

# LEUITIKON

## TO THE READER

### EDITION OF THE GREEK TEXT

The NETS translation of Leuitikon has been based on the edition of John William Wevers (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis editum II.2: Leviticus* [Göttingen: Vandenhoeck & Ruprecht, 1986]). Wevers' edition is accompanied by two supplemental volumes: *The Text History of the Greek Leviticus* (Göttingen: Vandenhoeck & Ruprecht, 1986) and *Notes on the Greek Text of Leviticus* (SBLSCS 44; SBL: Atlanta, 1997). The Greek text of Leviticus from which I made the NETS translation includes the emendations to the Göttingen text suggested by Wevers in his *Notes*, p. 483. I record differences between the Göttingen edition and the emended text in *Notes* (We<sup>N</sup>) in the NETS footnotes by the designation We<sup>ed</sup>.

### THIS TRANSLATION

#### *On Method*

What I attempt in this translation is to reflect, by way of English, the translational convention at work in the mind of the Greek translator as indicated by the text he produced. The Greek Leviticus is a text that the translator constructed on the basis of how he understood his Hebrew parent text to function, in combination with what he thought that Hebrew text meant. In other words, he was accounting as best he could for Hebrew words and syntactical units while toeing the line of a peculiar translational convention. His is not a freestanding idiomatic translation based on an understanding of the idiom of Hebrew syntactic units. Rather, his strange Greek is first and foremost a reflection of his attitude to his parent text and the force his parent text exerted on his choice of equivalents.

In the first place, then, NETS Leuitikon tries to be an English translation of a Greek *translation*. As the general introduction, "TO THE READER OF NETS," points out, this is the approach of NETS: to present to the English reader the two-dimensionality of the Septuagint. This text has a horizontal dimension in terms of the relation of Greek words and phrases to each other, and it has a vertical dimension in terms of its subservience to the Hebrew text(s) from which it was translated.

#### *Meaning of Greek words*

My point of departure is that Greek words are taken to mean what they meant in standard Greek of the time. Such a method helps to avoid two lexicographical pitfalls. The first is the practice of reading Hebrew meanings into Greek words on the basis of their occurrence in the LXX. The second is partially to allow the context within the LXX to determine the meaning of a Greek word/phrase used in an abnormal way. Consequently, for example, it was not possible to translate κούνη σπέρματος with "sexual intercourse" as the Hebrew זרע שוכבת or the Greek context implies. Instead the reader will find "bed of semen." Although κούνη alone can mean "sexual intercourse" in non-translation Greek, the phrase as we find it in Leuitikon is not so attested. The same applies to προσήλυτος, which cannot be assumed to mean "stranger" on the basis of its pairing with Hebrew גר or its use in context. I have rather tried by the gloss "guest" to convey something of the sense of "come over as stranger." In other words, a προσήλυτος was deemed an outsider to the group but nonetheless accorded special treatment, not unlike the Mediterranean hospitality lavished on guests. Some Greek words are transcriptions of the source language; others were constructed from Semitic roots, e.g., πάσχα from פסח and σαββατίζω from שבת, which have been rendered as "pascha" and "sabbatize," respectively. Leuitikon contains no obvious calques (see "TO THE READER OF NETS").

### NATURE OF THE GREEK TRANSLATION

#### *General Remarks*

Enough detailed information on the characteristics of the language employed in the Greek Leviticus and the individual quirks of the translator can be found in Wevers' *Notes*. Further comment may be found

in the introduction of Paul Harlé and Didier Pralon's *Le Levitique* BA (1988). As a result, I will focus on the semantic aspects of a few of the translator's choice of words.

In general it may be said that the translator of Leuitikon, to use Albert Pietersma's words, is not "performing his translator's duty to the reader, namely, to convey the total meaning of the source text." Rather, instead of trying to convey meaning in idiomatic Greek from larger Hebrew phrases, he works mostly from the individual Hebrew syntactical units and what individual Greek equivalents he has chosen for them. This fact is further borne out by the lack of connecting particles found in the Septuagint.

#### *Pleonasms*

The preceding description is witnessed most clearly by what are known as relative pleonasms found in the Greek rendering of the resumption of the pronoun found in Hebrew syntax. A typical Hebrew relative sentence such as Lev 15.20b **וְכֹל אֲשֶׁר תֵּשֵׁב עָלֶיהָ** may be translated literally: "and everything that she sits on [it] . . . shall be unclean." The Greek translator renders the Hebrew more or less word for word as follows: καὶ πᾶν ἐφ' ᾧ ἂν ἐπικαθίσῃ ἐπ' αὐτό, ἀκάθαρτον ἔσται. I have endeavored to pass this on to the reader as follows, using the colloquial English sentence with the preposition separated from its object: "everything also which she sits down on shall be unclean."

#### *Distributives*

Among the translators of the Pentateuch it was especially the Leuitikon translator who insisted on rendering the Hebrew distributive **שׂוֹן שׂוֹן** literally, and therefore woodenly, with resultant negative transfer from the source language. Thus, for example, on six occasions (17.3, 8, 10, 13; 18.6; 22.18) he translated it by ἄνθρωπος ἄνθρωπος ("person by person"), once (15.2) by ἀνὴρ ἀνὴρ ("man by man"), twice (22.4; 24.15) by ἄνθρωπος ("a person") and once (20.2) by τις ("any one").

#### *Some Individual Words*

On the level of individual words one finds this one-to-one dependence also to be true, in most cases. For example, the Hebrew word translated as "grain offering" in the NRSV will appear in NETS simply as "offering" because the Greek translator has chosen a general Greek term for offering as his counterpart for every occurrence of that Hebrew word. The same thing applies to the Hebrew use of "hand" in combination with other words to produce idioms. Someone whose "hand reaches" is someone who has financial means. There is a good Greek word for this, εὐπορέω, which by itself would have accounted for the Hebrew. It does indeed appear in 25.26, but the Greek translator is constrained to account in Greek for the Hebrew "hand" and therefore adds to his idiom an unnecessary item. Fortunately the English of NETS can come to the rescue with "has plenty in hand." When in 25.35 a person becomes poor, the result is that in Hebrew one "has a shaky or slippery hand." The Greek translator rendered this phrase by the singular and well chosen Greek term ἀδυνατέω, "to lack strength," which would have sufficed to account for the Hebrew, but once again the translator's attitude toward his parent text demanded at this point that he account also for "hands." This same situation holds true for the Hebrew formula "to ordain," which is "to fill the hands." In Leuitikon (8.33; 16.32; 21.10), as also in Numbers and Exodus, the Greek translator chooses the verb τελειόω, "to complete, validate" plus "hand." This phrase comes into NETS as "whose hand has been validated," compared to the phrase "who has been ordained" in the NRSV, signaling that the Greek translator worked in a word-for-word manner rather than choosing an idiomatic option. Similar examples are θράσυμα, which NETS renders "rupture" for קִרְחָה, whereas NRSV has "itch," and ἀφή, which NETS translates "attack" for נֶגַע, while NRSV has "disease."

#### *Cultic Terminology*

In rendering Hebrew cultic terminology into Greek, there seems to be certainty about some kinds of sacrifices but not about others. For instance we find that for the Hebrew words **חַטָּאת** "sin/sin offering" and **עֲוֹן** "guilt/guilt offering," the Greek counterparts are always the same, i.e., ἁμαρτία and πλημμέλεια. They are rendered in NETS by "sin" and "error," respectively. But for the Hebrew "wave offering," **נוֹפֵחַ**, there are four different Greek equivalents: δόμα, ἀφαίρεμα (also used for the Hebrew **הַרְוּמָה**, NRSV "offering"), ἐπίθεμα and ἀφόρισμα. Its cognate verb **הָרַח** (Hiphil) also has four different Greek equivalents: ἐπιτίθημι, ἀφαίρεω, ἀφορίζω and ἀναφέρω. In these instances the Greek equivalents do not approximate the meaning of the Hebrew. It could be that by the time this translation was made, all but certain kinds of sacrifices had lost their meaning to the translator.

*Consistency*

The words “mostly” and “in most cases” used above for the translator’s *modus operandi* are important, because the Leuitikon translator is not consistent in the way he goes about things. Even though in most cases he works atomistically, ignoring Greek idiom, the odd exception occurs. In this he is quite distinct from the translators of Deuteronomy and Exodus, for example. This circumstance can be illustrated by the comparative “than,” which in Hebrew is expressed by the word “from” (מִן). Commonly the translator will choose his standard preposition for the Hebrew “from” and construct a barely intelligible Greek sentence, e.g., 13.3 ταπεινή από τοῦ δέρματος NETS: “low in the skin,” cf. NRSV “deeper than the skin.” But occasionally he decides instead to employ the standard Greek idiomatic expression for the same Hebrew, e.g., 13.30, 31 ἐγκοιλότερα τοῦ δέρματος NETS: “more hollow than the skin.”

The standard explanations that try to account for the inconsistency in Leuitikon do not do justice to the complexity of this book. If it appears that his poor Greek usage may provide one clue, one could put forward equal evidence of his grammar and choice of translation equivalents being of a decent standard. Variation for the sake of creativity also does not satisfy as an explanation because there are enough instances of blatant *un*-creativity to persuade one otherwise. Leuitikon may thus be said to have many faces.

*Interlinearity as an Explanatory Model for Inconsistency*

The interlinear model developed by Albert Pietersma does offer a plausible explanation in that it points to the two-dimensionality of the text.<sup>1</sup> The translator worked in small bits at a time. His Greek syntactic units, at any given instance, were subject to interference from the parent text, but this interference happens to a greater or lesser degree from moment to moment. There is therefore a lack of semantic coherence at times but also a lack of systematization. The result is that we have a disordered text and a text that is episodic in its nature. The lack of semantic coherence is attributable to the interference from the parent text, but not in all instances. Other factors that produce inconsistency such as changes in number and person are difficult to explain due to our ignorance of the exact form of the translator’s source text and whether the translator ever made changes on his own initiative.

## NETS AND THE NRSV

The procedure followed in my translation was always to start with the NRSV and then to alter it insofar as it did not represent the Greek or the differences between the Hebrew and the Greek. So the reader should as a rule of thumb expect NETS to reveal the differences between the Greek and the Hebrew from a synoptic point of view. Occasionally this will be overridden by the need to point out the force of the Hebrew upon the Greek, as in the occurrence of “and” or other particles that are the equivalent of Hebrew וְ. Thus the appearance of “and” in NETS without a corresponding equivalent in NRSV will not always signal that there is an addition in the Greek. Deviations from the NRSV may therefore occur both for reasons of meaning and of style.

In NETS the actions at the altar will appear quite different from the NRSV. Often the verbs in the Greek are unrelated to the action expressed in Hebrew. Also the verbs in Hebrew would frequently have a verbal suffix or the object marker plus suffix, whereas the Greek would have none. Although an assumed objective pronoun might be standard practice in Greek, this absence of “it” or “them” will appear in NETS to distinguish these cases from the times when the objective pronoun does appear in the Greek. Thus one would find in NETS “the priest shall do the presenting” (1.15). But when neither the Hebrew nor the Greek have the objective pronoun, but NRSV does include it for the sake of style, then it will appear in NETS, e.g., “he will lay it” (2.9).

Sometimes the English of NETS unavoidably misrepresents the Greek. For example in chapter 4 and 7.10, where I have rendered ψυχή (f) by “soul,” the personal pronouns “she” or “her” that follow will be rendered by “him” or “his” in NETS.

## ACKNOWLEDGMENTS

Albert Pietersma, who is the driving force behind the NETS project, has given much of his time to devote personal attention to me and the problems raised by this difficult book. I am pleased to acknowledge his valuable advice and criticism. Leonora Jackson was a great help in the more difficult chapters.

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<sup>1</sup> Pietersma, “Paradigm.”

**1** And the Lord summoned Moyses and spoke to him from the tent of witness, saying: <sup>2</sup>Speak to the sons of Israel, and you shall say to them: When a person of you brings gifts of livestock to the Lord, you shall bring your gifts from the cattle and from the sheep.

<sup>3</sup> If his gift is a whole burnt offering from the cattle, he shall present a male without blemish; he shall bring it to the door of the tent of witness, acceptable before the Lord. <sup>4</sup>And he shall lay his hand on the head of the offering, a thing acceptable to him to atone for him. <sup>5</sup>And they shall slaughter the bull calf before the Lord, and the sons of Aaron the priests shall offer the blood, and they shall pour out the blood against all sides of the altar that is at the entrance of the tent of witness. <sup>6</sup>And when they lay the whole burnt offering, they shall cut it up limb by limb. <sup>7</sup>And the sons of Aaron the priests shall put fire on the altar and pile wood onto the fire. <sup>8</sup>And the sons of Aaron the priests shall pile the divided parts and the head and the suet onto the wood that is on the fire on the altar, <sup>9</sup>but the entrails and the legs they shall wash with water, and the priests shall lay everything on the altar. It is an offering, a sacrifice, an odor of fragrance to the Lord.

<sup>10</sup> But if his gift for a whole burnt offering to the Lord is from the small cattle, both from the lambs and the kids, he shall present a male without blemish, and he shall lay his hand on its head. <sup>11</sup>And they shall slaughter it on the north side of the altar before the Lord, and the sons of Aaron the priests shall pour out its blood against all sides of the altar. <sup>12</sup>And they shall divide it up limb by limb with its head and its suet, and the priests shall pile them on the wood that is on the fire on the altar, <sup>13</sup>and its entrails and its legs they shall wash with water. And the priest shall present everything and lay it on the altar. It is an offering, a sacrifice, an odor of fragrance to the Lord.

<sup>14</sup> But if the gift he brings to the Lord is an offering from the birds, then he shall bring his gift from the turtledoves or from the doves. <sup>15</sup>And the priest shall do the presenting at the altar and snip off the head. And the priest shall do the placing on the altar and squeeze out the blood against the base of the altar. <sup>16</sup>And he shall remove the crop with the feathers and throw it at the east side of the altar, in the place for ashes. <sup>17</sup>And he shall break it open by the wings and not divide it. And the priest shall lay it on the altar on the wood that is on the fire. It is an offering, a sacrifice, an odor of fragrance to the Lord.

**2** Now if a soul presents a gift, a sacrifice to the Lord, his gift shall be fine flour, and he shall pour oil on it and put frankincense on it—it is a sacrifice—<sup>2</sup>and he shall bring it to the sons of Aaron the priests. And after gripping from it a handful of the fine flour with the oil and all its frankincense, the priest shall lay its memorial portion on the altar; it is a sacrifice, an odor of fragrance to the Lord. <sup>3</sup>And what remains from the sacrifice is for Aaron and his sons, a holy of holies from the Lord's sacrifices.

<sup>4</sup> But if he presents a gift, a sacrifice baked in the oven, it shall be of fine flour: unleavened cakes mixed with oil and unleavened wafers spread with oil. <sup>5</sup>But if your gift is a sacrifice from a frying-pan, it shall be fine flour mixed with oil, unleavened, <sup>6</sup>and you shall break them in pieces and pour oil onto them; it is a sacrifice to the Lord. <sup>7</sup>But if your gift is a sacrifice from a brazier, fine flour shall be prepared in oil. <sup>8</sup>And he shall present to the Lord the sacrifice that he may prepare from these, and he shall do the presenting to the priest. And having approached the altar, <sup>9</sup>the priest shall remove from the sacrifice its memorial portion, and the priest shall lay it on the altar; it is an offering, an odor of fragrance to the Lord. <sup>10</sup>But what is left of the sacrifice is for Aaron and his sons: a holy of holies from the Lord's offerings.

<sup>11</sup> You shall not prepare any sacrifice that you may bring to the Lord with leaven, for you shall not present any leaven and any honey to offer of it to the Lord. <sup>12</sup>You shall present them to the Lord as a gift of first fruit, but they shall not be brought onto the altar for an odor of fragrance to the Lord. <sup>13</sup>And every gift of your sacrifice shall be salted with salt. You shall not omit from your sacrifices the salt of the Lord's covenant; on each gift of yours you shall offer salt to the Lord your God.

<sup>14</sup> But if you present a sacrifice of first products to the Lord, new, roasted, pounded, wheaten groats, to the Lord, then you shall bring the sacrifice of first products, <sup>15</sup>and you shall pour oil onto it and lay frankincense on it; it is a sacrifice. <sup>16</sup>And the priest shall offer up its memorial portion—some of the roasted wheaten groats with the oil and all its frankincense. It is an offering to the Lord.

