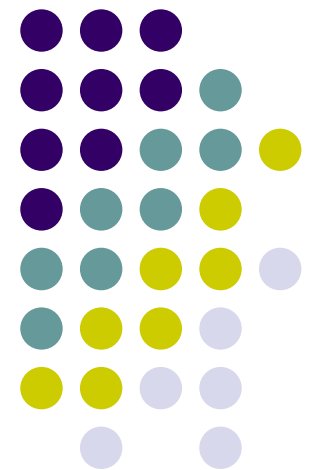


# THE TARGUM OF JONATHAN BEN UZZIEL

---

**RABBI JONATHAN BEN  
UZZIEL**





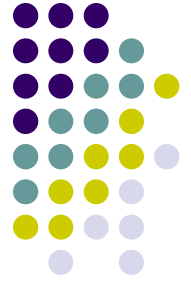
# Emor

Leviticus 21:1-24:23

- Torah 1<sup>st</sup> Portion Chapter 21
- 1. And the Lord said to Moses: Speak to the kohanim, the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person among his people
- 2. except for his relative who is close to him, his mother, his father, his son, his daughter, his brother,
- 3. and for his virgin sister who is close to him, who was not [yet] with a man for her, he shall defile himself.
- 4. [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people.
- 5. They shall not make bald patches on their heads, nor shall they shave the edge of their beard, nor shall they make cuts in their flesh.

- TARGUM JONATHAN BEN UZZIEL

- 1. AND the Lord spake to Mosheh, saying: Speak unto the priests, the men of the children of Aharon, that they keep themselves apart from defilement and thus shalt thou say to them:
- 2. For a man who is dead, (the priest) shall not defile himself among his people; but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother,
- 3. and for his sister, a virgin who is nigh to him, and who hath neither been betrothed, nor married to a husband, for her he may defile himself.
- 4. The husband shall not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself.
- 5. They shall not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh:



# Emor

Leviticus 21:1-24:23

- **Torah 1<sup>st</sup> Portion Chapter 21**
  - **6. They shall be holy to their God, and they shall not desecrate their God's Name, for they offer up the fire offerings of the Lord, the food offering of their God, so they shall be holy.**
  - **7. They shall not marry a woman who is a prostitute or who is desecrated, and they shall not marry a woman who is divorced from her husband for he [the kohen] is holy to his God.**
  - **8. You shall sanctify him, for he offers up the food offering of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy.**
  - **9. If a kohen's daughter becomes desecrated through adultery she desecrates her father; she shall be burned in fire.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **6. but they shall be holy before their God, and shall not profane the name of their God; [JERUSALEM. They shall not profane for the oblations of their God they do offer, and they must be holy in their bodies.**
  - **7. They shall not take to wife a woman who hath gone astray by fornication, [JERUSALEM. A woman a fornicatress, or profane,] or who was born illegitimate, nor a woman who hath been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God.**
  - **8. Thou shalt sanctify him unto the priesthood; for the oblation itself of thy God he is to offer: he shall be holy to thee, and thou shalt not make him profane: I, the Lord who sanctify you, am holy.**
  - **9. And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she shall be burned with fire.**



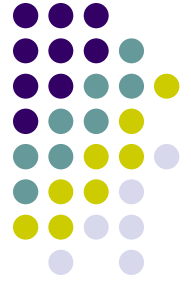
# Emor

Leviticus 21:1-24:23

- **Torah 1<sup>st</sup> Portion Chapter 21**
  - **10. And the kohen who is elevated above his brothers, upon whose head the anointment oil has been poured or who has been inaugurated to wear the garments he shall not leave his hair unshorn or rend his garments.**
  - **11. And he shall not come upon any dead bodies; he shall not defile himself for his father or his mother.**
  - **12. He shall not leave the Sanctuary, and he will not desecrate the holy things of his God, for the crown of his God's anointing oil is upon him. I am the Lord.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **10. And the high priest who hath been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, shall not make his head bare, nor either rend or tear his garment in the hour of grief.**
  - **11. Nor unto any person who is dead shall he go in, nor for his father or his mother make himself unclean.**
  - **12. And he shall not go forth from the sanctuary, or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the Lord.**

# Emor

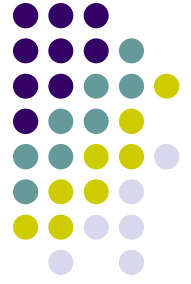
Leviticus 21:1-24:23



- **Torah 1<sup>st</sup> Portion Chapter 21**
  - **13. He shall marry a woman in her virgin state.**
  - **14. A widow, a divorcee, a woman who is desecrated or a prostitute he shall not marry [any] of these. Only a virgin of his people may he take as a wife.**
  - **15. And he shall not desecrate his offspring among his people, for I am the Lord, Who sanctifies him.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **13. And he shall take a wife who is in her virginity;**
  - **14. but a widow, or a divorced person, or one who was born of depraved parents, or who hath gone astray by fornication, such as these be shall not take; but a virgin proper shall he take to wife from the daughters of his people.**
  - **15. Neither shall he profane his offspring among his people; for I the Lord do sanctify him.**

