

## Leviticus

<sup>1</sup> And YHWH calls to Moses, and speaks to him out of the Tent of Meeting, saying,

<sup>2</sup> “Speak to the sons of Israel, and you have said to them: Any man of you, when he brings an offering near to YHWH out of the livestock—out of the herd or out of the flock—you bring your offering near.

<sup>3</sup> If his offering [is] a burnt-offering out of the herd, he brings a male near, a perfect one, to the opening of the Tent of Meeting; he brings it near at his pleasure before YHWH;

<sup>4</sup> and he has laid his hand on the head of the burnt-offering, and it has been accepted for him to make atonement for him;

<sup>5</sup> and he has slaughtered the son of the herd before YHWH; and sons of Aaron, the priests, have brought the blood near, and sprinkled the blood around the altar, which [is] at the opening of the Tent of Meeting.

<sup>6</sup> And he has stripped the burnt-offering, and has cut it into its pieces;

<sup>7</sup> and the sons of Aaron the priest have put fire on the altar, and arranged wood on the fire;

<sup>8</sup> and sons of Aaron, the priests, have arranged the pieces, with the head and the fat, on the wood, which [is] on the fire, which [is] on the altar;

<sup>9</sup> and he washes its innards and its legs with water; and the priest has made incense with

the whole on the altar, a burnt-offering, a fire-offering of refreshing fragrance to YHWH.

<sup>10</sup> And if his offering [is] out of the flock—out of the sheep or out of the goats—he brings a male near, a perfect one, for a burnt-offering,

<sup>11</sup> and he has slaughtered it by the side of the altar northward, before YHWH; and sons of Aaron, the priests, have sprinkled its blood around the altar;

<sup>12</sup> and he has cut it into its pieces, and its head and its fat, and the priest has arranged them on the wood, which [is] on the fire, which [is] on the altar;

<sup>13</sup> and he washes the innards and the legs with water, and the priest has brought the whole near, and has made incense on the altar; it [is] a burnt-offering, a fire-offering of refreshing fragrance to YHWH.

<sup>14</sup> And if his offering [is] a burnt-offering out of the bird to YHWH, then he has brought his offering near out of the turtle-doves or out of the young pigeons,

<sup>15</sup> and the priest has brought it near to the altar, and has wrung off its head, and has made incense on the altar, and its blood has been wrung out by the side of the altar;

<sup>16</sup> and he has turned aside its crop with its feathers, and has cast it near the altar, eastward, to the place of ashes;

<sup>17</sup> and he has cleaved it with its wings (he does not separate [it]), and the priest has made it an incense on the altar, on the wood, which [is] on the fire; it [is] a burnt-offering, a fire-offering of

refreshing fragrance to YHWH.”

## 2

<sup>1</sup> “And when a person brings an offering near, a present to YHWH, [and] his offering is of flour, then he has poured oil on it, and has put frankincense on it;

<sup>2</sup> and he has brought it to the sons of Aaron, the priests, and one [of the priests] has taken from there the fullness of his hand of its flour and of its oil, besides all its frankincense, and the priest has made incense with its memorial on the altar, a fire-offering of refreshing fragrance to YHWH;

<sup>3</sup> and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YHWH.

<sup>4</sup> And when you bring an offering near, a present baked in an oven, [it is of] unleavened cakes of flour mixed with oil, or thin unleavened cakes anointed with oil.

<sup>5</sup> And if your offering [is] a present [made] on the griddle, it is of flour, mixed with oil, unleavened;

<sup>6</sup> divide it into parts, and you have poured oil on it; it [is] a present.

<sup>7</sup> And if your offering [is] a present [made] on the frying-pan, it is made of flour with oil,

<sup>8</sup> and you have brought in the present which is made of these to YHWH, and [one] has brought it near to the priest, and he has brought it near to the altar,

<sup>9</sup> and the priest has lifted up from the present its memorial, and has made incense on the altar, a fire-offering of refreshing fragrance to YHWH;

<sup>10</sup> and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YHWH.

<sup>11</sup> No present which you bring near to YHWH is made fermented, for you do not make incense [as] a fire-offering to YHWH with any leaven or any honey.

<sup>12</sup> An offering of first-[fruits]—you bring them near to YHWH, but they do not go up on the altar for refreshing fragrance.

<sup>13</sup> And every offering—your present—you season with salt, and you do not let the salt of the covenant of your God cease from your present; you bring salt near with all your offerings.

<sup>14</sup> And if you bring a present of first-fruits near to YHWH, you bring the present of your first-fruits near of green ears, roasted with fire, beaten out [grain] of a fruitful field,

<sup>15</sup> and you have put oil on it, and laid frankincense on it, [for] it [is] a present;

<sup>16</sup> and the priest has made incense with its memorial from its beaten out [grain], and from its oil, besides all its frankincense, [as] a fire-offering to YHWH.”

### 3

<sup>1</sup> “And if his offering [is] a sacrifice of peace-offerings, if he is bringing near out of the herd, whether male or female, he brings a perfect one near before YHWH,

<sup>2</sup> and he has laid his hand on the head of his offering, and has slaughtered it at the opening of the Tent of Meeting, and sons of Aaron, the

priests, have sprinkled the blood around the altar.

<sup>3</sup> And he has brought near from the sacrifice of the peace-offerings a fire-offering to YHWH, the fat which is covering the innards, and all the fat which [is] on the innards,

<sup>4</sup> and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside,

<sup>5</sup> and sons of Aaron have made it an incense on the altar, on the burnt-offering which [is] on the wood, which [is] on the fire, [as] a fire-offering of refreshing fragrance to YHWH.

<sup>6</sup> And if his offering [is] out of the flock for a sacrifice of peace-offerings to YHWH, male or female, he brings a perfect one near;

<sup>7</sup> if he is bringing a sheep near [for] his offering, then he has brought it near before YHWH,

<sup>8</sup> and has laid his hand on the head of his offering, and has slaughtered it before the Tent of Meeting, and sons of Aaron have sprinkled its blood around the altar.

<sup>9</sup> And he has brought near from the sacrifice of the peace-offerings a fire-offering to YHWH, its fat, the whole fat tail close by the bone—he turns it aside, and the fat which is covering the innards, and all the fat which [is] on the innards,

<sup>10</sup> and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside,

<sup>11</sup> and the priest has made it an incense on the

altar [as] bread of a fire-offering to YHWH.

<sup>12</sup> And if his offering [is] a goat, then he has brought it near before YHWH,

<sup>13</sup> and has laid his hand on its head, and has slaughtered it before the Tent of Meeting, and sons of Aaron have sprinkled its blood around the altar;

<sup>14</sup> and he has brought his offering near from it, a fire-offering to YHWH, the fat which is covering the innards, and all the fat which [is] on the innards,

<sup>15</sup> and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundancy on the liver above the kidneys—he turns it aside,

<sup>16</sup> and the priest has made them an incense on the altar [as] bread of a fire-offering, for refreshing fragrance; all the fat [is] YHWH's.

<sup>17</sup> [This is] a continuous statute throughout your generations in all your dwellings: you do not eat any fat or any blood."

## 4

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> "Speak to the sons of Israel, saying, When a person sins through ignorance against any of the commands of YHWH [regarding things] which are not to be done, and has done [something] against one of these—

<sup>3</sup> if the priest who is anointed sins according to the guilt of the people, then he has brought near for his sin which he has sinned a bullock,

a son of the herd, a perfect one, to YHWH, for a sin-offering,

<sup>4</sup> and he has brought in the bullock to the opening of the Tent of Meeting before YHWH, and has laid his hand on the head of the bullock, and has slaughtered the bullock before YHWH.

<sup>5</sup> And the priest who is anointed has taken of the blood of the bullock, and has brought it into the Tent of Meeting,

<sup>6</sup> and the priest has dipped his finger in the blood, and sprinkled of the blood seven times before YHWH, at the front of the veil of the holy place;

<sup>7</sup> and the priest has put of the blood on the horns of the altar of spice-incense before YHWH, which [is] in the Tent of Meeting, and he pours out all the blood of the bullock at the foundation of the altar of the burnt-offering, which [is] at the opening of the Tent of Meeting.

<sup>8</sup> And he lifts up from it all the fat of the bullock of the sin-offering, the fat which is covering over the innards, and all the fat which [is] on the innards,

<sup>9</sup> and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside,

<sup>10</sup> as it is lifted up from the ox of the sacrifice of the peace-offerings; and the priest has made them an incense on the altar of the burnt-offering.

<sup>11</sup> And the skin of the bullock, and all its flesh, with its head, and with its legs, and its innards,

and its dung—

<sup>12</sup> he has even brought out the whole bullock to the outside of the camp, to a clean place, to the place of the pouring out of the ashes, and he has burned it on the wood with fire; it is burned beside the place of the pouring out of the ashes.

<sup>13</sup> And if all the congregation of Israel errs ignorantly, and the thing has been hidden from the eyes of the assembly, and they have done [something against] one of all the commands of YHWH [regarding things] which are not to be done, and have been guilty;

<sup>14</sup> when the sin which they have sinned concerning it has been known, then the assembly has brought a bullock near, a son of the herd, for a sin-offering, and they have brought it in before the Tent of Meeting;

<sup>15</sup> and the elderly of the congregation have laid their hands on the head of the bullock, before YHWH, and [one] has slaughtered the bullock before YHWH.

<sup>16</sup> And the priest who is anointed has brought in of the blood of the bullock to the Tent of Meeting,

<sup>17</sup> and the priest has dipped his finger in the blood, and has sprinkled seven times before YHWH at the front of the veil,

<sup>18</sup> and he puts [some] of the blood on the horns of the altar which [is] before YHWH, which [is] in the Tent of Meeting; and he pours out all the blood at the foundation of the altar of the burnt-offering, which [is] at the opening of the Tent of Meeting;



<sup>19</sup> and he lifts up all its fat from it, and has made incense on the altar.

<sup>20</sup> And he has done to the bullock as he has done to the bullock of the sin-offering, so he does to it; and the priest has made atonement for them, and it has been forgiven them;

<sup>21</sup> and he has brought out the bullock to the outside of the camp, and has burned it as he has burned the first bullock; it [is] a sin-offering of the assembly.

<sup>22</sup> When a prince sins, and has done [something against] one of all the commands of his God YHWH [regarding things] which are not to be done, through ignorance, and has been guilty,

<sup>23</sup> or his sin wherein he has sinned has been made known to him, then he has brought in his offering, a kid of the goats, a male, a perfect one,

<sup>24</sup> and he has laid his hand on the head of the goat, and has slaughtered it in the place where he slaughters the burnt-offering before YHWH; it [is] a sin-offering.

<sup>25</sup> And the priest has taken of the blood of the sin-offering with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out its blood at the foundation of the altar of the burnt-offering,

<sup>26</sup> and he makes incense on the altar with all its fat, as the fat of the sacrifice of the peace-offerings; and the priest has made atonement for him because of his sin, and it has been forgiven him.

<sup>27</sup> And if any person of the people of the land sins through ignorance, by his doing [something

against] one of the commands of YHWH [regarding things] which are not to be done, and has been guilty,

<sup>28</sup> or his sin which he has sinned has been made known to him, then he has brought in his offering, a kid of the goats, a perfect one, a female, for his sin which he has sinned,

<sup>29</sup> and he has laid his hand on the head of the sin-offering, and has slaughtered the sin-offering in the place of the burnt-offering.

<sup>30</sup> And the priest has taken of its blood with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out all its blood at the foundation of the altar,

<sup>31</sup> and he turns aside all its fat, as the fat has been turned aside from off the sacrifice of the peace-offerings, and the priest has made incense on the altar for refreshing fragrance to YHWH; and the priest has made atonement for him, and it has been forgiven him.

<sup>32</sup> And if he brings in a sheep [for] his offering, a female for a sin-offering, he brings in a perfect one,

<sup>33</sup> and he has laid his hand on the head of the sin-offering, and has slaughtered it for a sin-offering in the place where he slaughters the burnt-offering.

<sup>34</sup> And the priest has taken of the blood of the sin-offering with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out all its blood at the foundation of the altar,

<sup>35</sup> and he turns aside all its fat, as the fat of the sheep is turned aside from the sacrifice

of the peace-offerings, and the priest has made them an incense on the altar, according to the fire-offerings of YHWH, and the priest has made atonement for him, for his sin which he has sinned, and it has been forgiven him.”

## 5

<sup>1</sup> “And when a person sins, and has heard the voice of an oath, and he [is] witness, or has seen, or has known—if he does not declare [it], then he has borne his iniquity.

<sup>2</sup> Or when a person comes against anything unclean, or against a carcass of an unclean beast, or against a carcass of unclean livestock, or against a carcass of an unclean teeming creature, and it has been hidden from him, then he [is] unclean and guilty;

<sup>3</sup> or when he comes against [the] uncleanness of man, even any of his uncleanness whereby he is unclean, and it has been hidden from him, and he has known, then he has been guilty.

