil which cannot be inhabited. 7. Blessed is the man that trusteth in the LORD, and the LORD will be his trust. 8. And he shall be like a tree that is planted by the waters, and spreadeth out its roots by the river, which feeleth not when heat cometh, but its leaf remaineth green; and in a year of drought it is undisturbed by care, and ceaseth not from yielding fruit. 9. Deceitful is the heart above all things, and sick; who can know it? 10. I the LORD search the heart, try the reins; to give unto every one according to his ways, according to the fruit of his actions. 11. As a cuckoo that sitteth on eggs, which he hath not laid, so is he that getteth riches, and not by right; in the midst of his days shall he leave them, and at his end shall be an outcast.—12. O throne of glory, high from the

קיא

הפטרת פרשת זכור

- 13 מֵרֵאשׁוֹן מְקוֹם מְקוֹדְשֵׁנוּ : מְקוֹה יִשְׂרָאֵל יְהוָה כָּל-
עֲזִיבָה יִבְשׁוּ יִסּוּרֵי בְּאֶרֶץ יִכְתְּבוּ כִּי עֲזָבוּ מְקוֹר מַיִם-
14 חַיִּים אֶת-יְהוָה : רַפְּאֵלִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי
וְאוֹשַׁעַה כִּי תִהְלֹתִי אִתָּה :

קריאה למפטיר פרשת זכור בסוף פ' כי תצא

- 17 זְכוֹר אֶת אֲשֶׁר-עָשָׂה לָּךְ עַמְּלֶךְ בְּדֶרֶךְ בְּצֵאתְכֶם
18 מִמִּצְרַיִם : אֲשֶׁר קָרָךְ בְּדֶרֶךְ וַיִּזְנַב בְּךָ כָּל-הַנְּחֻשָׁלִים
19 אַחֲרֶיךָ וְאַתָּה עָנָף וַיִּגַּע וְלֹא יָרָא אֱלֹהִים : וְהָיָה
בְּהִנִּיחַ יְהוָה אֱלֹהֶיךָ לְךָ מְכַל-אֵיבֶיךָ מִסְּבִיב בְּאֶרֶץ
אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לָּךְ גְּחֻלָּה לְרִשְׁתָּהּ תִּמְחֹה
אֶת-זְכוֹר עַמְּלֶךְ מִתַּחַת הַשָּׁמַיִם לֹא תִשָּׁכַח :

הפטרת פרשת זכור

בשמואל א' סימן ט"ו

- 1 וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל אֶתִּי שָׁלַח יְהוָה
לְמִשְׁחָת לְמַלְךְ עַל-עַמּוֹ עַל-יִשְׂרָאֵל וְעַתָּה שְׁמַע
לְקוֹל דְּבַרֵי יְהוָה :
כאן כתחילין האשכנזים
2 בַּה אָמַר יְהוָה צְבָאוֹת פְּקֹדֵתִי אֶת אֲשֶׁר-עָשָׂה
* וכו' קרי

beginning, the place of our sanctuary! 13. Hope of Israel, O LORD, all that forsake thee shall be made ashamed, and the backsliders among me shall be written down on the earth; because they have forsaken the LORD, the fountain of living waters. 14. Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for my praise art thou.

READING OF THE MAPHTERE FOR SABBATH ZACHOR.

[On the Sabbath before Purim, take out two law-books, and read in the second from Deuteronomy xxv. 17.]

17. Remember what Amalek did unto thee, by the way, at your coming forth out of Egypt; 18. How he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19. And it shall be, when the LORD thy God giveth thee rest from all thy enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

HAPHTORAH OF SABBATH ZACHOR.

I SAMUEL xv. 1.

CHAP. xv. 1. And Samuel said unto Shaül, Me hath the LORD sent to anoint thee as king over his people, over Israel; and now hearken thou unto the voice of the words of the LORD.

[The Germans commence here:]

2: Thus hath said the LORD of hosts, I remember what

עֲמַלְק לַיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בְדֶרֶךְ בְּעֵלְתוֹ
 3 מִמְצָרִים : עֲתָה לֶךְ וְהִכִּיתָהּ אֶת־עַמְלֶק וְהַחְרַמְתָּם
 אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחֲמַל עָלָיו וְהִמַּתָּה מֵאִישׁ
 עַד־אִשָּׁה מְעוֹלָל וְעַד־יוֹנֵק מִשׁוֹר וְעַד־שֵׁה מִגָּמֵל
 4 וְעַד־חֲמֹר : וַיִּשְׁמַע שָׂאוּל אֶת־הַדָּבָר וַיִּפְקֹדֵם
 בְּטֹלָאִים מֵאֲתִים אֶלֶף רִגְלֵי וַעֲשֵׂרֶת אֲלָפִים אֶת־
 5 אִישׁ יְהוּדָה : וַיָּבֹא שָׂאוּל עַד־עִיר עַמְלֶק וַיַּרְבּ בַּנַּחֲלָה :
 6 וַיֹּאמֶר שָׂאוּל אֶל־הַקִּינִי לָכוּ סְרוּ רְדוּ מִתּוֹךְ עַמְלֶקִי
 פֶּן־אֶסְקְףָה עִמּוֹ וְאַרְגָּה עֲשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי
 יִשְׂרָאֵל בְּעֵלְוֹתָם מִמְצָרִים וַיִּסַּר קִינִי מִתּוֹךְ עַמְלֶק :
 7 וַיָּךְ שָׂאוּל אֶת־עַמְלֶק מִחֹוֶלָה בּוֹאֵת שׁוֹר אֲשֶׁר
 8 עַל־פְּנֵי מִצְרַיִם : וַיִּתְּפֹשׂ אֶת־אַגַּג מֶלֶךְ־עַמְלֶק חַי
 9 וְאֶת־כָּל־הַדָּבָר וַיִּחְמַל שָׂאוּל
 וְהַדָּבָר עַל־אַגַּג וְעַל־מִיטֵב הַצֵּאֵן וְהַבְּקָר וְהַמִּשְׁנֵי
 וְעַל־הַכְּרִים וְעַל־כָּל־הַטּוֹב וְלֹא אָבּוֹ הַחֲרִימָם
 10 וְכָל־הַמְּלָאכָה נִמְכְּזָה וְנָמַס אֶתָּה הַחֲרִימוּ : וַיְהִי
 11 דְבַר יְהוָה אֶל־שְׂמוּאֵל לֵאמֹר : נַחֲמֵתִי כִי־הִמְלַכְתִּי
 אֶת־שָׂאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרִי לֹא
 הִקִּים וַיַּחַר לְשְׂמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלַּיְלָה :
 12 וַיִּשְׁכַּם שְׂמוּאֵל לִקְבֹּאת שָׂאוּל בְּבֶקֶר וַיִּגְדַּר
 לְשְׂמוּאֵל לֵאמֹר בָּא־שָׂאוּל הַכְּרַמְלָה וְהִנֵּה מְצִיב

Amalek did to Israel, how he lay in wait for him on the way, when he came up from Egypt. 3. Now go and smite Amalek, and ye shall devote all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and lamb, camel and ass. 4. And Shaül ordered the people to assemble, and he numbered them in Telaïm,^a two hundred thousand men on foot, and ten thousand of the men of Judah. 5. And Shaül came to the city of Amalek, and he fought in the valley. 6. And Shaül said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, at their coming up out of Egypt; and the Kenites departed from among the Amalekites. 7. And Shaül smote the Amalekites from Chavilah until thou comest to Shur, that is before Egypt. 8. And he took Agag the king of the Amalekites alive, and he devoted all the people to the edge of the sword. 9. But Shaül with the people had compassion on Agag, and on the best of the flocks, and of the oxen, and of the fatlings, and the fat lambs, and all that was good, and they would not destroy them; but all the cattle that was of little value and weak, that they destroyed. 10. Then came the word of the LORD unto Samuel, saying, 11. I repent that I have set up Shaül as king; for he hath turned back from following me, and my word hath he not performed; and it grieved Samuel; and he cried unto the LORD all the night. 12. And Samuel rose early to meet Shaül in the morning, and it was told to Samuel, saying, Shaül came to Carmel, and,

^a RASHI and others translate: "And he numbered them with lambs," and expound, he told every one to take a lamb out of the king's flock, and then counted the lambs, because it was prohibited to count the persons of Israel; see Exodus xxx. 12; others, however, consider Telaïm as the name of a place, as in the text.

13 לו יָד וַיִּסֹּב וַיַּעֲבֹר וַיֵּרֶד הַגִּלְגָּל: וַיָּבֹא שְׁמוּאֵל אֶל־
 שְׂאוּל וַיֹּאמֶר לְאֹי שְׂאוּל בְּרוּךְ אַתָּה לַיהוָה
 14 הַקִּימְתִי אֶת־דְּבַר יְהוָה: וַיֹּאמֶר שְׁמוּאֵל וַיְמַה קוֹל־
 הַצֵּאן הַזֶּה בְּאָזְנִי וְקוֹל הַבְּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ:
 15 וַיֹּאמֶר שְׂאוּל מִעֲמַלְקֵי הִבִּיאֹם אֲשֶׁר חָמַל הָעָם
 עַל־מִיטֵב הַצֵּאן וְהַבְּקָר לְמַעַן זָכֹם לַיהוָה אֱלֹהֶיהָ
 16 וְאֶת־הַיֹּתֵר הִחְרַמְנוּ: וַיֹּאמֶר שְׁמוּאֵל אֶל־שְׂאוּל
 הֲרַף וְאֶעֱבֶדָה לְךָ אִתְּ אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלַּיְלָה
 17 וַיֹּאמְרוּ לוֹ דַּבֵּר: וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קִטְּצִין
 אֶתָּה בְּעֵינַיָה רֹאשׁ שְׂבָטֵי יִשְׂרָאֵל אַתָּה וַיִּמְשַׁחֲךָ
 18 יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל: וַיִּשְׁלַחֲךָ יְהוָה בְּדַרְךָ
 וַיֹּאמֶר לְךָ וְהִחְרַמְתָּה אֶת־קִחְטָאִים אֶת־עַמְלָק
 19 וְנִלְחַמְתָּ כֹּו עַד־כְּלוּתָם אֲתָם: וְלָמָּה לֹא־שָׁמַעַתָּ
 בְּקוֹל יְהוָה וַתַּעֲטֵ אֶל־הַשָּׁלָל וַתַּעֲשׂ הָרַע בְּעֵינֵי יְהוָה:
 20 וַיֹּאמֶר שְׂאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה
 וְאַלְּךָ בְּדַרְךָ אֲשֶׁר־שָׁלַחְנִי יְהוָה וְאַבִּיָא אֶת־אֲנֹגִי
 21 מִלְּךָ עַמְלָק וְאֶת־עַמְלָק הִחְרַמְתִּי: וַיִּקַּח הָעָם
 מִהַשָּׁלָל צֹאן וּבָקָר רֹאשֵׁי הַחֲרָם לְזֹבֵחַ לַיהוָה
 22 אֱלֹהֶיהָ בְּגִלְגָּל: וַיֹּאמֶר שְׁמוּאֵל הַחֲפִין לַיהוָה בְּעֹלוֹת
 וּזְבָחִים כִּשְׁמֵעַ בְּקוֹל יְהוָה הִנֵּה שָׁמַעַ מִזְבַּח טוֹב
 23 לְהַקְשִׁיב מִחֶלֶב אֵילִים: כִּי חֲטֵאת־קִסְסִם מְרִי וְאַנּוּן

* ויאמר קרי

behold, he set himself up a monument, and went about, and passed on, and went down to Gilgal. 13. And Samuel came to Shaül; and Shaül said unto him, Blessed be thou unto the LORD, I have performed the word of the LORD. 14. And Samuel said, What is then this bleating of the flocks in my ears, and the lowing of the oxen which I hear? 15. And Shaül said, from the Amalekites have they brought them; because the people had pity on the best of the flock and of the oxen, in order to sacrifice unto the LORD thy God; and the rest we have destroyed. 16. And Samuel said unto Shaül, Stay, and I will tell thee what the LORD hath said to me this night; and he said unto him, Speak. 17. And Samuel said, Is it not that, if thou wast ever so little in thy own eyes,^a thou art the head of the tribes of Israel? and the LORD anointed thee as king over Israel. 18. And the LORD sent thee on a journey, and said, Go and destroy the sinners, the Amalekites, and thou shalt fight against them until they be consumed. 19. Wherefore then didst thou not hearken unto the voice of the LORD, and didst fly upon the spoil, and didst the evil in the eyes of the LORD? 20. And Shaül said unto Samuel, Yea, I have hearkened unto the voice of the LORD, and I have gone on the way which the LORD had sent me; and I have brought Agag the king of Amalek; and the Amalekites I have destroyed. 21. And the people took of the spoil, of the flock and oxen, the chief of the devoted things to sacrifice unto the LORD thy God in Gilgal. 22. And Samuel said, Hath the LORD as great delight in burnt offerings and in sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to attend more than the fat of the rams. 23. For the sin of witchcraft is rebellion, and idolatry and image worship,

^a Meaning, "However humble Shaül might have deemed himself before his appointment, he was then, through his having been anointed, king over Israel; hence his example ought to have led others to obedience."

- ותרפים הפצור יען מאסת את־דבר יהוה וימאסה
 ממלך: ויאמר שאול אל־שמואל חטאתי כי־עברתי 24
 את־פיי־יהוה ואת־דבריך כי יראתי את־העם
 ואשמע בקולם: ועתה שא נא את־חטאתי ושוב
 עמי ואשתחוו ליהוה: ויאמר שמואל אל־שאול
 לא אשוב עמך כי מאסתה את־דבר יהוה וימאסה
 יהוה מהיות מלך על־ישראל: ויסב שמואל ללכת
 ויחזק בכנף־מעילו ויקבע: ויאמר אליו שמואל
 קרע יהוה את־ממלכות ישראל מעליך היום
 ונתנה לרעה הטוב ממך: וגם נצח ישראל לא
 ישקר ולא ינחם כי לא אדם הוא להנחם: ויאמר
 חטאתי עתה כברני נא נגד־זקני עמי ונגד ישראל
 ושוב עמי והשתחית ליהוה אלהיך: וישב שמואל
 אחרי שאול וישתחו שאול ליהוה: ויאמר שמואל
 הגישו אלי את־אנג מלך עמלק וילך אליו אנג
 מעדנת ויאמר אנג אכן סר מריהמות: ויאמר
 שמואל באשר שכלה נשים חרבך כן־השכל
 מנשים אמך וישסף שמואל את־אנג לפני יהוה
 בגלגל: וילך שמואל הרמתה ושאול עלה אל־
 ביתו גבעת שאול:

stubbornness; because thou hast despised the word of the LORD, he hath also despised thee not to be king. 24. And Shaül said unto Samuel, I have sinned; for I have transgressed the will of the LORD, and thy words; because I feared the people, and I hearkened to their voice. 25. And now, I pray thee, pardon my sin, and return with me, that I may prostrate myself to the LORD. 26. And Samuel said unto Shaül, I will not return with thee; for thou didst despise the word of the LORD, and the LORD hath despised thee not to be king over Israel. 27. And Samuel turned about to go; and he laid hold on the corner of his mantle, and it was rent. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, who is better than thou. 29. And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent. 30. And he said, I have sinned; (yet) honour me now, I pray thee, before the elders of my people, and before Israel, and return with me, that I may prostrate myself unto the LORD thy God. 31. So Samuel returned, following Shaül; and Shaül prostrated himself to the LORD. 32. And Samuel said, Bring ye hither to me Agag the king of the Amalekites; and Agag came unto him cheerfully; and Agag said, Surely the bitterness of death is past. 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women; and Samuel hewed Agag in pieces before the LORD in Gilgal. 34. Then Samuel went to Ramah; and Shaül went up to his house at Gibeäh of Shaul.

קטו קריאה למפטיר פרשת פרה

מתחלה כ' זאת חקת התור' עד סוף פסקא

- 1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: זֹאת חֻקַּת
 התורה אשר צוה יהוה לאמר דבר ו אל בני
 ישראל ויקחו אליה פרה אדמה ותמימה אשר
 3 אין בה מום אשר לא עלה עליה על: ונתתם
 אותה אל אלתער הכהן והוציא אותה אל מחוץ
 4 למחנה ושחט אותה לפניו: ולקח אלתער הכהן
 מדמה באצבעו והזה אל נבח פני אהל מועד
 5 מדמה שבע פעמים: ושרף את הפרה לעינו
 6 את ערה ואת בשרה ואת דמה על פרשה שרף:
 ולקח הכהן עין ארו ואזוב ושני תולעת והשליך
 7 אל תוך שרפת הפרה: וככם בגדיו ורתחן
 בשרו בפנים ואחר יבא אל המחנה וטמא הכהן
 8 ערד הערב: והשרף אתה וככם בגדיו בפנים ורתחן
 9 בשרו בפנים וטמא ערד הערב: ואסף איש טהור
 את אפר הפרה והניח מחוץ למחנה במקום טהור
 והייתה לערת בני ישראל למשמרת למי נדה
 10 חטאת הוא: וככם האסף את אפר הפרה את בגדיו
 וטמא ערד הערב והייתה לבני ישראל ולגר הגר

READING OF THE MAPHTERE FOR SABBATH
PARAH.

[On the first Sabbath after Purim, when this happens on the first or the third day of the week, or on the second Sabbath when Purim happens on the fifth or sixth day, they take out two law-books, and read for the Maphtere from the second, as follows:]

NUMBERS XIX. 1.