# Emor

Leviticus 21:1-24:23



- **Torah 2<sup>nd</sup> Portion Chapter 21**
  - **16. And the Lord spoke to Moses, saying,**
  - **17. Speak to Aaron, saying: Any man among your offspring throughout their generations who has a defect, shall not come near to offer up his God's food.**
  - **18. For any man who has a defect should not approach: A blind man or a lame one, or one with a sunken nose or with mismatching limbs;**
  - **19. or a man who has a broken leg or a broken arm;**
  - **20. or one with long eyebrows, or a cataract, or a commingling in his eye; dry lesions or weeping sores, or one with crushed testicles**
- **TARGUM JONATHAN BEN UZZIEL**
  - **16. And the Lord spake with Mosheh, saying:**
  - **17. Speak with Aharon, saying: No man of thy sons in the families of their generations who hath a blemish in him shall be qualified to offer the oblation of his God:**
  - **18. for no man who hath a blemish in him shall offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh,**
  - **19. or a man who hath a broken foot, or a broken hand**
  - **20. or whose eyelids droop so as to cover his eyes, who hath no hair on his eyelids; or who hath a suffusion of whiteness with darkness in his eyes; or who hath the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk, (JERUSALEM. Or one whose eyelids cover his eyes, or hath no hair on his eyelids, or who is overgrown, or a dwarf, or blear - eyed, or filled with scurvy or with blotches, or who is wanting in the testicles,]**



# Emor

Leviticus 21:1-24:23

- **Torah 2<sup>nd</sup> Portion Chapter 21**
  - **21. Any man among Aaron the kohen's offspring who has a defect shall not draw near to offer up the Lord's fire offerings. There is a defect in him; he shall not draw near to offer up his God's food.**
  - **22. His God's food from the most holy and from the holy ones, he may eat.**
  - **23. But he shall not come to the dividing curtain, nor shall he draw near to the altar, for he has a defect, and he shall not desecrate My holy things, for I am the Lord Who sanctifies them.**
  - **24. Moses told [this to] Aaron and his sons, and to all of the children of Israel.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **21. no man, a priest of the race of Aharon the priest who hath in him any such blemish, shall be qualified to offer the oblations of the Lord. He bath a blemish, and it is not meet for him to offer the oblation of his God.**
  - **22. Nevertheless he may support himself with the residue of the oblations of his God which remaineth of the most holy and of the holy (offerings);**
  - **23. only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he shall not profane My sanctuary; for I the Lord do sanctify them.**
  - **24. And Mosheh spake with Aharon and with his sons, and with all the sons of Israel.**



# Emor

Leviticus 21:1-24:23

- Torah 2<sup>nd</sup> Portion Chapter 22
  - 1. The Lord spoke to Moses, saying:
  - 2. Speak to Aaron and to his sons, that they shall separate themselves from the holy [sacrifices] of the children of Israel, which they sanctify to Me, so as not to desecrate My Holy Name. I am the Lord.
  - 3. Say to them: Throughout your generations, any man among any of your offspring who, while his defilement is still upon him, comes near to the holy sacrifices that the children of Israel consecrate to the Lord that soul shall be cut off from before me. I am the Lord.
  - 4. Any man whatsoever among Aaron's offspring if he has tzara'ath or has had a discharge, he shall not eat of the holy sacrifices, until he cleanses himself. And one who touches anyone who has become unclean [by contact with a dead] person, or a man from whom semen issued,
  - 5. or a man who touches any creeping creature through which he becomes unclean or a person through whom he becomes unclean, whatever his uncleanness
- TARGUM JONATHAN BEN UZZIEL
  - 1. And the Lord spake with Mosheh, saying:
  - 2. Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Israel, and profane not the Name of My Holiness (in whatever) they hallow before Me: I am the Lord.
  - 3. Say to them, Take heed in your generations: whatever man of all your sons who shall offer things hallowed, which the children of Israel have consecrated before the Lord, having his uncleanness upon him, that man shall be destroyed with a stroke of death before Me: I am the Lord.
  - 4. Any man, young or old of the offspring of Aharon, who is a leper, or hath a running issue, shall not eat of things consecrated till he be clean: and whoever toucheth any uncleanness of man, or one from whom uncleanness hath proceeded,
  - 5. or who toucheth any reptile that maketh unclean, or (the corpse of) a dead man which maketh unclean, or any of the uncleanness of his life,

# Emor

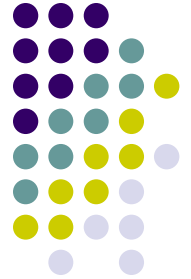
Leviticus 21:1-24:23



- **Torah 2<sup>nd</sup> Portion Chapter 22**
  - **6. the person who touches it shall remain unclean until evening, and he shall not eat from the holy things unless he has immersed his flesh in water.**
  - **7. When the sun sets, he becomes clean, and afterwards, he may eat of the holy things, for it is his food.**
  - **8. He shall not eat a carcass or anything that was torn, thereby becoming unclean through it. I am the Lord.**
  - **9. They shall keep My charge and not bear a sin by [eating] it [while unclean] and thereby die through it since they will have desecrated it. I am the Lord Who sanctifies them.**
  - **10. No non kohen may eat holy things; a kohen's resident and his hireling may not eat holy things.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **6. the man being a priest who toucheth such shall be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water.**
  - **7. And when the sun hath set and he be fit, he may afterward eat of the holy things; for they are his food.**
  - **8. But of a dead carcass, or (that which hath been) killed (by violence), he may not eat to defile himself therewith. I am the Lord.**
  - **9. But the sons of Israel shall observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am the Lord who sanctify them.**
  - **10. No stranger or profane person shall eat of a consecrated thing, (neither) a son of Israel who is an inmate of the priest, nor any hireling, may eat of the hallowed thing.**