<sup>4</sup> Or when a person swears, speaking wrongfully with the lips to do evil, or to do good, even anything which man speaks wrongfully with an oath, and it has been hid from him—when he has known then he has been guilty of one of these;

<sup>5</sup> and it has been when he is guilty of one of these, that he has confessed concerning that which he has sinned,

<sup>6</sup> and has brought in his guilt-offering to YHWH for his sin which he has sinned, a female out of

the flock, a lamb, or a kid of the goats, for a sin-offering, and the priest has made atonement for him because of his sin.

<sup>7</sup> And if his hand does not reach to the sufficiency of a lamb, then he has brought in his guilt-offering—he who has sinned—two turtle-doves or two young pigeons to YHWH, one for a sin-offering and one for a burnt-offering;

<sup>8</sup> and he has brought them to the priest, and has brought near that which [is] for a sin-offering first, and has wrung off its head from its neck, and does not separate [it],

<sup>9</sup> and he has sprinkled of the blood of the sin-offering on the side of the altar, and that which is left of the blood is wrung out at the foundation of the altar; it [is] a sin-offering.

<sup>10</sup> And he makes the second a burnt-offering, according to the ordinance, and the priest has made atonement for him because of his sin which he has sinned, and it has been forgiven him.

<sup>11</sup> And if his hand does not reach to two turtle-doves, or to two young pigeons, then he has brought in his offering—he who has sinned—a tenth of an ephah of flour for a sin-offering; he puts no oil on it, nor does he put frankincense on it, for it [is] a sin-offering,

<sup>12</sup> and he has brought it to the priest, and the priest has taken a handful from it of the fullness of his hand—its memorial—and has made incense on the altar, according to the fire-offerings of YHWH; it [is] a sin-offering.

<sup>13</sup> And the priest has made atonement for

him, for his sin which he has sinned against one of these, and it has been forgiven him, and [the remnant] has been for the priest, like the present.”

<sup>14</sup> And YHWH speaks to Moses, saying,

<sup>15</sup> “When a person commits a trespass, and has sinned through ignorance against the holy things of YHWH, then he has brought in his guilt-offering to YHWH, a ram, a perfect one, out of the flock, at your valuation [in] silver—shekels by the shekel of the holy place—for a guilt-offering.

<sup>16</sup> And that which he has sinned against the holy thing he repays, and is adding to it its fifth, and has given it to the priest, and the priest makes atonement for him with the ram of the guilt-offering, and it has been forgiven him.

<sup>17</sup> And when any person sins, and has done [something against] one of all the commands of YHWH [regarding things] which are not to be done, and has not known, then he has been guilty, and has borne his iniquity.

<sup>18</sup> Then he has brought in a ram, a perfect one, out of the flock, at your valuation, for a guilt-offering, to the priest; and the priest has made atonement for him, for his ignorance in which he has erred and he has not known, and it has been forgiven him;

<sup>19</sup> it [is] a guilt-offering; he has certainly been guilty before YHWH.”

## 6

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “When any person sins, and has committed a trespass against YHWH, and has lied to his fellow concerning a deposit, or concerning fellowship, or concerning violent robbery, or has oppressed his fellow;

<sup>3</sup> or has found a lost thing, and has lied concerning it, and has sworn to a falsehood, concerning one of all [these] which man does, sinning in them:

<sup>4</sup> then it has been, when he sins and has been guilty, that he has returned the plunder which he has violently taken away, or the thing which he has gotten by oppression, or the deposit which has been deposited with him, or the lost thing which he has found;

<sup>5</sup> or all that concerning which he swears falsely, he has even repaid it in its principal, and he is adding to it its fifth; he gives it to him whose it [is] in the day of his guilt-offering.

<sup>6</sup> And he brings his guilt-offering to YHWH, a ram, a perfect one, out of the flock, at your valuation, for a guilt-offering, to the priest,

<sup>7</sup> and the priest has made atonement for him before YHWH, and it has been forgiven him, concerning one thing of all that he does, by being guilty therein.”

<sup>8</sup> And YHWH speaks to Moses, saying,

<sup>9</sup> “Command Aaron and his sons, saying, This [is] a law of the burnt-offering: the burnt-offering on [the] burning pile [remains] on the altar all the night until the morning, and the fire of the altar is burning on it.

<sup>10</sup> And the priest has put on his long robe of

fine linen, and he puts his fine linen trousers on his flesh, and has lifted up the ashes which the fire consumes with the burnt-offering on the altar, and has put them near the altar;

<sup>11</sup> and he has stripped off his garments, and has put on other garments, and has brought out the ashes to the outside of the camp, to a clean place.

<sup>12</sup> And the fire on the altar is burning on it, it is not quenched, and the priest has burned wood on it morning by morning, and has arranged the burnt-offering on it, and has made incense on it [with] the fat of the peace-offerings;

<sup>13</sup> fire is continually burning on the altar, it is not quenched.

<sup>14</sup> And this [is] a law of the present: sons of Aaron have brought it near before YHWH to the front of the altar,

<sup>15</sup> and [one] has lifted up of it with his hand from the flour of the present, and from its oil, and all the frankincense which [is] on the present, and has made incense on the altar of refreshing fragrance—its memorial to YHWH.

<sup>16</sup> And Aaron and his sons eat the remnant of it; it is eaten [with] unleavened things in a holy place—they eat it in the court of the Tent of Meeting.

<sup>17</sup> It is not baked [with] anything fermented; I have given it [for] their portion out of My fire-offerings; it [is] most holy, like the sin-offering, and like the guilt-offering.

<sup>18</sup> Every male among the sons of Aaron eats it—a continuous statute throughout your gener-

ations, out of the fire-offerings of YHWH. All that comes against them is holy.”

<sup>19</sup> And YHWH speaks to Moses, saying,

<sup>20</sup> “This [is] an offering of Aaron and of his sons, which they bring near to YHWH in the day of his being anointed: a tenth of the ephah of flour [for] a continual present, half of it in the morning, and half of it in the evening;

<sup>21</sup> it is made on a griddle with oil—you bring it in stirred; you bring baked pieces of the present near [for] a refreshing fragrance to YHWH.

<sup>22</sup> And the priest who is anointed in his stead, from among his sons, makes it; [it is] a continuous statute of YHWH; it is completely burned as incense;

<sup>23</sup> and every present of a priest is a whole burnt-offering; it is not eaten.”

<sup>24</sup> And YHWH speaks to Moses, saying,

<sup>25</sup> “Speak to Aaron and to his sons, saying, This [is] a law of the sin-offering: in the place where the burnt-offering is slaughtered, the sin-offering is slaughtered before YHWH; it [is] most holy.

<sup>26</sup> The priest who is making atonement with it eats it; it is eaten in a holy place, in the court of the Tent of Meeting;

<sup>27</sup> all that comes against its flesh is holy, and when [any] of its blood is sprinkled on the garment, that on which it is sprinkled you wash in the holy place;

<sup>28</sup> and an earthen vessel in which it is boiled is broken, and if it is boiled in a bronze vessel, then it is scoured and rinsed with water.

<sup>29</sup> Every male among the priests eats it—it [is]



most holy;

<sup>30</sup> and no sin-offering, [any] of whose blood is brought into the Tent of Meeting to make atonement in the holy place, is eaten; it is burned with fire."

## 7

<sup>1</sup> "And this [is] a law of the guilt-offering: it [is] most holy;

<sup>2</sup> in the place where they slaughter the burnt-offering they slaughter the guilt-offering, and he sprinkles its blood on the altar all around,

<sup>3</sup> and he brings near all its fat from it, the fat tail, and the fat which is covering the innards,

<sup>4</sup> and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside;

<sup>5</sup> and the priest has made them an incense on the altar, a fire-offering to YHWH; it [is] a guilt-offering.

<sup>6</sup> Every male among the priests eats it; it is eaten in a holy place—it [is] most holy;

<sup>7</sup> as [is] a sin-offering, so [is] a guilt-offering; one law [is] for them; the priest who makes atonement by it—it is his.

<sup>8</sup> And the priest who is bringing any man's burnt-offering near, the skin of the burnt-offering which he has brought near, it is the priest's, his own;

<sup>9</sup> and every present which is baked in an oven, and all done in a frying-pan, and on a griddle, [is] the priest's who is bringing it near; it is his;

<sup>10</sup> and every present, mixed with oil or dry, is for all the sons of Aaron—one as another.

<sup>11</sup> And this [is] a law of the sacrifice of the peace-offerings which [one] brings near to YHWH:

<sup>12</sup> if he brings it near for a thank-offering, then he has brought near with the sacrifice of thank-offering unleavened cakes mixed with oil, and thin unleavened cakes anointed with oil, and of stirred flour cakes mixed with oil;

<sup>13</sup> besides the cakes, he brings fermented bread near [with] his offering, besides the sacrifice of thank-offering of his peace-offerings;

<sup>14</sup> and he has brought near from it one [cake] from every offering [as] a raised-offering to YHWH for the priest who is sprinkling the blood of the peace-offerings; it is for him;

<sup>15</sup> as for the flesh of the sacrifice of the thank-offering of his peace-offerings, it is eaten in the day of his offering; he does not leave of it until morning.

<sup>16</sup> And if the sacrifice of his offering [is] a vow or free-will offering, it is eaten in the day of his bringing his sacrifice near; and on the next day the remnant of it is also eaten;

<sup>17</sup> and the remnant of the flesh of the sacrifice is burned with fire on the third day;

<sup>18</sup> and if any of the flesh of the sacrifice of his peace-offerings is eaten at all on the third day, it is not pleasing; it is not reckoned for him who is bringing it near; it is an abomination, and the person who is eating of it bears his iniquity.

<sup>19</sup> And the flesh which comes against any

unclean thing is not eaten; it is burned with fire; as for the flesh, every clean one eats of the flesh;

<sup>20</sup> and the person who eats of the flesh of the sacrifice of the peace-offerings which [are] YHWH's, and his uncleanness [is] on him, indeed, that person has been cut off from his people.

<sup>21</sup> And when a person comes against anything unclean, of the uncleanness of man, or of the uncleanness of beasts, or of any unclean teeming creature, and has eaten of the flesh of the sacrifice of the peace-offerings which [are] YHWH's, indeed, that person has been cut off from his people."

<sup>22</sup> And YHWH speaks to Moses, saying,

<sup>23</sup> "Speak to the sons of Israel, saying, You do not eat any fat of ox, and sheep, and goat;

<sup>24</sup> and the fat of a carcass, and the fat of a torn thing, is prepared for any work, but you certainly do not eat it;

<sup>25</sup> for whoever eats the fat of the beast, of which [one] brings near [as] a fire-offering to YHWH, indeed, the person who eats [it] has been cut off from his people.

<sup>26</sup> And you do not eat any blood in all your dwellings, of bird, or of beast;

<sup>27</sup> any person who eats any blood, indeed, that person has been cut off from his people."

<sup>28</sup> And YHWH speaks to Moses, saying,

<sup>29</sup> "Speak to the sons of Israel, saying, He who is bringing the sacrifice of his peace-offerings near to YHWH brings in his offering to YHWH from the sacrifice of his peace-offerings;

<sup>30</sup> his own hands bring in the fire-offerings of YHWH; the fat beside the breast—he brings it in with the breast to wave it [as] a wave-offering before YHWH.

<sup>31</sup> And the priest has made incense with the fat on the altar, and the breast has been Aaron's and his sons;

<sup>32</sup> and you give the right leg to the priest [as] a raised-offering of the sacrifices of your peace-offerings;

<sup>33</sup> he from the sons of Aaron who is bringing the blood of the peace-offerings and the fat near—the right leg is for a portion for him.

<sup>34</sup> For I have taken the breast of the wave-offering and the leg of the raised-offering from the sons of Israel, from the sacrifices of their peace-offerings, and I give them to Aaron the priest, and to his sons, by a continuous statute, from the sons of Israel.”

<sup>35</sup> This [is] an anointed portion [for] Aaron, and an anointed portion [for] his sons out of the fire-offerings of YHWH, in the day he has brought them near to act as priest of YHWH,

<sup>36</sup> which YHWH has commanded to give to them from the sons of Israel, in the day of His anointing them—a continuous statute throughout their generations.

<sup>37</sup> This [is] the law for burnt-offering, for present, and for sin-offering, and for guilt-offering, and for consecrations, and for a sacrifice of the peace-offerings,

<sup>38</sup> which YHWH has commanded Moses in Mount Sinai, in the day of His commanding the

sons of Israel to bring their offerings near to YHWH, in the wilderness of Sinai.

## 8

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened things,

<sup>3</sup> and assemble all the congregation to the opening of the Tent of Meeting."

<sup>4</sup> And Moses does as YHWH has commanded him, and the congregation is assembled to the opening of the Tent of Meeting,

<sup>5</sup> and Moses says to the congregation, "This [is] the thing which YHWH has commanded to do."