CHAP. XIX. 1. And the LORD spoke unto Moses and unto Aaron, saying, 2. This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red cow without spot, on which there is no blemish, and upon which no yoke hath ever come. 3. And ye shall give her unto Elazar the priest, and he shall bring her forth to without the camp, and some one shall slay her before his face: 4. And Elazar the priest shall take some of her blood with his finger; and he shall sprinkle in the direction of the front of the tabernacle of the congregation of her blood seven times. 5. And some one shall burn the cow before his eyes; her skin, and her flesh, and her blood, with her dung, shall he burn. 6. And the priest shall take cedar wood, and hyssop, and a scarlet string, and cast it into the midst of the burning of the cow. 7. And the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward shall he come into the camp, and the priest shall be unclean until the evening. 8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. 9. And a man that is clean shall gather up the ashes of the cow, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification offering. 10. And he that gathereth the ashes of the cow shall wash his clothes, and

- 11 בְּתוֹכֶם לַחֲקַת עוֹלָם : הִנֵּנֶע בְּמַת לְכָל-נֶפֶשׁ אָדָם
- 12 וְטָמֵא שִׁבְעַת יָמִים : הוּא יִתְחַטֵּא-כּוּ בַיּוֹם הַשְּׁלִישִׁי
- וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם-לֹא יִתְחַטֵּא בַיּוֹם הַשְּׁלִישִׁי
- 13 וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר : כָּל-הַנִּגַּע בְּמַת בְּנֶפֶשׁ
- הָאָדָם אֲשֶׁר-יָמוּת וְלֹא יִתְחַטֵּא אֶת-מִשְׁכַּן יְהוָה
- טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי נָדָה
- 14 לֹא-זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמְאָתוֹ כּוּ : זֹאת
- הַתּוֹרָה אָדָם כִּי-יָמוּת בְּאֶהָל כָּל-הַבָּא אֶל-הָאֶהָל
- 15 וְכָל-אֲשֶׁר בְּאֶהָל יִטָּמֵא שִׁבְעַת יָמִים : וְכָל כְּלֵי
- 16 פְּתוּחַ אֲשֶׁר אֵין-צָמִיד פְּתִיל עָלָיו טָמֵא הוּא : וְכָל
- אֲשֶׁר-יָנַע עַל-פְּנֵי הַשָּׂדֶה בְּחִלְל־חֶרֶב אִוּו בְּמַת
- 17 אִוּו-בַעֲצִים אָדָם אִוּו בְּקִבְר יִטָּמֵא שִׁבְעַת יָמִים : וְלִקְחוּ
- לְטָמֵא מִעֵפֶר שָׂרֶפֶת הַחַטָּאת וְנָתַן עָלָיו מִיַּם חַיִּים
- 18 אֶל-כְּלֵי : וְלִקַּח אֲזוּב וְטָבַל בְּמַיִם אִישׁ טָהוֹר וְהִזָּה
- עַל-הָאֶהָל וְעַל-כָּל-הַכֵּלִים וְעַל-הַנֶּפֶשׁוֹת אֲשֶׁר
- הָיִוּוּ שָׁם וְעַל-הַנִּגַּע בַּעֲצִים אִוּו בְּחִלְל אִוּו בְּמַת אִוּו
- 19 בְּקִבְר : וְהִזָּה הַטָּהוֹר עַל-הַטָּמֵא בַיּוֹם הַשְּׁלִישִׁי
- וּבַיּוֹם הַשְּׁבִיעִי וְחַטָּאוּ בַיּוֹם הַשְּׁבִיעִי וּכְבַס בְּגָדָיו
- 20 וְרָחַץ בְּמַיִם וְטָהַר בְּעָרֵב : וְאִישׁ אֲשֶׁר-יִטָּמֵא וְלֹא
- יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי אֶת-

be unclean until the evening: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. 11. He that toucheth the dead body of any human person shall be unclean seven days. 12. Such a one shall purify himself with it on the third day and on the seventh day, so that he may be clean; but if he purify himself not on the third day and on the seventh day, he shall not be clean. 13. Whosoever toucheth the dead body, the person of any man that is dead, and purifieth himself not, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel; because the water of sprinkling was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. 14. This is the law, when a man dieth in a tent: every one that cometh into the tent, and all that is in the tent, shall be unclean seven days. 15. And every open vessel, on which there is not a closely fitting cover, is unclean. 16. And whosoever toucheth in the open field one that hath been slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17. And they shall take for the unclean person of the ashes of the burnt purification offering, and they shall put thereto running water in a vessel. 18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that have been there, and upon him that hath touched a bone, or one slain, or one dead, or a grave: 19. And the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and when he hath purified him on the seventh day, then shall he wash his clothes, and bathe himself in water, and shall be clean at evening. 20. But the man that is unclean, and doth not purify himself, that soul shall be cut off from among the congregation, because the sanctuary of the LORD hath he

מקדש יהוה טמא מי נדה לא-זרק עליו טמא הוא:
 21 והיתה להם לחקת עולם ומזרה מי-הנדה יכבם
 22 בגדיו והנגע במי הנדה יטמא ערה-ערב: וכל
 אשר-יגעו הטמא יטמא והנפש הנגעת תטמא
 ערה-ערב:

הפטרת פרשת פרה

ביחזקאל סימן ל"ו

16 ויהי דבר-יהוה אלי לאמר: בן-אדם בית ישראל
 17 ישבים על-אדמתם ויטמאו אורתה בדרךכם
 ובעלילותם כטמאת הנדה היתה דרכם לפני:
 18 ואשפך חמתי עליהם על-הדם אשר-שפכו על-
 19 הארץ ובגלוליהם טמאוה: ואפיין אתם בגוים
 ויזרו בארצות כדרךכם ובעלילותם שפטהים:
 20 ויבוא אל-הגוים אשר-באו שם ויחללו את-שם
 קדשי באמר להם עם-יהוה אלה ומארצו יצאו:
 21 ואחמל על-שם קדשי אשר חללהו בית ישראל
 22 בגוים אשר-באו שמה: לכן אמר לבית-ישראל
 כה אמר אדני יהוה לא למענכם אני עשה בית
 ישראל כי אם-לשם-קדשי אשר חללתם בגוים
 23 אשר-באתם שם: וקדשתי את-שמי הגדול

defiled: the water of sprinkling hath not been sprinkled upon him; he is unclean. 21. And it shall be unto them for a perpetual statute, that he that sprinkleth the water of sprinkling shall wash his clothes; and he that toucheth the water of sprinkling shall be unclean until the evening. 22. And whatsoever the unclean person toucheth shall be unclean; and the person that toucheth him shall be unclean until the evening.

HAPHTORAH OF SABBATH PARAH.

EZEKIEL xxxvi. 16.

16. And the word of the LORD came unto me, saying,
17. Son of man, the house of Israel, when they dwelt in their own land, defiled it through their way and through their doings; like the uncleanness of a woman in her separation was their way before me. 18. And I poured my fury upon them for the blood that they had shed in the land, and that through their idols they had polluted it: 19. And I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings did I judge them. 20. And when they were come unto the nations, whither they had gone, they profaned my holy name, because they said of them, These are the people of the LORD, and out of his land are they gone forth. 21. But I had pity for my holy name, which the house of Israel had profaned among the nations, whither they were gone. 22. Therefore say unto the house of Israel, Thus saith the Lord God, Not for your sakes do I this, O house of Israel, but for the sake of my holy name, which ye have profaned among the heathen, whither ye

- המחלל בגוים אשר חללתם בתוכם וירעו הגוים
 כי אני יהוה נאם אדני יהוה בהקדשי בכם
 לעיניהם: ולקחתי אתכם מן הגוים וקבצתי אתכם
 מכל הארצות והבאתי אתכם אל ארמתכם:
 וזרקתי עליכם מים טהורים וטהרתם מכל
 טמאותיכם ומכל גלוליכם אטהר אתכם: ונתתי
 לכם לב חדש ורוח חדשה אתן בקרבכם והסרת
 את לב האבן מבשרכם ונתתי לכם לב בשר:
 ואת רוחי אתן בקרבכם ועשיתי את אשר בחקי
 תלכו ומשפטתי תשמרו ועשיתם: וישבתם בארץ
 אשר נתתי לאבותיכם והייתם לי לעם ואנכי
 אהיה לכם לאלהים: והושעתני אתכם מכל
 טמאותיכם וקראתי אל הדרגן והרביתי אתו ולא
 אתן עליכם רעב: והרביתי את פרי העץ ותנובת
 השדה למען אשר לא יתקחו עוד חרפת רעב
 בגוים: וזכרתם את דרכיכם הרעים ומעלליכם
 אשר לא יטובים ונקטתם בפניכם על עונתיכם
 ועל תועבותיכם: לא למענכם אני עשה נאם
 אדני יהוה יודע לכם בושו והכלמו מדרכיכם בית
 ישראל: כה אמר אדני יהוה ביום טהרי אתכם
 מכל עונותיכם והושעתני את ההעלים ונבנו
 החרבות: והארץ הנשמה תעבר תחת אשר

are gone. 23. And I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, speaketh the Lord GOD, when I shall be sanctified through you before their eyes. 24. And I will take you from among the nations, and I will gather you out of all countries, and I will bring you into your own land. 25. And I will sprinkle upon you clean water, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. 26. And I will give you a new heart, and a new spirit will I put within you; and I will remove the heart of stone out of your flesh, and I will give you a heart of flesh. 27. And my spirit I will put within you, and I will cause that you shall walk in my statutes, and that my ordinances ye shall keep, and do them. 28. And ye shall dwell in the land which I gave to your fathers; and ye shall be unto me a people, and I truly will be unto you a God. 29. And I will save you from all kinds of your uncleanness; and I will call unto the corn, and increase it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the products of the field, in order that ye may receive no more reproach on account of famine among the nations. 31. Then shall ye remember your ways that were evil, and your doings that were not good; and ye shall be wroth with yourselves on account of your iniquities and on account of your abominations. 32. Not for your sakes do I this, speaketh the Lord GOD, be it known unto you; be ashamed and confounded for your ways, O house of Israel. 33. Thus hath said the Lord GOD, On the day of my cleansing you from all your iniquities, when I cause the cities to be inhabited, and when the ruins are built up, 34. And the desolate land is tilled, instead that

ק"ט קריאה למפטיר פרשת החדש

35 הִיטָה שְׂמֵמָה לְעֵינַי כָּל־עוֹבֵר : וְאָמְרוּ הָאָרֶץ הַלְלוּ
הַנְּשִׂמָה הַיְהִיָּה כְּגִזְעָן וְהָעָרִים הַחֲרֻבוֹת
36 וְהַנְּשִׂמוֹת וְהַנְּהַרְסוֹת בְּצוֹרוֹת יִשְׁבּוּ : וַיִּדְעוּ הַגּוֹיִם
אֲשֶׁר יִשְׂאָרוּ סְבִיבוֹתֵיכֶם כִּי אֲנִי יְהוָה בְּנִיתִי
הַנְּהַרְסוֹת נִטְעַתִי הַנְּשִׂמָה אֲנִי יְהוָה דִּבְרַתִּי
37 וְעִשִׂיתִי : כֹּאן מְסִימִין הַכַּפְרִים כֹּה אָמַר אֲדַנִּי יְהוָה עוֹד
זֹאת אֲדַרֵּשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אַרְבֵּה
38 אֲתֶם בְּצֹאן אֲדָם : בְּצֹאן קִדְשִׁים בְּצֹאן
יְרוּשָׁלַם בְּמוֹעֲדֶיהָ בֵּן תְּהִינָה הָעָרִים הַחֲרֻבוֹת
מִלְאוֹת צֹאן אֲדָם וַיִּדְעוּ כִּי־אֲנִי יְהוָה :

קריאה למפטיר פרשת החדש

קורין למפטיר בפ' בא מתחלת פ' החדש הזה לכם עד סוף פסקא

יב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרָיִם
2 לֵאמֹר : הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֲדָשִׁים רֵאשׁוֹן הוּא
3 לָכֶם לְחֹדֶשׁ הַשָּׁנָה : דַּבְּרוּ אֶל־כָּל־עַדְתֵי יִשְׂרָאֵל לֵאמֹר
בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֵׁה לְבֵית־
4 אִבְתֵּי שֵׁה לְבֵית : וְאִם־יִמְעַט הַבַּיִת מִהַיּוֹת מֹשֶׁה
וְלִקַּח הוּא וַיִּשְׁכְּנוּ וַיִּקְרַב אֶל־בֵּיתוֹ בְּמִכְסַת נֶפֶשׁת

it was a waste before the eyes of every passer by: 35. Then they shall say, This land, that was desolate, is become like the garden of Eden; and the cities that were ruined, and desolate, and wasted, are become fortified, and inhabited. 36. And the nations that are left round about you shall know that I the LORD have built up the wasted (places), have planted the desolate (land); I the LORD have spoken this, and have done it. [THE PORTUGUESE STOP HERE.] 37. Thus saith the Lord God, Also in this will I suffer myself to be inquired of by the house of Israel, to do it for them, I will increase them with men like flocks. 38. As the flocks of the holy things, as the flocks of Jerusalem on her solemn feasts, so shall the ruined cities be full of flocks of men; and they shall know that I am the LORD.

READING OF THE MAPHTERE FOR SABBATH HACHODESH.

[The Sabbath before Rosh Chodesh Nissan, they take out two law-books, and read in the second from Exodus xii. 1-20; but if Rosh Chodesh Nissan happen on Sabbath, they take out three, read in the second from Num. xxviii. 9-15, and from the third, Exodus xii. 1-20.]

EXODUS xii. 1.

CHAP. XII. 1. And the LORD spoke unto Moses and Aaron in the land of Egypt, saying, 2. This month shall be unto you the chief of months: the first it shall be unto you of the months of the year. 3. Speak ye unto all the congregation of Israel, saying, On the tenth day of this month they shall take to themselves every man a lamb for every family, a lamb for every house: 4. And if the household be too little for a lamb, then shall he take it with his neighbour who is next unto his house, according to the number of the souls; every man according to what he eats

קב קריאה למפטיר פרשת החרש

- 6 אִישׁ לְפִי אָכְלוּ תִכְסּוּ עַל-הַיְשָׁה׃ שֵׁה תָמִים זָכַר
בְּן-שָׁנָה יִהְיֶה לָכֶם מִן-הַכֹּבָשִׁים וּמִן-הַזֵּעִוִים
6 תִּקְחוּ׃ וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם
לְחַדֵּשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כָּל קֹהֵל עַדְת־יִשְׂרָאֵל בֵּין
7 הָעַרְבִים׃ וְלָקַחוּ מִן-הַדָּם וְנָתַנוּ עַל-שְׁתֵּי הַמְּזוּזוֹת
וְעַל-הַמִּשְׁקוּף עַל הַבָּתִּים אֲשֶׁר-יֹאכְלוּ אֹתוֹ בָּהֶם׃
8 וְיֹאכְלוּ אֶת-הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי-אֵשׁ וּמִצּוֹת
9 עַל-מֵרְרִים יֹאכְלֵהוּ׃ אַל-תֹּאכְלוּ מִמֶּנּוּ זֶאֱ וּבָשָׂר
מִבָּשָׂל בַּמַּיִם כִּי אִם-צְלִי-אֵשׁ רֹאשׁוֹ עַל-כַּרְעֵיו
10 וְעַל-קִרְבּוֹ׃ וְלֹא-תוֹתִירוּ מִמֶּנּוּ עַד-בֹּקֶר וְהִנְתֵּר
11 מִמֶּנּוּ עַד-בֹּקֶר בָּאֵשׁ תִּשְׂרְפוּ׃ וְכָכָה תֹאכְלוּ אֹתוֹ
מִתְּנִיבֵם חֲגָרִים גַּעֲלֵיכֶם בְּרֹגְלֵיכֶם וּמִקְלַכֶּם
בְּיַדְכֶם וְאַבְלָתֶם אֹתוֹ בְּחַפְזוֹן פֶּסַח הוּא לִיהוָה׃
12 וְעִבְרַתִּי בְּאַרְצֵי-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָל-
בְּכוֹר בְּאַרְצֵי מִצְרַיִם מֵאֲדָם וְעַד-בְּהֵמָה וּבְכָל-
13 אֱלֹהֵי מִצְרַיִם אֲעִשֶׂה שְׁפָטִים אֲנִי יְהוָה׃ וְהָיָה הַדָּם
לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שֹׂם וְרֹאיתִי אֶת-
הַדָּם וּפָסַחְתִּי עֲלֵיכֶם וְלֹא-יְהִי בְכֶם נֹגֵף לְמִשְׁחִית
14 בְּהִכְתִּי בְּאַרְצֵי מִצְרַיִם׃ וְהָיָה הַיּוֹם הַזֶּה לָכֶם
לְזִכְרוֹן וְחֻגְתֶּם אֹתוֹ חֻג לִיהוָה לְדֹרֹתֵיכֶם חֻקַּת
15 עוֹלָם תִּחְגְּלוּ׃ שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אֹךְ בַּיּוֹם

shall ye make a count for the lamb. 5. A lamb without blemish, a male of the first year shall ye have: from the sheep, or from the goats may ye take it. 6. And ye shall have it in keeping until the fourteenth day of the same month; and then the whole assembly of the congregation of Israel shall kill it towards evening. 7. And they shall take of the blood, and put it on the two side posts and on the upper door post, in the houses, wherein they shall eat it. 8. And they shall eat the flesh in that night, roasted by the fire, with unleavened bread, together with bitter herbs they shall eat it. 9. You shall not eat of it raw, nor in any wise sodden with water; but roasted by the fire; its head with its legs, and with its entrails. 10. And ye shall not let any thing of it remain until morning; and that which remaineth of it until morning ye shall burn with fire. 11. And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is passover unto the LORD. 12. And I will pass through the land of Egypt in this night, and I will smite every firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the LORD. 13. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you; and there shall be no plague against you to destroy when I smite (others) in the land of Egypt. 14. And this day shall be unto you for a memorial; and ye shall celebrate it as a feast unto the LORD; throughout your generations, as an ordinance for ever shall ye celebrate it. 15. Seven days shall ye eat unleavened bread; but on the first day ye shall have put away leaven

הָרֵאשׁוֹן תִּשְׁבִּיתוּ שְׂאֵר מִבְּתִיכֶם כִּי וְכָל־אֲכַל חֶמֶץ
 וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרֵאשׁוֹן
 16 עַד־יוֹם הַשְּׁבִיעִי: וּבַיּוֹם הָרֵאשׁוֹן מִקְרֵא־קֹדֶשׁ
 וּבַיּוֹם הַשְּׁבִיעִי מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־
 מְלֹאכָה לֹא־יַעֲשֶׂה בָהֶם אֶךְ אֲשֶׁר יֹאכַל לְכָל־נֶפֶשׁ
 17 הוּא לִבְרוֹ יַעֲשֶׂה לָכֶם: וּשְׁמַרְתֶּם אֶת־הַמִּצְוֹת
 כִּי בְעֵצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם
 מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם
 18 חֲקַת עוֹלָם: בְּרֵאשִׁיטָן כְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ
 בְּעָרֵב תֹּאכְלוּ מִצֶּה עַד יוֹם הָאֶחָד וְעֵשְׂרִים
 19 לַחֹדֶשׁ בְּעָרֵב: שִׁבְעַת יָמִים שְׂאֵר לֹא יִמָּצֵא
 בְּבֵתֵיכֶם כִּי וְכָל־אֲכַל מִחֻמְצַת וְנִכְרַתָּה הַנֶּפֶשׁ
 הַהוּא מֵעַרְבַת יִשְׂרָאֵל בְּנֵר וּבְאִזְרַח הָאָרֶץ:
 20 כָּל־מִחֻמְצַת לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵי־יִכָּם
 תֹּאכְלוּ מִצֹּת:

הפטרת פרשת החדש

ביחזקאל סימן כ"ה

16 כָּל הַיָּעַם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לְנִשְׂיָא
 17 בְּיִשְׂרָאֵל: וְעַל־הַנְּשִׂיָא יִהְיֶה הָעוֹלֹת וְהַמִּנְחָה

out of your houses: for whosoever eateth leavened bread, that soul shall be cut off from Israel, from the first day until the seventh day. 16. And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save what is eaten by every man, that only may be prepared by you. 17. And ye shall observe the unleavened bread; for on this selfsame day have I brought forth your armies out of the land of Egypt: therefore shall ye observe this day in your generations as an ordinance for ever. 18. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven days no leaven shall be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land. 20. Nothing that is leavened shall ye eat; in all your habitations shall ye eat unleavened bread.

HAPHTORAH OF SABBATH HACHODESH.

EZEKIEL xlv. 16.