**3** Now if his gift to the Lord is a sacrifice of deliverance, if he brings it from the cattle, whether male or female, he shall bring it without blemish before the Lord. <sup>2</sup>And he shall lay his hands on the head of the gift, and he shall slaughter it at the entrance to the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar of whole burnt offerings. <sup>3</sup>And they shall bring from the sacrifice of deliverance an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails <sup>4</sup>and the two kidneys and the fat that is on them at the thighs, and he shall remove the appendage that is on the liver with the kidneys. <sup>5</sup>And the sons of Aaron the priests shall offer them up on the altar, on the whole burnt offerings on the wood that is on the fire; it is an offering, an odor of fragrance to the Lord.

<sup>6</sup> But if his gift, a sacrifice of deliverance to the Lord, is from the sheep, male or female, he shall present it without blemish. <sup>7</sup>If he brings a lamb as his gift, he shall bring it before the Lord, <sup>8</sup>and he shall lay his hands on the head of his gift, and he shall slaughter it at the entrance of the tent of witness. And the sons of Aaron the priests shall pour out the blood against all sides of the altar. <sup>9</sup>And he shall present some of the sacrifice of deliverance as an offering to God: the fat and the lower back

without blemish (he shall remove it with the loin muscles) and the fat that covers the entrails and the fat that is on the entrails <sup>10</sup>and both the kidneys and the fat that is on them at the thighs, having also removed the appendage which is on the liver with the kidneys, <sup>11</sup>the priest shall make an offering on the altar, an odor of fragrance, an offering to the Lord.

<sup>12</sup> But if his gift is from the goats, he shall both do the presenting before the Lord, <sup>13</sup>and he shall lay his hands on its head, and they shall slaughter it before the Lord at the entrance of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. <sup>14</sup>And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails <sup>15</sup>and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. <sup>16</sup>And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord's. <sup>17</sup>It shall be a precept forever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

**4** And the Lord spoke to Moyses, saying: <sup>2</sup>Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord's ordinances, which one must not do, and does any one of them:

<sup>3</sup> If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. <sup>4</sup>And he shall bring the bull calf to the door of the tent of witness before the Lord and lay his hand on the head of the bull calf before the Lord, and he shall slaughter the bull calf in front of the Lord. <sup>5</sup>And the anointed priest, who has had his hands validated, after taking some of the blood of the bull calf, shall then bring it into the tent of witness. <sup>6</sup>And the priest shall dip his finger in the blood and sprinkle some of the blood seven times with his finger before the Lord in front of the holy veil. <sup>7</sup>And the priest shall put some of the blood of the bull calf on the horns of the altar of the incense of the combination that is before the Lord, which is in the tent of witness, and all the blood of the bull calf he shall pour out at the base of the altar of whole burnt offerings, which is at the entrance of the tent of witness. <sup>8</sup>And all the fat of the bull calf for sin he shall remove from it: the fat that covers the innards and all the fat that is on the innards <sup>9</sup>and the two kidneys and the fat that is on them, which is on the thighs, and the appendage which is on the liver—he shall remove it with the kidneys, <sup>10</sup>just as he removes it from the bull calf of the sacrifice of deliverance. And the priest shall offer on the altar of offering. <sup>11</sup>And the skin of the bull calf and all its flesh, as well as its head and its appendages and its entrails and its dung—<sup>12</sup>even the whole bull calf they shall carry out to a clean place outside the camp where

they shall pour out the ash, and they shall burn it completely on wood by fire; at the outpouring of the ash it shall be burned.

<sup>13</sup> But if the whole congregation of Israel acts in ignorance and the matter escapes the notice of the eyes of the congregation and they do one of any of the commandments of the Lord, which shall not be done, and they shall be in error <sup>14</sup>and the sin wherein they were sinning should become known to them, then the congregation shall bring a calf of the cattle without blemish for the sin and bring it to the entrance of the tent of witness. <sup>15</sup>And the elders of the congregation shall lay their hands on the head of the bull calf before the Lord, and they shall slaughter the bull calf before the Lord. <sup>16</sup>And the anointed priest shall bring some of the blood of the bull calf into the tent of witness, <sup>17</sup>and the priest shall dip his finger into some of the blood of the bull calf and sprinkle it seven times before the Lord in front of the holy veil. <sup>18</sup>And the priest shall put some of the blood onto the horns of the altar of the incense of the combination that is before the Lord, which is in the tent of witness, and he shall pour out all the blood at the base of the altar of offerings that is near the door of the tent of witness. <sup>19</sup>And he shall remove all the fat from it and offer it up on the altar. <sup>20</sup>And he shall do with the bull calf just as he did with the bull calf for sin; thus it shall be done. And the priest shall make atonement for them, and the sin shall be forgiven them. <sup>21</sup>And they shall carry the whole bull calf outside the camp and burn up the bull calf as they completely burned the first bull calf. It is for<sup>a</sup> a sin of the congregation.

<sup>22</sup> But if the ruler sins and does unintentionally one of any of the commandments of the Lord their God, which shall not be done, and sins and is in error <sup>23</sup>and the sin wherein he has sinned becomes known to him, then he shall bring his gift: a young billy goat, a male without blemish. <sup>24</sup>And he shall lay his hand on the head of the young goat, and they shall slaughter it at the spot where they slaughter the whole burnt offerings before the Lord. It is for<sup>a</sup> a sin. <sup>25</sup>And the priest shall put some of the blood of the one for sin with his finger on the horns of the altar of whole burnt offerings, and he shall pour out all its blood at the base of the altar of whole burnt offerings. <sup>26</sup>And all its fat he shall offer up on the altar, like the fat of the sacrifice of deliverance. And the priest shall make atonement for him because of his sin, and it shall be forgiven him.

<sup>27</sup> But if any one soul of the people of the land sins unintentionally in doing one of any of the Lord's commandments that shall not be done and he is in error <sup>28</sup>and the sin wherein he sins becomes known to him, then he shall bring a young nanny goat; he shall bring a female without blemish for the sin that he has committed, <sup>29</sup>and he shall lay his hand on the head of his mistake, and they shall slaughter the nanny goat for sin at the place where they slaughter the whole burnt offer-

<sup>a</sup>Om = Weed

ings. <sup>30</sup>And the priest shall take some of its blood with his finger and put it onto the horns of the altar of whole burnt offerings, and he shall pour out all its blood at the base of the altar. <sup>31</sup>And he shall remove all the fat in the same way that he removes fat from the sacrifice of deliverance, and the priest shall offer it up on the altar for an odor of fragrance to the Lord. And the priest shall make atonement for him, and it shall be forgiven him.

<sup>32</sup> But if he brings as his gift a sheep for sin, he shall bring it: a female without blemish. <sup>33</sup>And he shall lay his hand on the head of the one for sin, and they shall slaughter it at the spot where they slaughter the whole burnt offerings. <sup>34</sup>And after taking some of the blood of the one for sin with his finger, the priest shall put it on the horns of the altar of whole burnt offering, and he shall pour out all its blood at the base of the altar of whole burnt offering. <sup>35</sup>And he shall remove all its fat, as the fat of a sheep is removed from the sacrifice of deliverance, and the priest shall lay it on the altar, on the whole burnt offering of the Lord. And the priest shall make atonement for him for the sin that he has committed, and it shall be forgiven him.

**5** Now if a soul sins and hears a sound of oath-taking and he is a witness or has seen it or knows of it, if he does not report the matter, he will assume the guilt. <sup>2</sup>Or a soul who touches any unclean thing, whether a carcass or the kill of an unclean animal or unclean carcasses of abominations or the unclean carcasses of cattle <sup>3</sup>or touches some uncleanness of a person, any of his uncleanness in which he be defiled by touching, and it escaped his notice, but later on comes to know it, and should be in error, <sup>4</sup>or a soul who swears, determining with his lips to do evil or to do good, in any way that the person may speak forcefully by an oath, and if it escapes the notice of his eyes and if he comes to know it and should sin in any one of these, <sup>5</sup>then he shall declare his sin concerning the things in which he has sinned. <sup>6</sup>And he shall bring to the Lord for whatever he has done amiss, for the sin that he has committed, a female from the sheep—a lamb, or a young nanny goat for sin. And the priest shall make atonement for him, for his sin that he has committed, and the sin will be forgiven him.

<sup>7</sup> But if his hand does not have the capability for what is sufficient for a sheep, he shall bring for his sin which he has committed two turtledoves or two young doves to the Lord, one for sin and one for a whole burnt offering. <sup>8</sup>And he shall bring them to the priest, and the priest shall bring the one for sin first. And the priest shall snip off its head at the neck, and he shall not divide it. <sup>9</sup>And he shall sprinkle some blood of the one for sin against the wall of the altar, but what remains of the blood he shall squeeze out against the base of the altar, for it is for<sup>a</sup> sin. <sup>10</sup>And the second he shall prepare as a whole burnt offering, as is customary. And the priest shall make atonement for him for

his sin that he has committed, and it shall be forgiven him.

<sup>11</sup> But if his hand does not find a brace of turtledoves or two young doves, then he shall bring his gift for that in which he sinned: one-tenth of an ophi<sup>b</sup> of fine flour for sin. He shall not pour oil on it; neither shall he place frankincense on it, because it is for sin. <sup>12</sup>And he shall bring it to the priest, and after gripping from it a handful, the priest shall lay its memorial portion on the altar on the<sup>a</sup> whole burnt offerings to the Lord. It is for<sup>a</sup> sin. <sup>13</sup>And the priest shall make atonement for him, for his sin that he has committed in respect of one of these things, and it will be forgiven him. But what is left shall be for the priest like the offering of fine flour.

<sup>14</sup> And the Lord spoke to Moyses, saying: <sup>15</sup>If a soul forgets obliviously and sins unintentionally regarding any of the holy things of the Lord, he shall then bring to the Lord for his error a ram without blemish from the sheep, of the value of silver shekels, according to the shekel of holy things for what he has done amiss. <sup>16</sup>And he shall make restitution for some of the holy things in which he was remiss and add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram for error, and it will be forgiven him.

<sup>17</sup> And a soul that sins and does one of any of the Lord's commandments, which he ought not to do, and does not know and is in error and assumes the sin <sup>18</sup>shall then bring a ram, without blemish from the sheep of the value of silver, for error to the priest. And the priest shall make atonement for him concerning his ignorance of which he was ignorant and did not know himself, and it shall be forgiven him, <sup>19</sup>because he has committed an error before the Lord.

**6** And the Lord spoke to Moyses, saying: <sup>2</sup>If a soul sins and by overlooking disregards the commandments of the Lord and falsifies matters pertaining to his neighbor—in a deposit or regarding joint ownership or regarding plunder or did his neighbor some wrong <sup>3</sup>or has found a loss and lied about it—and he swears falsely about one of all which a man may do in order to sin by these, <sup>4</sup>then it shall be whenever he sins and is in error and restores the booty which he seized or the injustice he committed or the deposit which was deposited with him or the loss which he found <sup>5</sup>because of every matter about that which he swore about unjustly, he shall also repay the capital itself, and he shall add to it one fifth. Whosoever it is, he shall restore to him on the day he should be convicted. <sup>6</sup>And for his error he shall bring to the Lord: a ram from the sheep without blemish, of the value for that which he offended. <sup>7</sup>And the priest shall make atonement for him before the Lord, and he shall be forgiven for one of all that he did and offended by it.

<sup>8</sup> And the Lord spoke to Moyses, saying:

<sup>a</sup>Om = Weed <sup>b</sup>Heb 1 ephah = 22 liters

<sup>9</sup>Command Aaron and his sons, saying: This is the law of the whole burnt offering. The whole burnt offering itself in its burning shall be on the altar all night until the morning, and the fire of the altar shall burn on it; it shall not be put out. <sup>10</sup>And the priest shall put on a linen tunic, and he shall put on linen drawers around his body, and he shall remove from the altar the sacrificial remains to which the fire has reduced the whole burnt offering, and he shall deposit it nearby the altar. <sup>11</sup>And he shall take off his vestment and put on another vestment and carry the sacrificial remains out to a clean place outside the camp. <sup>12</sup>And fire on the altar shall burn on it and shall not be put out. And the priest shall burn wood on it morning by morning and pile on it the whole burnt offering and place on it the fat of the deliverance. <sup>13</sup>And a fire shall burn perpetually on the altar. It shall not be put out.

<sup>14</sup> This is the law of the sacrifice, that which the sons of Aaron shall offer before the Lord in front of the altar. <sup>15</sup>And he shall remove from it with a handful some of the fine flour of the sacrifice with its oil and with its frankincense that are on the sacrifice, and he shall offer its memorial portion on the altar: an offering, an odor of fragrance to the Lord. <sup>16</sup>But what remains of it Aaron and his sons shall eat. It shall be consumed unleavened in a holy place. In the court of the tent of witness they shall eat it. <sup>17</sup>It shall not be baked as leavened. I have given it as a portion to them from the offerings of the Lord. They are holy of holies like the one for sin and like the one for error. <sup>18</sup>Everything male of the priests shall eat it. It is a perpetual precept for your generations from the Lord's offerings; any one who touches them shall become holy.

<sup>19</sup> And the Lord spoke to Moyses, saying: <sup>20</sup>This is the gift of Aaron and his sons, which they shall present to the Lord on the day you shall anoint him: one tenth of an ophi<sup>a</sup> of fine flour as a perpetual sacrifice, half of it in the morning and half of it in the evening. <sup>21</sup>It shall be prepared in a frying-pan with oil; he shall bring it kneaded, rolled, a sacrifice of pieces, a sacrifice as an odor of fragrance to the Lord. <sup>22</sup>The priest who is anointed after him from his sons shall prepare it; it is a perpetual law; all of it shall be completely consumed. <sup>23</sup>And every sacrifice of a priest shall be wholly burned and shall not be eaten.

<sup>24</sup> And the Lord spoke to Moyses, saying: <sup>25</sup>Speak to Aaron and his sons, saying: This is the law for the sin. They shall slaughter the one for sin before the Lord at the spot where they slaughter the whole burnt offering. They are holy of holies. <sup>26</sup>The priest who offers it up shall eat it. It shall be eaten in a holy place, in the court of the tent of witness. <sup>27</sup>Whoever touches any of its flesh shall become holy. And for whomever some of its blood is sprinkled on a garment, that on which it is sprinkled shall be washed in a holy place. <sup>28</sup>And an earthen vessel wherein it was boiled shall be

smashed. But if it is boiled in a bronze vessel, he shall scour it and wash it out with water. <sup>29</sup>Every male among the priests shall eat them. They are holy of holies to the Lord. <sup>30</sup>And none of the ones for sin, some of whose blood is brought into the tent of witness to make atonement in the holy place, shall be eaten. It shall be burned up by fire.

<sup>31</sup>(7.1) And this is the law of the ram for error. They are holy of holies. <sup>32</sup>(2)At a spot where they slaughter the whole burnt offering they shall slaughter the ram for error before the Lord, and he shall pour out the blood against all sides of the base of the altar. <sup>33</sup>(3)And he shall present from it all its fat from it and the lower back and all the fat that covers the innards and all the fat that is on the innards <sup>34</sup>(4)and the two kidneys and the fat that is on them at the thighs and the appendage that is on the liver—he shall remove them with the kidneys. <sup>35</sup>(5)And the priest shall offer them up on the altar as an offering to the Lord; it is for error. <sup>36</sup>(6)Every male among the priests shall eat them; in a holy place they shall eat them; they are holy of holies. <sup>37</sup>(7)As is the one for sin, so is the one for error. For them there is one law. The priest who makes atonement with it shall have it. <sup>38</sup>(8)And the priest who offers a person's whole burnt offering: the skin of the whole burnt offering that he offers shall be his. <sup>39</sup>(9)And every sacrifice that is prepared in the oven and everything that is prepared on a hearth or in a pan is for the priest who offers it; it shall be his. <sup>40</sup>(10)And every sacrifice made up with oil or not made up shall belong to all the sons of Aaron, to each the same.