<sup>6</sup> And Moses brings Aaron and his sons near, and bathes them with water,

<sup>7</sup> and puts the coat on him, and girds him with the girdle, and clothes him with the upper robe, and puts the ephod on him, and girds him with the girdle of the ephod, and binds [it] to him with it,

<sup>8</sup> and puts the breastplate on him, and puts the Lights and the Perfections into the breastplate,

<sup>9</sup> and puts the turban on his head, and puts the golden flower of the holy crown on the turban, toward the front of its face, as YHWH has commanded Moses.

<sup>10</sup> And Moses takes the anointing oil, and anoints the Dwelling Place, and all that [is] in it, and sanctifies them;

<sup>11</sup> and he sprinkles of it on the altar seven times, and anoints the altar, and all its vessels, and the laver, and its base, to sanctify them;

<sup>12</sup> and he pours of the anointing oil on the head of Aaron, and anoints him to sanctify him.

<sup>13</sup> And Moses brings the sons of Aaron near, and clothes them [with] coats, and girds them [with] girdles, and binds caps to them, as YHWH has commanded Moses.

<sup>14</sup> And he brings the bullock of the sin-offering near, and Aaron lays—his sons also—their hands on the head of the bullock of the sin-offering,

<sup>15</sup> and [one] slaughters, and Moses takes the blood, and puts [it] around the horns of the altar with his finger, and cleanses the altar, and he has poured out the blood at the foundation of the altar, and sanctifies it, to make atonement on it.

<sup>16</sup> And he takes all the fat that [is] on the innards, and the redundance on the liver, and the two kidneys, and their fat, and Moses makes incense on the altar,

<sup>17</sup> and the bullock, and its skin, and its flesh, and its dung, he has burned with fire, at the outside of the camp, as YHWH has commanded Moses.

<sup>18</sup> And he brings the ram of the burnt-offering near, and Aaron and his sons lay their hands on the head of the ram,

<sup>19</sup> and [one] slaughters, and Moses sprinkles the blood around the altar;

<sup>20</sup> and he has cut the ram into its pieces, and Moses makes incense with the head, and the pieces, and the fat,

<sup>21</sup> and he has washed the innards and the legs

with water; and Moses makes incense with the whole ram on the altar; it [is] a burnt-offering for refreshing fragrance; it [is] a fire-offering to YHWH, as YHWH has commanded Moses.

<sup>22</sup> And he brings the second ram near, a ram of the consecrations, and Aaron and his sons lay their hands on the head of the ram,

<sup>23</sup> and [one] slaughters, and Moses takes of its blood, and puts [it] on the tip of the right ear of Aaron, and on the thumb of his right hand, and on the great toe of his right foot;

<sup>24</sup> and he brings the sons of Aaron near, and Moses puts of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot. And Moses sprinkles the blood around the altar,

<sup>25</sup> and takes the fat, and the fat tail, and all the fat that [is] on the innards, and the redundancy on the liver, and the two kidneys, and their fat, and the right leg;

<sup>26</sup> and out of the basket of unleavened things, which [is] before YHWH, he has taken one unleavened cake, and one cake of oiled bread, and one thin cake, and puts [them] on the fat, and on the right leg;

<sup>27</sup> and he puts the whole on the hands of Aaron, and on the hands of his sons, and waves them [as] a wave-offering before YHWH.

<sup>28</sup> And Moses takes them from off their hands, and makes incense on the altar, on the burnt-offering—they [are] consecrations for refreshing fragrance; it [is] a fire-offering to YHWH;

<sup>29</sup> and Moses takes the breast, and waves

it [as] a wave-offering before YHWH; it has been for Moses for a portion of the ram of the consecrations, as YHWH has commanded Moses.

<sup>30</sup> And Moses takes of the anointing oil, and of the blood which [is] on the altar, and sprinkles [them] on Aaron, on his garments, and on his sons, and on the garments of his sons with him, and he sanctifies Aaron, his garments, and his sons, and the garments of his sons with him.

<sup>31</sup> And Moses says to Aaron and to his sons, “Boil the flesh at the opening of the Tent of Meeting, and there you eat it and the bread which [is] in the basket of the consecrations, as I have commanded, saying, Aaron and his sons eat it.

<sup>32</sup> And the remnant of the flesh and of the bread you burn with fire;

<sup>33</sup> and you do not go out from the opening of the Tent of Meeting [for] seven days, until the day of the fullness, the days of your consecration—for seven days he consecrates your hand;

<sup>34</sup> as he has done on this day, YHWH has commanded to do, to make atonement for you;

<sup>35</sup> and you abide at the opening of the Tent of Meeting by day and by night [for] seven days, and you have kept the charge of YHWH, and do not die, for so I have been commanded.”

<sup>36</sup> And Aaron does—his sons also—all the things which YHWH has commanded by the hand of Moses.

## 9

<sup>1</sup> And it comes to pass on the eighth day, Moses has called for Aaron and for his sons, and for



[the] elderly of Israel,

<sup>2</sup> and he says to Aaron, "Take a calf for yourself, a son of the herd, for a sin-offering, and a ram for a burnt-offering, perfect ones, and bring [them] near before YHWH.

<sup>3</sup> And you speak to the sons of Israel, saying, Take a kid of the goats for a sin-offering, and a calf, and a lamb, sons of a year, perfect ones, for a burnt-offering,

<sup>4</sup> and a bullock and a ram for peace-offerings, to sacrifice before YHWH, and a present mixed with oil; for today YHWH has appeared to you."

<sup>5</sup> And they take that which Moses has commanded to the front of the Tent of Meeting, and all the congregation draws near and stands before YHWH;

<sup>6</sup> and Moses says, "This [is] the thing which YHWH has commanded; do [it], and the glory of YHWH appears to you."

<sup>7</sup> And Moses says to Aaron, "Draw near to the altar, and make your sin-offering, and your burnt-offering, and make atonement for yourself, and for the people, and make the offering of the people, and make atonement for them, as YHWH has commanded."

<sup>8</sup> And Aaron draws near to the altar, and slaughters the calf of the sin-offering, which [is] for himself;

<sup>9</sup> and the sons of Aaron bring the blood near to him, and he dips his finger in the blood, and puts [it] on the horns of the altar, and he has poured out the blood at the foundation of the altar;

<sup>10</sup> and the fat, and the kidneys, and the

redundance of the liver, of the sin-offering, he has made incense on the altar, as YHWH has commanded Moses;

<sup>11</sup> and he has burned the flesh and the skin with fire, at the outside of the camp.

<sup>12</sup> And he slaughters the burnt-offering, and the sons of Aaron have presented the blood to him, and he sprinkles it around the altar;

<sup>13</sup> and they have presented the burnt-offering to him, by its pieces, and the head, and he makes incense on the altar;

<sup>14</sup> and he washes the innards and the legs, and makes incense for the burnt-offering on the altar.

<sup>15</sup> And he brings the offering of the people near, and takes the goat of the sin-offering which [is] for the people, and slaughters it, and makes it a sin-offering, like the first;

<sup>16</sup> and he brings the burnt-offering near, and makes it, according to the ordinance;

<sup>17</sup> and he brings the present near, and fills his palm with it, and makes incense on the altar, apart from the burnt-offering of the morning.

<sup>18</sup> And he slaughters the bullock and the ram, a sacrifice of the peace-offerings, which [are] for the people, and sons of Aaron present the blood to him (and he sprinkles it around the altar),

<sup>19</sup> and the fat of the bullock, and of the ram, the fat tail, and the covering [of the innards], and the kidneys, and the redundance on the liver,

<sup>20</sup> and they set the fat on the breasts, and he makes incense with the fat on the altar;

<sup>21</sup> and Aaron has waved the breasts and the right leg [as] a wave-offering before YHWH, as

He has commanded Moses.

<sup>22</sup> And Aaron lifts up his hand toward the people, and blesses them, and comes down from making the sin-offering, and the burnt-offering, and the peace-offerings.

<sup>23</sup> And Moses goes in—Aaron also—to the Tent of Meeting, and they come out, and bless the people, and the glory of YHWH appears to all the people;

<sup>24</sup> and fire comes out from before YHWH, and consumes the burnt-offering and the fat on the altar; and all the people see, and cry aloud, and fall on their faces.

## 10

<sup>1</sup> And the sons of Aaron, Nadab and Abihu, each take his censer, and put fire in them, and put incense on it, and bring strange fire near before YHWH, which He has not commanded them;

<sup>2</sup> and fire goes out from before YHWH and consumes them, and they die before YHWH.

<sup>3</sup> And Moses says to Aaron, “It [is] that which YHWH has spoken, saying, By those drawing near to Me I am sanctified, and in the face of all the people I am honored”; and Aaron is silent.

<sup>4</sup> And Moses calls to Mishael and to Elzaphan, sons of Uzziel, uncle of Aaron, and says to them, “Come near, carry your brothers from the front of the holy place to the outside of the camp”;

<sup>5</sup> and they come near, and carry them in their coats to the outside of the camp, as Moses has spoken.

<sup>6</sup> And Moses says to Aaron and his sons, to Eleazar and to Ithamar, “You do not uncover your heads, and you do not tear your garments, that you do not die, and He is angry on all the congregation; as for your brothers, the whole house of Israel, they lament the burning which YHWH has kindled;

<sup>7</sup> and you do not go out from the opening of the Tent of Meeting, lest you die, for the anointing oil of YHWH [is] on you”; and they do according to the word of Moses.

<sup>8</sup> And YHWH speaks to Aaron, saying,

<sup>9</sup> “You do not drink wine and strong drink, you and your sons with you, in your going into the Tent of Meeting, and you do not die—a continuous statute throughout your generations,

<sup>10</sup> so as to make a separation between the holy and the common, and between the unclean and the pure;

<sup>11</sup> and to teach the sons of Israel all the statutes which YHWH has spoken to them by the hand of Moses.”

<sup>12</sup> And Moses speaks to Aaron and his sons, to Eleazar and to Ithamar, who are left, “Take the present that is left from the fire-offerings of YHWH, and eat it unleavened near the altar, for it [is] most holy,

<sup>13</sup> and you have eaten it in the holy place, for it [is] your portion, and the portion of your sons, from the fire-offerings of YHWH; for so I have been commanded.

<sup>14</sup> And you eat the breast of the wave-offering and the leg of the raised-offering in a clean place, you, and your sons, and your daughters with

you; they have been given for your portion and the portion of your sons, out of the sacrifices of peace-offerings of the sons of Israel;

<sup>15</sup> the leg of the raised-offering, and breast of the wave-offering, besides fire-offerings of the fat, they bring in to wave [as] a wave-offering before YHWH, and it has been to you, and to your sons with you, by a continuous statute, as YHWH has commanded.”

<sup>16</sup> And Moses has diligently sought the goat of the sin-offering, and behold, it is burned, and he is angry against Eleazar and against Ithamar, sons of Aaron, who are left, saying,

<sup>17</sup> “Why have you not eaten the sin-offering in the holy place, for it [is] most holy—and He has given it to you to take away the iniquity of the congregation, to make atonement for them before YHWH?

<sup>18</sup> Behold, its blood has not been brought into the holy place within; eating you eat it in the holy place, as I have commanded.”

<sup>19</sup> And Aaron speaks to Moses, “Behold, today they have brought their sin-offering and their burnt-offering near before YHWH; and [things] like these meet me, yet I have eaten a sin-offering today; is it good in the eyes of YHWH?”

<sup>20</sup> And Moses listens, and it is good in his eyes.

## 11

<sup>1</sup> And YHWH speaks to Moses and to Aaron, saying to them,

<sup>2</sup> “Speak to the sons of Israel, saying, This [is] the beast which you eat out of all the beasts which [are] on the earth:

<sup>3</sup> any dividing a hoof, and cleaving the cleft of the hooves, bringing up the cud, among the beasts—you eat it.

<sup>4</sup> Only, this you do not eat, of those bringing up the cud, and of those dividing the hoof: the camel, though it is bringing up the cud, yet the hoof is not dividing—it [is] unclean to you;

<sup>5</sup> and the hyrax, though it is bringing up the cud, yet the hoof is not divided—it [is] unclean to you;

<sup>6</sup> and the hare, though it is bringing up the cud, yet the hoof has not divided—it [is] unclean to you;

<sup>7</sup> and the sow, though it is dividing the hoof, and cleaving the cleft of the hoof, yet it does not bring up the cud—it [is] unclean to you.

<sup>8</sup> You do not eat of their flesh, and you do not come against their carcass—they [are] unclean to you.

<sup>9</sup> This you eat of all which [are] in the waters: anything that has fins and scales in the waters, in the seas, and in the brooks, them you eat;

<sup>10</sup> and anything that does not have fins and scales in the seas, and in the brooks, of any teeming creature of the waters, and of any creature which lives, which [is] in the waters—they [are] an abomination to you;

<sup>11</sup> indeed, they are an abomination to you; you do not eat of their flesh, and you detest their carcass.