# Emor

Leviticus 21:1-24:23



- **Torah 2<sup>nd</sup> Portion Chapter 22**
- **11. And if a kohen acquires a person, an acquisition through his money, he may eat of it, and those born in his house they may eat of his food.**
- **12. And if a kohen's daughter is married to a non kohen, she may [no longer] eat of the separated holy things.**
- **13. But if the kohen's daughter becomes widowed or divorced, and she has no offspring she may return to her father's household as in her youth [and] eat of her father's food, but no non kohen may eat of it.**

- **TARGUM JONATHAN BEN UZZIEL**
- **11. But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread.**
- **12. And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration.**
- **13. But if the daughter of a priest be a widow, or be divorced and having no child by him hath returned to her father's house, and hath not been wedded to a brother - in - law, (Deut. xxv. 5,) she, being as in the days of her youth, and not being with child, may eat of her father's meat; but no stranger shall eat thereof.**



# Emor

Leviticus 21:1-24:23

- **Torah 2<sup>nd</sup> Portion Chapter 22**
  - **14. And if a man unintentionally eats what is holy, he shall add a fifth of it to it and give the kohen the holy thing.**
  - **15. And they shall not desecrate the holy things of the children of Israel, those that they have set aside for the Lord,**
  - **16. thereby bringing upon themselves to bear iniquity and guilt, when they eat their holy things, for I am the Lord Who sanctifies them.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **14. And if a man of Israel eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest.**
  - **15. Let them not profane the sacred things of the children of Israel which are set apart unto the Name of the Lord,**
  - **16. nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am the Lord who do sanctify them.**



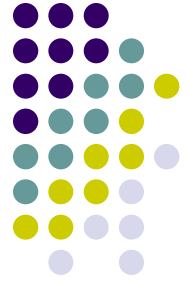
# Emor

Leviticus 21:1-24:23

- Torah 3<sup>rd</sup> Portion Chapter 22
  - 17. And the Lord spoke to Moses, saying,
  - 18. Speak to Aaron and to his sons and to all the children of Israel and say to them: Any man whatsoever from the house of Israel or from the strangers among Israel who offers up his sacrifice for any of their vows or for any of their donations that they may offer up to the Lord as a burnt offering
  - 19. to be favorable for you, [it shall be] an unblemished, male, from cattle, from sheep, or from goats.
  - 20. Any [animal] that has a blemish, you shall not offer up, for it will not be favorable for you.
  - 21. And if a man offers up a peace offering to the Lord for declaring a vow or as a donation from cattle or from the flock to be accepted, it shall be unblemished. It shall not have any defect in it.
- TARGUM JONATHAN BEN UZZIEL
  - 17. And the Lord spake with Mosheh, saying:
  - 18. Speak with Aharon and with his sons and with all the children of Israel: A man, whether young or old, of the house of the family of Israel, or of the strangers who are in Israel, who shall offer his oblation of any of their vows, or their free will offerings which they present before the Lord for a burnt sacrifice,
  - 19. to be acceptable for that hath a blemish you shall not offer; for that will not be acceptable from you.
  - 20.-21. And if a man will offer a consecrated victim before the Lord to fulfil a vow, or as a free will offering, from the herd, or from the flock, it must be perfect to be acceptable; no blemish shall be in it.

# Emor

Leviticus 21:1-24:23

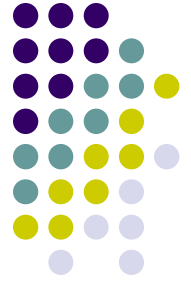


- Torah 3<sup>rd</sup> Portion Chapter 22
- 22. [An animal that has] blindness, or [a] broken [bone], or [a] split [eyelid or lip], or [one that has] warts, or dry lesions or weeping sores you shall not offer up [any of] these to the Lord, nor shall you place [any] of these as a fire offering upon the altar to the Lord.
- 23. As for an ox or sheep that has mismatching limbs or uncloven hooves you may make it into a donation, but as a vow, it will not be accepted.
- 24. [Any animal whose testicles were] squashed, crushed, pulled out, or severed, you shall not offer up to the Lord, and in your land, you shall not do [it].
- 25. And from the hand of a gentile you shall not offer up as food for your God any of these [blemished animals], for their injury is upon them, there is a defect on them; they will not be accepted for you.

- TARGUM JONATHAN BEN UZZIEL
- 22. Whatever is blind, or broken boned, or stricken in the eyelids, or whose eyes are stricken with a mixture of white and dark, or one filled with scurvy or the blotches murrain, you shall not offer before the Lord,
- 23. nor present an oblation of them on the altar before the Lord. A bullock or a ram that hath superfluity or deficiency of the testicles, you may make a free will offering, but for a vow it will not be acceptable.
- 24. That which is crushed, or ruptured, or diseased, or enervated, you shall not offer to the Name of the Lord; and in your land you shall not emasculate.
- 25. And from the hand of a son of the Gentiles you shall not offer the oblation of your God of any of these, because their corruption is in them; a blemish is in them, they are profane, they shall not be acceptable for you.