**7** <sup>(7.11)</sup>This is the law of the sacrifice of deliverance that they shall offer to the Lord. <sup>2</sup>(12)If he brings it for praise, then he shall bring for the sacrifice of praise cakes of fine flour made up with oil and unleavened wafers spread with oil and fine flour mixed with oil. <sup>3</sup>(13)In addition to leavened cakes he shall bring his gifts for a sacrifice of praise for deliverance. <sup>4</sup>(14)And he shall present one out of all his gifts as an advance deduction for the Lord. It shall belong to the priest who pours out the blood of the deliverance. It shall be his. <sup>5</sup>(15)And the flesh of the sacrifice of praise for deliverance shall belong to him, and on the day it is given it shall be eaten. They shall not leave any of it until the morning. <sup>6</sup>(16)And if it is a vow or if he sacrifices his gift voluntarily, it shall be eaten on the same day that he brought his sacrifice and on the next day. <sup>7</sup>(17)And what is left of the flesh of the sacrifice until the third day shall be burned up by fire. <sup>8</sup>(18)But if when eating, he should eat some of the meat on the third day, it will not be accepted for him who offers it, nor shall it be credited to him. It is a defilement, and the soul who eats any of it shall assume the guilt.

<sup>9</sup>(19) And meat that touches any unclean thing shall not be eaten; it shall be burned up by fire. Anyone clean shall eat meat. <sup>10</sup>(20)But the soul who should eat any of the meat of the sacrifice of

<sup>a</sup>Heb 1 ephah = 22 liters

deliverance, which belongs to the Lord, and his uncleanness is on him—that soul shall be utterly destroyed from his people. <sup>11(21)</sup>And a soul who touches any unclean thing whether of human uncleanness or of unclean quadrupeds or any unclean abomination and eats of the meat of the sacrifice of deliverance, which is the Lord's, that soul shall be utterly destroyed from his people.

<sup>12(22)</sup> And the Lord spoke to Moyses, saying: <sup>13(23)</sup>Speak to the sons of Israel, saying: You shall eat no fat of cows and of sheep and of goats. <sup>14(24)</sup>And the fat of carcasses and of things caught by wild animals may be put to any use but shall not be eaten for food. <sup>15(25)</sup>Anyone who eats the fat of animals, of which he may bring some of them as an offering to the Lord—that soul shall be utterly destroyed from his people. <sup>16(26)</sup>You shall not eat any blood, either of birds or of animals, in any of your settlements. <sup>17(27)</sup>Any soul who eats blood—that soul shall be utterly destroyed from his people.

<sup>18(28)</sup> And the Lord spoke to Moyses, saying: <sup>19(29)</sup>And you shall speak to the sons of Israel, saying: He who brings to the Lord a sacrifice of deliverance shall bring his gift to the Lord from the sacrifice of deliverance. <sup>20(30)</sup>His hands shall bring the offerings to the Lord. The fat that is on the breast and the appendage of the liver—he shall offer them to add to a gift before the Lord. <sup>21(31)</sup>And the priest shall offer up the fat on the altar, and the breast shall belong to Aaron and his sons. <sup>22(32)</sup>And the right shoulder from your sacrifices of deliverance you shall give as an advance deduction for the priest. <sup>23(33)</sup>The one among the sons of Aaron who brings the blood and the fat of the deliverance shall have the right shoulder as a share. <sup>24(34)</sup>For I have taken the breast of the addition and the shoulder of the advance deduction from the sons of Israel, from your sacrifices of deliverance, and I have given them to Aaron the priest and to his sons as a perpetual precept from the sons of Israel. <sup>25(35)</sup>This is the anointing of Aaron and the anointing of his sons from the offerings of the Lord on the day he procured them to serve the Lord as priests, <sup>26(36)</sup>just as the Lord commanded to give to them on the day he anointed them out of the sons of Israel. It is a perpetual precept throughout their generations.

<sup>27(37)</sup> This is the law of the whole burnt offerings and of sacrifice and for sin and for error and for validation, and of the sacrifice of deliverance, <sup>28(38)</sup>as the Lord commanded Moyses on the mountain of Sina on the day he commanded the sons of Israel to bring their gifts before the Lord in the wilderness of Sina.

**8** And the Lord spoke to Moyses, saying: <sup>2</sup>Take Aaron and his sons and his vestments and the anointing oil and the bull calf for sin and the two rams and the basket of unleavened bread, <sup>3</sup>and assemble the whole congregation at the door of the tent of witness. <sup>4</sup>And Moyses did as the Lord instructed him, and he assembled the congregation at the door of the tent of witness. <sup>5</sup>And Moyses

said to the congregation: This is the thing that the Lord commanded to do.

<sup>6</sup> And Moyses brought Aaron and his sons forward and washed them with water. <sup>7</sup>And he put the tunic on him and fastened the girdle about him and put the undergarment on him, and he placed on him the shoulder-strap and girded him about according to the procedure of the shoulder-strap, and he bound him fast with it. <sup>8</sup>And he put on him the oracle, and he put on the oracle the explanation and the truth. <sup>9</sup>And he put the headband on his head, and on the headband, in front, he put the golden leaf, the devoted holy object, as the Lord instructed Moyses.

<sup>10</sup> And Moyses took some of the anointing oil <sup>11</sup>and sprinkled some of it on the altar seven times and anointed the altar and consecrated it and all its utensils and the washbasin and its base and consecrated them. And he anointed the tent and all the things in it and consecrated it. <sup>12</sup>And Moyses poured out some of the anointing oil on Aaron's head and anointed him and consecrated him. <sup>13</sup>And Moyses brought forward the sons of Aaron and clothed them with tunics and fastened belts around them and tied turbans on them just as the Lord instructed Moyses.

<sup>14</sup> And Moyses led forward the bull calf for sin, and Aaron and his sons laid their hands on the head of the bull calf for sin. <sup>15</sup>And he slaughtered it, and Moyses took some of the blood and with his finger put it on the horns of the altar round about, and he purified the altar. And he poured out the blood at the base of the altar, and he consecrated it to make atonement on it. <sup>16</sup>And Moyses took all the fat that was on the innards and the appendage on the liver and both kidneys and the fat on them, and Moyses performed the offering on the altar. <sup>17</sup>And the bull calf and its hide and its flesh and its dung—he burned them with fire outside the camp as the Lord instructed Moyses.

<sup>18</sup> And Moyses brought forward the ram that was for the whole burnt offering, and Aaron and his sons laid their hands on the head of the ram. <sup>19</sup>And Moyses slaughtered the ram, and Moyses poured out the blood against all sides of the altar. <sup>20</sup>And he divided up the ram limb by limb, and Moyses offered up the head and the limbs and the fat. <sup>21</sup>And the entrails and the legs he washed with water, and Moyses offered up the whole ram on the altar. It is a whole burnt offering, for an odor of fragrance; it is an offering to the Lord, as the Lord commanded Moyses.

<sup>22</sup> And Moyses brought forward the second ram, the ram of validation. And Aaron and his sons laid their hands on the head of the ram. <sup>23</sup>And he slaughtered it, and Moyses took some of its blood and put it on the lobe of Aaron's right ear and on the tip of his right hand and on the tip of his right foot. <sup>24</sup>And Moyses brought forward the sons of Aaron, and Moyses put some of the blood on the lobes of their right ears and on the tips of their right hands and on the tips of their right feet. And Moyses poured out the blood against all sides



of the altar. <sup>25</sup>And he took the fat and the lower back and the fat that was on the entrails and the appendage of the liver and the two kidneys and the fat on them and the right shoulder. <sup>26</sup>And out of the basket of validation that is before the Lord he took one unleavened cake and one oil bread and one wafer and placed them on the fat and the right shoulder. <sup>27</sup>He placed all these onto the hands of Aaron and on the hands of his sons, and he offered them up as an advance deduction before the Lord. <sup>28</sup>Then Moyses took them from their hands, and Moyses offered them up on the altar on the whole burnt offering of validation, which is an odor of fragrance; it is an offering to the Lord. <sup>29</sup>And after Moyses took the breast, he separated it as an addition before the Lord, from the ram of validation, and it was Moyses' portion as the Lord commanded Moyses.

<sup>30</sup> And Moyses took some of the anointing oil and some of the blood that was on the altar and sprinkled them onto Aaron and his vestments and onto his sons and the vestments of his sons with him, and he consecrated Aaron and his vestments and his sons and vestments of his sons with him.

<sup>31</sup> And Moyses said to Aaron and his sons, "Boil the meat in the court of the tent of witness in a holy place, and there eat it and the cakes that are in the basket of validation as I was instructed, saying, 'Aaron and his sons shall eat them.' <sup>32</sup>And what remains of the flesh and the cakes shall be burned up by fire. <sup>33</sup>And you shall not go outside the door of the tent of witness seven days until the day of your validation is completed. For for seven days he will validate your hands. <sup>34</sup>As he did on this day, the Lord commanded to be done in order that atonement be made for you. <sup>35</sup>And you shall sit at the door of the tent of witness for seven days, day and night. And you shall keep the Lord's charges so that you do not die, for so the Lord God commanded me." <sup>36</sup>And Aaron and his sons did all the things that the Lord instructed Moyses.

**9** And it happened on the eighth day that Moyses called Aaron and his sons and the council of elders of Israel. <sup>2</sup>And Moyses said to Aaron, "Take for yourself a calf from the cows for sin and a ram for a whole burnt offering, without blemish, and offer them before the Lord. <sup>3</sup>And speak to the council of elders of Israel, saying, 'Take one billy goat from the goats for sin, a calf and a yearling lamb without blemish for a whole offering <sup>4</sup>and a calf and a ram for a sacrifice of deliverance before the Lord and fine flour mixed with oil. For today the Lord will be seen among you.' " <sup>5</sup>And they took them, as Moyses commanded, to the front of the tent of witness, and the whole congregation drew near, and they stood before the Lord. <sup>6</sup>And Moyses said, "This is the thing that the Lord said, 'Do, and the glory of the Lord will be seen among you.' " <sup>7</sup>And Moyses said to Aaron, "Draw near to the altar, and perform the one for your sin and your whole burnt offering, and make atonement for yourself and your house. And deal with the gifts of

the people, and make atonement for them, as the Lord has commanded Moyses."

<sup>8</sup> And Aaron drew near to the altar and slaughtered the calf for sin. <sup>9</sup>And the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and he put it on the horns of the altar, and he poured out the blood onto the base of the altar. <sup>10</sup>But the fat and the kidneys and the appendage of the liver of the one for sin he offered on the altar as the Lord commanded Moyses. <sup>11</sup>And the flesh and the hide—he burned them with fire outside the camp.

<sup>12</sup> And he slaughtered the whole burnt offering. And the sons of Aaron brought him the blood, and he poured it out against all sides of the altar. <sup>13</sup>And they brought him the whole burnt offering limb by limb, them and the head, and he placed them on the altar. <sup>14</sup>And he washed the entrails and the legs with water, and he placed them on the whole burnt offering on the altar.

<sup>15</sup> And he presented the people's gift. And he took the goat for the sin of the people, and he slaughtered it and purified it like the first time. <sup>16</sup>And he presented the whole burnt offering and performed it as was proper. <sup>17</sup>And he presented the sacrifice, and he filled his hands with some of it and placed it on the altar apart from the morning whole burnt offering.

<sup>18</sup> And he slaughtered the bull calf and the ram of the sacrifice of deliverance that was of the people. And the sons of Aaron brought the blood to him—and he poured it out against all sides of the altar—<sup>19</sup>and the fat of the bull calf and of the ram, the lower back and the fat that covers over the entrails and the two kidneys and the fat on them and the appendage on the liver. <sup>20</sup>And he placed the fat pieces on the breasts, and he offered up the fat pieces on the altar, <sup>21</sup>and the breast and the right shoulder Aaron removed as an advance deduction before the Lord, as the Lord had instructed Moyses.

<sup>22</sup> And after Aaron raised his hands towards the people, he blessed them. And he came down after performing the one for sin and the whole burnt offerings and those pertaining to deliverance. <sup>23</sup>Moyses and Aaron entered the tent of witness, and when they came out, they blessed all the people, and the glory of the Lord became visible to all the people. <sup>24</sup>And fire came out from the Lord and consumed what was on the altar, both the whole burnt offerings and the fat pieces, and all the people saw it and were amazed and fell face down.

**10** And when the two sons of Aaron, Nadab and Abioud, each took his fire-pan, they placed fire on it and threw incense on it and offered before the Lord strange fire such as the Lord had not ordered them. <sup>2</sup>And fire came out from the Lord and consumed them, and they died before the Lord. <sup>3</sup>And Moyses said to Aaron, "This is what the Lord spoke, saying,

'Among those who are near me  
I will be shown holy,

and in the whole congregation  
I will be glorified.”

And Aaron was shocked.

4 And Moyses summoned Misael and Elisaphan sons of Oziel, sons of the brother of Aaron's father, and said to them, “Come forward, and carry your brothers away from the holy things, outside the camp.”<sup>5</sup> And they came forward and carried them by their tunics outside the camp as Moyses had said. <sup>6</sup>And Moyses said to Aaron and Eleazar and Ithamar, his sons who remained, “You shall not unbind your head, and you shall not tear your vestments so that you do not die, and wrath will come over the whole congregation, but your kindred, the whole house of Israel, shall bewail the burning with which they were set on fire by the Lord. <sup>7</sup>And you shall not go out of the door of the tent of witness so that you do not die, for the anointing oil from the Lord is on you.” And they did according to the word of Moyses.

8 And the Lord spoke to Aaron, saying: <sup>9</sup>You shall not drink wine nor siker<sup>a</sup>, neither you nor your sons with you, whenever you enter into the tent of witness or when you approach the altar, and you will not die; it is a perpetual precept throughout your generations <sup>10</sup>to distinguish between the holy and the profane and between the unclean and the clean, <sup>11</sup>and you shall teach the sons of Israel all the precepts that the Lord has spoken to them by the hand of Moyses.

12 And Moyses said to Aaron and<sup>b</sup> Eleazar and Ithamar the sons of Aaron who remained: Take the sacrifice that is left from the Lord's offerings, and you shall eat it unleavened beside the altar. They are holy of holies. <sup>13</sup>And you shall eat it in a holy place. For this is a precept for you and a precept for your sons from the offerings to the Lord, for so I am commanded. <sup>14</sup>And the breast of what has been set apart and the shoulder of the advance deduction you shall eat in a holy place, you and your sons and your house with you, for it was given as a precept to you and as a precept to your sons, from the sacrifices of deliverance of the sons of Israel. <sup>15</sup>The shoulder of the advance deduction and the breast of what was set apart you shall offer besides the sacrifices of the fat pieces, to set apart what was set apart before the Lord. And it shall belong to you and to your sons and to your daughters with you as a perpetual precept, as the Lord instructed Moyses.

16 And when Moyses inquired and sought the goat for sin—this had already been burned up! And Moyses was angry with Eleazar and Ithamar, Aaron's remaining sons, saying, <sup>17</sup>“Why did you not eat the one for sin in a sacred place? For, because they are holy of holies, he gave this to you to eat so that you may remove the guilt of the congregation and make atonement for them before the Lord. <sup>18</sup>For nothing of its blood was brought into the sanctuary. You shall eat it in a holy place facing inside, as the Lord instructed me.” <sup>19</sup>And Aaron spoke to Moyses, saying, “If today they have

brought their items for sin and their whole burnt offerings before the Lord, and these things have befallen me, and if I shall eat the items for sin today, will it not be pleasing to the Lord?” <sup>20</sup>And Moyses heard this, and it pleased him.

**11** And he Lord spoke to Moyses and Aaron, saying: <sup>2</sup>Speak to the sons of Israel, saying:

From all the land animals, these are the animals that you shall eat. <sup>3</sup>Any animal that divides the hoof and splits the hooves into two parts and brings up the cud among the animals—these you shall eat. <sup>4</sup>But among those that bring up the cud and divide the hoof and split the hoof, you shall not eat any of them: the camel, because it brings up the cud but does not split the hoof—this one is unclean for you. <sup>5</sup>And the hare, because this animal brings up the cud but does not split the hoof—this one is unclean for you. <sup>6</sup>And the coney, because this animal brings up the cud but does not split the hoof—this one is unclean for you. <sup>7</sup>And the pig, because this animal divides the hoof and cleaves the claws of the hoof, but this animal does not bring up the cud—this one is unclean for you. <sup>8</sup>Of their flesh you shall not eat, and their carcasses you shall not touch; these things are unclean for you.