<sup>12</sup> Anything that does not have fins and scales in the waters—it [is] an abomination to you.

<sup>13</sup> And these you detest of the bird—they are not eaten, they [are] an abomination: the eagle, and the bearded vulture, and the osprey,

<sup>14</sup> and the kite, and the falcon after its kind,

<sup>15</sup> every raven after its kind,

<sup>16</sup> and the ostrich, and the nightjar **[[or male ostrich]]**, and the seagull, and the hawk after its kind,

<sup>17</sup> and the little owl, and the cormorant, and the great owl,

<sup>18</sup> and the waterhen, and the pelican, and the Egyptian vulture,

<sup>19</sup> and the stork, the heron after its kind, and the hoopoe, and the bat.

<sup>20</sup> Every teeming creature which is flying, which is going on four [legs]—it [is] an abomination to you.

<sup>21</sup> Only, this you eat of any teeming thing which is flying, which is going on four, which has legs above its feet, to move with them on the earth;

<sup>22</sup> these of them you eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind;

<sup>23</sup> and every teeming thing which is flying, which has four feet—it [is] an abomination to you.

<sup>24</sup> And you are made unclean by these; anyone who is coming against their carcass is unclean until the evening;

<sup>25</sup> and anyone who is lifting up of their carcass

washes his garments, and has been unclean until the evening—

<sup>26</sup> even every beast which is dividing the hoof, and is not cloven-footed, and is not bringing up the cud—they [are] unclean to you; anyone who is coming against them is unclean.

<sup>27</sup> And anything going on its paws, among all the beasts which are going on four—they [are] unclean to you; anyone who is coming against their carcass is unclean until the evening;

<sup>28</sup> and he who is lifting up their carcass washes his garments, and has been unclean until the evening—they [are] unclean to you.

<sup>29</sup> And this [is] the unclean to you among the teeming things which are teeming on the earth: the weasel, and the murex, and the tortoise **[[or large lizard]]** after its kind,

<sup>30</sup> and the gecko **[[or ferret]]**, and the chameleon, and the lizard, and the snail, and the mole;

<sup>31</sup> these [are] the unclean to you among all which are teeming; anyone who is coming against them in their death is unclean until the evening.

<sup>32</sup> And anything on which anyone of them falls, in their death, is unclean, of any vessel of wood or garment or skin or sack, any vessel in which work is done is brought into water, and has been unclean until the evening, then it has been clean;

<sup>33</sup> and any earthen vessel, into the midst of which [any] one of them falls, all that [is] in its midst is unclean, and you break it.

<sup>34</sup> Of all the food which is eaten, that on which



comes [such] water, is unclean, and all drink which is drunk in any [such] vessel is unclean;

<sup>35</sup> and anything on which [any] of their carcass falls is unclean; oven or double pots, it is broken down, they [are] unclean, indeed, they are unclean to you.

<sup>36</sup> Only, a fountain or pit, a collection of water, is clean, but that which is coming against their carcass is unclean;

<sup>37</sup> and when [any] of their carcass falls on any sown seed which is sown—it [is] clean;

<sup>38</sup> and when water is put on the seed, and [any] of its carcass has fallen on it—it [is] unclean to you.

<sup>39</sup> And when any of the beasts which are for food for you dies, he who is coming against its carcass is unclean until the evening;

<sup>40</sup> and he who is eating of its carcass washes his garments, and has been unclean until the evening; and he who is lifting up its carcass washes his garments, and has been unclean until the evening.

<sup>41</sup> And every teeming thing which is teeming on the earth is an abomination, it is not eaten;

<sup>42</sup> anything going on the belly, and any going on four, to every multiplier of feet, to every teeming thing which is teeming on the earth—you do not eat them, for they [are] an abomination;

<sup>43</sup> you do not make yourselves abominable with any teeming thing which is teeming, nor do you make yourselves unclean with them, so that you have been unclean with them.

<sup>44</sup> For I [am] your God YHWH, and you have

sanctified yourselves, and you have been holy, for I [am] holy; and you do not defile your persons with any teeming thing which is creeping on the earth;

<sup>45</sup> for I [am] YHWH who am bringing you up out of the land of Egypt to become your God; and you have been holy, for I [am] holy.

<sup>46</sup> This [is] a law of the beasts, and of the bird, and of every living creature which is moving in the waters, and of every creature which is teeming on the earth,

<sup>47</sup> to make separation between the unclean and the pure, and between the beast that is eaten, and the beast that is not eaten.”

## 12

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to the sons of Israel, saying, A woman when she gives seed, and has borne a male, then she has been unclean [for] seven days; she is unclean according to the days of separation for her sickness;

<sup>3</sup> and in the eighth day the flesh of his foreskin is circumcised;

<sup>4</sup> and she abides in the blood of her cleansing [for] thirty-three days; she does not come against any holy thing, and she does not go into the sanctuary, until the fullness of the days of her cleansing.

<sup>5</sup> And if she bears a female, then she has been unclean [for] two weeks, as in her separation; and she abides by the blood of her cleansing [for] sixty-six days.

<sup>6</sup> And in the fullness of the days of her cleansing for son or for daughter she brings in a lamb, a son of a year, for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, to the opening of the Tent of Meeting, to the priest;

<sup>7</sup> and he has brought it near before YHWH, and has made atonement for her, and she has been cleansed from the fountain of her blood; this [is] the law of her who is bearing, in regard to a male or to a female.

<sup>8</sup> And if her hand does not find the sufficiency of a sheep, then she has taken two turtle-doves or two young pigeons, one for a burnt-offering and one for a sin-offering, and the priest has made atonement for her, and she has been cleansed."

## 13

<sup>1</sup> And YHWH speaks to Moses and to Aaron, saying,

<sup>2</sup> "When a man has a rising, or scab, or bright spot in the skin of his flesh, and it has become a leprous plague in the skin of his flesh, then he has been brought to Aaron the priest, or to one of his sons the priests;

<sup>3</sup> and the priest has seen the plague in the skin of the flesh, and the hair in the plague has turned white, and the appearance of the plague [is] deeper than the skin of his flesh—it [is] a plague of leprosy, and the priest has seen him, and has pronounced him unclean.

<sup>4</sup> And if the bright spot is white in the skin of his flesh, and its appearance is not deeper than

the skin, and its hair has not turned white, then the priest has shut up [him who has] the plague [for] seven days.

<sup>5</sup> And the priest has seen him on the seventh day, and behold, the plague has stood in his eyes, the plague has not spread in the skin, and the priest has shut him up [for] a second seven days.

<sup>6</sup> And the priest has seen him on the second seventh day, and behold, the plague has faded, and the plague has not spread in the skin, and the priest has pronounced him clean; it [is] a scab, and he has washed his garments, and has been clean.

<sup>7</sup> And if the scab spreads greatly in the skin, after his being seen by the priest for his cleansing, then he has been seen a second time by the priest;

<sup>8</sup> and the priest has seen, and behold, the scab has spread in the skin, and the priest has pronounced him unclean; it [is] leprosy.

<sup>9</sup> When a plague of leprosy is in a man, then he has been brought to the priest,

<sup>10</sup> and the priest has seen, and behold, a white rising in the skin, and it has turned the hair white, and a quickening of raw flesh [is] in the rising—

<sup>11</sup> it [is] an old leprosy in the skin of his flesh, and the priest has pronounced him unclean; he does not shut him up, for he [is] unclean.

<sup>12</sup> And if the leprosy breaks out greatly in the skin, and the leprosy has covered all the skin of [him who has] the plague, from his head even to his feet, to all that appears to the eyes of the

priest,

<sup>13</sup> then the priest has seen, and behold, the leprosy has covered all his flesh, and he has pronounced [him who has] the plague clean; it has all turned white; he [is] clean.

<sup>14</sup> And in the day of raw flesh being seen in him, he is unclean;

<sup>15</sup> and the priest has seen the raw flesh, and has pronounced him unclean; the raw flesh is unclean—it [is] leprosy.

<sup>16</sup> Or when the raw flesh turns back, and has been turned to white, then he has come to the priest,

<sup>17</sup> and the priest has seen him, and behold, the plague has been turned to white, and the priest has pronounced clean [him who has] the plague; he [is] clean.

<sup>18</sup> And when flesh has in it, in its skin, an ulcer, and it has been healed,

<sup>19</sup> and there has been in the place of the ulcer a white rising, or a bright white spot, reddish, then it has been seen by the priest,

<sup>20</sup> and the priest has seen, and behold, its appearance [is] lower than the skin, and its hair has turned white, and the priest has pronounced him unclean; it [is] a plague of leprosy—it has broken out in an ulcer.

<sup>21</sup> And if the priest sees it, and behold, there is no white hair in it, and it is not lower than the skin, and has faded, then the priest has shut him up [for] seven days;

<sup>22</sup> and if it spreads greatly in the skin, then the priest has pronounced him unclean—it [is]

a plague;

<sup>23</sup> and if the bright spot stays in its place—it has not spread—it [is] an inflammation of the ulcer; and the priest has pronounced him clean.

<sup>24</sup> Or when flesh has a fiery burning in its skin, and the quickening of the burning, the bright white spot, has been reddish or white,

<sup>25</sup> and the priest has seen it, and behold, the hair has turned white in the bright spot, and its appearance [is] deeper than the skin, it [is] leprosy; it has broken out in the burning, and the priest has pronounced him unclean; it [is] a plague of leprosy.

<sup>26</sup> And if the priest sees it, and behold, there is no white hair on the bright spot, and it is not lower than the skin, and it has faded, then the priest has shut him up [for] seven days;

<sup>27</sup> and the priest has seen him on the seventh day, [and] if it spreads greatly in the skin, then the priest has pronounced him unclean; it [is] a plague of leprosy.

<sup>28</sup> And if the bright spot stays in its place, it has not spread in the skin, and has faded; it [is] a rising of the burning, and the priest has pronounced him clean; for it [is] inflammation of the burning.

<sup>29</sup> And when a man (or a woman) has a plague in him, in the head or in the beard,

<sup>30</sup> then the priest has seen the plague, and behold, its appearance is deeper than the skin, and a thin, shining hair [is] in it, and the priest has pronounced him unclean; it [is] a scale—it [is] a leprosy of the head or of the beard.

<sup>31</sup> And when the priest sees the scaly plague, and behold, its appearance is not deeper than the skin, and there is no black hair in it, then the priest has shut up [him who has] the scaly plague [for] seven days.

<sup>32</sup> And the priest has seen the plague on the seventh day, and behold, the scale has not spread, and a shining hair has not been in it, and the appearance of the scale is not deeper than the skin,

<sup>33</sup> then he has shaved himself, but he does not shave the scale; and the priest has shut up [him who has] the scale [for] a second seven days.

<sup>34</sup> And the priest has seen the scale on the seventh day, and behold, the scale has not spread in the skin, and its appearance is not deeper than the skin, and the priest has pronounced him clean, and he has washed his garments, and has been clean.

<sup>35</sup> And if the scale spreads greatly in the skin after his cleansing,

<sup>36</sup> and the priest has seen him, and behold, the scale has spread in the skin, the priest does not seek for the shining hair—he is unclean;

<sup>37</sup> and if in his eyes the scale has stayed, and black hair has sprung up in it, the scale has been healed—he [is] clean—and the priest has pronounced him clean.

<sup>38</sup> And when a man or woman has bright spots in the skin of their flesh, white bright spots,

<sup>39</sup> and the priest has seen, and behold, white [and] faded bright spots [are] in the skin of their flesh—it [is] a freckled spot broken out in the

skin; he [is] clean.

<sup>40</sup> And when a man's head [is] polished, he [is] bald; he [is] clean;

<sup>41</sup> and if his head is polished from the corner of his face, he [is] bald of the forehead; he [is] clean.

<sup>42</sup> And when there is in the bald back of the head, or in the bald forehead, a reddish-white plague, it [is] a leprosy breaking out in the bald back of the head, or in the bald forehead;

<sup>43</sup> and the priest has seen him, and behold, the rising of the reddish-white plague in the bald back of the head, or in the bald forehead, [is] as the appearance of leprosy, in the skin of the flesh,

<sup>44</sup> he [is] a leprous man—he [is] unclean; the priest pronounces him utterly unclean; his plague [is] in his head.

<sup>45</sup> As for the leper in whom [is] the plague, his garments are torn, and his head is uncovered, and he covers over the upper lip, and he calls, Unclean! Unclean!

<sup>46</sup> He is unclean all the days that the plague [is] in him; he [is] unclean. He dwells alone; his dwelling [is] at the outside of the camp.