# Emor

Leviticus 21:1-24:23

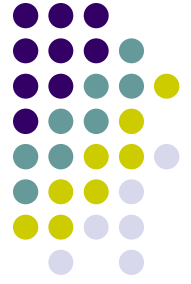


- Torah 3<sup>rd</sup> Portion Chapter 22
- 26. And the Lord spoke to Moses, saying:

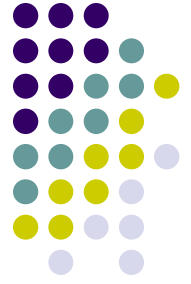
- TARGUM JONATHAN BEN UZZIEL
- 26. And the Lord spake with Mosheh, saying (to the effect that):
- What time thou callest to our mind the order of our oblations, as they shall be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then shall a bullock be chosen before him, in memorial of the righteousness of the elder who came from the east, the sincere one who brought the calf, fat and tender, to Thy Name.
- A sheep is to be chosen, secondly, in memory of the righteousness of him who was bound as a lamb on the altar, and who stretched forth his neck for Thy Name's sake, while the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering.
- A kid of the goats is to be chosen likewise, in memorial of the righteousness of that perfect one who made the savoury meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explaineth, saying: Sons of Israel, my people,

# Emor

Leviticus 21:1-24:23



- **Torah 3<sup>rd</sup> Portion Chapter 22**
  - **27. When an ox or a sheep or a goat is born, it shall remain under its mother for seven days, and from the eighth day onwards, it shall be accepted as a sacrifice for a fire offering to the Lord.**
  - **28. An ox or sheep you shall not slaughter it and its offspring in one day.\_**
  - **29. And when you slaughter a thanksgiving offering to the Lord, you shall slaughter it so that it should be acceptable for you.**
  - **30. It shall be eaten on that day; do not leave it over until morning. I am the Lord.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **27. When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it shall be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the Lord.**
  - **28. Sons of Israel, my people, as our Father in heaven is merciful, so shall you be merciful on earth: neither cow, nor ewe, shall you sacrifice along with her young on the same day.**
  - **29. And when you offer a sacrifice of thanksgiving to the Name of the Lord, you shall offer so as to be accepted.**
  - **30. It shall be eaten on that day, none shall remain till the morning: I am the Lord.**



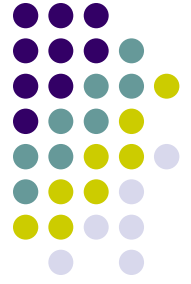
# Emor

Leviticus 21:1-24:23

- **Torah 3<sup>rd</sup> Portion Chapter 22**
  - **31. You shall keep My commandments and perform them. I am the Lord.**
  - **32. You shall not desecrate My Holy Name. I shall be sanctified amidst the children of Israel. I am the Lord Who sanctifies you,**
  - **33. Who took you out of the land of Egypt, to be a God to you. I am the Lord.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **31. And you shall observe My commandments to do them I am the Lord who give a good reward, to them who keep My commandments and My laws.**
  - **32. Nor shall you profane My Holy Name, that I may be hallowed among the children of Israel. I am the Lord who sanctify you,**
  - **33 having brought you forth redeemed from the land of Mizraim, that I may be to you Eloah: I am the Lord.**

# Emor

Leviticus 21:1-24:23



- **Torah 4<sup>th</sup> Portion Chapter 23**
- **1. And the Lord spoke to Moses, saying,**
- **2. Speak to the children of Israel and say to them: The Lord's appointed [holy days] that you shall designate as holy occasions. These are My appointed [holy days]:**
- **3. [For] six days, work may be performed, but on the seventh day, it is a complete rest day, a holy occasion; you shall not perform any work. It is a Sabbath to the Lord in all your dwelling places.**
- **4. These are the Lord's appointed [holy days], holy occasions, which you shall designate in their appointed time:**
- **5. In the first month, on the fourteenth of the month, in the afternoon, [you shall sacrifice] the Passover offering to the Lord.**

- **TARGUM JONATHAN BEN UZZIEL**
- **1. And the Lord spake with Mosheh, saying:**
- **2. Speak with the sons of Israel, and say to them, The orders of the time of the Festivals of the Lord, which you shall proclaim as holy convocations, these are the orders of the time of My festivals.**
- **3. Six days shalt thou do work, and the seventh day (shall be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the Lord in every place of your habitations.**
- **4. These are the times of the Festivals of the Lord, holy convocations which you shall proclaim in their times:**
- **5. In the month of Nisan, on the fourteenth day of the month, between the suns (shall be) the time for the sacrifice of the Pascha to the Name of the Lord.**