9 And these you shall eat of all that are in the waters. All those that have fins and scales in the waters and in the seas and in the wadis—these you shall eat. <sup>10</sup>And all those in the waters or in the seas and in the wadis that do not have fins or scales, of all those things that the waters disgorge and of every living being which is in the water are an abomination. <sup>11</sup>And they shall be abominations to you. Of their flesh you shall not eat, and you shall feel loathing for their carcasses. <sup>12</sup>And all things without fins and scales, of those in the water—this is an abomination to you.

13 And these you shall regard with loathing among the birds. And they shall not be eaten; they are an abomination: the eagle and the bearded vulture and the osprey <sup>14</sup>and the vulture and the kite and those like it <sup>15</sup>and a raven and those like it <sup>16</sup>and ostrich and little owl and sea gull and those like it and a hawk and those similar to it <sup>17</sup>and long-eared owl and diving petrel and ibis <sup>18</sup>and water hen and pelican and swan <sup>19</sup>and heron and water plover and those like it and hoopoe and bat.

20 And all creeping things that can fly, that walk on all fours, shall be abominations to you. <sup>21</sup>But among the winged creeping things that walk on all fours, these you shall eat: they that have upper legs above their feet with which to leap on the ground. <sup>22</sup>And of them, these you shall eat: the locust larva and those similar to it and the bald locust and those similar to it and the grasshopper and those similar to it and the snake-fighting grasshopper and those similar to it. <sup>23</sup>All winged creeping things that have four feet are an abomination to you.

24 And by these you shall incur defilement;

<sup>a</sup>Aram = strong drink <sup>b+</sup> to = Weed

anyone who touches any of their carcasses shall be unclean until the evening. <sup>25</sup>And anyone who carries any of their carcasses shall wash his clothes and shall be unclean until the evening. <sup>26</sup>And among all the animals the one that is a divider of the hoof and has a cloven hoof but does not chew the cud—they shall be unclean to you. Everyone who touches any of their carcasses shall be unclean until the evening. <sup>27</sup>And every one that walks on paws among any animals that walk on all fours shall be unclean to you. Anyone who touches any of their carcasses shall be unclean until the evening. <sup>28</sup>And the one who carries any of their carcasses shall wash his clothes and shall be unclean until the evening. These things shall be unclean for you.

<sup>29</sup> And these are unclean for you among the creeping things that creep on the earth: the weasel and the mouse and the dry-land crocodile, <sup>30</sup>field mouse and chameleon and gecko and lizard and blind rat. <sup>31</sup>These are unclean to you among all the creeping things that are on the earth. Anyone that touches them when they are dead shall be unclean until the evening. <sup>32</sup>And anything onto which any of them falls upon, when they are dead, shall be unclean, whether any article of wood or cloth or skin or sacking, any article, when work is done with it; it shall be dipped into water, and it shall be unclean until the evening, and then it shall be clean. <sup>33</sup>And any earthen vessel into which some of them fall inside, whatever is in it shall be unclean, and it shall be smashed. <sup>34</sup>And any food that could be eaten, which water comes onto, shall be unclean. And any liquid that could be drunk shall be unclean in any such vessel. <sup>35</sup>Anything that any of their carcasses falls onto shall be unclean. Bread-ovens and pot-stands shall be demolished. These are unclean, and these shall remain unclean for you, <sup>36</sup>with the exception of springs of water and a cistern and a gathering of water—it shall be clean, but whoever touches carcasses in them shall be unclean. <sup>37</sup>But if any of their carcasses fall on any sowing seed that could be sown, it shall be clean. <sup>38</sup>But if water is poured onto any seed and any of their carcasses fall onto it, it shall be unclean for you.

<sup>39</sup> Now if an animal dies, that which it is permitted for you to eat—anyone who touches their carcasses shall be unclean until the evening. <sup>40</sup>And he who eats of any of these carcasses shall wash his clothing and shall be unclean until the evening. And he who carries any of their carcasses shall wash his clothing and shall be bathed in water and shall be unclean until the evening.

<sup>41</sup> And every creeping thing that creeps on the earth: this shall be an abomination to you; it shall not be eaten. <sup>42</sup>And whatever moves on its belly and whatever moves on four legs at all times, whatever has many feet among all the creeping things that creep upon the earth, you shall not eat it, for it is an abomination to you. <sup>43</sup>And you shall not make your souls detestable with any that creep, those that creep on the earth, and you shall not defile yourselves with them, and you shall not be-

come unclean by them. <sup>44</sup>For it is I who am the Lord your God, and you shall be sanctified, and you shall be holy, for I am holy, I the Lord your God. And you shall not defile your souls with any of the creeping things that stir on the earth. <sup>45</sup>For it is I who am the Lord who brought you up from the land of Egypt to be your God; you shall be holy, for I am holy, I, the Lord.

<sup>46</sup> This is the law pertaining to land animals and birds and every being that moves through the water and every being that crawls upon the earth, <sup>47</sup>to make a distinction between the unclean and between the clean and between breeding things that may be eaten and between breeding things that may not be eaten.

**12** And the Lord spoke to Moyses, saying: <sup>2</sup>Speak to the sons of Israel, and you shall say to them:

Any woman, if she is fertilized and bears a male child, shall also be unclean seven days; as at the days of the separation of her period, she shall be unclean. <sup>3</sup>And on the eighth day she shall circumcise the flesh of his foreskin. <sup>4</sup>And thirty-three days shall she remain in her unclean blood; she shall not touch anything holy or come into the holy place until the days of her purification are completed. <sup>5</sup>But if she bears a female child, she shall be unclean twice seven days, as in her sitting apart, and sixty-six days shall she remain in her unclean blood.

<sup>6</sup> And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the door of the tent of witness a lamb in its first year without blemish, for a whole burnt offering, and a young of the doves or a turtledove for sin. <sup>7</sup>And he shall offer it before the Lord, and the priest shall make atonement for her, and he shall purify her from the source of her blood. This is the law for her who bears a male or female child. <sup>8</sup>But if her hand does not find what is enough for a lamb, then she shall take two turtledoves or two young of doves, one for a whole burnt offering and one for sin, and the priest shall make atonement for her, and she shall be clean.

**13** And the Lord spoke to Moyses and Aaron, saying:

<sup>2</sup> When any person has on the skin of his body a conspicuous lesion indicating disease, and if there is an attack of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests. <sup>3</sup>And the priest shall look at the attack on the skin of his body, and if the hair in the attacked area has turned white and the appearance of the attack is low in the skin of the body, it is an attack of a leprous disease, and the priest shall look and declare him defiled. <sup>4</sup>But if the conspicuous spot is white in the skin of his body and its appearance is not low in the skin and its hair has not changed to white hair but it is hardly visible, the priest shall isolate the attack for seven days. <sup>5</sup>And the priest shall look at the attack on the seventh day, and

look, the attack remains before him, the attack has not undergone change in the skin, then the priest shall isolate him seven days for the second time. <sup>6</sup>And the priest shall look at him a second time on the seventh day, and look, the attack is not apparent, the attack has not changed in the skin, then the priest shall pronounce him clean, for it is a mark, and after he has washed his clothes he shall be clean. <sup>7</sup>But if the mark in the skin by altering changes after the priest has looked at him for his cleansing, then he shall appear a second time before the priest. <sup>8</sup>And the priest shall look at him, and look, the mark has changed on his skin, then the priest shall declare him defiled; it is a leprous disease.

<sup>9</sup> And as for an attack of a leprous disease—if it happens to a person, then he shall come to the priest. <sup>10</sup>And the priest shall see, and look, there is a white lesion in the skin, and it has turned the hair white, and some of the healthy part of the living flesh is in the lesion; <sup>11</sup> it is a leprous disease of long standing; it is in the skin of the body. And the priest shall pronounce him defiled and isolate him, for he is unclean. <sup>12</sup>But if in breaking out, the leprous disease breaks out in the skin, and the leprous disease covers all the skin of the attacked area, from head to foot, so far as the priest can see, <sup>13</sup> then the priest shall see, and look, the leprous disease has covered all the skin of the body. And the priest shall declare him clean of the attack; since it has all turned white, he is clean. <sup>14</sup>And on the day when living tissue appears in it, he shall be declared defiled, <sup>15</sup> and the priest shall look at the healthy tissue, and the healthy tissue will render him defiled because it is unclean. It is a leprous disease. <sup>16</sup>But if the healthy tissue restores itself and changes to white, then he shall come to the priest, <sup>17</sup> and the priest shall see, and look, the attack has changed to white, and the priest shall pronounce the attacked area clean. It is clean.

<sup>18</sup> And if the flesh in its skin becomes a festering sore and if it heals <sup>19</sup> and in the place of the festering sore there is a white lesion or a shiny one that turns white or reddens, then he shall appear before the priest. <sup>20</sup>And the priest shall see, and look, its appearance is deeper than the skin, and its hair has turned white, and the priest shall pronounce him unclean; it is a leprous disease; it broke out in the festering sore. <sup>21</sup>But if the priest sees, and look, the hair on it is not white, and it is not low in the skin of the flesh but is hardly visible, then the priest shall isolate him seven days. <sup>22</sup>And if in spreading out it spreads in the skin, then the priest shall pronounce him unclean; it is an attack of leprous disease. It has broken out in the festering sore. <sup>23</sup>But if the bright spot remains in one place and does not spread, it is the scar of the festering sore, and the priest shall pronounce him clean.

<sup>24</sup> And if the flesh on his skin has a burn by fire and the healthy part of the burn on his skin becomes bright, shiny reddish-white or white, <sup>25</sup> then the priest shall see, and look, the hair in the bright spot has turned white, and its appearance is low in

the skin, it is a leprous disease; it has broken out in the burn, and the priest shall pronounce him unclean. It is an attack of leprous disease. <sup>26</sup>But if the priest sees, and look, the hair in the bright spot is not white, and it is not low in the skin but is inconspicuous, then the priest shall isolate him seven days. <sup>27</sup>And the priest shall examine him on the seventh day, and if in spreading out it spreads in the skin, then the priest shall pronounce him unclean. It is an attack of leprous disease. It has broken out in the festering sore. <sup>28</sup>But if the bright spot remains in one place and does not spread in the skin but is inconspicuous, it is a lesion from the burn, and the priest shall pronounce him clean, for it is the style of the burn.

<sup>29</sup> And as for man or woman—if there is on them an attack of leprous disease on the head or in the beard, <sup>30</sup> then the priest shall examine the attack. And look, its appearance is more hollow than the skin and the hair in turning yellow is thin, then the priest shall pronounce him unclean; it is a rupture, a leprous disease of the head or a leprous disease of the beard. <sup>31</sup>And if the priest examines the attack of the rupture, and look, its appearance is no more hollow than the skin and there is no yellow hair in it, then the priest shall isolate the attack of the rupture for seven days. <sup>32</sup>And on the seventh day the priest shall examine the attack, and look, the rupture has not spread and there is no yellow hair in it and the appearance of the rupture is not hollow in the skin, <sup>33</sup> then the skin shall be shaven, but the rupture shall not be shaven. And the priest shall isolate the rupture for a second seven days. <sup>34</sup>And on the seventh day the priest shall examine the rupture, and look, the rupture has not spread in the skin after he has been shaven and the appearance of the rupture is not hollow in the skin, then the priest shall pronounce him clean. And he shall wash his clothes and be clean. <sup>35</sup>But if in spreading, the rupture spreads in the skin after he was pronounced clean, <sup>36</sup> then the priest shall look. And look, the rupture has spread in the skin; the priest shall not inspect for yellow hair because he is unclean. <sup>37</sup>But if the rupture remains in place, visibly, and black hair has grown in it, the rupture has healed; he is clean, and the priest shall pronounce him clean.

<sup>38</sup> And as for man or woman—if there are bright spots on the skin of their flesh, appearing white, <sup>39</sup> then the priest shall make an examination, and look, the bright spots on the skin of his flesh appear white, it is a scaly condition; he is clean. It broke out in the skin of his flesh; he is clean.

<sup>40</sup> Now if anyone's head becomes bald, he is bald-headed; he is clean. <sup>41</sup>But if his head becomes bald from the front, he has baldness of the forehead; he is clean. <sup>42</sup>But if there is on his baldness or on the baldness of his forehead a white attack that reddens, it is a leprous disease breaking out on his bald head or his bald forehead. <sup>43</sup>And the priest shall examine him, and look, the appearance of the attack is white, becoming red on his baldness or on the baldness of his forehead, like the

appearance of a leprous disease in the skin of his flesh, <sup>44</sup>he is a leprous person. With defilement the priest shall pronounce him defiled; his attack is on his head.

45 And the leprous person on whom is the attack—let his clothes be loosened and his head be uncovered, and let him put on something around his mouth, and he will have been called unclean. <sup>46</sup>He is unclean and shall remain unclean all the days the attack is on him. He shall reside apart; he shall spend his life outside the camp.

47 As for clothing: if an attack of leprous disease appears in it, in woolen cloth or cloth made of tow, <sup>48</sup>whether in the warp or in the woof, or in linen clothes or in woolen clothes or in a skin or in any article made of skin, <sup>49</sup>and the attack becomes greenish or reddish in the skin or in the garment, whether in warp or woof, or in any article made of skin, it is an attack of leprous disease, and one shall show it to the priest. <sup>50</sup>And the priest shall examine the attack, and the priest shall isolate the attack for seven days. <sup>51</sup>And the priest shall examine the attack on the seventh day. And if the attack has spread in the cloth, whether in the warp or in the woof, or in the skin, in the case of anything whereby skin is made into a product, the attack is a lasting leprous disease; it is unclean. <sup>52</sup>He shall burn the clothing, whether the warp or the woof, in woolen things or in linen things, or any article of skin which the attack is in, for it is a lasting leprous disease; it shall be burned with fire.

53 Now if the priest looks, and the attack has not spread in the clothing, whether in the warp or in the woof or in any article of skin, <sup>54</sup>then the priest shall give orders, and he shall wash the article which the disease appears in, and the priest shall isolate the attack for a second seven days. <sup>55</sup>And the priest shall examine the attack after it has been washed, and this attack has not changed its appearance, and the attack is not spreading; it is something unclean; it shall be burnt with fire, it has been firmly set in the garment, whether in the warp or in the woof.

56 And if the priest looks and the attack has become inconspicuous after it is washed, he shall tear it out of the cloth, whether <sup>a</sup>out of the warp<sup>a</sup> or out of the woof or <sup>b</sup>out of the skin<sup>b</sup>. <sup>57</sup>But if it still appears in the garment, whether in the warp or in the woof or in any article of skin, it is leprous disease that has broken out; that in which the attack occurs shall be burned with fire. <sup>58</sup>But the cloth, whether warp or woof, or any article of skin that shall be washed and the attack shall leave it, shall then be washed a second time, and it shall be clean.

59 This is the law for an attack of leprous disease in a cloth of wool or tow, either in warp or woof, or in any article of skin, to declare it clean or defiled.

**14** And the Lord spoke to Moyses, saying: <sup>2</sup>This is the law for the leprous person on the day that he is to be cleansed:

And he shall be brought to the priest, <sup>3</sup>and the priest shall go out, outside of the camp, and the priest shall see, and look, the attack of leprous disease is healed from the leprous person, <sup>4</sup>and the priest shall give orders, and they shall take for the one who has been cleansed two living clean fowl and cedar wood and scarlet spun thread and hyssop. <sup>5</sup>And the priest shall give orders, and they shall slaughter the one fowl over living water in an earthen vessel. <sup>6</sup>And as for the living fowl: he shall take it and the cedar wood and the scarlet spun thread and the hyssop and dip them and the living fowl in the blood of the fowl that was slaughtered over living water. <sup>7</sup>And he shall sprinkle it about, seven times upon the one who was cleansed of the leprous disease, and he shall be clean, and he shall send forth the living bird into the plain. <sup>8</sup>And the one who was cleansed shall wash his clothes and have all his hair shaven and bathe in water, and he shall be clean. And after that he shall come into the camp and shall spend time outside his dwelling seven days. <sup>9</sup>And it shall be on the seventh day that he shall have all his hair shaven: his head and his beard and his eyebrows, and he shall have all his hair shaven. And he shall wash his clothes and bathe his body in water, and he shall be clean.