16. All the people shall be held bound for this heave-offering for the prince in Israel. 17. And upon the prince shall be the duty to give the burnt-offerings, the meat-offer-

וְהִנָּסֶךְ בַּחֲנִים וּבְחֻדְשִׁים וּבְשַׁבָּתוֹת כְּכֹל־מוֹעֲדֵי
 בֵּית יִשְׂרָאֵל הוּא יַעֲשֶׂה אֶת־הַחֲטָאת וְאֶת־
 הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לַכֹּהֵן
 בְּעַד בֵּית־יִשְׂרָאֵל :

כאן מתחילין הכפרדים

- 18 כֹּה־אָמַר אֲדֹנָי יְהוִה בְּרֵאשׁוֹן בְּאַחַד לַחֲדָשׁ תִּקַּח
 19 פֶּרֶךְ־בֶּן־בְּקָר תָּמִים וְחֲטָאת אֶת־הַמִּקְדָּשׁ : וְלָקַח
 הַכֹּהֵן מִדָּם הַחֲטָאת וְנָתַן אֶל־מִזְבֹּחַת הַבַּיִת וְאֶל־אַרְבַּע
 20 פְּנוֹת הָעֶזְרָה לַמִּזְבֵּחַ וְעַל־מִזְבֹּחַת שֶׁעַר הַחֻצֵּר
 הַפְּנִימִית : וְכֵן תַּעֲשֶׂה כִּשְׂבָעָה בְּחֻדֶּשׁ מֵאִישׁ שְׁנָה
 21 וּמִפְּרֵי וּכְפָרְתָם אֶת־הַבַּיִת : בְּרֵאשׁוֹן בְּאַרְבָּעָה
 עָשָׂר יוֹם לַחֲדָשׁ יְהִיָּה לָכֶם הַפֶּסַח חֹג שְׁבַעֵת יָמִים
 22 מִצֹּוֹת יֶאֱכַל : וְעִשָּׂה הַנְּשִׂיא בַיּוֹם הַהוּא בְּעֶדּוֹ וּבְעַד
 23 כָּל־עַם הָאָרֶץ פֶּר חֲטָאת : וְשַׁבַּעֵת יִמִּי־הַחֹג יַעֲשֶׂה
 עוֹלָה לַיהוָה שְׁבַעֵת פָּרִים וְשַׁבַּעֵת אֵילִים תָּמִימִם
 לַיּוֹם שַׁבַּעֵת הַיָּמִים וְחֲטָאת שְׁעִיר עִזִּים לַיּוֹם :
 24 וּמִנְחָה אֵיפָה לֶפֶר וְאֵיפָה לְאֵיל יַעֲשֶׂה וְשֶׁמֶן הֵינֵן
 25 לְאֵיפָה : בַּשְּׁבִיעִי בַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ בְּחֹג
 יַעֲשֶׂה כָּאלֹה שַׁבַּעֵת הַיָּמִים כַּחֲטָאת בְּעוֹלָה
 26 וּכְמִנְחָה וּכְשֶׁמֶן : כֹּה־אָמַר אֲדֹנָי יְהוִה שֶׁעַר הַחֻצֵּר
 הַפְּנִימִית הַפְּנִיָּה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמִי
 הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֲדָשׁ יִפְתָּח :

ings, and the drink-offerings, on the feasts, and on the new moon days, and on the sabbaths, on all the festive days of the house of Israel; he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings to make an atonement for the house of Israel.

[THE PORTUGUESE COMMENCE HERE.]

18. Thus hath said the Lord God, In the first month, on the first of the month, shalt thou take a young bullock without blemish, and make an expiation for the sanctuary.

19. And the priest shall take some of the blood of the sin-offering, and put it upon the door-post of the house, and upon the four corners of the projection of the altar, and upon the posts of the gate of the inner court.

20. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that hath sinned unawares; so shall ye atone for the house.

21. In the first month, on the fourteenth day of the month, shall ye have the passover; a feast of seven days; unleavened bread shall be eaten.

22. And the prince shall prepare on that day for himself and for all the people of the land a bullock for a sin-offering.

23. And on the seven days of the feast shall he prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish on every day of the seven days; and for a sin-offering a he-goat on every day.

24. And as a meat-offering an ephah for a bullock, and an ephah for a ram shall he prepare, and a hin of oil for each ephah.

25. In the seventh month, on the fifteenth day of the month, on the feast, shall he do the like during the seven days, both the sin-offering, as also the burnt-offering, and the meat-

offering, and the oil.—1. Thus hath said the

CHAP. XLVI. Lord God, The gate of the inner court that looketh toward the east shall remain locked the six working days; but on the sabbath day it shall be opened, and

2 וּבָא הַנְּשִׂיָא דְרִרְךָ אוֹלָם הַשְּׁעַר מַחוּץ וְעַמֵּד עַל-
 מְזוֹנֵת הַשְּׁעַר וְעָשׂוּ הַזְּבָהִימִים אֶת-עוֹלָתוֹ וְאֶת-
 שְׁלֵמֵיו וְהִשְׁתַּחֲוּהוּ עַל-מִפְתָּחַן הַשְּׁעַר וַיֵּצֵא וְהַשְּׁעַר
 3 לֹא-יִסָּגֵר עַד-הָעֶרֶב : וְהִשְׁתַּחֲוּוּ עַם-הָאָרֶץ לְפָנָיו
 הַשְּׁעַר הַהוּא בַשְּׁבִתוֹת וּבַיְחֻדִים לִפְנֵי יְהוָה :
 4 וְהָעֵלָה אֲשֶׁר-יִקְרַב הַנְּשִׂיָא לַיהוָה בַּיּוֹם הַשְּׁבִת
 5 יִשָּׂה כְּבָשִׂים תְּמִימִם וְאֵיל תְּמִים : וּמִנְחָה אֵיפָה
 לְאֵיל וְלִכְבָּשִׂים מִנְחָה מִתַּת יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה :
 6 וּבַיּוֹם הַחֹדֶשׁ פֶּר בֶּן-בְּקָר תְּמִימִם וְשִׁשָּׁת כְּבָשִׂים
 7 וְאֵיל תְּמִימִם יְהִיוּ : וְאֵיפָה לֶפֶר וְאֵיפָה לְאֵיל יַעֲשֶׂה
 מִנְחָה וְלִכְבָּשִׂים בְּבֹאֶשֶׁר תִּשְׂיֵג יָדוֹ וְשֶׁמֶן הֵינן
 8 לְאֵיפָה : וּבְבֹאֶה הַנְּשִׂיָא דְרִרְךָ אוֹלָם הַשְּׁעַר יָבֹא
 9 וּבְדַרְכוֹ יֵצֵא : וּבְבֹאֶה עַם-הָאָרֶץ לִפְנֵי יְהוָה
 בְּמוֹעֲדֵי הַבָּא דְרִרְךָ שְׁעַר צְפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא
 דְרִרְךָ-שְׁעַר נֹגֵב וְהַבָּא דְרִרְךָ-שְׁעַר נֹגֵב יֵצֵא דְרִרְךָ-
 שְׁעַר צְפוֹנָה לֹא יָשׁוּב דְרִרְךָ הַשְּׁעַר אֲשֶׁר-בָּא כֹּו כִּי
 10 נִכְחוּ יֵצֵאוּ : וְהַנְּשִׂיָא בְּתוֹכְכֶם בְּבֹאֶם יָבֹא וּבְצֵאתְכֶם
 11 יֵצֵאוּ : וּבְחֻגִים וּבְמוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לֶפֶר
 וְאֵיפָה לְאֵיל וְלִכְבָּשִׂים מִתַּת יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה :

on the new-moon day it shall be opened. 2. And the prince shall enter by the way of the porch of the gate, without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall bow himself down at the threshold of the gate, and he shall then go forth; but the gate shall not be locked until the evening. 3. And the people of the land shall bow themselves down at the door of this gate on the sabbaths and on the new moons before the LORD. 4. And the burnt-offering which the prince is to offer unto the LORD, shall be on the sabbath-day six sheep without blemish, and a ram without blemish. 5. And the meat-offering an ephah for the ram, and for the sheep a meat-offering as his hand may be able to give, and a hin of oil for every ephah. 6. And on the day of the new moon, a young bullock without blemish, and six sheep and a ram, without blemish shall they be. 7. And an ephah for a bullock, and an ephah for a ram, shall he prepare as a meat-offering, and for the sheep according as his means may reach, and a hin of oil for every ephah. 8. And when the prince doth enter, he shall go in by the way of the porch of the gate, and by the same way shall he go forth. 9. But when the people of the land come before the LORD on the solemn feasts, he that entereth in by the way of the north gate to bow himself down shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but by that opposite to him shall he go out. 10. And the prince—in the midst of them, when they go in, shall he go in; and when they go out, they shall go out (together). 11. And on the feasts and on the festivals shall the meat-offering be an ephah for each bullock, and an ephah for each ram, and for the sheep

12 וְכִי־עָשָׂה הַנָּשִׂיא נְדָבָה עוֹלָה אֹר־שְׁלָמִים נְדָבָה
 לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפְּנֵי קָדִים וְעָשָׂה
 אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת
 13 וַיֵּצֵא וְסָגַר אֶת־הַשַּׁעַר אַחֲרָי צֹאקוֹ: וְכִבֵּשׁ בֶּן־
 שָׁנָתוֹ הַתָּמִים הַתַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בְּבִקְרָה
 14 בְּבִקְרָה תַעֲשֶׂה אֹתוֹ: וּמִנְחָה תַעֲשֶׂה עֲלָיו בְּבִקְרָה
 בְּבִקְרָה שְׁשִׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהֵיזַן לָרֶם
 15 אֶת־הַסֶּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תָּמִיד: וַיַּעֲשׂוּ
 אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בְּבִקְרָה בְּבִקְרָה
 16 עוֹלֹת תָּמִיד: עַל־כִּלְפֵּי לַכַּפֹּרִים כִּדְבַר־אֱמֹר אֲדָנָי יְהוִה כִּי־
 יִתֵּן הַנָּשִׂיא מִתְּנָה לְאִישׁ מִבְּנָיו נַחֲלָתוֹ הִיא לְבָנָיו
 17 תַּהְיֶינָה אֲחֻזָּתָם הִיא בְּנַחֲלָה: וְכִי־יִתֵּן מִתְּנָה
 מִנַּחֲלָתוֹ לְאַחַר מַעֲבָדָיו וְהָיְתָה לוֹ עַד־שְׁנַת
 הַדְּרוֹר וְשָׁבַת לְנָשִׂיא אֶךְ נַחֲלָתוֹ בָּנָיו לָהֶם
 18 תַּהְיֶינָה: וְלֹא־יִקַּח הַנָּשִׂיא מִנַּחֲלָת הָעָם
 לְהוֹנֵתָם מֵאַחֻזָּתָם מֵאַחֻזָּתוֹ יִנְחַל אֶת־בְּנָיו
 לְמַעַן אֲשֶׁר לֹא־יִפְצוּ עִמִּי אִישׁ מֵאַחֻזָּתוֹ:

* יֵשׁוּ קָרִי

as his hand may be able to give, and a hin of oil for every ephah. 12. And when the prince doth prepare as a voluntary gift a burnt-offering or a peace-offering as a voluntary gift unto the LORD, then shall be opened for him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offering, as he doth on the sabbath-day; and he shall go out; and he shall shut the gate after his going out. 13. And a sheep of the first year without blemish shalt thou prepare as a burnt-offering every day unto the LORD; morning by morning shalt thou prepare it. 14. And a meat-offering shalt thou prepare with it morning by morning, the sixth of an ephah, and the third of a hin of oil, to mingle with the fine flour; a meat-offering unto the LORD, as perpetual ordinances for ever. 15. Thus shall they prepare the sheep, and the meat-offering, and the oil, morning by morning, as a continual burnt-offering.

[THE PORTUGUESE STOP HERE.]

16. Thus hath said the Lord God, If the prince give a gift unto any of his sons, it is his property, it shall belong to his sons; it shall be their possession as their property. 17. But if he give a gift of his property to one of his servants, then it shall remain his to the year of freedom, when it shall return to the prince; but his property (given to) his sons shall remain theirs. 18. But the prince shall not take from the inheritance of the people, to wrong them out of their possession; out of his own possession can he give an inheritance to his sons; in order that not one of my people be separated from his possession.

קכה הפטרת שבת הגדול

ובק"ק פפ"ד אין מפטירין וערבה רק אם חל בע"פ ובזולתו מפטירין כשל פרשה

כתרי עשר במלאכי סימן ג'

- 4 וְעֵרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם
5 וּבָשָׂנִים קִדְמֵנוֹת: וְקִרְבָּתִי אֵלֵיכֶם לְמִשְׁפַּט
וְהִזִּיתִי עַד מְמִיחַר בְּמִכְשָׁפִים וּבְמִנְגָּפִים
וּבְנִשְׁבָּעִים לְשֹׁקֵר וּבְעֹשֵׂי שְׂכָר־שְׂכִיר אֶלְמָנָה
וַיְתוֹס וּמִטִּיגֵל וְלֹא יֵרְאוּנִי אָמַר יְהוָה צְבָאוֹת:
6 כִּי אֲנִי יְהוָה לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא
7 כָּלִיתֶם: לְמִימֵי אֲבֹתֵיכֶם כִּרְתֶם מַחְקִי וְלֹא
שִׁמְרֶתֶם שׁוּבוּ אֵלַי וְאֲשׁוּבָה אֵלֵיכֶם אָמַר יְהוָה
8 צְבָאוֹת וְאַמְרֶתֶם בְּמָה נָשׁוּב: הִיקְבַּע אָדָם אֱלֹהִים
כִּי אַתֶּם קֹבְעִים אֹתִי וְאַמְרֶתֶם בְּמָה קֹבְעֵנוּךְ
9 הַמַּעֲשֵׂר וְהַתְּרוּמָה: בְּמִאֲרָה אַתֶּם נְאֻרִים וְאַתִּי
10 אַתֶּם קֹבְעִים הַגּוֹי כָּלוּ: הִבִּיאוּ אֶת־כָּל־הַמַּעֲשֵׂר
אֶל־בַּיִת הָאוֹזֵר וַיְהִי טָרֶף בְּבֵיתִי וּבְחֻנּוּנִי נָא בִּזְאוֹת
אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֶת אַרְבּוֹת
11 הַשָּׁמַיִם וְהִרִיקֹתִי לָכֶם בָּרֶגֶה עַד־בְּלִי־דֵי: וְגַעַרְתִּי
לָכֶם בְּאֹכֵל וְלֹא־יִשְׁחִית לָכֶם אֶת־פְּרִי הָאֲדָמָה
וְלֹא־תִשְׁבַּל לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת:
12 וְאִשְׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיֶוּ אַתֶּם אֶרֶץ חֶפְזָן
13 אָמַר יְהוָה צְבָאוֹת: חֲזְקוּ עָלַי דְּבַרְיֶכֶם אָמַר יְהוָה

HAPHTORAH OF SABBATH HAGGADOLE.

[THE GERMANS SAY THIS ONLY ON PASSOVER EVE]

MALACHI iii. 4.

4. And the offering of Judah and Jerusalem shall be pleasant unto the LORD, as in the days of old, and as in former years. 5. And I will come near against you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that withhold the wages of the hireling, (oppress) the widow, and the fatherless, and that do injustice to the stranger, and fear not me, saith the LORD of hosts. 6. For I the LORD,—I have not changed; and ye sons of Jacob, ye are not consumed.—7. From the days of your fathers did ye depart from my ordinances, and did not keep them; return unto me, and I will return unto you, saith the LORD of hosts; but ye say, Wherein shall we return? 8. Should a man rob God; as ye do rob me? But ye say, Wherein have we robbed thee? In tithes and in heave-offerings. 9. With the curse are ye cursed, and yet me do ye rob; O—entire people! 10. Bring ye all the tithes into the storehouse, that there may be provision in my house, and prove me but herewith, saith the LORD of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing, until it be more than enough. 11. And I will rebuke for you the devourer, and he shall not destroy for you the fruit of the ground; and the vine shall not cast its fruit for you before the time in the field, saith the LORD of hosts. 12. And all the nations shall call you blessed; for ye shall be a land of delight, saith the LORD of hosts. 13. Your words are become too strong against me, saith the LORD; but ye say.

קבו הפטרת שבת הגדול

- 14 וְאָמַרְתֶּם מֵהֵנָּדְבַרְנוּ עֲלֵיךְ: אָמַרְתֶּם שְׂוֹא עֶבֶד
 אֱלֹהִים וּמֵהֵנִכְצַע כִּי שָׁמַרְנוּ מִשְׁמַרְתּוֹ וְכִי הִלְכְנוּ
 15 קַדְוֵי־ת מִפְּנֵי יְהוָה צְבָאוֹת: וְעַתָּה אֲנַחְנוּ
 מֵאֲשֵׁרִים זָדִים גַּם־נִכְנֹו עֲשֵׂי רִשְׁעָה גַם בָּחֲנוּ
 16 אֱלֹהִים וַיִּמְלֹטוּ: אִזּוּ נִדְבַרוּ יִרְאֵי יְהוָה אִישׁ אֶל־
 רֵעֵהוּ וַיִּקְשַׁב יְהוָה וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹן לִפְנֵי
 17 לִירְאֵי יְהוָה וּלְחֹשְׁבֵי שָׁמוֹ: וַהֲיוּ לִי אֲמַר יְהוָה
 צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סִגְלָה וְחַמְלַתִּי
 עֲלֵיהֶם כְּאֲשֶׁר יַחְמַל אִישׁ עַל־בְּנוֹ הָעֶבֶד אֲהֵנוּ:
 18 וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צְדִיק לְרִשָּׁע בֵּין עֶבֶד אֱלֹהִים
 19 לְאֲשֶׁר לֹא עֶבְדוֹ: כִּי הִנֵּה הַיּוֹם כָּאֵל בָּעַר כְּתָנוֹר
 וַהֲיוּ כָל־זָדִים וְכָל־עֹשֵׂה רִשְׁעָה קָשׁ וְלֹהֵט אֲתָם
 הַיּוֹם הַכֹּא אָמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב לָהֶם
 20 שָׂרִישׁ וְעַנָּף: וְזָרְחָה לָכֶם יִרְאֵי שָׁמַי שָׁמַשׁ צְדָקָה
 וּמִרְפָּא בְּכַנְפֶיהָ וַיִּצְאֲתֶם וּפִשְׁתֶּם כְּעַנְגְלֵי מִרְבֵּק:
 21 וְעִסּוֹתֶם רִשְׁעִים כִּי־יְהִי אֶפְרַת תַּחַת כַּפּוֹת רַגְלֵיכֶם
 22 בַּיּוֹם אֲשֶׁר־אֲנִי עֹשֶׂה אֲמַר יְהוָה צְבָאוֹת: זָכְרוּ
 הַתּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתָוּ בְּחָרֵב עַל־
 23 כָּל־יִשְׂרָאֵל חֲקִים וּמִשְׁפָּטִים: הִנֵּה אֲנִי שֹׁלַח
 לָכֶם אֶת אֱלֹהֵי הַנְּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל
 24 וְהַנּוֹרָא: וְהָשִׁיב לִב־אֲבוֹתַי עַל־בְּנֵים וְלֵב בְּנֵים

What have we spoken against thee? 14. Ye have said, It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked contritely before the LORD of hosts? 15. And now we call the presumptuous happy; yea, built up are those that work wickedness; yea, they have tempted God and are suffered to escape. 16. Then conversed they that fear the LORD one with the other: and the LORD listened and heard it, and there was written a book of remembrance before him for those who fear the LORD, and for those who respect his name. 17. And they shall be mine, saith the LORD of hosts, on that day which I create as a special treasure; and I will spare them, as a man spareth his son that serveth him. 18. And ye shall return, and see the difference between the righteous and the wicked, between him that serveth God and him that hath not served him. 19. For, behold, the day is coming, that shall burn as an oven; and all the presumptuous, yea, and all who practise wickedness shall be stubble: and the day that is coming shall burn them up, saith the LORD of hosts, so that it will not leave them root or branch. 20. But then shall rise unto you that fear my name the sun of righteousness with healing in his wings; and ye will go forth, and grow fat as calves of the stall. 21. And ye will tread down the wicked; for they shall be ashes under the soles of your feet, on the day that I create, saith the LORD of hosts.—22. Remember ye the law of Moses my servant, whom I commanded on Horeb for all Israel, statutes and ordinances. 23. Behold, I send unto you Elijah the prophet before the coming of the day of the LORD, the great and the dreadful. 24. And he shall turn the heart of the fathers to the children, and the heart of the children to

על-אבותם פן-אבוא והביתתי את-הארץ חרם :
הנה אנכי שלח לכם את אליה הנביא לפני בוא
יום יהוה הגדול והנורא :

מפטיר ליטבת ראש חרש

קריאה למפטיר בשבת ר"ח

- 9 וביום השבת שני-כבשים בני-שנה תמימם
ושני עשרנים סלת מנחה בלולה בשמן ונסכו :
10 עלת שבת בשבתו על-עלת התמיד ונסקה :
11 ובראשי חדשיכם תקריבו עליה ליהוה פרים בני-
בקר שנים ואיל אחד כבשים בני-שנה שבועה
12 תמימם : ושלשה עשרנים סלת מנחה בלולה
בשמן לפר האחד ושני עשרנים סלת מנחה
13 בלולה בשמן לאיל האחד : ועשרן עשרון סלת
מנחה בלולה בשמן לכבש האחד עליה בית ניחח
14 אשה ליהוה : ונסביהם חצי ההין יהיה לפר ושלישת
ההין לאיל ורביעת ההין לכבש יין זאת עלת
15 חדש בחדשו לחדשי השנה : ושעיר עזים אחד
לחטאת ליהוה על-עלת התמיד ועשה ונסכו :

their fathers, lest I come and smite the earth with a curse. 25. Behold, I send unto you Elijah the prophet before the coming of the day of the LORD, the great and the dreadful.