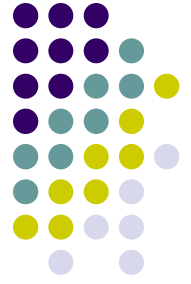
## Emor

Leviticus 21:1-24:23

- Torah 4<sup>th</sup> Portion Chapter 23
  - 6. And on the fifteenth day of that month is the Festival of Unleavened Cakes to the Lord; you shall eat unleavened cakes for a seven day period.
  - 7. On the first day, there shall be a holy occasion for you; you shall not perform any work of labor.
  - 8. And you shall bring a fire offering to the Lord for a seven day period. On the seventh day, there shall be a holy occasion; you shall not perform any work of labor.
  - 9. And the Lord spoke to Moses, saying,
  - 10. Speak to the children of Israel and say to them: When you come to the Land which I am giving you, and you reap its harvest, you shall bring to the kohen an omer of the beginning of your reaping.
  - 11. And he shall wave the omer before the Lord so that it will be acceptable for you; the kohen shall wave it on the day after the rest day.
- TARGUM JONATHAN BEN UZZIEL
  - 6. And on the fifteenth day of this month the feast of unleavened cakes to the Name of the Lord. Seven days you shall eat unleavened bread.
  - 7. On the first day of the feast a holy convocation shall be to you; ye shall do no work of labour,
  - 8. but offer the oblation to the Name of the Lord seven days; in the seventh day of the feast shall be a holy convocation; you shall do no work of labour.
  - 9. And the Lord spake with Mosheh, saying:
  - 10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you shall bring the sheaf of the first fruits of your harvest unto the priest;
  - 11. and he shall uplift the sheaf before the Lord to be accepted for you. After the first festal day of Pascha (or, the day after the feast - day of Pascha)

# Emor

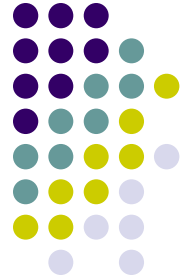
Leviticus 21:1-24:23



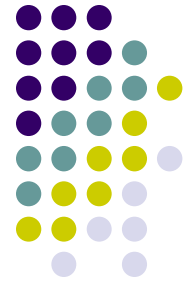
- Torah 4<sup>th</sup> Portion Chapter 23
  - 12. And on the day of your waving the omer, you shall offer up an unblemished lamb in its [first] year as a burnt offering to the Lord;
  - 13. Its meal offering [shall be] two tenths [of an ephah] of fine flour mixed with oil, a fire offering to the Lord as a spirit of satisfaction. And its libation [shall be] a quarter of a hin of wine.
  - 14. You shall not eat bread or [flour made from] parched grain or fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places.
  - 15. And you shall count for yourselves, from the morrow of the rest day from the day you bring the omer as a wave offering seven weeks; they shall be complete.
  - 16. You shall count until the day after the seventh week, [namely,] the fiftieth day, [on which] you shall bring a new meal offering to the Lord.
- TARGUM JONATHAN BEN UZZIEL
  - 12. on the day on which you elevate the sheaf, you shall make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the Lord:
  - 13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the Lord, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.
  - 14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings
  - 15. And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they shall be.
  - 16. Until the day after the seventh week you shall number fifty days, and shall offer a mincha of the new bread unto the Name of the Lord.

# Emor

Leviticus 21:1-24:23



- Torah 4<sup>th</sup> Portion Chapter 23
  - 17. From your dwelling places, you shall bring bread, set aside, two [loaves] [made from] two tenths [of an ephah]; they shall be of fine flour, [and] they shall be baked leavened, the first offering to the Lord.
  - 18. And associated with the bread, you shall bring seven unblemished lambs in their [first] year, one young bull, and two rams these shall be a burn offering to the Lord, [along with] their meal offering and libations a fire offering [with] a spirit of satisfaction to the Lord.
  - 19. And you shall offer up one he goat as a sin offering, and two lambs in their [first] year as a peace offering.\_
  - 20. And the kohen shall wave them in conjunction with the first offering bread as a waving before the Lord, along with the two lambs. They shall be holy to the Lord, [and] belong to the kohen.
- TARGUM JONATHAN BEN UZZIEL
  - 17. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two - tenths of flour, which must be baked with leaven, as first fruits unto the Name of the Lord.
  - 18. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of colour), the one for a sin offering, and two lambs of the year for a sanctified oblation.
  - 19. And you shall make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation.
  - 20. And the priest shall uplift them with the bread of the first fruits, an elevation before the Lord, with the two lambs; they shall be holy to the Name of the Lord, and shall be for the priest.



# Emor

Leviticus 21:1-24:23

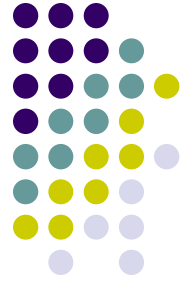
- **Torah 4<sup>th</sup> Portion Chapter 23**
  - **21. And you shall designate on this very day a holy occasion it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations.**
  - **22. When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger. I am the Lord, your God.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **21. And you shall proclaim with life and strength that self same day, that at the time of that day there shall be to you a holy convocation: you shall do no work of labour: it is an everlasting statute in all your dwelling for your generations.**
  - **22. And when you reap the harvest of the ground, you shall not finish one corner that is in thy field at thy reaping nor shalt thou gather the gleanings of thy harvest, but leave them for the poor and the strangers: I am the Lord thy God.**



# Emor

Leviticus 21:1-24:23

- **Torah 5<sup>th</sup> Portion Chapter 23**
  - **23. And the Lord spoke to Moses, saying,**
  - **24. Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion.**
  - **25. You shall not perform any work of labor, and you shall offer up a fire offering to the Lord.**
  - **26. And the Lord spoke to Moses, saying:**
  - **27. But on the tenth of this seventh month, it is a day of atonement, it shall be a holy occasion for you; you shall afflict yourselves, and you shall offer up a fire offering to the Lord.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **23. And the Lord spake with Mosheh, saying:**
  - **24. Speak with the children of Israel, saying: In Tishri, which is the seven month, shall be to you a festival of seven days, a memorial of trumpets, a holy convocation.**
  - **25. No work of labour may you do, but offer an oblation before the Lord unto the Name of the Lord.**
  - **26. And the Lord spake with Mosheh saying:**
  - **27. But on the tenth day of this seventh month is the Day of Atonement; a holy convocation shall it be to you, and you shall humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you shall offer an oblation before the Lord,**