<sup>47</sup> And when there is a plague of leprosy in any garment—in a garment of wool, or in a garment of linen,

<sup>48</sup> or in the warp, or in the woof, of linen or of wool, or in a skin, or in any work of skin—

<sup>49</sup> and the plague has been greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin, it [is] a plague of leprosy, and it has been shown [to] the



priest.

<sup>50</sup> And the priest has seen the plague, and has shut up [that which has] the plague [for] seven days;

<sup>51</sup> and he has seen the plague on the seventh day, and the plague has spread in the garment, or in the warp, or in the woof, or in the skin, of all that is made of skin for work, the plague [is] a fretting leprosy; it [is] unclean.

<sup>52</sup> And he has burned the garment, or the warp, or the woof, in wool or in linen, or any vessel of skin in which the plague is; for it [is] a fretting leprosy; it is burned with fire.

<sup>53</sup> And if the priest sees, and behold, the plague has not spread in the garment, or in the warp, or in the woof, or in any vessel of skin,

<sup>54</sup> then the priest has commanded, and they have washed that in which the plague [is], and he has shut it up [for] a second seven days.

<sup>55</sup> And the priest has seen [that which has] the plague after it has been washed, and behold, the plague has not changed its aspect, and the plague has not spread—it [is] unclean; you burn it with fire; it [is] a fretting in its back-part or in its front-part.

<sup>56</sup> And if the priest has seen, and behold, the plague has faded after it has been washed, then he has torn it out of the garment, or out of the skin, or out of the warp, or out of the woof;

<sup>57</sup> and if it is still seen in the garment, or in the warp, or in the woof, or in any vessel of skin, it [is] a fretting; you burn it with fire—that in which the plague [is].

<sup>58</sup> And the garment, or the warp, or the woof, or any vessel of skin which you wash when the plague has turned aside from them, then it has been washed a second time, and has been clean.

<sup>59</sup> This [is] the law of a plague of leprosy [in] a garment of wool or of linen, or of the warp or of the woof, or of any vessel of skin, to pronounce it clean or to pronounce it unclean.”

## 14

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “This is a law of the leper, in the day of his cleansing, that he has been brought to the priest,

<sup>3</sup> and the priest has gone out to the outside of the camp, and the priest has seen, and behold, the plague of leprosy has ceased from the leper,

<sup>4</sup> and the priest has commanded, and he has taken for him who is to be cleansed, two clean living birds, and cedar wood, and scarlet, and hyssop.

<sup>5</sup> And the priest has commanded, and he has slaughtered one bird on an earthen vessel, over running water;

<sup>6</sup> [as for] the living bird, he takes it, and the cedar wood, and the scarlet, and the hyssop, and has dipped them and the living bird in the blood of the slaughtered bird, over the running water,

<sup>7</sup> and he has sprinkled on him who is to be cleansed from the leprosy seven times, and has pronounced him clean, and has sent out the living bird over the face of the field.

<sup>8</sup> And he who is to be cleansed has washed his garments, and has shaved all his hair, and

has bathed with water, and has been clean, and afterward he comes into the camp, and has dwelt at the outside of his tent [for] seven days.

<sup>9</sup> And it has been, on the seventh day—he shaves all his hair, his head, and his beard, and his eyebrows, even all his hair he shaves, and he has washed his garments, and has bathed his flesh with water, and has been clean.

<sup>10</sup> And on the eighth day he takes two lambs, perfect ones, and one ewe-lamb, daughter of a year, a perfect one, and three-tenth parts of flour [for] a present, mixed with oil, and one log of oil.

<sup>11</sup> And the priest who is cleansing has caused the man who is to be cleansed to stand with them before YHWH, at the opening of the Tent of Meeting,

<sup>12</sup> and the priest has taken one male lamb, and has brought it near for a guilt-offering, also the log of oil, and has waved them [as] a wave-offering before YHWH.

<sup>13</sup> And he has slaughtered the lamb in the place where he slaughters the sin-offering and the burnt-offering, in the holy place; for like the sin-offering, the guilt-offering is for the priest; it [is] most holy.

<sup>14</sup> And the priest has taken of the blood of the guilt-offering, and the priest has put [it] on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot;

<sup>15</sup> and the priest has taken of the log of oil, and has poured [it] on the left palm of the priest,

<sup>16</sup> and the priest has dipped his right finger

in the oil which [is] on his left palm, and has sprinkled of the oil with his finger seven times before YHWH.

<sup>17</sup> And of the remainder of the oil which [is] on his palm, the priest puts [it] on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the blood of the guilt-offering;

<sup>18</sup> and the remnant of the oil which [is] on the palm of the priest, he puts [it] on the head of him who is to be cleansed, and the priest has made atonement for him before YHWH.

<sup>19</sup> And the priest has made the sin-offering, and has made atonement for him who is to be cleansed from his uncleanness, and afterward he slaughters the burnt-offering;

<sup>20</sup> and the priest has caused the burnt-offering to ascend, also the present, on the altar, and the priest has made atonement for him, and he has been clean.

<sup>21</sup> And if he [is] poor, and his hand is not reaching [these things], then he has taken one lamb [for] a guilt-offering, for a wave-offering, to make atonement for him, and one-tenth part of flour mixed with oil for a present, and a log of oil,

<sup>22</sup> and two turtle-doves, or two young pigeons, which his hand reaches to, and one has been a sin-offering and one a burnt-offering;

<sup>23</sup> and he has brought them in on the eighth day for his cleansing to the priest, to the opening of the Tent of Meeting, before YHWH.

<sup>24</sup> And the priest has taken the lamb of the guilt-offering, and the log of oil, and the priest

has waved them [as] a wave-offering before YHWH;

<sup>25</sup> and he has slaughtered the lamb of the guilt-offering, and the priest has taken of the blood of the guilt-offering, and has put [it] on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot;

<sup>26</sup> and the priest pours of the oil on the left palm of the priest;

<sup>27</sup> and the priest has sprinkled with his right finger of the oil which [is] on his left palm, seven times before YHWH.

<sup>28</sup> And the priest has put of the oil which [is] on his palm, on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the guilt-offering;

<sup>29</sup> and he puts the remnant of the oil which [is] on the palm of the priest on the head of him who is to be cleansed, to make atonement for him, before YHWH.

<sup>30</sup> And he has made one of the turtle-doves or of the young pigeons (from that which his hand reaches to,

<sup>31</sup> [even] that which his hand reaches to), one a sin-offering and one a burnt-offering, besides the present, and the priest has made atonement for him who is to be cleansed before YHWH.

<sup>32</sup> This [is] a law of him in whom [is] a plague of leprosy, whose hand does not reach to his cleansing."

<sup>33</sup> And YHWH speaks to Moses and to Aaron,

saying,

<sup>34</sup> “When you come into the land of Canaan, which I am giving to you for a possession, and I have put a plague of leprosy in a house [in] the land of your possession,

<sup>35</sup> then he whose the house [is] has come in and declared [it] to the priest, saying, Some plague has appeared to me in the house;

<sup>36</sup> and the priest has commanded, and they have prepared the house before the priest comes in to see the plague (that all which [is] in the house is not unclean), and afterward the priest comes in to see the house;

<sup>37</sup> and he has seen the plague, and behold, the plague [is] in the walls of the house, hollow streaks, greenish or reddish, and their appearance [is] lower than the wall,

<sup>38</sup> and the priest has gone out of the house to the opening of the house, and has shut up the house [for] seven days.

<sup>39</sup> And the priest has turned back on the seventh day, and has seen, and behold, the plague has spread in the walls of the house,

<sup>40</sup> and the priest has commanded, and they have drawn out the stones in which the plague [is], and have cast them to the outside of the city, to an unclean place;

<sup>41</sup> and he causes the house to be scraped all around inside, and they have poured out the clay which they have scraped off, at the outside of the city, at an unclean place;

<sup>42</sup> and they have taken other stones, and brought [them] to the place of the stones, and

he takes other clay and has coated the house.

<sup>43</sup> And if the plague returns, and has broken out in the house, after he has drawn out the stones, and after the scraping of the house, and after the coating,

<sup>44</sup> then the priest has come in and seen, and behold, the plague has spread in the house; it [is] a fretting leprosy in the house; it [is] unclean.

<sup>45</sup> And he has broken down the house, its stones, and its wood, and all the clay of the house, and he has brought [them] forth to the outside of the city, to an unclean place.

<sup>46</sup> And he who is going into the house all the days he has shut it up, is unclean until the evening;

<sup>47</sup> and he who is lying in the house washes his garments; and he who is eating in the house washes his garments.

<sup>48</sup> And if the priest certainly comes in, and has seen, and behold, the plague has not spread in the house after the coating of the house, then the priest has pronounced the house clean, for the plague has been healed.

<sup>49</sup> And he has taken two birds, and cedar wood, and scarlet, and hyssop for the cleansing of the house;

<sup>50</sup> and he has slaughtered one bird on an earthen vessel, over running water;

<sup>51</sup> and he has taken the cedar wood, and the hyssop, and the scarlet, and the living bird, and has dipped them in the blood of the slaughtered bird, and in the running water, and has sprinkled against the house seven times.

<sup>52</sup> And he has cleansed the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet;

<sup>53</sup> and he has sent the living bird away to the outside of the city to the face of the field, and has made atonement for the house, and it has been clean.

<sup>54</sup> This [is] the law for every plague of the leprosy and for scale,

<sup>55</sup> and for leprosy of a garment, and of a house,

<sup>56</sup> and for a rising, and for a scab, and for a bright spot—

<sup>57</sup> to direct in the day of being unclean, and in the day of being clean; this [is] the law of the leprosy.”

## 15

<sup>1</sup> And YHWH speaks to Moses and to Aaron, saying,

<sup>2</sup> “Speak to the sons of Israel, and you have said to them: When there is discharging out of the flesh of any man, he [is] unclean [from] his discharge;

<sup>3</sup> and this is his uncleanness in his discharge—his flesh has run with his discharge, or his flesh has stopped from his discharge; it [is] his uncleanness.

<sup>4</sup> Every bed on which he who has the discharging lies is unclean, and every vessel on which he sits is unclean;



<sup>5</sup> and anyone who comes against his bed washes his garments, and has bathed with water, and been unclean until the evening.

<sup>6</sup> And he who is sitting on the vessel on which he sits who has the discharging, washes his garments, and has bathed with water, and been unclean until the evening.

<sup>7</sup> And he who is coming against the flesh of him who has the discharging, washes his garments, and has bathed with water, and been unclean until the evening.

<sup>8</sup> And when he who has the discharging spits on him who is clean, then he has washed his garments, and has bathed with water, and been unclean until the evening.

<sup>9</sup> And all the saddle on which he who has the discharging rides is unclean;

<sup>10</sup> and anyone who is coming against anything which is under him is unclean until the evening, and he who is carrying them washes his garments, and has bathed with water, and been unclean until the evening.

<sup>11</sup> And anyone against whom he who has the discharging comes (and has not rinsed his hands with water) has even washed his garments, and bathed with water, and been unclean until the evening.

<sup>12</sup> And the earthen vessel which he who has the discharging comes against is broken; and every wooden vessel is rinsed with water.

<sup>13</sup> And when he who has the discharging is clean from his discharge, then he has numbered seven days for himself for his cleansing, and has

washed his garments, and has bathed his flesh with running water, and been clean.

<sup>14</sup> And on the eighth day he takes two turtle-doves or two young pigeons for himself, and has come in before YHWH to the opening of the Tent of Meeting, and has given them to the priest;

<sup>15</sup> and the priest has made them, one a sin-offering and one a burnt-offering; and the priest has made atonement for him before YHWH, because of his discharge.

<sup>16</sup> And when a man's seed [from] intercourse goes out from him, then he has bathed all his flesh with water, and been unclean until the evening.

<sup>17</sup> And any garment, or any skin on which there is seed [from] intercourse, has also been washed with water, and been unclean until the evening.

<sup>18</sup> And a woman with whom a man lies with seed [from] intercourse, they also have bathed with water, and been unclean until the evening.

<sup>19</sup> And when a woman has discharging—blood is her discharge in her flesh—she is in her separation [for] seven days, and anyone who is coming against her is unclean until the evening.

<sup>20</sup> And anything on which she lies in her separation is unclean, and anything on which she sits is unclean;

<sup>21</sup> and anyone who is coming against her bed washes his garments, and has bathed with water, and been unclean until the evening.

<sup>22</sup> And anyone who is coming against any vessel on which she sits washes his garments, and has washed with water, and been unclean

until the evening.

<sup>23</sup> And if it [is] on the bed, or on the vessel on which she is sitting, in his coming against it, he is unclean until the evening.

<sup>24</sup> And if a man really lies with her, and her separation is on him, then he has been unclean [for] seven days, and all the bed on which he lies is unclean.

<sup>25</sup> And when a woman's discharge of blood flows many days within the time of her separation, or when it flows over her separation—all the days of the discharge of her uncleanness are as the days of her separation; she [is] unclean.