READING OF THE LAW FOR THE MAPHTERE
ON SABBATH ROSH CHODESH.

NUMBERS xxviii. 9.

9. And on the sabbath day two lambs of the first year without blemish, and two tenth-parts of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof. 10. This is the burnt-offering of every sabbath, beside the continual burnt-offering, and its drink-offering.

11. And on the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without blemish.

12. And three tenth-parts of fine flour for a meat-offering, mingled with oil, for one bullock; and two tenth-parts of fine flour for a meat-offering, mingled with oil, for one ram; 13. And a tenth-part of fine flour mingled with oil for a meat-offering for every lamb; as a burnt-offering of sweet savour, a sacrifice made by fire unto the LORD. 14. And their drink-offerings shall be half a hin of wine for the bullock, and the third-part of a hin for the ram, and a fourth-part of a hin for the lamb: this is the burnt-offering of every month throughout the months of the year. 15. And one young kid for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, with his drink-offering.

קכח הפטרת שבת ראש חדש

בישיעה סימן ס"ו

- 1 כֹּה אָמַר יְהוָה הַשָּׁמַיִם כַּסְּאֵי וְהָאָרֶץ הַדָּם רִגְלֵי
 אִיזָה בַּיַּת אֲשֶׁר תִּבְנוּ-לִי וְאִיזָה מְקוֹם מְנוּחָתִי :
- 2 וְאֶת-כָּל-אֱלֹהֵי יְדֵי עֲשָׂתָה וַיְהִיו כָּל-אֱלֹהֵי גֵאִם-
 יְהוָה וְאֶל-יְצֵרָה אֶבִּיט אֶל-עֵנִי וּנְכַה-דְרוֹת וְחָרַד עַל-
- 3 דְּבָרַי : שְׂוֹחֵט הַיִּשּׁוּר מִכֵּה-אִישׁ זֹבֵחַ הַשֶּׁה עֹרֶף
 כָּלֵב מַעְלָה מִנְחָרָה דַּם-חֲזוּר מִזְכִּיר לְבָנָה מִבְּרֶךְ
 אֲזוּן גַּם-הִמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבִשְׁקֻצֵיהֶם נִפְשָׁם
- 4 חִפְצָה : גַּם-אֲנִי אֶבְחַר בְּתַעֲלָלֵיהֶם וּמְגֹרֹתָם
 אָבִיא לָהֶם יַעַן קָרָאתִי וְאֲזִין עֲוֹנָה דְבַרְתִּי וְלֹא
 שָׁמְעוּ וַיַּעֲשׂוּ הַרְעָה בְּעֵינַי וּבְאֲשֶׁר לֹא-חִפְצָתִי
- 5 בָּחֲרוּ : שָׁמְעוּ דְבַר-יְהוָה הַחֲרָדִים אֶל-דְּבָרוֹ אָמְרוּ
 אֲחֵיכֶם שְׁנֵאִיכֶם מְנַדִּיכֶם לְמַעַן שָׁמִי יִכְבַּד יְהוָה
 וְנִרְאָה בְּשִׂמְחַתְכֶם וְהֵם יִבְשׁוּ : קוֹל שְׂאוֹן מַעִיר
- 7 קוֹל מִהִיבֵל קוֹל יְהוָה מִשְׁלָם גָּמוּל לְאֵיבָיו : בְּטָרִם
 תְּחִיל יִלְדָה בְּטָרִם יָבֹוא חֲכָל לָהּ וְהַמְלִיטָה זָכַר :
- 8 מִי-שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה הַיּוֹחַל אֶרֶץ בְּנוֹם
 אַחֲרָה אִם-יִעֲלֶד גּוֹי פֶּעַם אַחֲרָה כִּי-חָלָה גַם-יִלְדָה
- 9 צִיּוֹן אֶת-בְּנֵיהָ : הַיָּגֵי אֲשַׁבֵּיר וְלֹא אוֹלִיד יֹאמַר
 יְהוָה אִם-יָגֵי הַמוֹלִיד וְעַצְרָתִי אָמַר יֵלְהִיךְ :
- 10 שָׁמְחוּ אֶת-יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל-אֲהַבְיָהּ שִׁישׁוּ

HAPHTORAH OF SABBATH ROSH CHODESH.

When the new moon is on Sabbath, they say generally the following Haphtorah from ISAIAH LXVI.

CHAP. LXVI. 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool; where is a house that ye can build unto me? and where is the place of my rest? 2. For all these things hath my hand made, and all these things came into being, saith the LORD; but upon such one will I look, to the poor and to him who is of a contrite spirit, and trembling at my word. 3. He that killeth the ox slays a man; he that sacrificeth a lamb, breaks the neck of a dog; he that offereth an oblation, offereth swine's blood; he that burneth incense, blesseth an idol; yea, have they chosen their own ways, and their soul doth delight in their abominations. 4. So I also will choose their delusions, and what they fear will I bring upon them; because I called, and none did answer; I spoke, and they did not hear; and they did what is evil in my eyes, and chose that in which I delighted not. 5. Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for the sake of my name, said, Let the LORD be glorified; but he shall appear to your joy, and they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies. 7. Before she travailed she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard the like? who hath seen such things? Shall a land be made to travail in one day? or shall a nation be born at once? that Zion hath travailed, also brought forth her children? 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD; shall I who cause to bring forth, now shut

- 11 אַתָּה מְשׁוּשׁ כָּל־הַמְּתַאבְּלִים עָלֶיךָ: לְמַעַן תִּינָקוּ
 וּשְׂבַעְתֶּם מִיַּד תַּנְחִמֶיךָ לְמַעַן תִּמְצְאוּ וְהִתְעַנְּגַתֶּם
- 12 מִזֵּו כְּבוֹדָה: כִּי־כֹה אָמַר יְהוָה הִנְנִי נֹטֶה־אֲלֶיךָ
 כְּנֹהַר שָׁלוֹם וּכְנַחַל שׁוֹטֵף בְּכוֹד גּוֹיִם וַיִּנְקַתֶּם עַל־
- 13 צַד תִּנְשְׂאוּ וְעַל־בְּרָכִים תִּשְׁעֲשְׂעוּ: כֹּאִישׁ אֲשֶׁר
 אָמַר הִתְנַחֲמֵנוּ בֵּן אֲנֹכִי אֲנַחֲמֶכֶם וּבִירוֹשָׁלַם
- 14 תִּנְחֵמוּ: וּרְאִיתֶם וּשְׂשׁ לְבַבְכֶם וְעַצְמוֹתֵיכֶם כִּדְשָׂא
 תִּפְרָחְנָה וְנוֹרְעָה יַד־יְהוָה אֶת־עַבְדָּיו וְזַעַם אֶת־
- 15 אִיבָיו: כִּי־הִנֵּה יְהוָה כֹּאִישׁ יָכוֹא וּבְסוּפָה מִרְכַבְתּוֹ
 לְהֵשִׁיב בַּחֲמַל אָפוֹ וְנִעְרָתוֹ כְּלֶהְבִּי־אֵשׁ: כִּי
- 16 בְּאֵשׁ יְהוָה נִשְׁפָּט וּבַחֲרוֹבוֹ אֶת־כָּל־בֶּשֶׂר וְרַבּוֹ
 חָלְלִי יְהוָה: הַמְתַּקְדָּשִׁים וְהַמְּטַהְרִים אֶל־הַגְּנוֹת
- 17 אַחַר אַחַד בְּרִיתְךָ אֲכָלִי בֶשֶׂר הַחֲזִיר וְהַשֶּׁקֶץ
 וְהִעַבְּרָ יַחְדוֹ יִסְפוּ נַאֲם־יְהוָה: וְאַנְכִי מַעֲשִׂיהֶם
- 18 וּמַחֲשַׁבְתֵּיהֶם בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְשִׁנּוֹת
 וּבָאוּ וּרְאוּ אֶת־כְּבוֹדִי: וְשִׁמְתִי בָהֶם אוֹת וְשַׁלַּחְתִּי
- 19 מֵהֶם וּפְלִיטִים אֶל־הַגּוֹיִם תִּרְשִׁישׁ פּוֹל וְלוֹד מִשְׁכִּי
 קִשֵּׁת תּוֹבֵל וַיִּגּוֹן הָאֵיִם הַרְחֻקִים אֲשֶׁר לֹא־שָׁמְעוּ
- 20 אֶת־שְׁמַעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי
 בְּגוֹיִם: וְהִבִּיאוּ אֶת־כָּל־אֲחֵיכֶם וּמְכָל־הַגּוֹיִם וּ
- מִנְחָה לִיהוָה בְּסוּסִים וּבָרֶכֶב וּבַצִּבִּיּוֹם וּבַפָּרָדִים

the womb? saith thy God. 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice with her for joy, all ye that mourn for her. 11. That ye may suck, and be satisfied with the breast of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend to her peace like a river, and the glory of the nations like a flowing stream, that ye may suck; upon the arm shall ye be borne, and upon knees shall ye be dandled. 13. As one whom his mother comforteth, so will I comfort you; yea in Jerusalem shall ye be comforted. 14. And ye shall see this, your heart shall rejoice, and your bones like an herb shall flourish: and known will be the hand of the LORD toward his servants, and he will be indignant toward his enemies. 15. For, behold, the LORD will come with fire, and his chariots are like the whirlwind, to send forth his anger with fury, and his rebuke with flames of fire. 16. For by fire will the LORD plead, and by his sword with all flesh: and many shall be the slain of the LORD. 17. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, they who eat swine's flesh, and the abomination, and the mouse, together shall they be consumed, saith the LORD. 18. And I, because of their works and their thoughts, will let it come to pass to gather all the nations and tongues; and they shall come, and see my glory. 19. And I will set a sign among them, and I will send from them those that escape unto the nations, Tarshish, Pul, and Lud, that draw the bow, Tubal, and Yavan, the isles afar off, that have not heard my fame, and have not seen my glory; and they shall proclaim my glory among the nations. 20. And they shall bring all your brethren out of all nations as an offering unto the LORD, upon horses, and in chariots, and in litters, and upon

קל הפטרה לערב ר"ח שחל בשבת

ובכרְכוֹרֹת עַל הַר קְדֹשֵׁי יְרוּשָׁלַם אָמַר יְהוָה
בְּאִשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בְּכָל־י טָהוֹר
בֵּית יְהוָה : וְגַם־מֵהֶם אָקַח לְכֹהֲנִים לְלוֹיִם אָמַר 21
יְהוָה : כִּי בְּאִשֶׁר הַשָּׁמַיִם הִחְדָּשִׁים וְהָאָרֶץ 22
הַחֲדָשָׁה אֲשֶׁר אָנִי עֹשֶׂה עִמָּהֶם לִפְנֵי נְאֻם־יְהוָה
כִּן יַעֲמֹד זְרַעְכֶם וְשִׂמְכֶם : וְהָיָה מִדִּי־חֲדָשׁ בְּחֲדָשׁוֹ 23
וּמִדֵּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת
לִפְנֵי אָמַר יְהוָה : וַיֵּצְאוּ וַרְאוּ בְּפָנָי הַחַנּוּשִׁים 24
הַפְּשִׁעִים כִּי תוֹלְעֵתֶם לֹא תָמוּת וְאִשָּׁם לֹא
תִכְבֶּה וְהָיוּ דִרְאוֹן לְכָל־בָּשָׂר :

והיה כרי חרש בחדשו וגו' עד לפני אמר יהוה*

* ואם הוא מחר חרש הספרדים מוסיפין הפסוק הראשון והאחרון של הפטרה מ"ח דבכמוך :

הפטרה לערב ר"ח שחל בשבת

בשמואל א' סימן כ'

וַיֹּאמְרוּ־לּוֹ יְהוֹנָדָה־בֶּן־מַתְרַח חֲדָשׁ וְנִפְקְדָתָ כִּי יִפְקֹד 18
מִוִּשְׁבֵּה : וְשִׁלְשֶׁת הַתָּרַד מְאֹד וּבָאתְ אֶל־הַמְּקוֹם 19
אֲשֶׁר־נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֶׂה וַיִּשְׁבֹּת אֶצְלִי
הָאֶבֶן הָאֵזוֹל : וְאָנִי שִׁלַּשְׁת הַחֲצִים צָבָה אוֹרָה 20
לְשַׁלַּח־לִי לַמַּטְרָה : וְהִנֵּה אֲיַשְׁלַח אֶת־הַנְּעָר לָךְ 21
מִצָּא אֶת־הַחֲצִים אִם־אָמַרְ אָמַר לַנְּעָר הִנֵּה
הַחֲצִים ׀ מִמֶּנּוּ וְהִנֵּה קָחְנוּ ׀ וּבָאָה כִּי־שָׁלוֹם לָךְ וְאִין

mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. 21. And of them^a also will I take for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall remain your seed and your name. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to prostrate themselves before me, saith the LORD. 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh. [Repeat verse 23.]

[WHEN THE FIRST DAY IS ALSO NEW-MOON DAY, THE PORTUGUESE JEWS ADD THE VERSES 18 AND 42 OF CHAP. XX. OF 1 SAMUEL.]

HAPHTORAH OF MACHAR CHODESH.

When the first day of the moon is on the first day of the week, the following Haphtorah is read from 1 SAMUEL XX. 18.

18. Then Jonathan said to David, To-morrow is the new moon; and thou wilt be missed, because thy seat will be left empty. 19. And when thou hast stayed till the third day, then thou shalt go down greatly, and come to the place where thou didst hide thyself on the work day, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send a lad, saying, Go, find out the arrows; if I expressly say unto the lad, Behold, the arrows are on this side of thee, then take him and come; for there

^a "From the nations that bring, and the Israelites that are brought, will I take those again who are priests and Levites, but who are now

- 22 דְּבַר חַיִּיהוּהּ : וְאִם־כֹּה אָמַר לְעֵלִים הִנֵּה הַחַצִּיצִים
- 23 מִמֶּנּוּ וְהִלָּאָה לָךְ כִּי שָׁלַחְךָ יְהוָה : וְהוֹדִיָּךְ אֲשֶׁר
- דִּבַּרְנוּ אָנֹכִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינֶךָ עַד־עוֹלָם :
- 24 וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־
- 25 הַלֶּחֶם לְאֹכֹל : וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כַּפַּעַם ו
- כַּפַּעַם אֶל־מוֹשֵׁב הַקִּיר וַיִּקַּם יְהוֹנָתָן וַיֵּשֶׁב אֲבִנְךָ
- 26 מִצַּד שְׂאוֹל וַיִּפְקֹד מְקוֹם דָּוִד : וְלֹא־דִבֶּר שְׂאוֹל
- מֵאוּמָּה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרָה הוּא בִלְתִּי
- 27 טָהוֹר הוּא כִּי־לֹא טָהוֹר : וַיְהִי מִמַּחֲרַת הַחֹדֶשׁ
- הַשְּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד וַיֹּאמֶר שְׂאוֹל אֶל־יְהוֹנָתָן
- כִּנּוּ מִדּוֹעַ לֹא־בָא בְּיָדֵי גַם־הַתְּמוּל גַּם־הַיּוֹם אֶל־
- 28 הַלֶּחֶם : וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוֹל נִשְׂאֵל נִשְׂאֵל דָּוִד
- 29 מִעַמָּרִי עַד־בֵּית לָחֶם : וַיֹּאמֶר שְׁלַחְנִי נָא כִּי זָבַחַ
- מִשְׁפָּחָה לָּנוּ בְּעִיר וְהוּא צָוָה־לִּי אֲחִי וְעַתָּה אִם־
- מִצָּאֵתִי חֵן בְּעֵינֶיךָ אִמְלֹטָה נָא וְאַרְאֶה אֶת־אֲחִי
- עַל־בֶּן לֹא־בָא אֶל־שְׁלַחַן הַמֶּלֶךְ : וַיַּחֲרֵאֵף שְׂאוֹל
- 30 בַּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶן־נְעוּת הַמַּרְדּוֹת הֲלוֹא יָדַעְתִּי
- כִּי־בַחַר אֶתְּהוּ לְבֶן־יִשְׂרָאֵל לְבִשְׂתֶּךָ וּלְבִשְׂתֵּי עַרְוַת
- 31 אִמֶּךָ : כִּי כָל־הַיָּמִים אֲשֶׁר בְּיָדַי תִּי עַל־הָאָדָמָה
- לֹא תִכּוֹן אַתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ
- * אל קרי

is peace to thee, and no danger; as the LORD liveth. 22. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way, for the LORD hath sent thee away. 23. And touching the matter which thou and I have spoken of, behold, the LORD is between me and thee for ever. 24. So David hid himself in the field: and when the new moon was come, the king set himself down to eat meat. 25. And the king sat upon his seat, as at other times, upon a seat by the wall; and when Jonathan arose, Abner seated himself by the side of Shaül, and David's place was left empty. 26. Nevertheless Shaül spoke not the least on that day; for he thought, Something hath befallen him, he is not clean; because he hath not yet purified himself.^a 27. And it came to pass on the morrow, the second day of the new moon, that David's place was left empty: and Shaül said unto Jonathan his son, Wherefore came not the son of Jesse, neither yesterday, nor to-day, to the meat? 28. And Jonathan answered Shaül, David earnestly asked leave of me to go to Beth-lechem: 29. And he said, Let me go, I pray thee; for we have a family sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thy eyes, let me get away, I pray thee, and see my brothers, therefore hath he not come unto the king's table. 30. And the anger of Shaül was kindled against Jonathan, and he said unto him, Thou son of perverseness and rebellion, do I not know that thou hast chosen the son of Jesse to thy own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou wilt not have any permanence with thy kingdom, wherefore now send

mingled up with the nations through compulsion, and they shall serve before me."—RASHI.

^a RASHI.