10 And on the eighth day he shall take two lambs of a year old without blemish and one sheep in its first year without blemish and three-tenths of choice flour as an offering mixed with oil and one cup of oil. <sup>11</sup>And the priest who cleanses shall set the person who is being cleansed, along with these things, before the Lord, at the door of the tent of witness. <sup>12</sup>And the priest shall take the one lamb and offer it for error, along with the cup of oil, and set it apart as something set apart before the Lord. <sup>13</sup>And they shall slaughter the lamb in the place where they slaughter the whole burnt offerings and the ones for sin, in a holy place, for the one for sin, like the one for error, belongs to the priest; they are holy of holies. <sup>14</sup>And the priest shall take some of the blood of the one for error, and the priest shall put it onto the lobe of the right ear of the one who is being cleansed and on the tip of his right hand and on the tip of his right foot. <sup>15</sup>And the priest, after taking some of the cup of oil, shall pour it into the left hand of the priest <sup>16</sup>and wet his right finger with the oil that is in his left hand and sprinkle seven times with his finger before the Lord. <sup>17</sup>But the remaining oil that is in his hand the priest shall put on the lobe of the right ear of the one being cleansed and on the tip of his right hand and on the tip of his right foot, on the place of the blood of the one for error. <sup>18</sup>Now the oil that is left in the priest's hand the priest shall put on the head of the one who was cleansed. And the priest shall make atonement for him before the Lord; <sup>19</sup>the priest shall perform the one for sin, and the priest shall make atonement for the one being cleansed from his sin. And afterward the priest shall slaughter the whole burnt of-

<sup>a</sup>/btr = Weed

fering,<sup>20</sup> and the priest shall offer the whole burnt offering and the sacrifice on the altar before the Lord. And the priest shall make atonement for him, and he shall be clean.

21 But if he is poor and his hand does not find, he shall take one lamb for what he has done in error as an advance deduction, to make atonement for him, and one-tenth of fine flour mixed with oil for a sacrifice and one cup of oil,<sup>22</sup> also two turtledoves or two young doves, such as his hand finds, and one shall be for sin and one for a whole burnt offering.<sup>23</sup> And on the eighth day he shall bring them to render him clean, to the priest, to the door of the tent of witness, before the Lord,<sup>24</sup> and the priest shall take the lamb for error and the cup of oil and shall place them as an addition before the Lord.<sup>25</sup> And he shall slaughter the lamb for error and the priest shall take some of the blood of the one for error and put it on the lobe of the right ear of the one being cleansed and on the tip of his right hand and on the tip of his right foot.<sup>26</sup> And the priest shall pour out some of the oil into the left hand of the priest,<sup>27</sup> and the priest shall sprinkle with the right finger some of the oil that is in his left hand seven times before the Lord.<sup>28</sup> And the priest shall put some of the oil that is in his hand onto the lobe of the right ear of the one being cleansed and on the tip of his right hand and the tip of his right foot, on the place of the blood of the one for error.<sup>29</sup> Now the oil that is remaining in the priest's hand he shall put onto the head of the one who was cleansed, and the priest shall make atonement for him before the Lord.<sup>30</sup> And he shall do one of the turtledoves or of the young doves, as his hand found,<sup>31</sup> one for sin and one for a whole burnt offering, along with the sacrifice, and the priest shall make atonement before the Lord for the one being cleansed.<sup>32</sup> This is the law in which is the attack of leprous disease and of the one who cannot find with his hand for his cleansing.

33 And the Lord spoke to Moyses and Aaron, saying:

34 When you come into the land of the Chanaites, which I give you in possession, and I shall give a leprous disease in the houses in the land acquired by you,<sup>35</sup> then he whose house it is shall come and report to the priest, saying, "Something like an attack has been seen in my house"<sup>36</sup> And the priest shall give orders to strip the house before the priest goes in to look at the attack, and whatever is in the house will not become unclean, and afterward the priest shall go in to examine the house.<sup>37</sup> And he shall look at the attack in the walls of the house, hollow, greenish or reddish, and their appearance is lower than the walls,<sup>38</sup> and the priest, after going out of the house at the door of the house, the priest shall then isolate the house seven days.<sup>39</sup> And the priest shall return on the seventh day and look at the house, and look, the attack has spread in the walls of the house.<sup>40</sup> And the priest shall give orders, and they shall take out the stones in which is the attack and throw them into an unclean place outside the city.<sup>41</sup> And they

shall scrape off the inside of the house round about and pour out the soil in an unclean place outside the city.<sup>42</sup> And they shall take other scraped stones and place them in return, instead of the stones, and take other soil and re-plaster the house.

43 But if the attack returns again and arises in the house, after he has taken out the stones and after the house has been scraped out and after it has been plastered over,<sup>44</sup> then the priest shall go in and look; if the attack has spread in the house, it is a lasting leprous disease in the house; it is unclean.<sup>45</sup> And they shall demolish the house, both its timber and its stones, and all the soil they shall take outside the city to an unclean place.<sup>46</sup> And he who enters the house all the days that it is isolated shall be unclean until the evening,<sup>47</sup> and he who sleeps in the house shall wash his garments and shall be unclean until the evening, and he who eats in the house shall wash his garments and be unclean until the evening.

48 But if the priest after coming near, enters and sees, and look, the attack, by spreading, has not spread in the house after the house was plastered over, then the priest shall declare the house clean, because the attack is healed.<sup>49</sup> And to purify the house he shall take two living, clean fowl and cedar wood and scarlet spun yarn and hyssop<sup>50</sup> and shall slaughter the one fowl over living water in an earthen vessel<sup>51</sup> and shall take the cedar wood and the scarlet spun yarn and the hyssop and the living fowl and dip them in the blood of the slaughtered fowl over living water and sprinkle with them on the house seven times.<sup>52</sup> And he shall purify the house with the blood of the fowl and with the living water and with the living fowl and with the cedar wood and with the hyssop and with the scarlet spun yarn,<sup>53</sup> and he shall send forth the living fowl away from the city into the plain, and he shall make atonement for the house, and it shall be clean.

54 This is the law concerning every attack of a leprous disease and of a rupture<sup>55</sup> and of leprous disease of clothing and of a house<sup>56</sup> and of a scar and of a mark and of a bright spot<sup>57</sup> and to determine on which day something is unclean and on which day it will be declared clean. This is the law for leprous disease.

**15** And the Lord spoke to Moyses and Aaron, saying:<sup>2</sup> Speak to the sons of Israel, and you shall say to them:

Man by man, whoever has a flow out of his body, his flow is unclean.<sup>3</sup> And this is the law of his uncleanness: when he flows seed out of his body from the flow or if his body has become compacted through the flow, this is his uncleanness because of it. All the days of the flow of his body or if his body has become compacted through the flow, this is his uncleanness.<sup>4</sup> Every bed that the one suffering from spermatorrhoea lies on shall be unclean, and every thing that the one suffering from spermatorrhoea sits on shall be unclean.<sup>5</sup> And a person who touches his bed

shall wash his clothes and bathe in water and be unclean until the evening. <sup>6</sup>And he who sits on the object that the one suffering from spermatorrhoea has sat on shall wash his clothes and bathe in water and be unclean until the evening. <sup>7</sup>And he who touches the flesh of the one suffering from spermatorrhoea shall wash his clothes and bathe in water and be unclean until the evening. <sup>8</sup>But if the one suffering from spermatorrhoea spits on one who is clean, he shall wash his clothes and bathe in water and be unclean until the evening. <sup>9</sup>And any packsaddle of a donkey that the one suffering from spermatorrhoea mounts on shall be unclean until evening. <sup>10</sup>And everyone who touches anything that was under him shall be unclean until the evening, and he who carries these things shall wash his clothes and bathe in water and be unclean until the evening. <sup>11</sup>And as many as the one suffering from spermatorrhoea touches without his having rinsed his hands shall wash his clothes and bathe his body in water and be unclean until the evening. <sup>12</sup>And as for an earthen vessel that the one suffering from spermatorrhoea touches—it shall be shattered, and a vessel of wood shall be rinsed in water and shall be clean.

<sup>13</sup> But if the one suffering from spermatorrhoea is cleansed of his flow, then there shall be counted off for him seven days for his cleansing, and he shall wash his clothes and bathe his body in water, and he shall be clean. <sup>14</sup>And on the eighth day he shall take for himself two turtledoves or two young doves and shall bring them before the Lord to the entrance of the tent of witness and give them to the priest. <sup>15</sup>And the priest shall prepare them, one for sin and one for a whole burnt offering, and the priest shall make atonement for him before the Lord for his flow.

<sup>16</sup> And as for a person whose bed of semen issues forth from him, he shall then bathe his whole body in water and shall be unclean until the evening. <sup>17</sup>And all clothing and all skin which a bed of semen comes upon shall then be washed with water and be unclean until the evening. <sup>18</sup>In the case of a woman, if a man lies with her in a bed of semen, then they shall bathe in water and be unclean until the evening.

<sup>19</sup> And a woman who is flowing with blood, her flow shall be in her body; she shall be in her period for seven days. Any one who touches her shall be unclean until the evening. <sup>20</sup>And everything which she sleeps on during her period shall be unclean; everything also which she sits down on shall be unclean. <sup>21</sup>And anyone who touches her bed shall wash his clothes and bathe his body in water and be unclean until the evening. <sup>22</sup>And anyone who touches any object that she sits on shall wash his clothes and bathe in water and be unclean until the evening, <sup>23</sup>but if while she is in her bed or on the object where she sits on—when he touches her he shall be unclean until the evening. <sup>24</sup>But if anyone sleeps with her in bed

and her impurity be on him, then he shall be unclean seven days, and every bed that he lies on shall be unclean.

<sup>25</sup> And a woman, if she flows with a flow of blood for rather many days, not at the time of her period, even if she flows after her period, all the days of the flow of her impurity are like the days of her period; she shall be unclean. <sup>26</sup>And every bed that she lies on during all the days of the flow shall be for her as in the case of the bed of her period, and every object which she sits on shall be unclean, as in the uncleanness of her period. <sup>27</sup>Anyone who touches her shall be unclean and shall wash his clothes and bathe his body in water and be unclean until the evening. <sup>28</sup>But if she is cleansed of the flow, there shall then be counted off for her seven days, and after that she shall be cleansed. <sup>29</sup>And on the eighth day she shall take for herself two turtledoves or two young doves and bring them to the priest to the door of the tent of witness. <sup>30</sup>And the priest shall perform one for sin and one for a whole burnt offering, and the priest shall make atonement for her before the Lord because of the flow of her uncleanness.

<sup>31</sup> And you shall make the sons of Israel cautious about their uncleanness, and they shall not die on account of their uncleanness when they defile my tent that is among them.

<sup>32</sup> This is the law of the one suffering from spermatorrhoea, and if for someone a bed of semen issues forth from him so that he becomes unclean thereby, <sup>33</sup>and for her who flows with blood in her period: the one suffering from spermatorrhoea in his flow, whether for a male or for a female—and for the man who lies with one who sits apart.

**16** And the Lord spoke to Moyses after the two sons of Aaron died, when they brought near strange fire before the Lord, and they died. <sup>2</sup>And the Lord said to Moyses:

Speak to Aaron your brother, and let him not enter at any time into the sanctuary inside the veil facing the propitiatory that is on the ark of witness, and he will not die, for I will be seen in the cloud upon the propitiatory. <sup>3</sup>Thus shall Aaron come into the holy place: with a calf from the cattle for sin and a ram for a whole burnt offering. <sup>4</sup>And he shall put on the consecrated linen tunic, and linen drawers shall be on his flesh, and he shall gird himself with a linen girdle and wrap around a linen turban; they are holy vestments. And he shall bathe his entire body in water and then put them on. <sup>5</sup>And he shall take from the congregation of the sons of Israel two billy goats for sin and one ram for a whole burnt offering.

<sup>6</sup> And Aaron shall offer the bull calf for sin, which is his own, and shall make atonement for himself<sup>a</sup> and for his house. <sup>7</sup>And he shall take the two goats and set them before the Lord at the door of the tent of witness, <sup>8</sup>and Aaron shall place lots on the two goats, one lot for the Lord and one lot

<sup>a</sup>him = Weed

for the one to be sent off.<sup>9</sup> And Aaron shall present the goat which the lot fell on for the Lord and offer for sin,<sup>10</sup> and the goat which the lot fell on of the one to be sent off he shall set it alive before the Lord to make atonement over it, to send it away into the place for sending away—he shall let it go into the wilderness.

11 And Aaron shall offer the bull calf for sin, which is his, and shall make atonement for himself<sup>a</sup> and for his house, and he shall slaughter the bull calf for sin, which is his own.<sup>12</sup> And he shall take the fire-pan full of coals of fire from the altar that is before the Lord and shall fill his hands with a fine incense-compound, and he shall bring it inside the veil<sup>13</sup> and put the incense on the fire before the Lord, and the vapor of the incense shall cover the propitiatory that is upon the witnesses, and he will not die.<sup>14</sup> And he shall take some of the blood of the bull calf and sprinkle with his finger onto the propitiatory towards the east. In front of the propitiatory he shall sprinkle some of the blood with his finger seven times.

15 And he shall slaughter the goat for sin that is for the people before the Lord and bring in its blood inside the veil and do with its blood as he did with the blood of the bull calf, and he shall sprinkle its blood on the propitiatory in front of the propitiatory.<sup>16</sup> And he shall make the holy place ritually acceptable because of the unclean things of the sons of Israel and because of their wrongs—concerning all their sins, and so he shall do for the tent of witness, which has been established among them in the midst of their uncleanness.<sup>17</sup> And no person shall be in the tent of witness, when he enters to make atonement in the holy place, until he comes out. And he shall make atonement for himself<sup>a</sup> and for his house and for all the congregation of the sons of Israel.<sup>18</sup> And he shall go out to the altar which is before the Lord and make atonement on it and shall take some of the blood of the bull calf and some of the blood of the goat and put it on the horns of the altar, round about.<sup>19</sup> And he shall sprinkle some of the blood on it with his finger seven times and pronounce it clean and hallow it from the uncleanness of the sons of Israel.

20 And he shall finish making the holy place and the tent of witness and the altar ritually acceptable, and he shall pronounce clean the things that pertain to the priests. And he shall bring near the live goat.<sup>21</sup> And Aaron shall lay his hands on the head of the live goat and confess over it all the lawless acts of the sons of Israel and all their offences and all their sins and shall put them on the head of the live goat and shall send it away into the desert by the hand of a ready person.<sup>22</sup> And the goat shall bear on itself their offences to an untrodden region, and he shall send off the goat into the wilderness.

23 And Aaron shall enter the tent of witness and shall take off the linen garment that he put on when he went into the holy place and shall deposit

it there.<sup>24</sup> And he shall bathe his body in water in a holy place and put on his garment; then he shall come out and perform his sacrifice and the sacrifice of the people and shall make atonement for himself<sup>a</sup> and his house and for the people as for the priests.<sup>25</sup> And the fat for sins he shall offer up on the altar.<sup>26</sup> And the one who sends off the goat set apart for release shall wash his clothes and bathe his body in water and afterward shall come into the camp.<sup>27</sup> And the bull calf for sin and the goat for sin, of whom their<sup>b</sup> blood was brought in to make atonement in the holy place—they shall take them outside the camp and burn them up with fire, and their skins and their flesh and their dung.<sup>28</sup> Now the one who burns them shall wash his clothes and bathe his body in water and afterward shall come into the camp.

29 And this shall be a perpetual precept to you: In the seventh month, on the tenth of the month, you shall humble your souls and shall do no work, neither the native nor the guest among you who adheres.<sup>30</sup> For on this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and you shall be clean.<sup>31</sup> This rest shall be Sabbata of sabbaths to you, and you shall humble your souls; it is a perpetual precept.<sup>32</sup> The priest, he whom they anoint and he whose hands they shall validate to serve as priest in his father's place, shall make atonement and shall put on the linen garment, the holy vestment.<sup>33</sup> And he shall make the holy of the holy ritually acceptable, and he shall make ritually acceptable the tent of meeting and the altar, and he shall make atonement for the priests and for the entire congregation.<sup>34</sup> And this shall be a perpetual precept for you, to make atonement for the sons of Israel for all their sins. It shall be done once a year as the Lord instructed Moyses.