<sup>26</sup> Every bed on which she lies all the days of her discharge is as the bed of her separation to her, and every vessel on which she sits is unclean as the uncleanness of her separation;

<sup>27</sup> and anyone who is coming against them is unclean, and has washed his garments, and has bathed with water, and been unclean until the evening.

<sup>28</sup> And if she has been clean from her discharge, then she has numbered seven days for herself, and afterward she is clean;

<sup>29</sup> and on the eighth day she takes two turtle-doves or two young pigeons for herself, and has brought them to the priest, to the opening of the Tent of Meeting;

<sup>30</sup> and the priest has made one a sin-offering and one a burnt-offering, and the priest has made atonement for her before YHWH, because of the discharge of her uncleanness.

<sup>31</sup> And you have separated the sons of Israel

from their uncleanness, and they do not die in their uncleanness, in their defiling My Dwelling Place which [is] in their midst.

<sup>32</sup> This [is] the law of him who has the discharging, and of him whose seed [from] intercourse goes out from him, to become unclean with it,

<sup>33</sup> and of her who is sick in her separation, and of him who has the discharging (his discharge, of the male or of the female), and of a man who lies with an unclean woman.”

## 16

<sup>1</sup> And YHWH speaks to Moses after the death of the two sons of Aaron, in their drawing near before YHWH, and they die;

<sup>2</sup> indeed, YHWH says to Moses, “Speak to your brother Aaron, and he does not come in at all times to the holy place within the veil, to the front of the propitiatory covering, which [is] on the Ark, and he does not die, for I am seen in a cloud on the propitiatory covering.

<sup>3</sup> With this Aaron comes into the holy place: with a bullock, a son of the herd, for a sin-offering, and a ram for a burnt-offering;

<sup>4</sup> he puts on a holy linen coat, and linen trousers are on his flesh, and he girds himself with a linen girdle, and he wraps himself up with a linen turban; they [are] holy garments; and he has bathed his flesh with water and put them on.

<sup>5</sup> And from the congregation of the sons of Israel he takes two kids of the goats for a sin-offering and one ram for a burnt-offering;

<sup>6</sup> and Aaron has brought the bullock of the sin-offering near, which is his own, and has made atonement for himself and for his house;

<sup>7</sup> and he has taken the two goats, and has caused them to stand before YHWH, at the opening of the Tent of Meeting.

<sup>8</sup> And Aaron has given lots over the two goats, one lot for YHWH and one lot for a goat of departure;

<sup>9</sup> and Aaron has brought the goat near, on which the lot for YHWH has gone up, and has made it a sin-offering.

<sup>10</sup> And the goat on which the lot for a goat of departure has gone up is caused to stand living before YHWH to make atonement by it, to send it away for a goat of departure into the wilderness.

<sup>11</sup> And Aaron has brought the bullock of the sin-offering near, which is his own, and has made atonement for himself and for his house, and has slaughtered the bullock of the sin-offering which [is] his own,

<sup>12</sup> and has taken the fullness of the censer of burning coals of fire from off the altar, from before YHWH, and the fullness of his hands of thin spice-incense, and has brought [it] within the veil;

<sup>13</sup> and he has put the incense on the fire before YHWH, and the cloud of the incense has covered the propitiatory covering which [is] on the Testimony, and he does not die.

<sup>14</sup> And he has taken of the blood of the bullock, and has sprinkled with his finger on the front of the propitiatory covering eastward; even at the

front of the propitiatory covering he sprinkles seven times of the blood with his finger.

<sup>15</sup> And he has slaughtered the goat of the sin-offering which [is] the people's, and has brought in its blood to the inside of the veil, and has done with its blood as he has done with the blood of the bullock, and has sprinkled it on the propitiatory covering, and at the front of the propitiatory covering,

<sup>16</sup> and he has made atonement for the holy place because of the uncleanness of the sons of Israel, and because of their transgressions in all their sins; and so he does for the Tent of Meeting which is dwelling with them in the midst of their uncleannesses.

<sup>17</sup> And no man is in the Tent of Meeting in his going in to make atonement in the holy place, until his coming out; and he has made atonement for himself, and for his house, and for all the assembly of Israel.

<sup>18</sup> And he has gone out to the altar which [is] before YHWH, and has made atonement for it; and he has taken of the blood of the bullock and of the blood of the goat, and has put [it] around the horns of the altar;

<sup>19</sup> and he has sprinkled on it of the blood with his finger seven times, and has cleansed it, and has hallowed it from the uncleannesses of the sons of Israel.

<sup>20</sup> And he has ceased from making atonement [for] the holy place, and the Tent of Meeting, and the altar, and has brought the living goat near;

<sup>21</sup> and Aaron has laid his two hands on the head of the living goat, and has confessed over it

all the iniquities of the sons of Israel, and all their transgressions in all their sins, and has put them on the head of the goat, and has sent [it] away by the hand of a ready man into the wilderness;

<sup>22</sup> and the goat has borne on himself all their iniquities to a land of separation. And he has sent the goat away into the wilderness,

<sup>23</sup> and Aaron has come into the Tent of Meeting, and has stripped off the linen garments which he had put on in his going into the holy place, and has placed them there;

<sup>24</sup> and he has bathed his flesh with water in the holy place, and has put on his garments, and has come out, and has made his burnt-offering, and the burnt-offering of the people, and has made atonement for himself and for the people;

<sup>25</sup> and with the fat of the sin-offering he makes incense on the altar.

<sup>26</sup> And he who is sending the goat away for a goat of departure washes his garments, and has bathed his flesh with water, and afterward he comes into the camp.

<sup>27</sup> And the bullock of the sin-offering and the goat of the sin-offering, whose blood has been brought in to make atonement in the holy place, [one] brings out to the outside of the camp, and they have burned their skins, and their flesh, and their dung with fire;

<sup>28</sup> and he who is burning them washes his garments, and has bathed his flesh with water, and afterward he comes into the camp.

<sup>29</sup> And it has been for a continuous statute to you, in the seventh month, on the tenth

of the month, you humble yourselves, and do no work—the native and the sojourner who is sojourning in your midst;

<sup>30</sup> for on this day he makes atonement for you, to cleanse you; you are clean from all your sins before YHWH;

<sup>31</sup> it [is] a Sabbath of rest for you, and you have humbled yourselves—a continuous statute.

<sup>32</sup> And the priest whom he anoints, and whose hand he consecrates to act as priest instead of his father, has made atonement, and has put on the linen garments, the holy garments;

<sup>33</sup> and he has made atonement [for] the holy sanctuary; and [for] the Tent of Meeting, even [for] the altar he makes atonement; indeed, he makes atonement for the priests and for all the people of the assembly.

<sup>34</sup> And this has been for a continuous statute to you, to make atonement for the sons of Israel, because of all their sins, once in a year”; and he does as YHWH has commanded Moses.

## 17

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to Aaron and to his sons, and to all the sons of Israel; and you have said to them: This [is] the thing which YHWH has commanded, saying,

<sup>3</sup> Any man of the house of Israel who slaughters ox, or lamb, or goat in the camp, or who slaughters [it] at the outside of the camp,

<sup>4</sup> and has not brought it in to the opening of the Tent of Meeting to bring an offering near



to YHWH before the Dwelling Place of YHWH, blood is reckoned to that man—he has shed blood—and that man has been cut off from the midst of his people;

<sup>5</sup> so that the sons of Israel bring in their sacrifices which they are sacrificing on the face of the field, indeed, they have brought them to YHWH, to the opening of the Tent of Meeting, to the priest, and they have sacrificed sacrifices of peace-offerings to YHWH with them.

<sup>6</sup> And the priest has sprinkled the blood on the altar of YHWH, at the opening of the Tent of Meeting, and has made incense with the fat for refreshing fragrance to YHWH;

<sup>7</sup> and they do not sacrifice their sacrifices anymore to the goat [idols] after which they are going whoring; this is a continuous statute to them, throughout their generations.

<sup>8</sup> And you say to them: Any man of the house of Israel, or of the sojourners who sojourns in your midst, who causes burnt-offering or sacrifice to ascend,

<sup>9</sup> and does not bring it in to the opening of the Tent of Meeting to make it to YHWH—that man has been cut off from his people.

<sup>10</sup> And any man of the house of Israel, or of the sojourners who is sojourning in your midst, who eats any blood, I have even set My face against the person who is eating the blood, and have cut him off from the midst of his people;

<sup>11</sup> for the life of the flesh is in the blood, and I have given it to you on the altar, to make atonement for your souls; for it [is] the blood

which makes atonement for the soul.

<sup>12</sup> Therefore I have said to the sons of Israel: No person among you eats blood, and the sojourner who is sojourning in your midst does not eat blood;

<sup>13</sup> and any man of the sons of Israel, or of the sojourners who is sojourning in your midst, who hunts game, beast or bird, which is eaten—has even poured out its blood and covered it with dust;

<sup>14</sup> for [it is] the life of all flesh, its blood is for its life; and I say to the sons of Israel: You do not eat [the] blood of any flesh, for the life of all flesh is its blood; anyone eating it is cut off.

<sup>15</sup> And any person who eats a carcass or torn thing, among natives or among sojourners, has washed his garments and bathed with water, and been unclean until the evening—then he has been clean;

<sup>16</sup> and if he does not wash, and does not bathe his flesh—then he has borne his iniquity.”

## 18

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to the sons of Israel, and you have said to them: I [am] your God YHWH;

<sup>3</sup> you do not do according to the work of the land of Egypt in which you have dwelt, and you do not do according to the work of the land of Canaan to where I am bringing you in, and you do not walk in their statutes.

<sup>4</sup> You do My judgments and you keep My statutes, to walk in them; I [am] your God YHWH.

<sup>5</sup> And you have kept My statutes and My judgments which man does and lives in them; I [am] YHWH.

<sup>6</sup> None of you draws near to any relation of his flesh to uncover nakedness; I [am] YHWH.

<sup>7</sup> You do not uncover the nakedness of your father and the nakedness of your mother; she [is] your mother; you do not uncover her nakedness.

<sup>8</sup> You do not uncover the nakedness of the wife of your father; it [is] the nakedness of your father.

<sup>9</sup> The nakedness of your sister, daughter of your father, or daughter of your mother, born at home or born outside—you do not uncover their nakedness.

<sup>10</sup> The nakedness of your son's daughter, or of your daughter's daughter—you do not uncover their nakedness; for theirs [is] your nakedness.

<sup>11</sup> The nakedness of a daughter of your father's wife, begotten of your father, she [is] your sister—you do not uncover her nakedness.

<sup>12</sup> You do not uncover the nakedness of a sister of your father; she [is] a relation of your father.

<sup>13</sup> You do not uncover the nakedness of your mother's sister, for she [is] your mother's relation.

<sup>14</sup> You do not uncover the nakedness of your father's brother; you do not draw near to his wife; she [is] your aunt.

<sup>15</sup> You do not uncover the nakedness of your daughter-in-law; she [is] your son's wife; you do not uncover her nakedness.

<sup>16</sup> You do not uncover the nakedness of your brother's wife; it [is] your brother's nakedness.

<sup>17</sup> You do not uncover the nakedness of a woman and her daughter, nor do you take her son's daughter and her daughter's daughter, to uncover her nakedness; they [are] her relations; it [is] wickedness.

<sup>18</sup> And you do not take a woman [in addition] to her sister, to be an adversary, to uncover her nakedness beside her, in her life.

<sup>19</sup> And you do not draw near to a woman in the separation of her uncleanness to uncover her nakedness.

<sup>20</sup> And you do not give your seed [from] intercourse to the wife of your fellow, to become unclean with her.

<sup>21</sup> And you do not give from your seed to pass over to the Molech, nor do you defile the Name of your God; I [am] YHWH.

<sup>22</sup> And you do not lie with a male as one lies with a woman; it [is] an abomination.

<sup>23</sup> And you do not commit your intercourse with any beast, to become unclean with it; and a woman does not stand before a beast to mate with it; it [is] perversion.

<sup>24</sup> Do not defile yourselves with all these, for with all these the nations have been defiled which I am sending away from before you;

<sup>25</sup> and the land is defiled, and I charge its iniquity on it, and the land vomits out its inhabitants.

<sup>26</sup> And you have kept My statutes and My judgments, and do not do [any] of all these abominations, the native and the sojourner who is sojourning in your midst,

<sup>27</sup> for the men of the land who [are] before you

have done all these abominations and the land is defiled,

<sup>28</sup> and the land does not vomit you out in your defiling it, as it has vomited out the nation which [is] before you;

<sup>29</sup> for anyone who does [any] of all these abominations—even the persons who are doing [so]—have been cut off from the midst of their people;

<sup>30</sup> and you have kept My charge, so as not to do [any] of the abominable statutes which have been done before you, and you do not defile yourselves with them; I [am] your God YHWH.”

## 19

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to all the congregation of the sons of Israel, and you have said to them: You are holy, because I, your God YHWH, [am] holy.