קלב הפטרת מחר חרש

- 32 אֵלַי כִּי בֶן-מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת-שָׂאוּל אָבִיו
- 33 וַיֹּאמֶר אֵלָיו לָמָּה יוֹמַת מֶה עָשָׂה׃ וַיֹּטֵל שָׂאוּל
- אֶת-הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיִּדַע יְהוֹנָתָן כִּי-כָלָה
- 34 הִיא מֵעַם אָבִיו לְהַמִּית אֶת-דָּוִד׃ וַיִּקָּם יְהוֹנָתָן
- מֵעַם הַשְּׂלֵחַן בְּחַר־יָאֵף וְלֹא-אָכַל בְּיוֹם-הַחֹדֶשׁ
- 35 הַשְּׁנַי לֶחֶם כִּי גִעַצֵב אֶל-דָּוִד כִּי הִכְלָמוּ אָבִיו׃ וַיְהִי
- בְּבֹקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וַנְּעַר קֶטֶן
- 36 עִמּוֹ׃ וַיֹּאמֶר לְנַעֲרוֹ רֵץ מִצֵּא-נָא אֶת-הַחֲצִיִּים
- אֲשֶׁר אֲנֹכִי מוֹרֵה הַנְּעַר רֵץ וְהוֹאִירָה הַחֲצִי
- 37 לְהַעֲבֹרוֹ׃ וַיָּבֵא הַנְּעַר עַר-מְקוֹם הַחֲצִי אֲשֶׁר יָרָה
- יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אֶחָדִי הַנְּעַר וַיֹּאמֶר הֲלוֹא
- 38 הַחֲצִי מִמֶּךָ וְהִלָּאֶה׃ וַיִּקְרָא יְהוֹנָתָן אֶחָדִי הַנְּעַר
- מִהָרָה חוֹשָׁה אֶל-הַתְּעַמֵּד וַיִּלְקֹט גֶּעַר יְהוֹנָתָן אֶת-
- 39 הַחֲצִי וַיָּבֵא אֶל-אֲדָנָיו׃ וְהַנְּעַר לֹא-יָדַע מֵאֹמְרָה
- 40 אֵף יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת-הַדָּבָר׃ וַיִּתֵּן יְהוֹנָתָן
- אֶת-כָּלֹו אֶל-הַנְּעַר אֲשֶׁר-לוֹ וַיֹּאמֶר לוֹ לֵךְ הֲבִיא
- 41 הָעִיר׃ הַנְּעַר בָּא וְדָוִד קָם מֵאֶצֶל הַחֲנָב וַיִּפֹּל
- לְאִפּוֹ אַרְצָה וַיִּשְׁתַּחֲוֶה שְׁלֹשׁ פְּעָמִים וַיִּשְׁקֹו אִישׁ
- אֶת-רֵעֵהוּ וַיִּכְכּוּ אִישׁ אֶת-רֵעֵהוּ עַר-דָּוִד הַגִּדִיל׃
- 42 וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ
- שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יְהִי וְיִהְיֶה וְיִהְיֶה
- בֵּינוּ וּבֵינָךְ וּבֵין זֵרְעֵי וּבֵין זֵרְעֶךָ עַד-עוֹלָם׃

* החצים קרי

and fetch him unto me, for he^a shall surely die. 32. And Jonathan answered Shaül his father, and said unto him, Wherefore shall he be slain? what hath he done? 33. And Shaül cast his javelin at him to smite him: whereby Jonathan knew that it was determined by his father to slay David. 34. And Jonathan arose from the table in fierce anger, and did eat no meat the second day of the new moon; for he was grieved for David, because his father had done him shame. 35. And it came to pass in the morning, that Jonathan went out into the field to the place appointed with David, and a little lad was with him. 36. And he said unto his lad, Run, find out now the arrows which I shoot; and the lad ran, and he shot an arrow beyond him. 37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38. And Jonathan cried after the lad, Make speed, haste, stay not; and Jonathan's lad gathered up the arrows, and came to his master. 39. But the lad knew not the least; only Jonathan and David knew the matter. 40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41. And as soon as the lad was gone, David arose from the south side of the stone, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, Go in peace; what we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever (shall be kept).

^a HEB. "He is a son of death."

א ס ת ר

1 וַיְהִי בַיּוֹם אֲחֻשׁוּרוֹשׁ הוּא אֲחֻשׁוּרוֹשׁ הַמֶּלֶךְ
 מִתְּהוֹ וְעַד-כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:
 2 בַּיּוֹם הַהֵם כָּשְׁבַת הַמֶּלֶךְ אֲחֻשׁוּרוֹשׁ עַל כֶּסֶף
 3 מַלְכוּתוֹ אֲשֶׁר בְּשׁוֹשַׁן הַבִּירָה: בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוֹ
 עָשָׂה מִשְׁתֵּה לְכָל-יִשְׂרָאֵל וְעַבְדָּיו חֵיל וּפָרֶס וּמְדֵי
 4 הַפְּרָתָמִים וְיִשְׂרָאֵל הַמְּדִינֹת לִפְנֵיו: כִּהְרֵאתוֹ אֶת-עֵשֶׂר
 כְּבוֹד מַלְכוּתוֹ וְאֶת-יָקָר תַּפְאָרְתוֹ גְּדוּלְתוֹ יָמִים רַבִּים
 5 שְׁמוֹנִים וּמֵאָת יוֹם: וּבְמִלְאוֹת הַיָּמִים הָאֵלֶּה עָשָׂה
 הַמֶּלֶךְ לְכָל-הָעַם הַנְּמַצְאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל
 וְעַד-קָטָן מִשְׁתֵּה שֶׁבַע יָמִים בַּחֲצֹר גִּנַּת בֵּית הַמֶּלֶךְ:
 6 חָנֹר וּכְרֶפֶס וְהַתְּכֵלֶת אַחֲזוּ כַחֲבֵלֵי-כּוֹז וְאַרְגָּמָן עַל-
 גְּלִילֵי כֶסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת וְזָהָב וְכֶסֶף עַל רִצְפַת
 7 בַּהֲטוֹשֵׁשׁ וְדָר וּסְחָרָת: וְהַשְּׁקוֹת בְּכָלֵי זָהָב וּבְכָלִים
 8 מְכֻלִּים שׁוֹנִים וַיִּזְן מַלְכוּת רַב כֶּדֶר הַמֶּלֶךְ: וְהִשְׁתַּיְה בְּדַת
 אֵין אִנֶּם כִּי-בָנוּ וַיִּסַּד הַמֶּלֶךְ עַל כָּל-רֶב בֵּיתוֹ לַעֲשׂוֹת
 9 כְּרִצּוֹן אִישׁ-וְאִישׁ: גַּם וְשֵׁתִי הַמַּלְכָּה
 עָשָׂתָה מִשְׁתֵּה גִטִּים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ

* ח' רבתי

* ובמלאות קרי

THE BOOK OF ESTHER.

CHAP. I. 1. And it came to pass in the days of Achashverosh, of the same Achashverosh who reigned, from India even unto Ethiopia, over hundred and seven and twenty provinces, 2. In those days, when the king Achashverosh sat on the throne of his kingdom, which was in Shushan the capital, 3. That in the third year of his reign, he made a feast unto all his princes and his servants, the army of Persia and Media, the nobles and the princes of the provinces who were near him: 4. When he showed the riches and the glory of his kingdom, and the splendour and the glitter of his greatness, during many days, hundred and eighty days. 5. And when these days were expired, the king made unto all the people that were found in Shushan the capital, both unto great and small, a feast of seven days, in the court of the garden of the king's palace; 6. (Where were) white, green, and blue (hangings), fastened with cords of fine linen and purple, on rollers of silver and pillars of marble; couches of gold and silver, upon a pavement of green, and white, and yellow, and black marble. 7. And they gave them to drink in vessels of gold, (the vessels being diverse one from the other,) and the royal wine was in abundance, according to the ability of the king. 8. And at the drinking there was according to the (king's order) no compulsion; for so the king had ordered to all the officers of his house, that they should do according to the pleasure of every man. 9. Also Vashti the queen made a feast for the women, in the royal house which belonged to the king Achash-

- 10 אַחֲשֵׁרֹשׁ : בַּיּוֹם הַשְּׁבִיעִי כָּטוֹב לְבִי-הַמֶּלֶךְ בֵּין אֲמֹר
 לְמַהוּמָן בִּזְמַן חֲרֻבוֹנָא בְּנִתָּא וְאַבְגָּתָא זִתְר וְכַרְכָּם
 שְׁבַעַת הַסְּרִיסִים הַמְּשֻׁרְתִים אֶת-פְּנֵי הַמֶּלֶךְ
- 11 אַחֲשֵׁרֹשׁ : לְהֵבִיא אֶת-וְשֵׁתִי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ
 בְּבִתְר מַלְכוּת לְהִרְאוֹת הָעַמִּים וְהַיְשָׁרִים אֶת-יְפֵיָהּ
- 12 כִּי-טוֹבַת מְרֹאָה הִיא : וְתַמְאֵן הַמַּלְכָּה וְשֵׁתִי
 לְבוֹא בְּדַבַּר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסְּרִיסִים
 וַיִּקְצֹף הַמֶּלֶךְ מֵאֵד וַחֲמָרוּ בְּעַרְרָה בּוֹ :
- 13 וַיֹּאמֶר הַמֶּלֶךְ לְחַכְמִים יָדְעֵי הָעַתִּים
- 14 כִּי-בֶן דְּבַר הַמֶּלֶךְ לִפְנֵי כָּל-יָדְעֵי דַת וְדִין : וְהַקְּרֹב אֵלָיו
 כְּרִשְׁנָא שְׁתֵּר אֲדַמְתָּא תְּרִישִׁיש מְרַם מְרַסְנָא מְמוּכָן
 שְׁבַעַת שְׂרִי ו פָּרַס וּמְדִי רְאִי פְּנֵי הַמֶּלֶךְ הַיְשָׁבִים
- 15 רְאִישָׁנָה בַּמַּלְכוּת : כְּדַת מַה-לְעֵשׂוֹת בַּמַּלְכָּה וְשֵׁתִי
 עַל ו אֲשֶׁר לֹא-עָשְׂתָה אֶת-מַאֲמַר הַמֶּלֶךְ אַחֲשֵׁרֹשׁ
- 16 בְּיַד הַסְּרִיסִים : וַיֹּאמֶר מוֹמְכָן לִפְנֵי הַמֶּלֶךְ וְהַיְשָׁרִים
 לֹא עַל-הַמֶּלֶךְ לְבַדּוֹ עֹנֹתָהּ וְשֵׁתִי הַמַּלְכָּה כִּי עַל-כָּל-
- הַיְשָׁרִים וְעַל-כָּל-הָעַמִּים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ
- 17 אַחֲשֵׁרֹשׁ : כִּי-יֵצֵא דְבַר-הַמַּלְכָּה עַל-כָּל-הַנְּשִׁים
 לְהַבְּזוֹת בְּעַלְיָהֶן כְּעִינֵיהֶן בְּאֲמָרָם הַמֶּלֶךְ אַחֲשֵׁרֹשׁ
- אֲמֹר לְהֵבִיא אֶת-וְשֵׁתִי הַמַּלְכָּה לִפְנֵינוּ וְלֹא-בָאָה :
- 18 וְהַיּוֹם הַזֶּה תֵּאמְרָנָה ו שְׁרוֹת פָּרְס וּמְדִי אֲשֶׁר שָׁמְעוּ

verosh. 10. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of the king Achashverosh, 11. To bring Vashti the queen before the king (ornamented) with the royal crown, to show the people and the princes her beauty; for she was of a handsome appearance. 12. But the queen Vashti refused to come at the word of the king which had been brought by the chamberlains; and the king was very wroth, and his anger burnt in him.

13. And the king then said to the wise men, who knew the occurrence of the times, for so came every affair of the king before all acquainted with law and ordinance; 14. And those next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memuchan, the seven princes of Persia and Media, who saw the king's face, who sat in the first rank in the kingdom; 15. What shall according to law be done unto the queen Vashti, because she hath not done according to the order of the king Achashverosh by the chamberlains?

16. And Memuchan said before the king and the princes, Not against the king only hath Vashti the queen done wrong, but also against all the princes, and against all the people that are in all the provinces of the king Achashverosh. 17. For the conduct of the queen will go abroad unto all the women, so that they will despise their husbands in their eyes, when it shall be reported, The king Achashverosh ordered Vashti the queen to be brought in before him, but she came not. 18. Even this day will the ladies of Persia and Media, who have heard of the deed of

- אֶת־דְּבַר הַמֶּלֶךְ לְכֹל שְׂרֵי הַמֶּלֶךְ וַיְכַדֵּי בַזְיוֹן וַקְצֹף׃
 19 אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו וַיִּכְתֹּב
 בְּרַתֵּי פָרְס־וּמְדֵי וְלֹא יַעֲבֹר אֲשֶׁר לֹא־תֵבֵא וַיִּשְׁתִּי לִפְנֵי
 הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ
 20 הַטּוֹבָה מִמֶּנָּה׃ וַיִּשְׁמַע פְּתָגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה
 בְּכָל־מַלְכוּתוֹ כִּי רַבָּה הָיָה וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר
 21 לְבַעֲלֵיהֶן לַמְּגֹדֹל וְעַד־קָטָן׃ וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ
 22 וְהַשְּׂרָיִם וַיַּעַשׂ הַמֶּלֶךְ כַּדְּבַר מִמוּכָן׃ וַיִּשְׁלַח סְפָרִים
 אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה כַּכְתָּבָהּ
 וְאֶל־עַם וְעַם כָּל־שׁוֹנוֹ לְהַזְיֹת כָּל־אִישׁ שִׁרְרַת בְּבֵיתוֹ
 7 וּמְדַבֵּר כָּל־שׁוֹן עִמּוֹ׃ אַחֲרַיִם הַדְּבָרִים הָאֵלֶּה כִּשְׁףָה
 חֲמַת הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ זָכַר אֶת־וַיִּשְׁתִּי וְאֶת
 2 אֲשֶׁר־עָשָׂתָה וְאֶת אֲשֶׁר־נִגְזַר עָלֶיהָ׃ וַיֹּאמְרוּ
 גַּעֲרֵי־הַמֶּלֶךְ מִשְׂרָתָיו וּבִקְשׁוּ לַמֶּלֶךְ גַּעֲרוֹת
 3 בְּתוֹלַת טוֹבוֹת מְרָאָה׃ וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים
 בְּכָל־מְדִינֹת מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת־כָּל־גַּעֲרָה
 בְּתוֹלָה טוֹבַת מְרָאָה אֶל־שׁוֹשַׁן הַבִּירָה אֶל־בֵּית
 הַנָּשִׁים אֶל־יַד הַגָּא כָרִים הַמֶּלֶךְ שֹׁמְרֵי הַנָּשִׁים וְנִתְּנוּ
 4 תַּמְרָקֵיהֶן׃ וְהַגַּעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ
 תַּחַת וַיִּשְׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן׃
 5 אִישׁ יְהוּדִי הָיָה בְּשׁוֹשַׁן הַבִּירָה וּשְׁמוֹ

the queen, say this unto all the princes of the king; and there will arise too much contempt and wrath. 19. If it please the king, let there go forth a royal order from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before the king Achashvérosh; and let the king give her royal estate unto another that is better than she. 20. And when the king's decree which he will make shall be published throughout all his empire, (for it is great,) all the wives will give honour to their husbands, both to great and small. 21. And the proposal was pleasing in the eyes of the king and of the princes; and the king did according to the proposal of Memuchan: 22. And he sent letters unto all the provinces of the king, unto every province according to its writing, and to every people according to their language, that every man should bear rule in his own house, however he may speak according to the language of his people.

CHAP. II. 1. After these things, when the wrath of the king Achashverosh was appeased, he remembered Vashti, and what she had done, and what had been decreed against her. 2. Then said the young men of the king, his servants, Let there be sought for the king virgins of handsome appearance: 3. And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins of handsome appearance unto Shushan the capital, to the house of the women, under the custody of Hegé the king's chamberlain, keeper of the women; and let them give them their customary anointings; 4. And let the maiden who may be pleasing in the eyes of the king become queen instead of Vashti; and the thing was pleasing in the eyes of the king; and he did so.

5. There was a certain Jew, in Shushan the capital

- 6 מְרַדְכִי בֶן יָאִיר בֶּן־שִׁמְעִי בֶן־קִיִּישׁ אִישׁ יְמִינִי : אֲשֶׁר
הִגִּילָה מִירוּשָׁלַיִם עִם־הַגִּלְתָּהּ אֲשֶׁר הִגִּילְתָּהּ עִם יְכָנִיָּהּ
- 7 מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגִּילָה נְבוּכַדְנֶצַּר מֶלֶךְ כַּבְּלִי : וַיְהִי
אֲמֵן אֶת־הַדְּפָה הַיָּא אֶסְתֵּר בַּת־דָּדָו כִּי אֵין לָהּ אָב
וְאָם וְהַנְּעֵרָה יִפְתִּיתָאֵר וְטוֹבַת מְרָאָה וּבְמֹת אֲבִיהָ
- 8 וְאִמָּהּ לִקְחָהּ מְרַדְכִי לֹו לְבַרְתָּ : וַיְהִי בְהַשְׁמָע
דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבִּץ נְעוּרוֹת רַבּוֹת אֶל־שׁוּשַׁן
הַבִּירָה אֶל־יָד הַגִּי וְתִלְקַח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ
- 9 אֶל־יָד הַגִּי שֹׁמֵר הַנְּשִׁים : וְתִטֵּב הַנְּעֵרָה בְּעֵינָיו וְתִשָּׂא
חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־מְרוּקִיָּהּ וְאֶת־מְנוּחָהּ לְחַת
לָהּ וְאֵת שִׁבְעַת הַנְּעוּרוֹת הַרְּאִיּוֹת לְתַת־לָהּ מִבֵּית
הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נְעוּרוֹתֶיהָ לְטוֹב בֵּית הַנְּשִׁים :
- 10 לְאֶ־הַנִּידָה אֶסְתֵּר אֶת־עַמָּה וְאֶת־מִוְלַדְתָּהּ כִּי מְרַדְכִי
צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד : וּבְכָל־יוֹם וַיּוֹם מְרַדְכִי
- 11 מִתְהַלֵּךְ לְפָנָי חָצַר בֵּית־הַנְּשִׁים לְדַעַת אֶת־שְׁלוֹם
אֶסְתֵּר וּמִה־יַעֲשֶׂה בָּהּ : וּבְהִגִּיעַ תֵּרֵן נְעֵרָה וְנְעֵרָה
- 12 לְבוֹאוֹ אֶל־הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ מִקֵּץ הַיּוֹת לָהּ כִּבְרַת
הַנְּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי בֶן יְמֵלְאוּ יְמֵי מְרוּקִיָּהּ
- 13 שִׁשָּׁה חֹדְשִׁים בְּשִׁמְן הַמֶּר וְשִׁשָּׁה חֹדְשִׁים בְּבִשְׂמִים
וּבַת־מְרוּקִיָּהּ הַנְּשִׁים : וּבִזְוָה הַנְּעֵרָה בָּאָה אֶל־הַמֶּלֶךְ
אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לְבוֹא עִמָּה מִבֵּית

whose name was Mordecai, the son of Ya'ir, the son of Shimeï, the son of Kish, a Benjamite; 6. Who had been carried away from Jerusalem with the captives who had been carried away with Yeconiah, the king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7. And he brought up Hadassah, that is Esther the daughter of his uncle; for she had neither father nor mother, and the maiden was of beautiful form and of a handsome appearance; and when her father and mother were dead, Mordecai had taken her to him as a daughter. 8. And it came to pass, when the king's order and his decree were heard, and when many maidens were brought together unto Shushan the capital, under the custody of Hegai, that Esther also was brought unto the king's house, under the custody of Hegai, the keeper of the women. 9. And the maiden was pleasing in his eyes, and she obtained favour before him; and he gave her speedily her anointings, with her presents, and the seven maidens, who were meet to be given her, out of the king's house: and he preferred her and her maidens with the best things in the house of the women. 10. Esther had not told her people nor her descent; for Mordecai had charged her that she should not tell. 11. And day by day did Mordecai walk before the court of the house of women, to ascertain the well-being of Esther, and what would be done to her. 12. And when the turn of every maiden was come to go in unto the king Achashverosh, at the expiration (of the time) that she had been treated according to the custom of the women, twelve months; for so were the days of their anointings accomplished, six months with oil of myrrh, and six months with sweet odours, and with other ointments of the women; 13. And thus came the maiden unto the king; then whatsoever she asked for was given