**17** And the Lord spoke to Moyses, saying:  
2 Speak to Aaron and his sons and to all the sons of Israel, and you shall say to them: This is the word that the Lord has commanded, saying:  
3 Person by person of the sons of Israel, whoever slaughters a calf or a sheep or a goat in the camp, or who slaughters it outside the camp<sup>4</sup> and does not bring it to the door of the tent of witness, to perform it as a whole burnt offering or as a deliverance to the Lord, acceptable for an odor of fragrance, and who slaughters outside and does not bring it to the door of the tent of witness in order to bring a gift to the Lord before the tent of the Lord, then bloodshed shall be reckoned to that person. He has shed blood; that soul shall be exterminated from its people<sup>5</sup> in order that the sons of Israel may bring their sacrifices, whatever they shall slaughter in the plains, and they shall bring them to the Lord, to the priest at the entrance of the tent of witness, and they shall offer them as a sacrifice of deliverance to the Lord.<sup>6</sup> And the priest shall dash the blood against all sides of the altar, before the Lord at the entrance of the tent of wit-

<sup>a</sup>him = Weed    <sup>b</sup>Om = Weed



ness and offer up the fat as an odor of fragrance to the Lord,<sup>7</sup> and they shall no longer offer their sacrifices to useless things, to whom they go out to commit fornication after them. It shall be a perpetual precept to you throughout your generations.

8 And you shall say to them: Person by person of the sons of Israel and from the sons of the guests among you who adhere, whoever performs a whole burnt offering or sacrifice<sup>9</sup> and does not bring it to the door of the tent of witness, to perform it to the Lord, that person shall be exterminated from his people.

10 Person by person of the sons of Israel or of the guests among you who adhere, whoever eats any blood—and I will set my face against the soul who eats blood and will utterly destroy it from its people.<sup>11</sup> For the life of all flesh is its blood, and I have given it to you for making atonement for your souls on the altar, for it is its blood that makes atonement for the soul.<sup>12</sup> Therefore I have said to the sons of Israel: No soul among you shall eat blood, and no guest among you who adheres shall eat blood.<sup>13</sup> And person by person of the sons of Israel and of the guests among you who adhere, whoever hunts as prey a wild animal or bird that may be eaten, shall pour out the blood and cover it with earth.

14 For the life of all flesh is its blood, and I have said to the sons of Israel: You shall not eat the blood of any flesh. For the life of all flesh is its blood; anyone who eats it shall be exterminated.<sup>15</sup> And any soul, among the natives or among the guests who eats a carcass or what has been torn by wild animals shall wash his clothes and bathe in water and be unclean until the evening; then he shall be clean.<sup>16</sup> But if he does not wash his clothes and bathe his body in water, he shall assume his transgression of the law.

**18** And the Lord said to Moyses, saying:  
2 Speak to the sons of Israel, and you shall say to them: I am the Lord your God.<sup>3</sup> You shall not act according to the practices of the land of Egypt, wherein you lived, and you shall not act according to the practices of the land of Chanaan, there where I am bringing you, and you shall not live by their precepts.<sup>4</sup> My judgments you shall perform, and my ordinances you shall keep, to walk by them; I am the Lord your God.<sup>5</sup> And you shall keep all my ordinances and all my judgments, and you shall do them; as for the things a person does, he shall live by them; I am the Lord your God.

6 Person by person shall not approach any of the household of his flesh to uncover shame; I am the Lord.<sup>7</sup> You shall not uncover the shame of your father and the shame of your mother, for she is your mother; you<sup>a</sup> shall not uncover her shame.<sup>8</sup> You shall not uncover the shame of your father's wife; it is the shame of your father.<sup>9</sup> You shall not uncover her shame—the shame of your sister, from your father or from your mother, whether born at

home or born abroad.<sup>10</sup> You shall not uncover their shame—the shame of your son's daughter or of your daughter's daughter, for it is your own shame.<sup>11</sup> You shall not uncover the shame of your father's wife's daughter; she is your sister by the same father. You shall not uncover her shame.<sup>12</sup> You shall not uncover the shame of your father's sister, for she is of your father's own household.<sup>13</sup> You shall not uncover the shame of your mother's sister, for she is of your mother's own household.<sup>14</sup> You shall not uncover the shame of your father's brother, and you shall not approach his wife, for she is your relative.<sup>15</sup> You shall not uncover the shame of your daughter-in-law, for she is your son's wife; you shall not uncover her shame.<sup>16</sup> You shall not uncover the shame of your brother's wife; it is your brother's shame.<sup>17</sup> You shall not uncover the shame of a woman and her daughter. You shall not take her son's daughter and her daughter's daughter to uncover their shame, for they are of your own household; it is a profane act.<sup>18</sup> You shall not take a woman as a rival in addition to her sister, to uncover her shame in addition to her while she is still alive.

19 And you shall not approach a woman to uncover her shame in the separation of her uncleanness.<sup>20</sup> And you shall not give your bed of semen to the wife of your neighbor, to bring defilement onto her.<sup>21</sup> And you shall not give any of your offspring to serve a ruler. And you shall not profane the holy name. I am the Lord.<sup>22</sup> And you shall not sleep with a male as in a bed of a woman, for it is an abomination.<sup>23</sup> And you shall not give your bed to any quadruped for sowing to bring defilement on it, nor shall any woman stand before any quadruped so as to be mounted, for it is loathsome.

24 Do not defile yourselves in any of these ways. For by all these things the nations I am sending out before your face were defiled.<sup>25</sup> And the land became defiled, and I repaid their evil because of it, and the land was angry with its inhabitants.<sup>26</sup> And you shall keep all my precepts and all my ordinances and not commit any of all these abominations, the inhabitant and the guest among you who has come<sup>27</sup> (for the men of the land, who were before you, committed all of these abominations, and the land became defiled);<sup>28</sup> otherwise the land will become angry with you when you defile it, as it became angry with the nations that were before you.<sup>29</sup> For anyone who commits any of all these abominations—the souls that do so shall be exterminated from their people.<sup>30</sup> And keep my ordinances; not to commit any of all these abominable precepts that were done before you, and you shall not be defiled by them, for I am the Lord your God.

**19** And the Lord spoke to Moyses, saying:  
2 Speak to the congregation of the sons of Israel, and you shall say to them: You shall be holy, for I am holy, the Lord your God.<sup>3</sup> Let each fear his

<sup>a</sup>Pr and = Weed

father and his mother, and you shall keep my sabbaths; I am the Lord your God. <sup>4</sup>You shall not follow after idols, and you shall not make gods of cast metal for yourselves; I am the Lord your God.

<sup>5</sup> And if you offer a sacrifice of deliverance to the Lord, offer it acceptable on your behalf. <sup>6</sup>It shall be eaten on the day you offer it and on the next day, and if it is left over until the third day, it shall be burned up by fire. <sup>7</sup>But if in eating it is eaten on the third day, it is not fit to be offered; it will not be accepted. <sup>8</sup>And he who eats it shall assume guilt because he has profaned what is holy to the Lord, and the souls who eat it shall be exterminated from their people.

<sup>9</sup> And when you reap the harvest of your land, you shall not make a thorough job of your harvest, to harvest your field altogether, and you shall not gather what falls down of your harvest. <sup>10</sup>And you shall not harvest your vineyard over again or gather the grapes of your vineyard; you shall leave them for the poor and the guest; it is I who am the Lord your God.

<sup>11</sup> You shall not steal; you shall not deal falsely; each of you shall not falsely accuse his neighbor. <sup>12</sup>And you shall not swear by my name in an unjust matter, and you shall not profane the name of your God; it is I who am the Lord your God.

<sup>13</sup> You shall not act unjustly towards your neighbor, and you shall not plunder, and the wages of a day laborer shall not rest overnight with you until morning. <sup>14</sup>You shall not speak badly of the deaf and put an obstacle before the blind, and you shall fear the Lord your God; it is I who am the Lord your God.

<sup>15</sup> You shall not do something unjust in judgment; you shall not accept the person of the poor or admire the person of a high official; with justice you shall judge your neighbor. <sup>16</sup>You shall not go around in deceit among your nation; you shall not conspire against the blood of your neighbor; it is I who am the Lord your God.

<sup>17</sup> You shall not hate in your mind your kin; in reproof you shall reprove your neighbor, and you shall not assume guilt because of him. <sup>18</sup>And your own hand shall not take vengeance, and you shall not be angry against the sons of your people, and you shall love your neighbor as yourself; it is I who am the Lord.

<sup>19</sup> You shall keep my law. You shall not breed your animals to those of a different kind, and you shall not sow your vineyard with something different, and you shall not put on yourself an adulterated garment woven with two materials.

<sup>20</sup> And if one lies with a woman in a bed of semen and she is a domestic carefully guarded for a man but she by means of release had not been ransomed neither had freedom been given her, they shall get an inquiry. They shall not die, since she had not been freed, <sup>21</sup>and he shall bring for his error to the Lord, at the door of the tent of meeting, a ram for error. <sup>22</sup>And the priest shall make atonement for him with the ram for error before

the Lord for the sin that he committed, and the sin he committed shall be forgiven him.

<sup>23</sup> Now when you enter into the land that the Lord your God is giving you and plant any kind of tree for food, then you shall thoroughly purify its uncleanness; three years its fruit shall be impure to you; it shall not be eaten. <sup>24</sup>And in the fourth year all its fruit shall be holy, laudable to the Lord. <sup>25</sup>But in the fifth year you shall eat the fruit, its yield is an increase for you; it is I who am the Lord your God.

<sup>26</sup> Do not eat on the mountains. And you shall not practice ornithomancy or divination by means of birds. <sup>27</sup>You shall not make a hair roll out of the hair on your head or spoil the appearance of your beard. <sup>28</sup>And you shall not make any incisions in your body for a soul<sup>a</sup> and make any tattooed characters upon you; it is I who am the Lord your God.

<sup>29</sup> Do not profane your daughter by making her commit fornication, and the land will not fornicate, and the land shall be full of lawlessness. <sup>30</sup>You shall keep my sabbaths and be respectful of my sanctuaries; it is I who am the Lord.

<sup>31</sup> You shall not follow after ventriloquists, and you shall not attach yourselves to enchanters, to be thoroughly polluted by them; it is I who am the Lord your God.

<sup>32</sup> You shall rise before a gray-haired person and honor the person of the old, and you shall fear your God; it is I who am the Lord your God.

<sup>33</sup> Now if some guest approaches you in your land, you shall not oppress him. <sup>34</sup>The guest who comes over to you shall be to you as the native among you, and you shall love him as yourself, for you were guests in the land of Egypt; it is I who am the Lord your God.

<sup>35</sup> You shall not do what is unjust in judgment in measures and in standard weights and in balances. <sup>36</sup>You shall have just balances and just standard weights and an honest half-peck; it is I who am the Lord your God, who brought you out of the land of Egypt. <sup>37</sup>And you shall keep my entire law and all my ordinances, and you shall do them; it is I who am the Lord your God.

**20** And the Lord spoke to Moyses, saying: <sup>2</sup>You shall also speak to the sons of Israel:

If any of the sons of Israel or of the guests who have come in Israel—whoever gives any of his offspring to a ruler, by death let him be put to death; the nation in the land shall stone them with stones. <sup>3</sup>And it is I who will set my face against that person and will utterly destroy him from his people, because he has given of his offspring to a ruler, to defile my holy things and to profane the name of those consecrated to me. <sup>4</sup>But if the natives of the land should by an oversight overlook with their eyes away from that person when he gives of his offspring to a ruler in order not to kill him, <sup>5</sup>then I will set my face against that person and his family and will utterly destroy him from among his people, him and all who are like-mind-

<sup>a</sup>I.e. *departed soul* tantamount to *corpse*

ed in going out to commit fornication with the rulers.

6 And a soul that follows after ventriloquists or enchanters so as to commit fornication after them, I will set my face against that soul and will utterly destroy him from his people. <sup>7</sup>And you shall be holy, for I, the Lord your God, am holy. <sup>8</sup>And you shall keep my ordinances and observe them; I am the Lord that sanctifies you. <sup>9</sup>A person, a person who speaks severely with his father or his mother—with death let him be put to death; he has spoken severely with his father or his mother—he shall be liable.

10 A person who commits adultery with the wife of a man or who commits adultery with the wife of his neighbor—let both the adulterer and the adulteress by death be put to death. <sup>11</sup>And if anyone lies with his father's wife, he has uncovered his father's shame; let both of them by death be put to death; they are liable. <sup>12</sup>And if anyone lies with his daughter-in-law, let both of them by death be put to death, for they have behaved impiously; they are liable. <sup>13</sup>And he who lies with a male in a bed for a woman, both have committed an abomination; by death let them be put to death; they are liable. <sup>14</sup>He who takes a wife and her mother—it is transgression of the law; they shall burn both him and them with fire, and there shall be no lawlessness among you. <sup>15</sup>And he who gives his sleeping-with to a quadruped, by death let him be put to death, and you shall kill the quadruped. <sup>16</sup>And a woman who shall approach any animal for her to be mounted by it—you shall kill the woman and the animal; by death they shall be put to death; they are liable.

17 He who takes his sister, from his father or from his mother, and sees her shame, and she sees his shame; it is a disgrace; they shall be exterminated before the sons of their race; he has uncovered his sister's shame; he shall bear guilt. <sup>18</sup>And a man who lies with a woman who sits apart and uncovers her shame—he has laid bare her spring, and she has laid bare her flow of blood; both of them shall be exterminated from their race. <sup>19</sup>And you shall not uncover the shame of your father's sister or of your mother's sister, for one has laid bare one's own blood family; they shall carry guilt. <sup>20</sup>He who lies with one who is his relative—he has uncovered the shame of his kinship; they shall die childless. <sup>21</sup>He who takes the wife of his brother—it is impurity; he has uncovered his brother's shame; they shall die childless.

22 And you shall keep all my ordinances and all my judgments and do them, and the land to which I bring you there to settle in it will never be angry with you. <sup>23</sup>And you shall not walk by the precepts of the nations that I am sending out away from you. Because they did all these things, I also abhorred them. <sup>24</sup>And I have said to you: You shall inherit their land, and it is I who will give it to you in possession, a land that is flowing with milk and honey. I am the Lord your God who has separated

you from all the nations. <sup>25</sup>And you shall separate them: between the clean animals and between the unclean animals and between the clean birds and between the unclean; you shall not cause your souls to be loathsome by the animals and by the birds and by any of the creeping things of the earth, which I have set apart for you by uncleanness. <sup>26</sup>And you shall be holy to me, for I the Lord your God am holy, who has separated you from all the nations to be mine.

27 And a man or a woman—whoever among them becomes a ventriloquist or an enchanter, let both by death be put to death; with stones you shall stone them; they are liable.

**21** And the Lord said to Moyses<sup>a</sup>: Address the priests, the sons of Aaron, and you shall say to them:

They shall not be defiled by souls<sup>b</sup> among their nation <sup>2</sup>except by their nearest kin: for father and mother and sons and daughters, for a brother <sup>3</sup>and for a virgin sister, who approaches him, who had not been given in marriage to a husband—he shall be defiled for these. <sup>4</sup>He shall not be defiled suddenly among his people to his own desecration. <sup>5</sup>And you shall not have a bald spot shaven upon your head for the dead, nor shall they shave the appearance of their beard, and they shall not cut incisions into their flesh. <sup>6</sup>They shall be holy to their God and not profane the name of their God. For it is they that offer the sacrifices of the Lord as gifts of their God, and they shall be holy. <sup>7</sup>They shall not marry a woman who is a prostitute and one who has been profaned and a woman rejected by her husband. For he is holy to the Lord his God, <sup>8</sup>and he will sanctify him—it is he that offers the gifts of the Lord your God; he shall be holy, for I the Lord, who sanctifies them, am holy. <sup>9</sup>And if the daughter of a person who is a priest profanes herself through going out to commit fornication, she profanes the name of her father; she shall be burned on fire.

10 And the priest who is great among his brothers, when the anointing oil has been poured on his head and when he has been validated to wear the vestments, shall not unbind his head and shall not tear his vestments. <sup>11</sup>And he shall not enter for any dead soul; he shall not be defiled for his father or even for his mother. <sup>12</sup>And he shall not depart from the holy things, and he shall not profane what is consecrated, belonging to his God, for God's holy oil of anointing is upon him; I am the Lord. <sup>13</sup>He shall marry a wife who is a virgin of his own kin. <sup>14</sup>A widow and one rejected and profaned and a prostitute—these he shall not marry. Rather, he shall marry a wife who is a virgin of his own kin, <sup>15</sup>and he shall not profane his offspring among his kin; I am the Lord that sanctifies him.