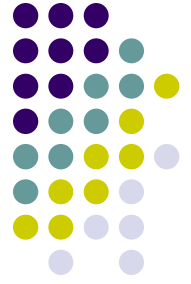
# Emor

Leviticus 21:1-24:23

- **Torah 5<sup>th</sup> Portion Chapter 23**
  - **28. You shall not perform any work on that very day, for it is a day of atonement, for you to gain atonement before the Lord, your God.**
  - **29. For any person who will not be afflicted on that very day, shall be cut off from its people.**
  - **30. And any person who performs any work on that very day I will destroy that person from amidst its people.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **28. and do no work on this same day; for it is the Day of Atonement, to make atonement for you before the Lord your God.**
  - **29. For every man who eateth in the fast, and will not fast that same day, shall be cut off by death from among his people. [JERUSALEM. For every soul who hideth himself from fasting and fasteth not on the day of the fast of his atonement.]**
  - **30. And every man who doeth any work on that same day, that man will I destroy with death from among his people.**

# Emor

Leviticus 21:1-24:23



- **Torah 5<sup>th</sup> Portion Chapter 23**
  - **31. You shall not perform any work. [This is] an eternal statute throughout your generations in all your dwelling places.**
  - **32. It is a complete day of rest for you, and you shall afflict yourselves. On the ninth of the month in the evening, from evening to evening, you shall observe your rest day.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **31. No work of labour may you do an everlasting statute for your generations, in all your dwellings.**
  - **32. It is a Sabbath and time of leisure for you to humble your souls. And you shall begin to fast at the ninth day of the month at even time; from that evening, until the next evening, shall you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy. [JERUSALEM. From evening to evening you shall fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.]**



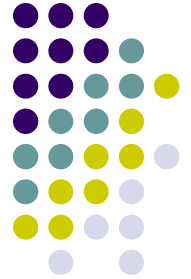
## Emor

Leviticus 21:1-24:23

- Torah 6<sup>th</sup> Portion Chapter 23
  - 33. And the Lord spoke to Moses, saying,
  - 34. Speak to the children of Israel, saying: On the fifteenth day of this seventh month, is the Festival of Succoth, a seven day period to the Lord.
  - 35. On the first day, it is a holy occasion; you shall not perform any work of labor.
  - 36. [For] a seven day period, you shall bring a fire offering to the Lord. On the eighth day, it shall be a holy occasion for you, and you shall bring a fire offering to the Lord. It is a [day of] detention. You shall not perform any work of labor.
  - 37. These are God's appointed [holy days] that you shall designate them as holy occasions, [on which] to offer up a fire offering to the Lord burnt offering and meal offering, sacrifice and libations, the requirement of each day on its day;
- TARGUM JONATHAN BEN UZZIEL
  - 33. And the Lord spake with Mosheh, saying:
  - 34. Speak with the sons of Israel: In the fifteenth day of this seventh month shall be the Feast of Tabernacles, seven days unto the Name of the Lord.
  - 35. On the first day of the feast is a holy convocation; no work of labour may you do.
  - 36. Seven days you shall offer an oblation to the Name of the Lord, you shall gather together to pray before the Lord for rain; no work of labour may you do.
  - 37. These are the times of the order of the Lord's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the Lord, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;

# Emor

Leviticus 21:1-24:23

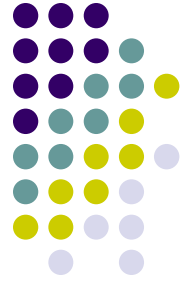


- Torah 6<sup>th</sup> Portion Chapter 23
- 38. apart from the Lord's Sabbaths, and apart from your gifts, and apart from all your vows, and apart from all your donations that you give to the Lord.
- 39. But on the fifteenth day of the seventh month, when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven day period; the first day shall be a rest day, and the eighth day shall be a rest day.
- 40. And you shall take for yourselves on the first day, the fruit of the hadar tree, date palm fronds, a branch of a braided tree, and willows of the brook, and you shall rejoice before the Lord your God for a seven day period.
- 41. And you shall celebrate it as a festival to the Lord for seven days in the year. [It is] an eternal statute throughout your generations [that] you celebrate it in the seventh month.

- TARGUM JONATHAN BEN UZZIEL
- 38. beside the days of the Lord's Sabbaths, beside your gifts, and beside your vows, and beside your free - will offering which you bring before the Lord.
- 39. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you shall solemnize a festival of the Lord seven days. On the first day, rest; and on the eighth day, rest.
- 40. And of your own shall you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you shall rejoice before the Lord your God seven days.
- [JERUSALEM. Citrons and lulabs.]
- 41. And you shall solemnize it before the Lord seven days in the year, by an everlasting statute in your generations shall you observe it in the seventh month.