- 14 הנָּשִׁים עַד־בֵּית הַמֶּלֶךְ׃ בְּעֶרְבּוֹ הָיָא בָּאָה וּבִבְקָר
 הָיָא שָׁבָה אֶל־בֵּית הַנְּשִׁים שְׁנֵי אֶל־יָד שְׁעֵשְׂנָז
 סָרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּיל־גִּישִׁים לֹא־תָבוֹא עוֹד
 אֶל־הַמֶּלֶךְ כִּי אִם־חֲפִיץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָהּ בְּשֵׁם׃
- 15 וּבַהֲגִיעַ תְּרֵי־אַסְתֵּר בַּת־אֲבִיתָיִל ׀ דָּד מְרֹדֶכִי אֲשֶׁר
 לָקַח־לוֹ לְבַת לְבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דָּבָר כִּי
 אִם אֶת־אֲשֶׁר יֹאמֵר הִנֵּי סָרִיס־הַמֶּלֶךְ שֹׁמֵר הַנְּשִׁים
- 16 וְהָיָה אֶסְתֵּר נִשְׂאֵת חֵן בְּעֵינַי כָּל־רְאִיָּה׃ וְהִתְלַקַּח
 אֶסְתֵּר אֶל־הַמֶּלֶךְ אַחֲשֵׁרֹשׁ אֶל־בֵּית מַלְכוּתוֹ
 בַּחֲדָשׁ הָעֲשִׂירִי הוּא־חֲדָשׁ טַבְּרַת בִּשְׁנַת־שֶׁבַע
- 17 לְמַלְכוּתוֹ׃ וַיֵּאָהֵב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנְּשִׁים
 וְהִנְשֵׂא־חֵן וַחֲסֵד לְפָנָיו מִכָּל־הַבְּתוּלֹת וַיִּשֶׂם
- 18 כְּתֵר־מַלְכוּת בְּרֵאשִׁיהָ וַיְמַלִּכָהּ תַּחַת וְשָׂתִי׃ וַיַּעַשׂ
 הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל־יִשְׂרָאֵל וַעֲבָדוּ אֶת מִשְׁתֵּה
 אֶסְתֵּר וְהִנְחָה לְמַדְיָנוֹת עֲשֵׂה וַיְהִי מִשְׁאֵת כִּי־
- 19 הַמֶּלֶךְ׃ וּבַהֲקַבֵּץ בְּתוּלוֹת שְׁנֵית וּמְרֹדֶכִי יָשָׁב בְּשַׁעַר־
- 20 הַמֶּלֶךְ׃ אֵין אֶסְתֵּר מַגִּידַת מוֹלַדְתָּהּ וְאֶת־עַמָּהּ כֹּאֲשֶׁר
 צִוָּה עָלֶיהָ מְרֹדֶכִי וְאֶת־מֵאֲמַר מְרֹדֶכִי אֶסְתֵּר
 עֲשֵׂה כֹאֲשֶׁר הָיְתָה בְּאִמְנָה אֶתָּה׃
- 21 בַּיָּמִים הָהֵם וּמְרֹדֶכִי יָשָׁב בְּשַׁעַר־הַמֶּלֶךְ קִצְרָף בְּגִתָּן
 וְחֹרֵשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֶּפֶר וַיִּבְקֹשׁוּ

her to go with her out of the house of the women unto the house of the king. 14. In the evening she went, and in the morning she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, the keeper of the concubines; she came not again unto the king, except the king desired for her, and she was called by name. 15. And when the turn of Esther, the daughter of Abichayil the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed; and Esther obtained grace in the eyes of all those that beheld her. 16. And Esther was taken unto the king Achashverosh into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign. 17. And the king loved Esther above all the women, and she obtained grace and favour before him more than all the virgins; and he placed the royal crown upon her head, and made her queen instead of Vashti. 18. And the king made a great feast unto all his princes and his servants, the feast of Esther; and he made a release of taxes to the provinces, and gave gifts, according to the means of the king. 19. And when virgins were gathered together the second time, then was Mordecai sitting in the king's gate. 20. Esther had not yet told her descent nor her people; as Mordecai had charged her; and Esther did the command of Mordecai, equally as when she was under his charge.

21. In those days, while Mordecai was sitting in the king's gate, Bigthan and Teresh, two chamberlains of the king, of those who kept the door, became wroth, and sought to lay hand on the king Achashverosh. 22. And

- 22 לשלח יד במלך אחשוורוש: ויודע הדבר למרדכי
 ויגד לאסתר המלכה ותאמר אסתר למלך בשם
 23 מרדכי: ויבקש הדבר וימצא ויתלו שניהם על-עין
 ויכתב בספר דברי הימים לפני המלך:
- 1 אסתר ו הדברים האלה גדל המלך אחשוורוש
 את-המן בן-המדתא האגגי וינשאהו וישם את-
 2 כסאו מעל כל-השרים אשר אהו: וכל-עבדי
 המלך אשר-בשער המלך כרעים ומשתחוים להמן
 כי-כן צוה-לו המלך ומרדכי לא יכרע ולא ישתחוה:
 3 ויאמרו עבדי המלך אשר-בשער המלך למרדכי
 4 מדוע אתה עובר את מצות המלך: ויהי כִּאֲמַרם
 אליו יום ויום ולא שמע אליהם ויגידו להמן
 לראות היעמדו דברי מרדכי כי-הגיד להם
 5 אשר-הוא יהודי: וירא המן כי-אין מרדכי כרע
 6 ומשתחוה לו וימלא המן חמה: ויבו בעיניו לשלח יד
 במרדכי לברו כי-הגידו לו את-עם מרדכי ויבקש
 המן להשמיד את-כל-היהודים אשר בכל-מלכות
 7 אחשוורוש עם מרדכי: בחדש הראשון הוא-חדש
 ניסן בשנת שתים עשרה למלך אחשוורוש הפיל פור
 הוא הגדל לפני המן מיום ו ליום ומחדש לחדש
 8 שנים-עשר הוא-חדש אדר: ויאמר

the thing became known to Mordecai, and he told it unto Esther the queen; and Esther informed the king in the name of Mordecai. 23. And the thing was inquired into and found true; and they were both hanged on a pole: and it was written in the book of chronicles before the king.

CHAP. III. 1. After these things did king Achashverosh make great Haman the son of Hammedatha the Agagite, and he advanced him; and he placed his seat above that of all the princes that were around him. 2. And all the king's servants, that were in the king's gate, bent the knee and prostrated themselves to Haman; for so had the king commanded concerning him; but Mordecai bent not the knee nor prostrated himself. 3. Then said the king's servants, who were in the king's gate, unto Mordecai, Why transgressest thou the king's command? 4. Now it came to pass, when they spoke unto him day by day, and he hearkened not unto them, that they told Haman, to see whether the words of Mordecai would stand; for he had told them that he was a Jew. 5. And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of wrath. 6. But it appeared too trifling in his eyes to lay hands on Mordecai alone; for they had told him the people of Mordecai; therefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Achashverosh, the people of Mordecai. 7. In the first month, that is the month Nissan, in the twelfth year of king Achashverosh, they cast Pur,^a that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

8. And Haman said unto the king Achashverosh, There

^a According to heathen customs he resorted to this method, as a species of divination, to discover the month and day when it would be most propitious to attempt the de-struction of the hated people.

המֶן לַמֶּלֶךְ אַחֲשֵׁרֹשׁ יִשְׁנוּ עִם־אֶחָד מִפּוֹר וּמִפְּרָר
בֵּין הָעַמִּים בְּכָל מְדִינֹת מְלֻכּוֹתָהּ וְדַתֵּיהֶם שְׁנוֹת
מִכָּל־עַם וְאֶת־דַּתִּי הַמֶּלֶךְ אִינֶם עֹשִׂים וְלַמֶּלֶךְ אֵיךְ־
9 שְׁוֶה לְהַנִּיחֵם: אִם־עַל־הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם
וְעִשְׂרַת אֲלָפִים כֶּכֶר־כֶּסֶף אֲשָׁקוּל עַל־יְדֵי עֹשֵׂי
10 הַמֶּלֶךְ לְהַבִּיא אֶל־נַגְנֵי הַמֶּלֶךְ: וַיִּסַּר הַמֶּלֶךְ אֶת־
טְבַעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהֶמֶן בֶּן־הַמַּרְתָּא הַאֲגַגִּי
11 צַרַּר הַיְהוּדִים: וַיֹּאמֶר הַמֶּלֶךְ לְהֶמֶן הַכֶּסֶף נָתַן לְךָ
12 וְהָעַם לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ: וַיִּקְרָאוּ סְפָרֵי הַמֶּלֶךְ
בַּחֲדָשׁ הָרֵאשׁוֹן בְּשִׁלּוּשָׁה עֶשְׂרֵי יוֹם בּוֹ וַיִּכְתֹּב כְּכָל־
אֲשֶׁר־צִוָּה הֶמֶן אֶל אַחֲשֵׁרֶפְנֵי־הַמֶּלֶךְ וְאֶל־הַפְּחוֹת
אֲשֶׁר ׀ עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וְעַם
מְדִינָה וּמְדִינָה כִּכְתָבָהּ וְעַם וְעַם כָּל־שׁוֹנוֹ בְּשֵׁם
הַמֶּלֶךְ אַחֲשֵׁרֶשׁ נִכְתָּב וְנִחְתָּם בְּטְבַעַת הַמֶּלֶךְ:
13 וַנְּשַׁלַּח סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ
לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מִנְּעַר
וְעַד־זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשָׁה עֶשְׂרֵי לַחֲדָשׁ
14 שְׁנַיִם־עֶשְׂרֵי הוּא־חֲדָשׁ אֲדָר וּשְׁלָלָם לְבוֹז: פִּתְשָׁנוּ
הַכְּתָב לְהַנְתֵּן דָּת בְּכָל־מְדִינָה וּמְדִינָה גָלוּי לְכָל־
15 הָעַמִּים לְהַיּוֹת עֵתִידִים לַיּוֹם הַזֶּה: הָרָצִים יֵצְאוּ
דְּחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה

is one people scattered and dispersed among the nations in all the provinces of thy kingdom; and their laws are different from those of every people; whilst they do not keep the laws of the king; and it is no profit for the king to tolerate them. 9. If it be pleasing to the king, let it be written to destroy them; and ten thousand talents of silver will I weigh^a out into the hands of those that have the charge of the business, to bring (the same) into the king's treasuries. 10. And the king drew his signet from his hand, and he gave it unto Haman the son of Hammedatha the Agagite, the oppressor of the Jews. 11. And the king said unto Haman, The silver is given to thee, the people also, to do therewith as it seemeth good in thy eyes. 12. Then were called the king's scribes in the first month on the thirteenth day thereof, and there was written all just as Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people, to every province according to its writing, and to every people according to its language; in the name of king Achashverosh was it written, and sealed with the king's signet. 13. And the letters were sent by runners into all the king's provinces, to destroy, to kill, and to exterminate all the Jews, both young and old, little ones and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their property as spoil. 14. That a copy of the writing was to be given out as a law in every province, published unto all the nations, that they might be ready against that day. 15. The runners went out with all speed with the king's command, and the decree was given out in Shushan

^a This term is equivalent to "paying;" but as large sums are generally transferred by weight, it is preferred to the more minute expression of "counting out."

והמלך והמן ישבו לשתות והעיר שושן נבוכה :
 1 ומרדכי ידע את-כל-אשר געשה ויקבע
 מרדכי את-בגדיו וילבש שק ואפר ויצא בתוך העיר
 2 ויזעק וזעקה גדולה ומרה : ויבוא עד לפני שער-
 המלך כי אין לבוא אל-שער המלך בלבוש שק :
 3 ובכל-מדינה ומדינה מקום אשר דבר-המלך ודחו
 מניע אבל גדול ליהודים וזוס ובכי ומספר שק
 4 ואפר יצע לרכים : ותבואינה נערות אסתר וכריסיה
 ויגידו לה ותתחלחל המלכה מאר ותשלח בנדים
 5 להלביש את-מרדכי ולהסיר שקו מעליו ולא קבל :
 ותקרא אסתר להתך מסריסי המלך אשר העמיד
 לפניו ותצוהו על-מרדכי לדעת מה-זה ועל-מה-
 6 זה : ויצא התך אל-מרדכי אל-רחוב העיר אשר
 7 לפני שער-המלך : ויגד-לו מרדכי את כל-אשר
 קרהו ואת פרשת הכסף אשר אמר המן לשקול
 8 על-גנני המלך ביהודיים לאבדם : ואת-פת-שגן
 כהתב-הדת אשר-נתן בשושן להשמידם נתן לו
 להראות את-אסתר ולהגיד לה ולצוות עליה לבוא
 אל-המלך להתחנן-לו ולבקש מלפניו על-עמה :
 9 ויבא התך ויגד לאסתר את דברי מרדכי : ותאמר
 11 אסתר להתך ותצוהו אל-מרדכי : כל-עבדי המלך

* יתר'

* יתר'

the capital; and the king and Haman sat down to drink; but the city of Shushan was perplexed.

CHAP. IV. 1. When Mordecai ascertained all that was done, Mordecai rent his clothes, and put on sackcloth (strewed) with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; 2. And thus he came up to the front of the king's gate; for none might enter into the king's gate clothed with sackcloth. 3. And in every province, in every place whither the king's command and his decree reached, there was great mourning among the Jews, with fasting, and weeping, and wailing; and a sackcloth (strewed) with ashes became the bed of the great. 4. And the maidens of Esther came with her chamberlains and told it her; and the queen was exceedingly terrified; and she sent garments to clothe Mordecai, and to remove his sackcloth from him; but he received them not. 5. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a charge to Mordecai to know what this was, and why this was. 6. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. 7. And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king for the Jews, to destroy them. 8. Also the copy of the writing of the decree that had been given at Shushan to destroy them he gave to him, to show it unto Esther, and to tell her (all), and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. 9. And Hatach came and told Esther the words of Mordecai. 10. And Esther said unto Hatach, and gave him a charge unto Mordecai, 11. All the king's

וְעַם מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אִישׁ כָּל-אִישׁ וְאִשָּׁה
 אִשְׁרֵי-יְבוּא אֶל-הַמֶּלֶךְ אֶל-הַחֲצַר הַפְּנִימִית אִשְׁרֵי
 לֹא-יִקְרָא אַחַת דָּתוֹ לְהַמִּית לְבָד מֵאִשְׁרֵי יוֹשֵׁיט-
 לוֹ הַמֶּלֶךְ אֶת-שְׂרָבִיט הַזֶּהב וְחִיָּה וְאֲנִי לֹא נִקְרָאתִי
 12 לְבוֹא אֶל-הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם׃ וַיְגִידוּ לְמָרְדֳּכָי
 13 אֵת דְּבָרֵי אֶסְתֵּר׃ וַיֹּאמֶר מָרְדֳּכָי לְהָשִׁיב אֶל-
 אֶסְתֵּר אֶל-הַתְּדַמִּי בְּנִפְשֶׁךָ לְהַמְלִיט בֵּית-
 14 הַמֶּלֶךְ מִכָּל-הַיְהוּדִים׃ כִּי אִם-הִחַרְשׁ הַתַּחְרִישִׁי
 בַּעַת הַזֹּאת רֹחַ וְהִצְלָה יַעֲמֹד לַיהוּדִים מִמָּקוֹם אַחֵר
 וְאַתָּה וּבֵית-אֲבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם-לַעַת כֹּזֵאת
 15 הִגַּעַת לְמַלְכוּת׃ וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל-מָרְדֳּכָי׃
 16 לָךְ כְּנוֹם אֶת-כָּל-הַיְהוּדִים הַנִּמְצָאִים בְּשׁוֹשָׁן וְצוּמוֹ
 עָלַי וְאֵל-תֵּאכְלוּ וְאֵל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם
 גַּם-אֲנִי וַנִּעְרַתִּי אֲצוּם בָּן וּבָנָן אֲבוֹא אֶל-הַמֶּלֶךְ אִשְׁרֵי
 17 לֹא-כֹדֶת וּכְאִשְׁרֵי אֲבָדְתִּי אֲבָדְתִּי׃ וַיַּעֲבֹד מָרְדֳּכָי
 18 וַיַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ עָלָיו אֶסְתֵּר׃ וַיְהִי בַיּוֹם
 הַשְּׁלִישִׁי וַתִּלְבַּשׂ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית-
 הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל-כִּסֵּא
 2 מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַקְּבִיט׃ וַיְהִי כִּרְאוֹת
 הַמֶּלֶךְ אֶת-אֶסְתֵּר הַמַּלְכָּה עֹבְדַת בַּחֲצַר נִשְׂאָה חַן
 בְּעֵינָיו וַיּוֹשֵׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת-שְׂרָבִיט הַזֶּהב אִשְׁרֵי

servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, who doth come unto the king into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king doth hold out the golden sceptre, for he may live; but I have not been called to come in unto the king these thirty days. 12. And they told Mordecai the words of Esther. 13. Then spoke Mordecai to answer Esther, Imagine not in thy soul to be able to escape in the king's house alive, of all the Jews. 14. For if thou dost indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place; but thou and thy father's house will perish; and who knoweth whether thou hast not for a time like this attained the royal dignity? 15. Then Esther said to return to Mordecai this answer, 16. Go, assemble together all the Jews who are now present in Shushan, and fast ye for me, so that ye neither eat nor drink three days, night or day; also I myself with my maidens will fast in like manner; and then will I go in unto the king, which is not according to the law: and if I perish, I perish.^a 17. And Mordecai went about, and did according to all that Esther had commanded

CHAP. V. him. 1. Now it came to pass on the third day, that Esther put on her royal apparel, and placed herself in the inner court of the king's house, opposite the king's apartment: and the king was sitting upon his royal throne in the royal apartment, opposite the gate of the house. 2. And it happened, when the king saw Esther the queen standing in the court, that she obtained grace in his eyes: and the king held out to Esther the golden sceptre

^a ARNHEIM renders: "For I am lost in either case," and explains: "For if I premit the death-bringing approach to the king, and the destruction overtakes my people, then will I also not live."