16 And the Lord spoke to Moyses, saying: <sup>17</sup>Say to Aaron: A person from your kin among your families—if any such person has a blemish on him, he shall not approach to offer the gifts of his

<sup>a</sup> + saying = Weed <sup>b</sup> i.e. departed soul tantamount to corpse

God. <sup>18</sup>Any person who has a blemish on him shall not draw near—a person who is lame or blind or having a mutilated nose or who has a cut ear <sup>19</sup>or a person who has a crushed hand or a crushed foot <sup>20</sup>or a hunchback or one with white spots on the eye or one that has inflammation in his eyes or a person who has on him a severe itch or lichen-like growth or one with a single testicle. <sup>21</sup>Anyone of the offspring of Aaron the priest who has on him a blemish shall not come near to offer sacrifices to your God; since he has a blemish, he shall not come near to offer the gifts of God. <sup>22</sup>He shall eat the gifts of God, the holy of holies, and of the holy things. <sup>23</sup>Only he shall not draw near to the veil and not come near the altar, because he has a blemish, and he shall not profane the sanctuary of his God, for it is I who am the Lord who sanctify them. <sup>24</sup>And Moyses spoke to Aaron and his sons and to all the sons of Israel.

**22** And the Lord spoke to Moyses, saying: <sup>2</sup>Speak to Aaron and his sons, and let them give heed because of the sacred things of the sons of Israel, which they dedicate to me, and they shall not profane my holy name; I am the Lord. <sup>3</sup>Say to them: Any person from all your offspring throughout your generations who comes near the sacred things, which the sons of Israel dedicate to the Lord, and his uncleanness is upon him—that soul shall be exterminated from my presence; I am the Lord your God. <sup>4</sup>And a man of the offspring of Aaron the priest—and he is a sufferer from a leprous disease or spermatorrhoea—shall not eat of the sacred things until he has been cleansed. And he who touches anything of the uncleanness of a soul<sup>a</sup> or a person whose bed of semen issues forth from him <sup>5</sup>or whoever touches any unclean creeping thing that defiles him or by any human being by whom he defiles him, according to all his uncleanness—<sup>6</sup>a soul who touches them shall be unclean until evening. He shall not eat of the sacred things unless he has washed his body in water. <sup>7</sup>And should the sun set, he shall then be clean, and then he shall eat of the sacred things, for it is his bread. <sup>8</sup>A carcass and what was torn by wild animals he shall not eat, to be defiled by them; I am the Lord. <sup>9</sup>And they shall keep my charges so that they may not through them assume guilt and die because of them, if they profane them; I am the Lord, the God who sanctifies them.

<sup>10</sup> And no alien shall eat sacred things. No resident alien of a priest or a hireling shall eat sacred things, <sup>11</sup>but if a priest procures a soul by acquisition of money, he shall eat of his bread, and those that are homebred, they too shall eat of his bread. <sup>12</sup>If a daughter of a person who is a priest belongs to a foreign husband, she shall not eat of the first fruits of the sacred things, <sup>13</sup>and if a priest's daughter becomes a widow or is rejected, though without having offspring, she shall return to her paternal home, as in her youth; she shall eat of her father's food. And no alien shall eat of them. <sup>14</sup>If a

person eats sacred things out of ignorance, he shall then add one-fifth to it and give the sacred thing to the priest. <sup>15</sup>And they shall not profane the sacred things of the sons of Israel, which they separate for the Lord, <sup>16</sup>and bring upon themselves lawless conduct of error, by eating their sacred things, for I am the Lord who sanctify them.

<sup>17</sup> And the Lord spoke to Moyses, saying: <sup>18</sup>Speak to Aaron and his sons and the whole congregation of Israel, and you shall say to them: Person by person of the sons of Israel or of the guests who adhere to them in Israel, whoever presents his gifts according to any agreement of theirs or according to any choice of theirs, whatever they may bring to <sup>b</sup>the Lord<sup>b</sup> as a whole burnt offering, <sup>19</sup><sup>c</sup>these shall be acceptable to you—a male without blemish of the cattle-herds and of the sheep and of the goats. <sup>20</sup>They shall not offer to the Lord anything that has on it a blemish, for it shall not be acceptable to you.

<sup>21</sup> And a person who offers a sacrifice of deliverance to the Lord, expressly uttering a vow according to a choice, or at your feasts, from the cattle-herds or from the sheep, to be acceptable it shall be without blemish; there shall be no blemish in it. <sup>22</sup>Anything blind or broken-limbed or with its tongue cut or having warts or acute itching or having lichen-like growth—these you shall not offer to <sup>b</sup>the Lord<sup>b</sup> and you shall not give of them as an offering on the altar to the Lord. <sup>23</sup>And a calf or a sheep that has a cut on its ear or one with a stunted tail, you shall make a slaughtering of them for yourself, but it will not be accepted for your vow. <sup>24</sup>A gelding and one bruised and one castrated and one whose testicles were torn off—you shall not offer these to the Lord, and you shall not do them in your land. <sup>25</sup>And from an alien's hand you shall not offer any of these as gifts to your God, since there are corruptions in them; there is a blemish in them; they shall not be acceptable to you.

<sup>26</sup> And the Lord spoke to Moyses, saying: <sup>27</sup>When a calf or a sheep or a goat is born, then it shall remain seven days under its mother, but on the eighth day and beyond it shall be accepted as a gift, an offering to the Lord. <sup>28</sup>And as for a calf or a sheep—you shall not slaughter her and her young on one day. <sup>29</sup>But if you sacrifice a sacrifice, a vow of joyfulness, to the Lord, you shall sacrifice it as something acceptable to you. <sup>30</sup>It shall be eaten on the same day; you shall not leave any of the meat until morning; I am the Lord.

<sup>31</sup> And you shall keep my commandments and do them. <sup>32</sup>And you shall not profane the name of the holy one, and I shall be sanctified among the sons of Israel; I am the Lord who sanctifies you, <sup>33</sup>who brought you out of the land of Egypt to be your God; I am the Lord.

**23** And the Lord said to Moyses, saying: <sup>2</sup>Speak to the sons of Israel, and you shall say to them: The feasts of the Lord, those that you shall call designated, holy—these are my feasts.

<sup>a</sup>I.e. departed soul tantamount to corpse <sup>b</sup>God = Weed <sup>c</sup>Lacking in Gk

3 Six days you shall do acts of work, and on the seventh day there is Sabbata, a rest, designated, holy to the Lord; you shall do no work; it is Sabbata to the Lord in your every settlement.

4 These are the feasts for the Lord, and they are designated, holy, those that you shall call out at their appointed time. <sup>5</sup>In the first month, on the fourteenth day of the month, in the middle of the time approaching evening, is a pascha to the Lord. <sup>6</sup>And on the fifteenth day of the same month is the feast of unleavened bread to the Lord; seven days you shall eat unleavened things. <sup>7</sup>And the first day shall be a designated, holy one to you; you shall not do any work of service. <sup>8</sup>And for seven days you shall present whole burnt offerings to the Lord, and the seventh day shall be a designated holy one to you; you shall not do any work of service.

9 And the Lord spoke to Moyses, saying: <sup>10</sup>Speak to the sons of Israel, and you shall say to them: When you enter into the land that I give you and you reap its harvest, you shall also bring a sheaf as the first fruit of your harvest to the priest. <sup>11</sup>And he shall raise up the sheaf before the Lord, acceptable for you; on the day after the first the priest shall raise it up. <sup>12</sup>And on the day when you bring the sheaf, you shall do a sheep a year old, without blemish, as a whole burnt offering to the Lord, <sup>13</sup>and its sacrifice—two-tenths of choice flour prepared with oil; a sacrifice to the Lord it is, an odor of fragrance to the Lord, and its libation, one-fourth of a hin<sup>a</sup> of wine. <sup>14</sup>And you shall eat no bread or parched fresh kernels until this very day, until you yourselves offer the gifts to your God; it is a perpetual precept throughout your generations in your every settlement.

15 And from the day after the sabbaths, from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks. <sup>16</sup>You shall count until the day after the last week, fifty days, and you shall present a new sacrifice to the Lord. <sup>17</sup>You shall offer bread as an addition from your settlement: two loaves of bread. They shall consist of two-tenths of fine flour, baked with leaven, of first products to the Lord. <sup>18</sup>And you shall offer with the bread seven lambs, a year old without blemish, and one calf from the cattle-herd and two rams without blemish; they shall be a whole burnt offering to the Lord, along with their sacrifices and their libations: a sacrifice, an odor of fragrance to the Lord. <sup>19</sup>You shall also prepare one young billy goat from the goats for sin and two lambs a year old as a sacrifice of deliverance with the bread of the first products. <sup>20</sup>And the priest shall place them with the bread of the first products—an addition before the Lord, together with the two lambs; they shall be holy to the Lord for the priest who offers them; they shall be his. <sup>21</sup>And this day you shall call designated; it shall be holy to you; you shall not do any work of service on it—a perpetual precept throughout your generations in your every settlement.

22 And when you reap the harvest of your land, you shall not in your harvesting thereafter make a thorough job of the harvest of your field, and you shall not gather the gleanings of your harvest; you shall leave them remaining for the poor and for the guest; I am the Lord your God.

23 And the Lord spoke to Moyses, saying: <sup>24</sup>Speak to the sons of Israel, saying: In the seventh month, on the first of the month, you shall have a rest, a memorial with trumpets; it shall be designated, holy to you. <sup>25</sup>You shall do no work of service, and you shall present a whole burnt offering to the Lord.

26 And the Lord spoke to Moyses, saying: <sup>27</sup>Also on the tenth of this seventh month there is a day of atonement; it shall be designated, holy to you, and you shall humble your souls and present a whole burnt offering to the Lord; <sup>28</sup>you shall do no work on this particular day; for this is a day of atonement for you, to make atonement for you before the Lord your God. <sup>29</sup>Any soul who does not humble himself on that particular day shall be exterminated from his people. <sup>30</sup>And any soul that shall do work on that particular day—that soul shall be utterly destroyed from his people. <sup>31</sup>You shall do no work; it is a perpetual precept throughout your generations in all your settlements. <sup>32</sup>It shall be to you Sabbata of sabbaths, and you shall humble your souls; from the ninth of the month, from evening to evening you shall sabbatize on your sabbaths.

33 And the Lord spoke to Moyses, saying: <sup>34</sup>Speak to the sons of Israel, saying: On the fifteenth day of this seventh month and lasting seven days is the feast of tents to the Lord. <sup>35</sup>And the first day is designated, holy; you shall not do any work of service. <sup>36</sup>Seven days you shall present whole burnt offerings to the Lord, and the eighth day shall be designated, holy to you, and you shall present a whole burnt offering to the Lord; it is a finale; you shall not do any work of service.

37 These are the feasts to the Lord, which you shall call designated, holy, for presenting to the Lord offerings—whole burnt offerings and their sacrifices and their libations, each on its proper day—<sup>38</sup>apart from the sabbaths of the Lord and apart from your gifts and apart from all your vows and apart from your voluntary gifts, which you give to the Lord.

39 Also on the fifteenth day of this seventh month, when you finish the produce of the land, you shall keep a feast to the Lord for seven days, a rest on the first day and a rest on the eighth day. <sup>40</sup>And on the first day you shall take ripe fruit of a tree, both brushes of palm trees and bushy branches of a tree and branches of willow and of chaste-tree from a wadi, to rejoice before the Lord your God for seven days in the year. <sup>41</sup>It is a perpetual precept throughout your generations. You shall keep it as a feast in the seventh month. <sup>42</sup>You shall live in tents for seven days; everyone who is a native in Israel shall live in tents, <sup>43</sup>so that your

<sup>a</sup>Heb 1 hin = 4 liters

generations may know that I made the sons of Israel settle in tents when I brought them out of the land of Egypt; I am the Lord your God.

44 And Moyses declared to the sons of Israel the feasts of the Lord.

**24** And the Lord spoke to Moyses, saying: <sup>2</sup>Command the sons of Israel, and let them take for you oil, pure olive, beaten, for light, to burn a lamp continually <sup>3</sup>outside the veil in the tent of witness. And Aaron and his sons shall burn it from evening to morning before the Lord perpetually; it is a perpetual precept throughout your generations. <sup>4</sup>You shall burn the lamps on the pure lampstand before the Lord until morning.

<sup>5</sup>And you shall take fine flour and make it twelve loaves; two-tenths shall be the one loaf. <sup>6</sup>And you shall lay them in two piles, six loaves per one pile, on the pure table before the Lord. <sup>7</sup>You shall put on the pile pure frankincense and salt, and they shall be as loaves for remembrance, set before the Lord. <sup>8</sup>On the day of the sabbaths he shall set them out before the Lord continually as an everlasting covenant from the sons of Israel. <sup>9</sup>And they shall be for Aaron and his sons, and they shall eat them in a holy place, for they are holy of holies; this is for him from the things sacrificed to the Lord, a perpetual precept.

<sup>10</sup>And a son of an Israelite woman (and he was the son of an Egyptian) came out among the sons of Israel, and the Israelite woman's son and the Israelite person began fighting in the camp. <sup>11</sup>And the Israelite woman's son called down a curse while naming the Name. And they brought him to Moyses—now his mother's name was Salomith daughter of Dabri of the tribe of Dan—<sup>12</sup>and they put him away in custody, to decide about him by the ordinance of the Lord.

<sup>13</sup>And the Lord said to Moyses, saying: <sup>14</sup>Take the one who called down the curse outside the camp, and all who heard shall lay their hands on his head, and the whole congregation shall stone him. <sup>15</sup>And speak to the sons of Israel, and you shall say to them: If a person, a person should curse God, he shall assume guilt. <sup>16</sup>Whoever names the name of the Lord—by death let him be put to death; let the whole congregation of Israel stone him with stones. Whether a guest or a native, when he names the name, let him die. <sup>17</sup>And a person who strikes a person's soul and he dies, by death let him be put to death. <sup>18</sup>And whoever strikes an animal and it dies—let him repay soul for soul. <sup>19</sup>And if anyone should give a blemish to his neighbor—as he did to him, so also shall it be done to him in return: <sup>20</sup>fracture for fracture, eye for eye, tooth for tooth; as one gives a blemish to a person, so shall it be given to him. <sup>21</sup>Whoever strikes a person, and he dies, by death let him be put to death. <sup>22</sup>There shall be one judgment for the guest and for the inhabitant of the country; for it is I who am the Lord your God. <sup>23</sup>And Moyses spoke to the sons of Israel, and they brought the

one who had called down the curse outside the camp and stoned him with stones. And the sons of Israel did as the Lord had instructed Moyses.

**25** And the Lord spoke to Moyses on the mountain Sina, saying: <sup>2</sup>Speak to the sons of Israel, and you shall say to them: If you enter the land that I give you, the land which I give you, shall also rest—Sabbata to the Lord. <sup>3</sup>Six years you shall sow your field, and six years you shall prune your vine and gather in its fruit, <sup>4</sup>but in the seventh year there shall be Sabbata—a rest for the land, Sabbata for the Lord; you shall not sow your field, and you shall not prune your vine. <sup>5</sup>You shall not reap completely that which sprouts by itself of your field or gather in the grapes of what is something made holy for you; it shall be a year of rest for the land. <sup>6</sup>And the sabbaths of the land shall be food for you and for your male slave and your female slave and your hired laborer and for the resident alien who adheres to you, <sup>7</sup>for your livestock also and for the wild animals which are in your land all its yield shall be for food.

<sup>8</sup>And you shall count off for yourself seven rests of years, seven times seven years, and they shall be for you seven weeks of years—forty-nine years. <sup>9</sup>And you shall proclaim with the sound of the trumpet throughout all your land, in the seventh month, on the tenth of the month. On the day of atonement you shall proclaim with the trumpet throughout all your land. <sup>10</sup>And you shall hallow the year, the fiftieth year, and you shall proclaim release on the land to all its inhabitants. It shall be a year of release; a signal this shall be for you, and each one shall depart to his possession, and each shall depart to his clan. <sup>11</sup>This is a signal of release: the fiftieth year. It shall be a year for you; you shall not sow or gather its<sup>a</sup> spontaneous sprouts, and you shall not harvest its<sup>a</sup> consecrated things. <sup>12</sup>For it is a signal of release; it shall be a holy thing to you; from the plains you shall eat its<sup>a</sup> produce.