<sup>3</sup> You each fear his mother and his father, and you keep My Sabbaths; I [am] your God YHWH.

<sup>4</sup> You do not turn to the idols, and you do not make a molten god for yourselves; I [am] your God YHWH.

<sup>5</sup> And when you sacrifice a sacrifice of peace-offerings to YHWH, you sacrifice it at your pleasure;

<sup>6</sup> it is eaten in the day of your sacrificing [it], and on the next day, and that which is left to the third day is burned with fire,

<sup>7</sup> and if it is really eaten on the third day, it [is] an abomination, it is not pleasing,

<sup>8</sup> and he who is eating it bears his iniquity, for he has defiled the holy thing of YHWH, and that person has been cut off from his people.

<sup>9</sup> And in your reaping the harvest of your land you do not completely reap the corner of your field, and you do not gather the gleanings of your harvest,

<sup>10</sup> and you do not glean your vineyard, even the omitted part of your vineyard you do not gather; you leave them for the poor and for the sojourner; I [am] your God YHWH.

<sup>11</sup> You do not steal, nor feign, nor lie—each against his fellow.

<sup>12</sup> And you do not swear by My Name for falsehood, or you have defiled the Name of your God; I [am] YHWH.

<sup>13</sup> You do not oppress your neighbor, nor take plunder; the wages of the hired worker do not remain with you until morning.

<sup>14</sup> You do not revile the deaf; and you do not put a stumbling block before the blind; and you have been afraid of your God; I [am] YHWH.

<sup>15</sup> You do not do perversity in judgment; you do not lift up the face of the poor, nor honor the face of the great; you judge your fellow in righteousness.

<sup>16</sup> You do not go slandering among your people; you do not stand against the blood of your neighbor; I [am] YHWH.

<sup>17</sup> You do not hate your brother in your heart; you certainly reprove your fellow, and do not permit sin on him.

<sup>18</sup> You do not take vengeance, nor watch the sons of your people; and you have had love for your neighbor as yourself; I [am] YHWH.

<sup>19</sup> You keep My statutes. You do not cause your livestock to mate [with] two kinds; you do not sow your field with two kinds; and a garment of two kinds, mixed material, does not go up on you.

<sup>20</sup> And when a man lies with a woman with seed [from] intercourse, and she [is] a maid-servant, betrothed to a man, and not really ransomed, or freedom has not been given to her, there is an investigation; they are not put to death, for she [is] not free.

<sup>21</sup> And he has brought in his guilt-offering to YHWH, to the opening of the Tent of Meeting, a ram [for] a guilt-offering,

<sup>22</sup> and the priest has made atonement for him with the ram of the guilt-offering before YHWH, for his sin which he has sinned, and it has been forgiven him because of his sin which he has sinned.

<sup>23</sup> And when you come into the land and have planted all [kinds] of trees [for] food, then you have reckoned its fruit as uncircumcised, it is uncircumcised to you [for] three years, it is not eaten,

<sup>24</sup> and in the fourth year all its fruit is holy—praises for YHWH.

<sup>25</sup> And in the fifth year you eat its fruit—to add to you its increase; I [am] your God YHWH.

<sup>26</sup> You do not eat with the blood. You do not enchant, nor observe clouds.

<sup>27</sup> You do not round the corner of your head,

nor destroy the corner of your beard.

<sup>28</sup> And you do not put a cutting for the soul in your flesh; and a writing, a cross-mark, you do not put on yourself; I [am] YHWH.

<sup>29</sup> You do not defile your daughter to cause her to go whoring, that the land does not go whoring, and the land has been full of wickedness.

<sup>30</sup> You keep My Sabbaths and you revere My sanctuary; I [am] YHWH.

<sup>31</sup> You do not turn to those having familiar spirits, and you do not seek for wizards, to become unclean by them; I [am] your God YHWH.

<sup>32</sup> You rise up at the presence of grey hairs, and you have honored the presence of an old man, and have been afraid of your God; I [am] YHWH.

<sup>33</sup> And when a sojourner sojourns with you in your land, you do not oppress him;

<sup>34</sup> the sojourner who is sojourning with you is to you as a native among you, and you have had love for him as for yourself, for you have been sojourners in the land of Egypt; I [am] your God YHWH.

<sup>35</sup> You do not do perversity in the judgment, in the measure, in the weight, and in the liquid measure;

<sup>36</sup> you have righteous balances, righteous weights, a righteous ephah, and a righteous hin; I [am] your God YHWH, who has brought you out from the land of Egypt;

<sup>37</sup> and you have observed all my statutes, and all my judgments, and have done them; I [am] YHWH.”



## 20

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “And you say to the sons of Israel: Any man of the sons of Israel, and of the sojourners who is sojourning in Israel, who gives to the Molech from his seed, is certainly put to death; the people of the land stone him with stone;

<sup>3</sup> and I set My face against that man, and have cut him off from the midst of his people, for he has given to the Molech from his seed, so as to defile My sanctuary, and to defile My holy Name.

<sup>4</sup> And if the people of the land really hide their eyes from that man, in his giving to the Molech from his seed, so as not to put him to death,

<sup>5</sup> then I have set My face against that man and against his family, and have cut him off, and all who are going whoring after him, even going whoring after the Molech, from the midst of their people.

<sup>6</sup> And the person who turns to those having familiar spirits, and to the wizards, to go whoring after them, I have even set My face against that person, and cut him off from the midst of his people.

<sup>7</sup> And you have sanctified yourselves, and you have been holy, for I [am] your God YHWH;

<sup>8</sup> and you have kept My statutes and have done them; I [am] YHWH, sanctifying you.

<sup>9</sup> For any man who reviles his father and his mother is certainly put to death; he has reviled his father and his mother: his blood [is] on him.

<sup>10</sup> And a man who commits adultery with a man’s wife—who commits adultery with the

wife of his neighbor—the adulterer and the adulteress are surely put to death.

<sup>11</sup> And a man who lies with his father's wife—he has uncovered the nakedness of his father—both of them are certainly put to death; their blood [is] on them.

<sup>12</sup> And a man who lies with his daughter-in-law—both of them are certainly put to death; they have done perversion; their blood [is] on them.

<sup>13</sup> And a man who lies with a male as one lies with a woman—both of them have done an abomination; they are certainly put to death; their blood [is] on them.

<sup>14</sup> And a man who takes the woman and her mother—it [is] wickedness; they burn him and them with fire, and there is no wickedness in your midst.

<sup>15</sup> And a man who commits his intercourse with a beast is certainly put to death, and you slay the beast.

<sup>16</sup> And a woman who draws near to any beast to mate with it—you have even slain the woman and the beast; they are certainly put to death; their blood [is] on them.

<sup>17</sup> And a man who takes his sister, a daughter of his father or daughter of his mother, and he has seen her nakedness, and she sees his nakedness—it is a shame; and they have been cut off before the eyes of the sons of their people; he has uncovered the nakedness of his sister; he bears his iniquity.

<sup>18</sup> And a man who lies with a sick woman and has uncovered her nakedness, her fountain

he has made bare, and she has uncovered the fountain of her blood—even both of them have been cut off from the midst of their people.

<sup>19</sup> And you do not uncover the nakedness of your mother's sister and your father's sister, because his relation he has made bare; they bear their iniquity.

<sup>20</sup> And a man who lies with his aunt, he has uncovered the nakedness of his uncle; they bear their sin; they die childless.

<sup>21</sup> And a man who takes his brother's wife—it [is] impurity; he has uncovered the nakedness of his brother; they are childless.

<sup>22</sup> And you have kept all My statutes and all My judgments, and have done them, and the land does not vomit you out to where I am bringing you in to dwell in it;

<sup>23</sup> and you do not walk in the statutes of the nation which I am sending away from before you, for they have done all these, and I am wearied with them.

<sup>24</sup> And I say to you, You possess their ground, and I give it to you to possess it—a land flowing with milk and honey. I [am] your God YHWH, who has separated you from the peoples.

<sup>25</sup> And you have made separation between the pure beasts and the unclean, and between the unclean bird and the pure, and you do not make yourselves abominable by beast or by bird, or by anything which creeps [on] the ground which I have separated to you for unclean.

<sup>26</sup> And you have been holy to Me, for I, YHWH, [am] holy; and I separate you from the peoples

to become Mine.

<sup>27</sup> And a man or woman, when there is a familiar spirit in them, or who [are] wizards, are certainly put to death; they stone them with stone; their blood [is] on them.”

## 21

<sup>1</sup> And YHWH says to Moses, “Speak to the priests, sons of Aaron, and you have said to them: No one defiles himself for a [dead] person among his people,

<sup>2</sup> except for his relation who [is] near to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother,

<sup>3</sup> and for his sister, the virgin, who is near to him, who has not been to a man; he is defiled for her.

<sup>4</sup> A master [priest] does not defile himself among his people—to defile himself;

<sup>5</sup> they do not make baldness on their head, and they do not shave the corner of their beard, and they do not make a cutting in their flesh;

<sup>6</sup> they are holy to their God, and they do not defile the Name of their God, for the fire-offerings of YHWH, bread of their God, they are bringing near, and have been holy.

<sup>7</sup> They do not take a woman of harlotry, or defiled, and they do not take a woman cast out from her husband, for he [is] holy to his God;

<sup>8</sup> and you have sanctified him, for he is bringing the bread of your God near. He is holy to you, for I, YHWH, sanctifying you, [am] holy.

<sup>9</sup> And when a daughter of any priest defiles herself by going whoring—she is defiling her father; she is burned with fire.

<sup>10</sup> And the high priest of his brothers, on whose head the anointing oil is poured, and who has consecrated his hand to put on the garments, does not uncover his head, nor tear his garments,

<sup>11</sup> nor does he come beside any dead person; he does not defile himself for his father and for his mother;

<sup>12</sup> nor does he go out from the sanctuary, nor does he defile the sanctuary of his God, for the separation of the anointing oil of his God [is] on him; I [am] YHWH.

<sup>13</sup> And he takes a wife in her virginity;

<sup>14</sup> a widow, or cast out, or defiled, [or] a harlot—these he does not take, but he takes a virgin of his own people [for] a wife,

<sup>15</sup> and he does not defile his seed among his people; for I [am] YHWH, sanctifying him.”

<sup>16</sup> And YHWH speaks to Moses, saying,

<sup>17</sup> “Speak to Aaron, saying, No man of your seed throughout their generations in whom there is blemish draws near to bring the bread of his God near,

<sup>18</sup> for no man in whom [is] a blemish draws near: a man blind, or lame, or disfigured, or deformed,

<sup>19</sup> or a man in whom there is a breach in the foot, or a breach in the hand,

<sup>20</sup> or hunchbacked, or a dwarf, or [with] a defect in his eye, or [with] an itch, or [with] a scab, or [with] a broken testicle.

<sup>21</sup> No man in whom is blemish (of the seed of

Aaron the priest) comes near to bring the fire-offerings of YHWH near; blemish [is] in him; he does not come near to bring the bread of his God near.

<sup>22</sup> Bread of his God—from the most holy things and from the holy things—he eats;

<sup>23</sup> only, he does not come toward the veil, and he does not draw near to the altar; for blemish [is] in him; and he does not defile My sanctuaries; for I [am] YHWH, sanctifying them.”

<sup>24</sup> And Moses speaks to Aaron, and to his sons, and to all the sons of Israel.

## 22

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to Aaron and to his sons, and they are separated from the holy things of the sons of Israel, and they do not defile My holy Name in what they are hallowing to Me; I [am] YHWH.

<sup>3</sup> Say to them: Throughout your generations, any man who draws near, out of all your seed, to the holy things which the sons of Israel sanctify to YHWH, and his uncleanness [is] on him—indeed, that person has been cut off from before My face; I [am] YHWH.

<sup>4</sup> Any man of the seed of Aaron, and he is leprous or has discharging—he does not eat of the holy things until he is clean; and he who is coming against any uncleanness of a person, or a man whose seed [from] intercourse goes out from him,

<sup>5</sup> or a man who comes against any teeming thing which is unclean to him, or against a

man who is unclean to him, even any of his uncleanness—

<sup>6</sup> the person who comes against it has even been unclean until the evening, and does not eat of the holy things, but has bathed his flesh with water;

<sup>7</sup> and the sun has gone in, and he has been clean, and afterward he eats of the holy things, for it [is] his food;

<sup>8</sup> he does not eat a carcass or torn thing, to become unclean with it; I [am] YHWH.

<sup>9</sup> And they have kept My charge, and bear no sin for it, that they have died for it when they defile it; I [am] YHWH sanctifying them.

<sup>10</sup> And no stranger eats of the holy thing; a settler [with] a priest and a hired worker does not eat of the holy thing;

<sup>11</sup> but when a priest buys a person, the purchase of his money, he eats of it, also one born in his house; they eat of his bread.