- 3 בָּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשָּׂרְבִיט׃ וַיֹּאמֶר לָהּ
הַמֶּלֶךְ מַה-לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה-בִּקְשָׁתְךָ עַד-חֲצִי
4 הַמַּלְכוּת וַיִּנָּתֶן לָךְ׃ וַתֹּאמֶר אֶסְתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב
יָבוֹא הַמֶּלֶךְ וְהָמֵן הַיּוֹם אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתִי לוֹ׃
5 וַיֹּאמֶר הַמֶּלֶךְ מִהֲרוּ אֶת-הָמֵן לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר
וַיָּבֹא הַמֶּלֶךְ וְהָמֵן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשָׂתָה אֶסְתֵּר׃
6 וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה הַיַּיִן מַה-שְּׂאֵלְתְךָ וַיִּנָּתֶן
7 לָךְ וּמַה-בִּקְשָׁתְךָ עַד-חֲצִי הַמַּלְכוּת וַתַּעֲשׂ׃ וַתַּעַן
8 אֶסְתֵּר וַתֹּאמֶר שְׂאֵלְתִי וּבִקְשָׁתִי׃ אִם-מְצָאתִי חַן
בְּעֵינֵי הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב לְהַתְּ אֶת-שְׂאֵלְתִי
וּלְעֲשׂוֹת אֶת-בִּקְשָׁתִי יָבוֹא הַמֶּלֶךְ וְהָמֵן אֶל-
הַמִּשְׁתָּה אֲשֶׁר אֶעֱשֶׂה לָּהֶם וּמָחָר אֶעֱשֶׂה כְּדַבְּרֵי
9 הַמֶּלֶךְ׃ וַיֵּצֵא הָמֵן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב
לֵב וּכְרֹאוֹת הָמֵן אֶת-מֶרְדֵּכַי בְּשַׁעַר הַמֶּלֶךְ וּלְאֵקֶם
וּלְאִזְעֵ מִפְּנֵי וַיִּמְלֵא הָמֵן עַל-מֶרְדֵּכַי חֲמָה׃
10 וַיְהִי אַפְקֵ הָמֵן וַיָּבֹא אֶל-בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת-
11 אֶהֱבִיּוֹ וְאֶת-זֶרֶשׁ אִשְׁתּוֹ׃ וַיְסַפֵּר לָהֶם הָמֵן אֶת-כְּבוֹד
עֲשָׂרוֹ וְרֹב בָּנָיו וְאֵת כָּל-אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת
12 אֲשֶׁר נִשְׂאוֹ עַל-הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ׃ וַיֹּאמֶר הָמֵן
אֵף לֹא-הִכִּינָהּ אֶסְתֵּר הַמַּלְכָּה עִם-הַמֶּלֶךְ אֶל-
הַמִּשְׁתָּה אֲשֶׁר-עָשָׂתָה כִּי אִם-אוֹתִי וְגַם-לְמָחָר אָנִי

that was in his hand ; and Esther drew near, and touched the top of the sceptre. 3. And then the king said unto her, What wilt thou, queen Esther ? and what is thy request ? if it be equal to half^a of the kingdom it shall yet be given thee. 4. And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. 5. And the king said, Bring Haman quickly hither to execute the wish of Esther ; so came the king with Haman to the banquet which Esther had prepared. 6. And the king said unto Esther at the banquet of wine, What is thy petition ? and it shall be granted thee ; and what is thy request ? even if it be equal to half of the kingdom it shall be done. 7. Then answered Esther, and said, My petition and my request are, 8. If I have found grace in the eyes of the king, and if it please the king to grant my petition, and to do after my request, that the king with Haman may come to the banquet which I will prepare for them, and to-morrow will I do according to the word of the king. 9. And Haman went forth on that day joyful and with a glad heart ; but when Haman saw Mordecai in the king's gate, who did not rise up, nor move for him, Haman was filled against Mordecai with wrath. 10. Nevertheless Haman refrained himself, and went to his house ; he then sent and had brought in his friends, and Zeresh his wife. 11. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had made him great, and how he had advanced him above the princes and servants of the king. 12. And Haman said (farther), Yea, Esther the queen did not let any man come in with the king unto the banquet that she had pre-

^a An assurance and encouragement for her to ask, since she could scarcely think of demanding a favour which could at all equal the

13 קרווא-לה עם-המֶלֶךְ: וְכַל־זֶה אֵינְנוּ יִשְׁהַ לִּי בְכַל-
 עַת אֲשֶׁר אָנֹכִי רֹאֶה אֶת-מְרַדְכֵי הַיְהוּדִי יוֹשֵׁב בְּשַׁעַר
 14 הַמֶּלֶךְ: וַתֹּאמֶר לוֹ זָרֵשׁ אִשְׁתּוֹ וְכַל-אֶהְיֶה יַעֲשׂוּ-עֵינַי
 גְּבוּהַ חֲמִשִּׁים אַמָּה וּבִבְקָר וְאָמַר לַמֶּלֶךְ וַיִּתְּלוּ אֶת-
 מְרַדְכֵי עַל־וֵי וּבָא עִם-הַמֶּלֶךְ אֶל-הַמִּשְׁתֶּה שְׂמֵחַ
 וַיִּשְׁכַּב הַדְּבָר לִפְנֵי הַמֶּן וַיַּעַשׂ הָעֵץ:

1 בְּלֵילָה הַהוּא נִדְרָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהֵבִיא
 אֶת-סֵפֶר הַזְּכוֹרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִי נִקְרָאִים
 2 לִפְנֵי הַמֶּלֶךְ: וַיִּמְצָא כְּתוּב אֲשֶׁר הִגִּיד מְרַדְכֵי עַל-
 בְּנֵתנָא וְתִרְשָׁן שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֹּף אֲשֶׁר
 3 בְּקִישׁוֹ לִשְׁלַח יָד בַּמֶּלֶךְ אַחֲשֻׁרוּשׁ: וַיֹּאמֶר הַמֶּלֶךְ
 מִה-נַּעֲשֶׂה יִקָּר וַיְדוּלָה לְמְרַדְכֵי עַל-זֶה וַיֹּאמְרוּ
 4 גַּעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא-נַעֲשֶׂה עִמּוֹ דְּבָר: וַיֹּאמֶר
 הַמֶּלֶךְ מִי בְּחָצֵר וְהִמֶּן כָּאֵל לְחָצֵר בֵּית-הַמֶּלֶךְ
 הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לְתִלּוֹת אֶת-מְרַדְכֵי עַל-הָעֵץ
 5 אֲשֶׁר-הִכִּין לוֹ: וַיֹּאמְרוּ גַּעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הַמֶּן
 6 עִמָּךְ בְּחָצֵר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא: וַיְבוֹא הַמֶּן וַיֹּאמֶר
 לוֹ הַמֶּלֶךְ מִה-לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
 בִּיקְרוֹ וַיֹּאמֶר הַמֶּן כָּלבוֹ לְמִי יַחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת
 7 יִקָּר יוֹתֵר מִמֶּנִּי: וַיֹּאמֶר הַמֶּן אֶל-הַמֶּלֶךְ אִישׁ
 8 אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ: יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר

pared but myself; and also for to-morrow am I invited unto her with the king. 13. Yet all this availeth me nothing, every time that I see Mordecai the Jew sitting at the king's gate. 14. Then said unto him Zeresh his wife with all his friends, Let them make a pole of fifty cubits high, and to-morrow speak unto the king that they may hang Mordecai thereon; and then go thou in merrily with the king unto the banquet; and the thing pleased Haman; and he had the pole made.

CHAP. VI. 1. On that night sleep departed from the king, and he ordered to bring in the book of records of the chronicles; and they were read before the king. 2. And it was found written, that Mordecai had told of Bigthana and Teresh, two chamberlains of the king, of those that kept the door, who had sought to lay hand on the king Achashverosh. 3. And the king said, What honour and dignity have been done to Mordecai for this? then said the king's servants, his ministers, There hath nothing been done for him. 4. And the king said, Who is in the court? now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the pole that he had prepared for him. 5. And the king's servants said unto him, Behold, Haman is standing in the court; and the king said, Let him come in. 6. So Haman came in; and the king said unto him, What shall be done unto the man whom the king desireth to honour? and Haman said in his heart, To whom would the king desire to do honour more than to myself? 7. And Haman answered the king, For the man whom the king desireth to honour, 8. Let them bring a royal apparel which the

extent offered her by the king. The more admirable is the prudence of Esther, who said that only on the morrow would she make use of the gracious permission.

לְבַשׁ-בוּ הַמֶּלֶךְ וְסוּם אִישׁ רָכַב עָלָיו הַמֶּלֶךְ
 9 וְאִישׁ נִתָּן כְּהַר מַלְכוּת בְּרֹאשׁוֹ : וְנִתְּזוֹן
 הַלְבוּשׁ וְהַסּוּם עַל-יַד-אִישׁ מִשְׁבֵּי הַמֶּלֶךְ
 הַפְּרָתָמִים וְהַלְבְּשׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חֲפִיץ
 בִּיקְרוֹ וְהִרְכִּיבֵהוּ עַל-הַסּוּם בְּרִחוּב הָעִיר וְקָרְאוּ לִפְנֵי
 10 כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חֲפִיץ בִּיקְרוֹ : וַיֹּאמֶר
 הַמֶּלֶךְ לְהִמָּן מְהֵרָה קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּם בְּאֲשֶׁר
 דִּבַּרְתָּ וַעֲשֵׂה-כֵן לְמֶרְדֵּכִי הַיְהוּדִי הַיֹּשֵׁב בְּשַׁעַר הַמֶּלֶךְ
 11 אַל-תִּפְּל דְבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ : וַיִּקַּח הִמָּן אֶת-
 הַלְבוּשׁ וְאֶת-הַסּוּם וַיִּלְבַּשׁ אֶת-מֶרְדֵּכִי וַיְרִכִּבֵהוּ
 בְּרִחוּב הָעִיר וַיִּקְרָא לִפְנֵי כָכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר
 12 הַמֶּלֶךְ חֲפִיץ בִּיקְרוֹ : וַיֹּשֶׁב מֶרְדֵּכִי אֶל-שַׁעַר הַמֶּלֶךְ
 13 וְהִמָּן נִדְתַף אֶל-בֵּיתוֹ אָבֵל וְחֲפוּי רֹאשׁ : וַיִּסְפֹּר הִמָּן
 לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל-אֲהָבָיו אֵת כָּל-אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ
 לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְהוּדִים מֶרְדֵּכִי
 אֲשֶׁר הִחְלוּת לַנֶּפֶל לִפְנֵי לְאִתּוֹכָל לוֹ כִּי-נִפְּוֹל תִּפּוֹל
 14 לִפְנֵינוּ : עוֹדֶם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ
 וַיִּבְהֻלוּ לְהִבִּיא אֶת-הִמָּן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה
 1 אֶסְתֵּר : וַיָּבֵא הַמֶּלֶךְ וְהִמָּן לִשְׁתוֹת עִם-אֶסְתֵּר
 2 הַמַּלְכָּה : וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי
 בְּמִשְׁתֵּה הַיַּיִן מַה-שָּׂאלָתְךָ אֶסְתֵּר הַמַּלְכָּה וְתִנָּתֶן לָךְ

king hath worn,^a and a horse on which the king hath ridden, and let there be placed a royal crown on his head. 9. And let the apparel and the horse be given into the hand of one of the king's officers, one of the nobles, that they may array the man whom the king desireth to honour, and cause him to ride through the street of the city, and proclaim before him, Thus shall be done to the man whom the king desireth to honour. 10. Then said the king to Haman, Make haste, take the apparel and the horse, as thou hast spoken, and do thus to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. 11. And then Haman took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall be done unto the man whom the king desireth to honour. 12. And Mordecai returned to the king's gate; but Haman hastened to his house mourning, and having his head covered. 13. And Haman told Zeresh his wife and all his friends all that had befallen him; then said unto him his wise men and Zeresh his wife, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but wilt surely fall before him. 14. They were yet speaking with him, when the king's chamberlains arrived, and they hastened to bring Haman unto the banquet which Esther had prepared. 1. And the king

CHAP. VII. came with Haman to drink with Esther the queen. 2. And the king said also unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy re-

^a Some render this: "The apparel which the king wore, and the horse on which he rode when the royal crown was placed on his head." But the version in the text according to RASHI appears more correct than the other.

- 3 ומה־בִּקְשָׁתָךְ עַד־חֲצֵי הַמְּלָכֹת וְהָעֵשׂ : וַתַּעַן אֶסְתֵּר
הַמְּלָכָה וַתֹּאמֶר אִם־מְצֹאתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־
עַל־הַמֶּלֶךְ טוֹב תִּנָּתֶן לִי נַפְשִׁי בְּשִׂאֲלֹתַי וְעַמִּי בְּבִקְשָׁתַי :
4 כִּי נִמְכַרְנּוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלֹו
לְעִבְרִים וּלְשִׁפְחוֹת נִמְכַרְנּוּ הַחַרְשִׁיתִי כִּי אֵין הַצָּר שׁוּה
5 בְּנֹק הַמֶּלֶךְ : וַיֹּאמֶר הַמֶּלֶךְ אַחֲשׁוּרוּשׁ
וַיֹּאמֶר לְאַסְתֵּר הַמְּלָכָה מִי הוּא זֶה וְאִיזֶה הוּא אֲשֶׁר־
6 מְלֹאוֹ לָבוֹ לַעֲשׂוֹת כֵּן : וַתֹּאמֶר אֶסְתֵּר אִישׁ צַר וְאוֹיֵב
הָמֶן הָרַע הַזֶּה וְהָמֶן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמְּלָכָה :
7 וְהַמֶּלֶךְ קָם בְּחֻמְתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִתָּן וְהָמֶן
עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאַסְתֵּר הַמְּלָכָה כִּי רָאָה כִּי־
8 כָּלְתָה אֵלָיו הִרְעָה מֵאַת הַמֶּלֶךְ : וְהַמֶּלֶךְ שָׁב מִגִּנַּת
הַבַּיִתָּן אֶל־בַּיִת ׀ מִשְׁתֵּה הַיַּיִן וְהָמֶן נָפַל עַל־הַמָּטָה
אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבוֹשׁ אֶת־
הַמְּלָכָה עַמִּי בְּבַיִת הַדְּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמֶן
9 חָפוּ : וַיֹּאמֶר חֲרֹבוּנָה אַחֲרַי מִן־הַסְּרִיטִים לִפְנֵי
הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמֶן לְמַרְדְּכָי אֲשֶׁר
דָּבַר־טוֹב עַל־הַמֶּלֶךְ עָמַד בְּבַיִת הָמֶן גִּבַּת חֲמִשִּׁים
10 אַמָּה וַיֹּאמֶר הַמֶּלֶךְ הִתְלַהּוּ עָלָיו : וַיִּתְּלוּ אֶת־הָמֶן
עַל־הָעֵץ אֲשֶׁר־הִכִּין לְמַרְדְּכָי וַחֲמַת הַמֶּלֶךְ שָׁכְבָה :
בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אַחֲשׁוּרוּשׁ

quest? if it be equal to half the kingdom, it shall be done. 3. Then answered Esther the queen and said, If I have found grace in thy eyes, O king, and if it be pleasing unto the king, let my life be given me at my petition, and my people at my request: 4. For we have been sold, I and my people to be destroyed, to be slain and to perish; and if we had been but sold for bondmen and bondwomen, I would have remained silent; for the oppressor regardeth not the damage of the king.

5. Then spoke the king Achashverosh and said unto Esther the queen, Who is this, and where is he, whose heart hath emboldened him to do so? 6. And Esther said, A cruel and vengeful man, this wicked Haman; then became Haman terrified before the king and the queen. 7. And the king arose in his wrath from the banquet of wine, and went into the palace garden; and Haman stood up to make request for his life of Esther the queen; for he saw that there was evil determined against him by the king. 8. And when the king returned out of the palace garden into the apartment of the banquet of wine, Haman was fallen upon the couch whereon Esther was; then said the king, Will he even do violence to the queen before me in the house? The word had just come out of the king's mouth, when they covered Haman's face. 9. Then said Charbonah, one of the chamberlains, before the king, Behold also, the pole, which Haman had made for Mordecai, who hath spoken well for the king, standeth in the house of Haman, fifty cubits high; and the king said, Hang him thereon. 10. So they hanged Haman on the pole which he had prepared for Mordecai, and the wrath of the king was pacified.

CHAP. VIII. 1. On that day did the king Achashverosh give the house of Haman the oppressor of

לְאַסְתֵּר הַמַּלְכָּה אֶת־בֵּית הַמֶּן צִרַר הַיְהוּדִים
 וּמְרֹדְכִי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה הוּא־
 2 לָהּ : וַיֹּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר מִהֶמֶן
 וַיְהִינָה לְמְרֹדְכִי וּתְשִׁים אֶתְּךָ אֶת־מְרֹדְכִי עַל־בֵּית
 3 הַמֶּן : וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי
 הַמֶּלֶךְ וַתַּפֵּל לִפְנֵי רַגְלָיו וַתִּבְךְּ וַתַּחֲנֹן־לוֹ לְהַעֲבִיר
 אֶת־רַעַת הַמֶּן הָאֲנֹנִי וְהַאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב
 4 עַל־הַיְהוּדִים : וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שְׂרָבֵט
 5 הַזֶּהָב וַתִּקַּם אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ : וְהִיאֹמֶר
 אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מְצָאֹתִי חַן לִפְנָיו וְכִשֶׁר
 הִדְבַּר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו יִכְתֹּב לְהַשִּׁיב
 אֶת־הַסְּפָרִים מַחֲשַׁבַת הַמֶּן בֶּן־הַמֶּדְתָּא הָאֲנֹנִי אֲשֶׁר
 כָּתַב לְאַבְרָם אֶת־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת
 6 הַמֶּלֶךְ : כִּי אֵיכָכָה אוֹכַל וְרָאִיתִי בְּרָעָה אֲשֶׁר־יִמְצָא
 אֶת־עַמִּי וְאֵיכָכָה אוֹכַל וְרָאִיתִי בְּאַבְנֵן
 7 מוֹלְדֵתִי : וַיֹּאמֶר הַמֶּלֶךְ אֶחָשׁוּרֶשׁ
 לְאַסְתֵּר הַמַּלְכָּה וּלְמְרֹדְכִי הַיְהוּדִי הַיְנָה
 בֵּית־הַמֶּן נִתְּתִי לְאַסְתֵּר וְאַתּוֹ הִלְוֵהוּ עַל־הָעֵץ עַל־
 8 אֲשֶׁר־שָׁלַח יָדוֹ בַּיְהוּדִים : וְאַתֶּם כְּתוּבוֹ עַל־הַיְהוּדִים
 בְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַרְתְּמוּ בְּטַבַּעַת
 הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ וְנַחְתּוּם

the Jews unto Esther the queen; and Mordecai came before the king; for Esther had told what he was unto her.

2. And the king took off his signet which he had taken from Haman, and gave it unto Mordecai; and Esther set Mordecai over the house of Haman.

3. And Esther spoke again before the king, and fell down at his feet, and wept, and besought him to do away the evil of Haman the Agagite, and his device which he had devised against the Jews. 4. And the king held out toward Esther the golden sceptre; and Esther arose, and stood before the king; 5. And she said, If it be pleasing to the king, and if I have found grace before him, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to recall the letters, the device of Haman the son of Hammedatha the Agagite, which he hath written to exterminate the Jews who are in all the provinces of the king. 6. For how could I endure to see the evil that should befall my people? or how can I endure to see the destruction of my kindred?