<sup>13</sup>In the year of release, by its signal, each one shall return to his possession. <sup>14</sup>But if you make a sale to your neighbor, even if you make an acquisition from your neighbor, let a person not oppress his neighbor. <sup>15</sup>You shall acquire from your neighbor according to the number of years since the signal; he shall sell to you according to the number of years of produce. <sup>16</sup>Insofar as there be an increase in years, you shall increase his tenure, and insofar as there be a decrease in years, you shall decrease his tenure, for he shall sell to you a number of yields. <sup>17</sup>Let not a person oppress his neighbor, and you shall fear the Lord your God; it is I who am the Lord your God.

<sup>18</sup>And you shall observe all my statutes and all my judgments, and you shall guard yourselves and do them, and you shall dwell on the land feeling confident. <sup>19</sup>And the land will yield its produce, and you will eat to satiety and dwell on it feeling confident. <sup>20</sup>But if you say, What shall we eat in this seventh year, if we do not sow or gather in our

<sup>a</sup>i.e. the land's

crop? <sup>21</sup>I will also send my blessing to you in the sixth year, and it will yield its crop for three years. <sup>22</sup>And you shall sow in the eighth year, and you will be eating from the old crop until the ninth year. When its produce comes in, you shall eat old of old things. <sup>23</sup>And the land shall not be sold irrevocably, for the land is mine, because before me you are guests and resident aliens. <sup>24</sup>And on the basis of all the land of your holding, you shall provide ransom for the land.

<sup>25</sup> But if your brother who is with you should become poor and should sell some of what he holds and the next of kin who is nearest should come, then he shall redeem the sale of his brother. <sup>26</sup>But if someone does not have one who is next of kin and has plenty in hand and finds for himself what is sufficient for his ransom, <sup>27</sup>then he shall compute the years of his sale and give back what he has over to the person who sold it to him, and he shall depart to his holding. <sup>28</sup>But if his hand does not find what is sufficient to give it back to him, then the sale shall belong to the one who acquired them until the year of release, and at the release it shall expire, and he shall depart to his holding.

<sup>29</sup> But if anyone sells a dwelling house in a walled city, then its redemption shall stand; until a year of days has elapsed, its redemption shall stand. <sup>30</sup>But if it is not redeemed until a full year has elapsed, the house that is in a city that has a wall shall be confirmed irrevocably to belong to its purchaser, throughout his generations, and it shall not expire in the release. <sup>31</sup>But houses in farmsteads, those that have no wall around them, let them be classed as the field of the earth; these shall always be redeemed, and they shall expire in the release. <sup>32</sup>And as for the cities of the Leuites, the houses of the cities of their holding shall always be redeemed for the Leuites. <sup>33</sup>And he who redeems from the Leuites, then the sale of their houses of a city of their holding shall expire in the release, because the dwellings in the cities of the Leuites are their holding among the sons of Israel. <sup>34</sup>And the fields bordering on their cities shall not be sold; for this is their holding for all time.

<sup>35</sup> Now if your brother is needy and with you becomes weak in his hands, you shall help him as a guest and a resident alien, and your brother shall live with you. <sup>36</sup>You shall not take interest from him, not even in any amount, and you shall fear your God; I am the Lord. And your brother shall live with you. <sup>37</sup>You shall not give him your money at interest; neither shall you give him your food in excess. <sup>38</sup>I am the Lord your God, the one who brought you out from the land of Egypt, to give you the land Chanaan in order to be your God.

<sup>39</sup> Now if your brother with you is humbled and is sold to you, he shall not be subject to you with the subjection of a domestic. <sup>40</sup>He shall be to you as a hired laborer or a resident alien. He shall work with you until the year of the release. <sup>41</sup>And he and his children with him shall go forth at the release, and he shall go away to his kin; he shall

depart to his ancestral holding. <sup>42</sup>For they are my domestics, whom I brought out of the land of Egypt; he shall not be sold in a sale of a domestic. <sup>43</sup>You shall not abuse him with toil, and you shall fear the Lord your God. <sup>44</sup>And as for a male and female servant whom you may have from the nations that are around you—from them you shall acquire a male and female slave. <sup>45</sup>Also from the sons of the resident aliens residing among you—from these and from their families who have been born in your land you shall acquire; let them be to you as a possession. <sup>46</sup>And you shall distribute them to your children after you, and they shall be held in possession by you forever. But of your brothers the sons of Israel, each shall not abuse his brother with toil.

<sup>47</sup> If the hand of the guest or the resident alien with you finds, and if your brother, having fallen in difficulty, is sold to the guest or to the resident alien with you or to a guest by descent, <sup>48</sup>after he has been sold to him he shall have redemption; one of his brothers shall redeem him; <sup>49</sup>a brother of his father or a son of his father's brother shall redeem him, or some of his relatives who are of his own flesh, of his own tribe, shall redeem him, but if he prospers with his hands he shall redeem himself. <sup>50</sup>He shall compute with his purchaser from the year when he sold himself to him until the year of the release, and the amount of the sale shall be as for a hired laborer. Year by year he shall be with him. <sup>51</sup>But if more years remain to someone, for these he shall pay his ransom from the money of his sale, <sup>52</sup>but if few years remain until the year of the release, then he shall compute for him according to his years, and he shall pay his ransom. <sup>53</sup>As a hired laborer he shall be with him year by year. You shall not abuse him with toil in your sight. <sup>54</sup>But if he has not been redeemed in any of these ways, he and his young children with him shall go forth in the year of release. <sup>55</sup>For to me the sons of Israel are domestics; these are my servants whom I brought out from the land of Egypt.

**26** I am the Lord your God. You shall make for yourselves nothing made by hand nor carved, neither erect a stele of your own, nor shall you place a stone as a lookout in your land, to do obeisance to it; it is I who am the Lord your God. <sup>2</sup>You shall keep my sabbaths and be respectful of my sanctuaries; I am the Lord.

<sup>3</sup> If you walk by my ordinances and observe my commandments and do them, <sup>4</sup>I will then give you the rain in its season, and the land shall yield its produce, and the trees of the plains shall yield their fruit. <sup>5</sup>And for you the harvest shall overtake the vintage, and the vintage shall overtake the sowing, and you shall eat your bread to satiety and dwell in safety on your land, and war shall not go through your land. <sup>6</sup>And I will grant peace in your land, and you shall fall asleep, and there shall be no one making you afraid, and I will destroy bad animals from your land. <sup>7</sup>And you shall give chase to your enemies, and they shall fall before you by slaughter. <sup>8</sup>And five of you shall give chase to a

hundred, and a hundred of you shall give chase to tens of thousands, and your enemies shall fall before you by dagger. <sup>9</sup>And I will look attentively upon you and increase you and multiply you, and I will establish my covenant with you. <sup>10</sup>And you shall eat the old and the old things of the old, and you shall bring out the old out of the new. <sup>11</sup>And I will place my tent among you, and my soul shall not abhor you. <sup>12</sup>And I will walk about among you and will be your God, and you shall be <sup>a</sup>for me a nation<sup>a</sup>. <sup>13</sup>It is I who am the Lord your God who brought you out of the land of Egypt since you were slaves, and I have shattered the bond of your yoke and led you with boldness.

<sup>14</sup> But if you do not obey me, neither do these ordinances of mine, <sup>15</sup>but refuse to comply with them, and your soul be angered by my judgments so that you do not carry out all my commandments so that you scatter my covenant to the wind, <sup>16</sup>then I in turn will do thus to you, and I will gather difficulty upon you, both itch and jaundice, and your eyes as being purulent and your life as pining away. And you shall sow your seed in vain, and your adversaries shall eat it. <sup>17</sup>And I will set my face against you, and you shall fall down before your enemies, and those who hate you shall pursue you, and you shall flee though no one pursues you. <sup>18</sup>And if up to this point you do not obey me, then I will do more to discipline you sevenfold for your sins. <sup>19</sup>And I will smash the insolence of your arrogance, and I will make your sky iron and your earth like copper. <sup>20</sup>And your strength shall be to no purpose, and your land shall not yield its seedtime, and the tree of your field shall not yield its fruit.

<sup>21</sup> If after this you walk sideways and are not willing to obey me, I will add to you seven blows in accordance with your sins. <sup>22</sup>And I will send the wild animals of the land against you, and they shall devour you and utterly destroy your livestock, and they shall make you very few in number, and your roads shall be deserted.

<sup>23</sup> And if by these things you are not disciplined but walk sideways with me, <sup>24</sup>then I too will walk with you in skewed anger, and I myself will strike you sevenfold for your sins. <sup>25</sup>And I will bring against you a dagger avenging the cause of the covenant, and you will flee for refuge to your cities. And I will send death among you, and you shall be delivered into enemy hands. <sup>26</sup>When you are hard pressed for want of bread, then ten women shall bake your bread in a single oven, and they shall dole out your bread by weight, and you shall eat and never be satisfied.

<sup>27</sup> Now if by these things you do not obey me but walk sideways with me, <sup>28</sup>I myself too will walk with you in skewed anger, and it is I who will discipline you sevenfold in accordance with your sins. <sup>29</sup>And you shall eat the flesh of your sons, and you shall eat the flesh of your daughters. <sup>30</sup>And I will strip bare your steles and utterly destroy your wooden handcrafted objects, and I will

place your limbs on the limbs of your idols. And my soul will be very angry with you. <sup>31</sup>And I will lay your cities waste, will make your sanctuaries quite desolate, and I will not smell the odor of your sacrifices anymore. <sup>32</sup>And I will devastate your land, and your enemies who inhabit it shall be astonished at it. <sup>33</sup>And you I will scatter into the nations, and the dagger, coming by surprise, will utterly destroy you, and your land shall be desolate, and your cities shall be desolate.

<sup>34</sup> Then the land shall enjoy its sabbaths all the days of its desolation. And you shall be in the land of your enemies; then the land shall sabbatize and enjoy its sabbaths. <sup>35</sup>All the days of its desolation, it shall sabbatize what it did not sabbatize on your sabbaths when you were living on it. <sup>36</sup>And onto those of you who are left, I will send faintness into their heart in the land of their enemies, and the sound of a driven leaf shall put them to flight, and they shall flee as those who flee from battle, and they shall fall though no one pursues. <sup>37</sup>And brother shall disdain brother as in a war, though no one is running away, and you shall not be able to withstand your enemies. <sup>38</sup>And you shall perish among the nations, and the land of your enemies shall devour you. <sup>39</sup>And those of you who are left shall be corrupted because of their sins. In the land of their enemies they shall melt away.

<sup>40</sup> And they shall confess their sins and the sins of their fathers, because they transgressed and disdained me and because they walked sideways before me, <sup>41</sup>and I, in turn, walked in skewed anger with them, and I shall destroy them in the land of their enemies. Then their uncircumcised heart will feel ashamed, and then they will be content with their iniquities. <sup>42</sup>And I will remember the covenant of Iakob, and I will remember the covenant of Isaak and the covenant of Abraam, and I will remember the land. <sup>43</sup>And the land shall be abandoned by them. Then the land shall accept its sabbaths while it was made desolate by them, and they themselves shall accept their lawlessness on account of which they disdained my judgments and were vexed in their soul by my ordinances. <sup>44</sup>And not even when they were in the land of their enemies did I ever disdain them or was angered by them so as to destroy them utterly, to scatter to the wind my covenant with them; for it is I who am the Lord their God, <sup>45</sup>and I will remember their former covenant when I brought them out of the land of Egypt, out of a house of slavery in the sight of the nations, to be their God; I am the Lord.

<sup>46</sup> These are the judgments and the ordinances and the law that the Lord established between him and between the sons of Israel on the mountain Sina by the hand of Moyses.

**27** And the Lord spoke to Moyses, saying: <sup>2</sup>Speak to the sons of Israel, and you shall say to them: A person who vows a vow to the Lord, for instance the value of his life, <sup>3</sup>the value for a male shall be: from twenty to sixty years of age the

<sup>a</sup>my people = Weed



value shall be fifty didrachmas<sup>a</sup> of silver by the sanctuary standard. <sup>4</sup>But for a female the valuation shall be thirty didrachmas. <sup>5</sup>Now if it is from five to twenty years of age, the value of a male shall be twenty didrachmas and of a female, ten didrachmas. <sup>6</sup>And from one month to five years, the value of a male shall be five didrachmas of silver, but of a female, three didrachmas. <sup>7</sup>But if from sixty years and over, if the person is a male—the value shall be fifteen didrachmas of silver, but in the case of a female ten didrachmas. <sup>8</sup>And if he is base with regard to the value, he shall stand before the priest, and the priest shall assess him; in accordance with the strength of the hand of the one making the vow, the priest shall assess him.

<sup>9</sup> But if a gift to the Lord be from the animals, from those that are being offered, if he gives from these to the Lord, it shall be holy. <sup>10</sup>He shall not exchange it, either good for bad or bad for good. But if by exchanging he exchanges it, animal for animal, both that one and its substitute shall be holy. <sup>11</sup>But if a gift to the Lord is any unclean animal, from those that are not brought, he shall set the animal before the priest. <sup>12</sup>And the priest shall assess it; between good and between bad, as the priest sets the value, so it shall stand. <sup>13</sup>But if by redeeming, he redeems it, he shall add one-fifth to its value.

<sup>14</sup> If a person consecrates his house holy to the Lord, then the priest shall assess it: whether between good and between bad; as the priest values it, so it shall be fixed. <sup>15</sup>But if the one who consecrates it redeems his house, he shall add to it one-fifth of the money of its value, and it shall be his.

<sup>16</sup> Now if a person consecrates to the Lord some of the field of his holding, then its value shall be in accordance with its seed: fifty didrachmas of silver to a kor<sup>b</sup> of barley seed. <sup>17</sup>But if he consecrates his field from the year of release, according to its assessment it shall stand, <sup>18</sup>but if he consecrates his field later, after the release, the priest shall compute the price for it according to the years that remain until the year of release, and there shall be a deduction made from its assessment. <sup>19</sup>Now if the one who consecrates it re-

deems the field, then he shall add one-fifth of the money to its value, and it shall be his, <sup>20</sup>but should he not redeem the field and should sell the field to another person, he shall no longer redeem it. <sup>21</sup>But when the release has expired, the field shall be holy to the Lord as the land that has been set aside; it shall be the priest's holding. <sup>22</sup>Now if someone consecrates to the Lord part of the field that he has purchased, which is not a part of the field of his holding, <sup>23</sup>the priest shall assign to it the full amount of the value from the year of release, and he shall pay the value on that day, something sacred to the Lord. <sup>24</sup>And in the year of release the field shall be given back to the person from whom he bought it, whose land-holding it had been. <sup>25</sup>And every assessment shall be by holy weights: twenty obols shall make a didrachma.

<sup>26</sup> And every firstling that may be born among your animals shall belong to the Lord, and no one shall consecrate it; whether calf or sheep, it is the Lord's. <sup>27</sup>But if it is of unclean quadrupeds, he shall make an alteration according to its assessment and add one-fifth to it. And it shall be his. But if he does not redeem, it shall be sold at its assessed value.

<sup>28</sup> But nothing dedicated that a person may dedicate to the Lord, which he owns, from human to animal and from his field of holding, shall be sold or redeemed; every devoted thing shall be holy of holies to the Lord. <sup>29</sup>And nothing that has been dedicated of human beings shall be redeemed, but by death it shall be put to death.

<sup>30</sup> Every tithe of the land from the seed of the ground and of tree-fruit is the Lord's; it<sup>c</sup> is holy to the Lord. <sup>31</sup>But if a person should by redeeming redeem his tithe, he shall add one-fifth to it, and it shall be his. <sup>32</sup>And every tithe of cows and sheep, and everything that may come into the count under the rod—the tithe shall be holy to the Lord. <sup>33</sup>You shall not exchange good for bad. But if by exchanging you exchange it, then its substitute shall be holy; it shall not be redeemed.

<sup>34</sup> These are the commandments that the Lord commanded Moyses for the sons of Israel on the mountain Sina.

<sup>a</sup>A didrachma is the rough equivalent of two days' wages <sup>b</sup>Heb 1 kor = 220 liters <sup>c</sup>i.e. *the tithe*

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