# Emor

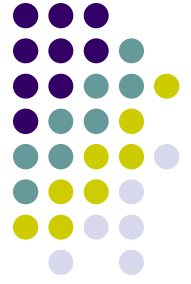
Leviticus 21:1-24:23



- **Torah 6<sup>th</sup> Portion Chapter 23**
  - **42. For a seven day period you shall live in booths. Every resident among the Israelites shall live in booths,**
  - **43. in order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt. I am the Lord, your Go**
  - **44. And Moses told the children of Israel [these laws] of the Lord's appointed [holy days].**
- **TARGUM JONATHAN BEN UZZIEL**
  - **42. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which cometh the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you shall sit seven days; the males in Israel, and children who need not their mothers, shall sit in the tabernacles, blessing their Creator whenever they enter thereinto.**
  - **43. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Mizraim.**
  - **44. And Mosheh declared the time of the orders of the Lord's festivals, and taught them to the sons of Israel.**

# Emor

Leviticus 21:1-24:23



- **Torah 7<sup>th</sup> Portion Chapter 24**
- **1. And the Lord spoke to Moses, saying,**
- **2. Command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.**
- **3. Outside the dividing curtain of the testimony in the Tent of Meeting, Aaron shall set it up before the Lord from evening to morning continually. [This shall be] an eternal statute for your generations.**
- **4. Upon the pure menorah, he shall set up the lamps, before the Lord, continually.**
- **5. And you shall take fine flour and bake it [into] twelve loaves. Each loaf shall be [made from] two tenths [of an ephah of flour].**
- **6. And you place them in two stacks, six in each stack, upon the pure table, before the Lord.**

- **TARGUM JONATHAN BEN UZZIEL**
- **1. And the Lord spake with Mosheh, saying:**
- **2. Command the children of Israel that they bring of their own, pure beaten olive oil for the light, that the lamps may burn continually, on the day of Sabbath, and on the day of work;**
- **3. outside of the veil of the testimony for evermore, because the Shekinah dwelleth in Israel:**
- **4. in the tabernacle of ordinance shall Aharon order it from evening till morning before the Lord continually, by an everlasting statute unto your generations.**
- **5. And thou shalt take flour, and bake thereof twelve cakes, according to the twelve tribes; two tenths shall be one cake.**
- **6. And thou shalt set them in two orders (rows), six in one order, and six in the other upon the table in its purity, as it is ordained before the Lord.**

# Emor

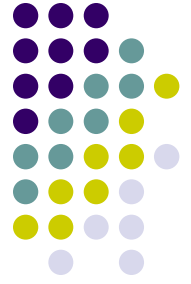
Leviticus 21:1-24:23



- **Torah 7<sup>th</sup> Portion Chapter 24**
  - **7. And you shall place pure frankincense alongside each stack, and it shall be a reminder for the bread, a fire offering to the Lord.**
  - **8. Each and every Sabbath day, he shall set it up before the Lord [to be there] continuously, from the children of Israel an eternal covenant.**
  - **9. And it shall belong to Aaron and his sons, and they shall eat it in a holy place, for it is holy of holies for him, among the fire offerings of the Lord, an eternal statute.**
  - **10. Now, the son of an Israelite woman and he was the son of an Egyptian man went out among the children of Israel, and they quarreled in the camp this son of the Israelite woman, and an Israelite man.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **7. And thou shalt put upon the orders pure frankincense, that it may be an oblation of memorial bread before the Lord.**
  - **8. From Sabbath day to Sabbath day he shall order it anew before the Lord continually from the children of Israel. This shall be an everlasting statute.**
  - **9. And it shall be for Aharon and for his sons, and they shall eat it after they have taken it from off the table in the holy place; for it is most sacred to him of the oblations of the Lord by an everlasting statute.**
  - **10. But a wicked man, a rebel against the God of heaven, had come out of Mizraim, the son of the Mizraite man who had killed the man of Israel in Mizraim, and had gone in unto his wife, who conceived and bare a son among the children of Israel.**

# Emor

Leviticus 21:1-24:23



- **Torah 7<sup>th</sup> Portion Chapter 24**
- **11. And the son of the Israelite woman pronounced the [Divine] Name and cursed. So they brought him to Moses. His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.**
- **TARGUM JONATHAN BEN UZZIEL**
- **11. And while the Israelites were dwelling in the wilderness, he had sought to spread his tent in the midst of the tribe of the children of Dan; but they would not permit him, because in the arrangements of Israel every man dwelt with his family by the ensigns of the house of their fathers. And they contended together in the camp, and the son of the Israelitess with a man of Israel, who was of the tribe of Dan, went to the house of judgment; and when they had come out from the house of judgment, where he had been condemned, the son of the daughter of Israel expressed and reviled the great and glorious Name of Manifestation which he had heard at Sinai, and defiled and execrated; and the name of his mother was Shelomith, the daughter of Dibree, of the tribe of Dan.**
- **[JERUSALEM. And the son of the woman of Israel reviled the Manifested Name and defied.]**



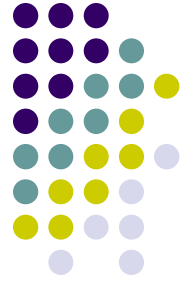
## Emor

Leviticus 21:1-24:23

- Torah 7<sup>th</sup> Portion Chapter 24
  - 12. They placed him in the guardhouse, [until his sentence would] be specified to them by the word of the Lord.
- **TARGUM JONATHAN BEN UZZIEL**
  - 12. This is one of four judgments which were brought in before Mosheh the prophet, who decided them by the dictate of the Word, who is above. They were judgments about money and about life. In judgments on money Mosheh was prompt; but in the judgment on life he was deliberate (or slow by delay) each (party) Mosheh said, I have not heard: that he might teach the chiefs of the Sanhedrin of Israel, who were to arise after him, to be prompt in judgments respecting money, but slow in judgments that affected life; and not to be ashamed to inquire for counsel in cases that should be too hard for them, forasmuch as Mosheh, Rabban of Israel, had need to say, I have not heard. Therefore they shut him up in the house of confinement till the time that it should be explained to them by the decree of the Word of the Lord.