7. Then said the king Achashverosh unto Esther the queen and to Mordecai the Jew, Behold, the house of Haman have I given to Esther, and him they have hanged upon the pole, because he had stretched out his hand against the Jews. 8. But ye^a write concerning the Jews, as it may be good in your eyes, in the king's name, and seal it with the king's signet; for a writing which is written in the

^a In the commentary to the book of Esther, by Aaron Halle Wolfsohn, this is thus explained: "All that is in my power to do I have done; Haman has been punished, and I have thus shown my abhorrence of the crime which he meditated. But as the laws of Persia cannot be repealed, you shall be authorized by a decree equal to the former to protect yourselves against the malignity of your adversaries,

- 9 בטבעת המלך אין להשיב: ויקראו ספרי-
המלך בעת־היא בחדש השלישי הוא־חדש
סיון בשלושה ועשרים בו ויכתב בכל־אשר-
צוה מרדכי אל־היהודים ואל האחשדרפנים-
והפחור ושרי המדינות אשר מתרו ועד־כוש
שבע ועשרים ומאה מדינה ומדינה ככתבה
ועם ועם כל־שגו ואל־היהודים ככתבם
10 וכלשונם: ויכתב בשם המלך אחשוורוש וחתם
בטבעת המלך וישלח ספרים ביד הרצים בסוסים
11 רכבי הרכש האחשתרנים בני הרמכים: אשר נתן
המלך ליהודים ו אשר בכל־עיר־ועיר להקהל ולעמד
על־נפשם להשמיד להרג ולאבד את־כל־חיל עם
12 ומדינה הצרים אתם טף ונשים ושללם לבו: ביום
אחד בכל־מדינות המלך אחשוורוש בשלושה עשר
13 לחדש שנים־עשר הוא־חדש אדר: פתשגן הכתב
להנתן דת בכל־מדינה ומדינה גלוי לכל־העמים
ולהיות תיהודיים עתודים ליום הזה להנקם מאיביהם:
14 הרצים רכבי הרכש האחשתרנים יצאו מבהלים
ודחופים בדבר המלך ומהרת נתנה בשושן הבירה:
15 ומרדכי יצא מלפני המלך בלבוש מלכות
תבלת וחור ועטרת זהב גדולה ותכריך בויץ וארגמן

* עתידים קרי

* יתיר ל'

king's name, and sealed with the king's signet, cannot be revoked. 9. Then were called the king's scribes at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written all just as Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces who were from India unto Ethiopia, a hundred and twenty-seven provinces, unto every province according to its writing, and unto every people according to their language, and to the Jews according to their writing, and according to their language. 10. And he wrote in the name of king Achashverosh, and sealed it with the king's signet, and he sent letters through the swift messengers on horseback, and riders on mules, camels, and young dromedaries: 11. That the king had granted to the Jews who were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to exterminate all the military men of the people and province that would assault them, both little ones and women, and to plunder their property as spoil, 12. Upon one day in all the provinces of king Achashverosh, upon the thirteenth day of the twelfth month, which is the month Adar; 13. That a copy of the writing be given out as a law in every province, published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. 14. The swift messengers that rode upon mules and camels went out, being hastened and pressed on with the command of the king; and the decree was given out at Shushan the capital.

15. And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great

by putting to death every one from whom you may apprehend any danger." This view will then account for the destruction of their enemies by the Jews, whilst they touched none of their property.

16 וְהָעִיר שׁוֹשָׁן צָהֳלָה וְשִׂמְחָה : לַיהוּדִים הָיְתָה אוֹרָה
 17 וְשִׂמְחָה וְשׁוֹשָׁן וַיִּקָּר : וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר
 וְעִיר מְקוֹם אֲשֶׁר דָּבַר-הַמֶּלֶךְ וּדְתוּ מִגִּיעַ שִׂמְחָה וְשׁוֹשָׁן
 לַיהוּדִים מִשְׁתֵּה וַיּוֹסֶ טוֹבוֹר בָּיָם מִעַמֵּי הָאָרֶץ מִתְּיָהוּדִים
 18 כִּי-נָפַל פָּחַד-הַיהוּדִים עֲלֵיהֶם : וּבַשָּׁנִים עָשָׂר חָדָשׁ
 הוּא-חָדָשׁ אֲדָר בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר-
 הַמֶּלֶךְ וּדְתוּ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ אֲבִי
 הַיהוּדִים לְשָׁלוֹט בָּהֶם וּנְהַפּוֹךְ הוּא אֲשֶׁר יִשְׁלְטוּ
 הַיהוּדִים הַמָּה בְּשָׁנָאֵיהֶם : נִקְהָלוּ הַיהוּדִים בְּעָרֵיהֶם
 2 בְּכָל-מְדִינוֹת הַמֶּלֶךְ אַחֲשֻׁרוֹשׁ לְשַׁלַּח יָד בַּמִּבְקָשׁ
 רְעֵתָם וְאִישׁ לֹא-עָמַד בַּפְּנֵיהֶם כִּי-נָפַל פָּחַדָם עַל-
 3 כָּל-הָעַמִּים : וְכָל-שָׂרֵי הַמְּדִינוֹת וְהַאֲחִישְׁדָּרְפָּנִים
 וְהַפַּחּוֹת וְעֵשִׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מְנַשְׂאִים אֶת-
 4 הַיהוּדִים כִּי-נָפַל פָּחַד-מְרַדְכֵי עֲלֵיהֶם : כִּי-גָדוֹל מְרַדְכֵי
 בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל-הַמְּדִינוֹת כִּי-הָאִישׁ
 5 מְרַדְכֵי הוֹלֵךְ וְגָדוֹל : וַיָּבֹו הַיהוּדִים בְּכָל-אֲבֵיָהֶם
 מִכַּת־חֶרֶב וְהָרָג וְאִבְדָּן וַיַּעֲשׂוּ בְּשָׁנָאֵיהֶם כְּרָצוֹנָם :
 6 וּבַשָּׁשָׁן הַבִּירָה הִרְגוּ הַיהוּדִים וְאָזָר חֲמֵשׁ מֵאוֹת
 7 אִישׁ :

וְאֵת ו

וְאֵת ו

וְאֵת ו

פְּרָשְׁנָהָא

דְּלָפוֹן

* ה' זעירא

crown of gold, and with a cloak of fine linen and purple; and the city of Shushan rejoiced and was glad. 16. To the Jews there was light, with gladness, and joy, and honour. 17. And in every province, and in every city, whithersoever the king's word came with his decree, there were joy and gladness unto the Jews, entertainments and a feast day; and many of the people of the land became Jews; for the fear of the Jews had fallen upon them.

CHAP. IX. 1. And in the twelfth month, that is, the month

Adar, on the thirteenth day thereof, when the king's word with his decree drew near to be put in execution, on the day that the enemies of the Jews had hoped to have power over them, and it was changed, so that the Jews had power over those that hated them, 2. The Jews assembled together in their cities, throughout all the provinces of the king Achashverosh, to stretch out their hand against those that had sought their evil; and no man withstood them; for the fear of them had fallen upon all the nations. 3. And all the rulers of the provinces, and the lieutenants, and the deputies, and the superintendents of the work of the king, elevated the Jews; because the fear of Mordecai had fallen upon them. 4. For Mordecai was great in the king's house, and his fame went throughout all the provinces; for the man Mordecai became greater and greater. 5. And the Jews smote all their enemies^a with the stroke of the sword, and slaughter, and destruction, and acted with those that hated them according to their pleasure. 6. And in Shushan the capital the Jews slew and destroyed five hundred

men. 7. And
Parshandatha, and
Dalphon, and

^a It must not be supposed that this was indiscriminate slaughter of

- 8 אִסְכָּהָא : וְאֵת ו
 פּוֹרְתָא וְאֵת ו
 אֲדִילָא וְאֵת ו
 9 אֲרִידָתָא : וְאֵת ו
 פְּרַמְשֶׁתָא וְאֵת ו
 אֲרִיסִי וְאֵת ו
 אֲרִידִי וְאֵת ו
 10 וַיְהִי־תָא : עֲשֶׂרֶת
- בְּגֵי הַמֶּן בְּיַהֲמֻדָּתָא צִרְרַת הַיְהוּדִים הֲרִגוּ וּבִבְזוּתָא לֹא
 11 שְׁלַחוּ אֶת־יָדָם : בַּיּוֹם הַהוּא בָּא מִסְפֵּר הַהֲרוּגִים
 12 בְּשׁוֹשַׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ : וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר
 הַמַּלְכָּה בְּשׁוֹשַׁן הַבִּירָה הֲרִגוּ הַיְהוּדִים וְאַבְרַם חֲמִשׁ
 מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הַמֶּן בְּשֶׁאֵר מְדִינֹת
 הַמֶּלֶךְ מִה עָשׂוּ וּמִה־שְׁאַלְתֶּךָ וַיִּנְתֶּן לָהּ וּמִה־בִּקְשֶׁתְּךָ
 13 עוֹד וְתַעֲשִׂי : וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִנְתֶּן
 גַּם־מָחָר לַיְהוּדִים אֲשֶׁר בְּשׁוֹשַׁן לַעֲשׂוֹת כְּכַת הַיּוֹם וְאֵת
 14 עֲשֶׂרֶת בְּנֵי־הַמֶּן יִתְּלוּ עַל־הָעֵץ : וַיֹּאמֶר הַמֶּלֶךְ
 לַהֲעֲשׂוֹת כֵּן וַתִּנְתֶּן דָּת בְּשׁוֹשַׁן וְאֵת עֲשֶׂרֶת בְּנֵי־הַמֶּן
 15 הִתְּלוּ : וַיִּקְהָלוּ הַיְהוּדִים אֲשֶׁר־בְּשׁוֹשַׁן גַּם בַּיּוֹם
 אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר וַיְהִרְגוּ בְּשׁוֹשַׁן שְׁלֹשׁ
 16 מֵאוֹת אִישׁ וּבִבְזוּתָא לֹא שְׁלַחוּ אֶת־יָדָם : וּשְׁאֵר

* ש' ועירא * ז' רבתי * ז' ועירא * יתיר *

Aspatha, 8. And
 Poratha, and
 Adalya, and
 Aridatha, 9. And
 Parmashta, and
 Arisai, and
 Aridai, and
 Vayzatha, 10. The ten

sons of Haman the son of Hammedatha, the oppressor of the Jews, did they slay; but to the spoil did they not stretch forth their hand. 11. On that day came the number of those that were slain in Shushan the capital before the king. 12. And the king said unto Esther the queen, In Shushan the capital, have the Jews slain and destroyed five hundred men, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee; and what is thy request farther? and it shall be done. 13. Then said Esther, If it please the king, let to-morrow also be granted to the Jews who are in Shushan to do according unto this day's decree, and let them hang the ten sons of Haman upon the pole. 14. And the king said that it should be done thus: and the decree was given at Shushan; and they hanged the ten sons of Haman. 15. And the Jews that were in Shushan assembled together also on the fourteenth day of the month Adar, and slew at Shushan three hundred men; but to the prey they did not stretch forth their hand. 16. And the other Jews that were in the king's provinces

all against whom the Jews had conceived hatred, but it only says, that those perished who had actually been prepared to exterminate the Jews. See also iii. 11, and compare with ix. 16, where it says: "and stood up for their life."

הַיְהוּדִים אֲשֶׁר בְּמַדְיָנָה הַמֶּלֶךְ נִקְהְלוּ וַעֲמַד
 עַל-נַפְשָׁם וְנוּחַ מְאִיבֵיהֶם וְהָרוּג בְּשֵׁנֵיהֶם חֲמִשָּׁה
 17 וְשִׁבְעִים אֶלֶף וּבְכוּזָה לֹא שָׁלְחוּ אֶת-יָדָם : בְּיוֹם-
 שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנוּחַ בְּאַרְבַּעַה עָשָׂר
 18 בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׁמְחָה : וְהַיְהוּדִים
 אֲשֶׁר-בְּשׁוּשָׁן נִקְהְלוּ בְּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַה
 עָשָׂר בּוֹ וְנוּחַ בְּחֲמִשָּׁה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם
 19 מְשֻׁתָּה וְשִׁמְחָה : עַל-כֵּן הַיְהוּדִים הַפְּרוּזִים הִישָׁבִים
 בְּעָרֵי הַפְּרוּזֹת עָשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ
 אָדָר שִׁמְחָה וּמְשֻׁתָּה וְיוֹם טוֹב וּמְשָׁלַח מְנוֹת אִישׁ
 20 לְרֵעֵהוּ : וַיִּכְתֹּב מְרַדְכָי אֶת-הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח
 סְפָרִים אֶל-כָּל-הַיְהוּדִים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ
 21 אַחֲשֻׁרֹשׁ הַקְּרוּקִים וְהַרְחֻקִים : לְקִיִּם עֲלֵיהֶם
 לְהַיּוֹת עָשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר
 22 וְאֵת יוֹם-חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל-שָׁנָה וְשָׁנָה : כַּיָּמִים
 אֲשֶׁר-נָחַו בָּהֶם הַיְהוּדִים מְאִיבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר
 נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׁמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת
 אוֹתָם יְמֵי מְשֻׁתָּה וְשִׁמְחָה וּמְשָׁלַח מְנוֹת אִישׁ
 23 לְרֵעֵהוּ וּמִתְּנוֹת לְאֲבִינָיִם : וְקִבַּל הַיְהוּדִים אֵת אֲשֶׁר-
 24 הִחְלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר-כָּתַב מְרַדְכָי אֲלֵיהֶם : כִּי
 הָמֹן בְּיַד-הַמֶּלֶךְ הָאֲנָנִי צִוָּר כָּל-הַיְהוּדִים חָשַׁב עַל-

assembled together, and stood up for their life, and had rest from their enemies, and slew of their foes seventy and five thousand; but to the prey they did not stretch forth their hands, 17. On the thirteenth day of the month Adar; and rested on the fourteenth day thereof, and made it a day of entertainment and gladness. 18. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and rested on the fifteenth thereof, and made it a day of entertainment and gladness. 19. Therefore the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar as one of gladness and entertainment, and a feast-day, and of sending presents one to another. 20. And Mordecai wrote down these things; and he sent letters unto all the Jews that were in all the provinces of the king Achashverosh, those nigh and those far, 21. To take it on themselves as a duty, that they should celebrate the fourteenth day of the month Adar, and the fifteenth day of the same in every year, 22. Like unto the days whereon the Jews had rest from their enemies, and (in) the month which was changed unto them from sorrow to joy, and from mourning into a feast day; to make them days of entertainment and joy, and of sending presents one to another, and gifts to the needy.^a 23. And the Jews took upon themselves that which they had begun already to do, and that which Mordecai had written unto them; 24. Because Haman the son of Hammedatha, the Agagite, the oppressor of all the Jews, had devised against the Jews to exterminate them, and had cast Pur, that is, the lot, to

^a As in the decree of Haman there was no distinction made between rich and poor, as all were thereby doomed to destruction, it is proper that every one should have cause to be joyful in all future generations; the poor should of right therefore be remembered on this day especially

- הַיְהוּדִים לְאַבְדָּם וְהִפֵּל פּוּר הַיּוֹם הַגּוֹרֵל לְהַמָּם
 25 וּלְאַבְדָּם : וּבָבֶאֱהָ לִפְנֵי הַמֶּלֶךְ יֹאמֶר עַם־הַסֵּפֶר
 יָשׁוּב מִחֲשֻׁבְתּוֹ הִרְעָה אֲשֶׁר־חִשַּׁב עַל־הַיְהוּדִים
 26 עַל־רֹאשׁוֹ וְהָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ : עַל־כֵּן
 קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן
 עַל־כָּל־דְּבָרֵי הָאֲגֵרָת הַזֹּאת וּמֵה־רָאוּ עַל־כָּכָה וּמָה
 27 הִגִּיעַ אֲלֵיהֶם : קִיְמוּ וּקְבִלְוּ הַיְהוּדִים עֲלֵיהֶם וְעַל־
 זֶרַע־ם וְעַל כָּל־הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר לַהֲיֹוֹת
 עֲשִׂים אֶת־שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָּבָם וְכִזְמַנָּם בְּכָל־
 28 שָׁנָה וְשָׁנָה : וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־
 דּוֹר וְדוֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מְדִינָה וּמְדִינָה וְעִיר
 וְעִיר וַיְמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתּוֹךְ
 הַיְהוּדִים וְזָכְרָם לְאַ־יְסוּף מִזֶּרַע־ם :
 29 וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בַת־אַבְיָחַיִל וּמְרֹדֶכִי
 הַיְהוּדִי אֶת־כָּל־הַתְּקִיף לְקַיָּם אֶת־אֲגֵרַת הַפָּרִים
 30 הַזֹּאת הַשְּׁנִית : וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־
 שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מַלְכוּת אַחַשְׁוֵרוּשׁ דְּבָרֵי
 31 שְׁלוֹם וָאֱמֶת : לְקַיָּם אֶת־יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם
 כְּאֲשֶׁר קִיָּם עֲלֵיהֶם מְרֹדֶכִי הַיְהוּדִי וְאַסְתֵּר
 הַמַּלְכָּה וּכְאֲשֶׁר קִיְמוּ עַל־נַפְשָׁם וְעַל־זֶרַע־ם דְּבָרֵי
 32 הַצּוּמוֹת וְזַעֲקָתָם : וּמֵאִמֶּר אֶסְתֵּר קַיָּם דְּבָרֵי הַפָּרִים

* ת' רכתי

* וקבלו קרי

destroy them, and to exterminate them. 25. But when (Esther) came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and they hanged him and his sons on the pole. 26. Therefore did they call these days Purim, after the name of the Pur; therefore, for all the words of this letter, both for that which they had experienced thereby, and for that which had occurred unto them, 27. The Jews confirmed, and took upon themselves, and upon their seed, and upon all such as join themselves unto them, so that no one should fail therein, that they would keep these two days according to their prescription, and at their appointed time, in every year. 28. And these days are remembered and kept throughout every generation, every family, every province, and every city; and these days of Purim will not pass away from among the Jews, nor their memorial cease from the midst of their seed.

29. Then wrote Esther the queen, the daughter of Abichayil, with Mordecai the Jew, with all due strength, to confirm this letter of Purim the second time. 30. And he sent the letters unto all the Jews, to the hundred and twenty-seven provinces of the kingdom of Achashverosh, words of peace and truth, 31. To confirm these days of Purim in their times, just as Mordecai the Jew and Esther the queen had enjoined on them, and as they had confirmed for themselves and for their seed, the matters of the fastings and their prayers. 32. And the decree of Esther confirmed these matters of Purim; and it was written in the^a book.

by their more wealthy neighbours, so that they too may bless the Lord in joy and plenty.

^a This no doubt refers to the biblical canon, and means that the history of Esther was added thereto.

- 1 הָאֱלֹהִים וְנִכְתָּב בְּסֵפֶר : וַיֵּשֶׁם הַמֶּלֶךְ
- 2 אֶחָשֶׁרֶשׁ מִסָּעֵל-הָאָרֶץ וְאֵי הַיָּם : וְכָל-מַעֲשֵׂה תִקְפוֹ
 וּנְבוֹרָתוֹ וּפְרָשֶׁת נִדְלָת מְרַדְכֵי אֲשֶׁר נִדְלוּ הַמֶּלֶךְ
 הַלְוֵאִים כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי מְדֵי
 3 וּפְרָס : כִּי מְרַדְכֵי הַיְהוּדִים מִשְׁנֵה לְמֶלֶךְ אֶחָשֶׁרֶשׁ
 וְנִדּוּל לַיְהוּדִים וְרָצוּי לְרֹב אֶחָיו דְּרֵשׁ טוֹב לְעַמּוֹ וְדָבַר
 שְׁלוֹם לְכָל-זְרָעוֹ :

* אחשוורוש קרי

CHAP. X. 1. And the king Achashverosh imposed a tribute upon the land, and the isles of the sea. 2. And all the acts of his power and of his might, and the exposition of the greatness of Mordecai, whereunto the king advanced him, behold they are written in the book of the chronicles of the kings of Media and Persia. 3. For Mordecai the Jew was next unto king Achashverosh, and great among the Jews, and accepted of the multitude of his brethren, a promoter of good to his people, and speaking peace to all the seed thereof.

END OF THE THIRD VOLUME.