# Emor

Leviticus 21:1-24:23



- Torah 7<sup>th</sup> Portion Chapter 24
- 12. They placed him in the guardhouse, [until his sentence would] be specified to them by the word of the Lord.

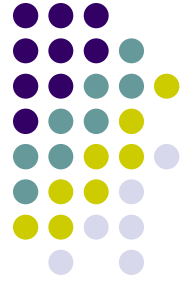
- **TARGUM JONATHAN BEN UZZIEL**
- **[JERUSALEM. This is one of four judgments that were brought before Mosheh our Rabbi. In two of them was Mosheh slow by delay, and in two of them was Mosheh expeditious. With the blasphemer who blasphemed the Holy Name with scoffings and with the gatherer of sticks who profaned the Sabbath, Mosheh had delay, because they were judgments that affected life; but in the case of unclean persons who could not perform the Pascha in its time, and in that of the daughters of Zelophehad, Mosheh could be prompt, because they were judgments on temporal matters. But to those he would say, I have not heard: to teach the judges who were to arise after Mosheh to be slow in judgments on life and to be expeditious in judgments of Mammon; and not to be ashamed to say, I have not heard; for Mosheh our Rabban said, I have not heard. And they shut him up in confinement, while as yet it had not been explained to them from before the Lord with what judgments they were to deal with him.]**



## Emor

Leviticus 21:1-24:23

- Torah 7<sup>th</sup> Portion Chapter 24
  - 13. Then the Lord spoke to Moses, saying:
  - 14. Take the blasphemer outside the camp, and all who heard [his blasphemy] shall lean their hands on his head. And the entire community shall stone him.
  - 15. And to the children of Israel, you shall speak, saying: Any man who blasphemes his God shall bear his sin.
  - 16. And one who blasphemously pronounces the Name of the Lord, shall be put to death; the entire community shall stone him; convert and resident alike if he pronounces the [Divine] Name, he shall be put to death.
  - 17. And if a man strikes down any human being he shall be put to death.
  - 18. And one who slays an animal shall pay for it [the value of] a life for the life [he took].
- TARGUM JONATHAN BEN UZZIEL
  - 13. And the Lord spake with Mosheh, saying:
  - 14. Bring forth the blasphemer without the camp, and let the witnesses who heard his blasphemy, and the judges, lay their hands upon his head, and let the whole congregation stone him with stones.
  - 15. And speak thou with the sons of Israel, saying: A man young or old who shall blaspheme the known Name of his God shall bear his sin.
  - 16. Whosoever expresseth and revileth the Name of the Lord shall verily be put to death; all the congregation shall cast stones upon him, whether he be a sojourner or native - born, when he hath blasphemed the Name that is Alone, he shall die.
  - 17. And if a man destroy the life of any one of the children of Israel, he shall verily be put to death by the sword.
  - 18. And he who destroyeth the life of an animal shall make it good, a living animal for a living one.



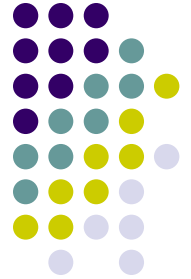
# Emor

Leviticus 21:1-24:23

- **Torah 7<sup>th</sup> Portion Chapter 24**
  - **19. And a man who inflicts an injury upon his fellow man just as he did, so shall be done to him [namely,]**
  - **20. fracture for fracture, eye for eye, tooth for tooth. Just as he inflicted an injury upon a person, so shall it be inflicted upon him.**
  - **21. And one who injures an animal shall pay for it. And one who strikes a person shall be put to death.**
- **TARGUM JONATHAN BEN UZZIEL**
  - **19. And a man who inflicteth a blemish on his neighbour, whatsoever he hath done it shall be done unto him:**
  - **20. the value of a fracture for a fracture; the value of an eye for an eye; the value of a tooth for a tooth; whatsoever blemish he inflicteth upon the man, the same shall be rendered unto him.**
  - **[JERUSALEM. Fracture shall be recompensed by fracture, an eye shall be recompensed by an eye, a tooth for a tooth, the blemish he hath given to the man it shall be given unto him.]**
  - **21. He who killeth a beast shall restore it; but he who slayeth a man shall be slain.**

# Emor

Leviticus 21:1-24:23



- **Torah 7<sup>th</sup> Portion Chapter 24**
- **22. One law shall be exacted for you, convert and resident alike, for I am the Lord, your God.**
- **23. And Moses told [all this] to the children of Israel. So they took the blasphemer outside the camp and stoned him, and the children of Israel did just as the Lord had commanded Moses.**

- **TARGUM JONATHAN BEN UZZIEL**
- **22. One judgment shall you have for the stranger and for the native; for I am the Lord your God.**
- **23. And Mosheh spake with the sons of Israel, and they brought forth the blasphemer without the camp, and stoned him with stones; and the sons of Israel did it, by laying their hands upon, leading him away hanging, and burying him, as the Lord had commanded Mosheh.**