<sup>12</sup> And a priest's daughter, when she is a strange man's, she does not eat of the raised-offering of the holy things;

<sup>13</sup> but a priest's daughter, when she is a widow, or cast out, and has no seed, and has turned back to the house of her father, as [in] her youth, she eats of her father's bread; but no stranger eats of it.

<sup>14</sup> And when a man eats of a holy thing through ignorance, then he has added its fifth part to it, and has given [it] to the priest, with the holy thing;

<sup>15</sup> and they do not defile the holy things of the

sons of Israel—that which they lift up to YHWH,  
<sup>16</sup> or have caused them to bear the iniquity of the guilt-offering in their eating their holy things; for I [am] YHWH, sanctifying them.”

<sup>17</sup> And YHWH speaks to Moses, saying,

<sup>18</sup> “Speak to Aaron, and to his sons, and to all the sons of Israel, and you have said to them: Any man of the house of Israel, or of the sojourners in Israel, who brings his offering near, of all his vows, or of all his willing offerings which they bring near to YHWH for a burnt-offering—

<sup>19</sup> [you bring near] at your pleasure a perfect one, a male of the herd, of the sheep or of the goats;

<sup>20</sup> nothing in which [is] blemish do you bring near, for it is not for a pleasing thing for you.

<sup>21</sup> And when a man brings a sacrifice of peace-offerings near to YHWH, to complete a special vow, or for a willing-offering, of the herd or of the flock, it is perfect for a pleasing thing: no blemish is in it.

<sup>22</sup> Blind, or broken, or maimed, or [having] an oozing sore **[[or a defect of the eye]]**, or itch, or scab—you do not bring these near to YHWH, and you do not make a fire-offering from them on the altar to YHWH.

<sup>23</sup> As for an ox or sheep [that] is deformed or stunted—you make it a willing-offering, but it is not pleasing for a vow.

<sup>24</sup> As for bruised, or beaten, or torn, or cut—you do not bring [it] near to YHWH; and in your land you do not do it.



<sup>25</sup> And you do not bring the bread of your God near from the hand of a son of a stranger, from any of these, for their corruption [is] in them; blemish [is] in them; they are not pleasing for you.”

<sup>26</sup> And YHWH speaks to Moses, saying,

<sup>27</sup> “When ox, or lamb, or goat is born, and it has been under its mother [for] seven days, then from the eighth day and from now on, it is pleasing for an offering, a fire-offering to YHWH;

<sup>28</sup> but an ox or sheep—you do not slaughter it and its young one in one day.

<sup>29</sup> And when you sacrifice a sacrifice of thanksgiving to YHWH, you sacrifice at your pleasure;

<sup>30</sup> it is eaten on that day—you do not leave of it until morning; I [am] YHWH.

<sup>31</sup> And you have kept my commands and have done them; I [am] YHWH;

<sup>32</sup> and you do not defile My holy Name, and I have been hallowed in the midst of the sons of Israel; I [am] YHWH, sanctifying you,

<sup>33</sup> who am bringing you up out of the land of Egypt, to become your God; I [am] YHWH.”

## 23

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to the sons of Israel, and you have said to them: Appointed times of YHWH, which you proclaim [as] holy convocations, these [are] My appointed times.

<sup>3</sup> [For] six days work is done, and in the seventh day [is] a Sabbath of rest, a holy con-

vocation; you do no work; it [is] a Sabbath to YHWH in all your dwellings.

<sup>4</sup> These [are] appointed times of YHWH, holy convocations, which you proclaim in their appointed times:

<sup>5</sup> in the first month, on the fourteenth of the month, between the evenings, [is] the Passover to YHWH;

<sup>6</sup> and on the fifteenth day of this month [is] the Celebration of Unleavened Things to YHWH; [for] seven days you eat unleavened things;

<sup>7</sup> on the first day you have a holy convocation, you do no servile work;

<sup>8</sup> and you have brought a fire-offering near to YHWH [for] seven days; in the seventh day [is] a holy convocation; you do no servile work.”

<sup>9</sup> And YHWH speaks to Moses, saying,

<sup>10</sup> “Speak to the sons of Israel, and you have said to them: When you come into the land which I am giving to you, and have reaped its harvest, and have brought in the sheaf, the beginning of your harvest to the priest,

<sup>11</sup> then he has waved the sheaf before YHWH for your acceptance; on the next day of the Sabbath the priest waves it.

<sup>12</sup> And you have prepared a lamb, a perfect one, a son of a year, in the day of your waving the sheaf for a burnt-offering to YHWH,

<sup>13</sup> and its present [is] two-tenth parts of flour mixed with oil, a fire-offering to YHWH, a refreshing fragrance, and its drink-offering [is] a fourth of the hin of wine.

<sup>14</sup> And you do not eat bread and roasted

grain and full ears until this very day, until your bringing in the offering of your God—a continuous statute throughout your generations, in all your dwellings.

<sup>15</sup> And you have numbered for yourselves from the day after the Sabbath, from the day of your bringing in the sheaf of the wave-offering: they are seven perfect Sabbaths;

<sup>16</sup> you number fifty days to the day after the seventh Sabbath, and you have brought a new present near to YHWH;

<sup>17</sup> you bring in two [loaves] of bread out of your dwellings [for] a wave-offering; they are of two-tenth parts of flour; they are baked [with] yeast—first-[fruits] to YHWH.

<sup>18</sup> And you have brought near, besides the bread, seven lambs, perfect ones, sons of a year, and one bullock, a son of the herd, and two rams; they are a burnt-offering to YHWH, with their present and their drink-offerings, a fire-offering of refreshing fragrance to YHWH.

<sup>19</sup> And you have prepared one kid of the goats for a sin-offering, and two lambs, sons of a year, for a sacrifice of peace-offerings,

<sup>20</sup> and the priest has waved them, besides the bread of the first-[fruits], [as] a wave-offering before YHWH, besides the two lambs; they are holy to YHWH for the priest;

<sup>21</sup> and you have proclaimed in this very day [that] it is a holy convocation for yourselves, you do no servile work—a continuous statute in all your dwellings, throughout your generations.

<sup>22</sup> And in your reaping the harvest of your land

you do not complete the corner of your field in your reaping, and you do not gather the gleanings of your harvest, you leave them for the poor and for the sojourner; I [am] your God YHWH.”

<sup>23</sup> And YHWH speaks to Moses, saying,

<sup>24</sup> “Speak to the sons of Israel, saying, In the seventh month, on the first of the month, you have a Sabbath, a memorial of shouting, a holy convocation;

<sup>25</sup> you do no servile work, and you have brought a fire-offering near to YHWH.”

<sup>26</sup> And YHWH speaks to Moses, saying,

<sup>27</sup> “Only—on the tenth of this seventh month is the Day of Atonements; you have a holy convocation, and you have humbled yourselves, and have brought a fire-offering near to YHWH;

<sup>28</sup> and you do no work in this very day, for it is a day of atonements, to make atonement for you, before your God YHWH.

<sup>29</sup> For any person who is not humbled in this very day has even been cut off from his people;

<sup>30</sup> and any person who does any work in this very day, I have even destroyed that person from the midst of his people;

<sup>31</sup> you do no work—a continuous statute throughout your generations in all your dwellings.

<sup>32</sup> It [is] a Sabbath of rest for yourselves, and you have humbled yourselves in the ninth of the month at evening; you keep your Sabbath from evening until evening.”

<sup>33</sup> And YHWH speaks to Moses, saying,

<sup>34</sup> “Speak to the sons of Israel, saying, In the fifteenth day of this seventh month [is the] Celebration of Shelters [for] seven days to YHWH;

<sup>35</sup> the first day [is] a holy convocation, you do no servile work;

<sup>36</sup> [for] seven days you bring a fire-offering near to YHWH, on the eighth day you have a holy convocation, and you have brought a fire-offering near to YHWH; it [is] a restraint, you do no servile work.

<sup>37</sup> These [are] appointed times of YHWH, which you proclaim [as] holy convocations, to bring a fire-offering near to YHWH, a burnt-offering, and a present, a sacrifice, and drink-offerings, a thing of a day in its day,

<sup>38</sup> apart from the Sabbaths of YHWH, and apart from your gifts, and apart from all your vows, and apart from all your willing-offerings, which you give to YHWH.

<sup>39</sup> Only—on the fifteenth day of the seventh month, in your gathering the increase of the land, you keep the celebration of YHWH [for] seven days; on the first day [is] a Sabbath, and on the eighth day a Sabbath;

<sup>40</sup> and you have taken for yourselves on the first day the fruit of beautiful trees, branches of palms, and boughs of thick trees, and willows of a brook, and have rejoiced before your God YHWH [for] seven days.

<sup>41</sup> And you have kept it [as] a celebration to YHWH, seven days in a year—a continuous statute throughout your generations; in the seventh month you keep it [as] a celebration.

<sup>42</sup> You dwell in shelters [for] seven days; all who are natives in Israel dwell in shelters,

<sup>43</sup> so that your generations know that I caused the sons of Israel to dwell in shelters in My bringing them out of the land of Egypt; I [am] your God YHWH.”

<sup>44</sup> And Moses speaks to the sons of Israel [concerning] the appointed times of YHWH.

## 24

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Command the sons of Israel, and they bring pure oil of beaten olive to you for the lamp, to cause a light to go up continually;

<sup>3</sup> Aaron arranges it at the outside of the veil of the Testimony, in the Tent of Meeting, from evening until morning before YHWH continually—a continuous statute throughout your generations;

<sup>4</sup> he arranges the lights on the pure lampstand before YHWH continually.

<sup>5</sup> And you have taken flour, and have baked twelve cakes with it, two-tenth parts are in one cake,

<sup>6</sup> and you have set them [in] two rows (six in the row) on the pure table before YHWH,

<sup>7</sup> and you have put pure frankincense on the row, and it has been with the bread for a memorial, a fire-offering to YHWH.

<sup>8</sup> On each Sabbath day he arranges it before YHWH continually, from the sons of Israel—a perpetual covenant;

<sup>9</sup> and it has been for Aaron and for his sons, and they have eaten it in the holy place, for it [is] most holy to him, from the fire-offerings of YHWH—a continuous statute.”

<sup>10</sup> And a son of an Israeli woman goes out (and he [is] son of an Egyptian man) in the midst of the sons of Israel, and the son of the Israeli woman and a man of Israel strive in the camp,

<sup>11</sup> and the son of the Israeli woman execrates the Name and reviles; and they bring him to Moses; and his mother’s name [is] Shelomith daughter of Dibri, of the tribe of Dan;

<sup>12</sup> and he causes him to rest in confinement — to explain to them by the mouth of YHWH.

<sup>13</sup> And YHWH speaks to Moses, saying,

<sup>14</sup> “Bring out the reviler to the outside of the camp; and all those hearing have laid their hands on his head, and all the congregation has stoned him.

<sup>15</sup> And you speak to the sons of Israel, saying, When any man reviles his God—then he has borne his sin;

<sup>16</sup> and he who is execrating the Name of YHWH is certainly put to death; all the congregation certainly casts stones at him; as a sojourner so a native, in his execrating the Name, he is put to death.

<sup>17</sup> And when a man strikes any soul of man, he is certainly put to death.

<sup>18</sup> And he who strikes a beast repays it, body for body.

<sup>19</sup> And when a man puts a blemish in his fellow, as he has done so it is done to him;

<sup>20</sup> breach for breach, eye for eye, tooth for

tooth; as he puts a blemish in a man so it is done in him.

<sup>21</sup> And he who strikes a beast repays it, and he who strikes [the life of] man is put to death.

<sup>22</sup> One judgment is for you; as a sojourner so is a native; for I [am] your God YHWH.”

<sup>23</sup> And Moses speaks to the sons of Israel, and they bring out the reviler to the outside of the camp, and stone him [with] stone; and the sons of Israel have done as YHWH has commanded Moses.

## 25

<sup>1</sup> And YHWH speaks to Moses, in Mount Sinai, saying,

<sup>2</sup> “Speak to the sons of Israel, and you have said to them: When you come into the land which I am giving to you, then the land has kept a Sabbath to YHWH.

<sup>3</sup> [For] six years you sow your field, and [for] six years you prune your vineyard, and have gathered its increase,

<sup>4</sup> and in the seventh year is a Sabbath of rest for the land, a Sabbath to YHWH; you do not sow your field, and you do not prune your vineyard;

<sup>5</sup> you do not reap the spontaneous growth of your harvest, and you do not gather the grapes of your separated thing; it is a year of rest for the land.

<sup>6</sup> And the Sabbath [increase] of the land has been for you for food, to you, and to your manservant, and to your handmaid, and to your hired worker, and to your settler, who are sojourning with you;



<sup>7</sup> and for your livestock, and for the beast which [is] in your land, is all its increase for [them] to eat.

<sup>8</sup> And you have numbered seven Sabbaths of years for yourself, seven times seven years, and the days of the seven Sabbaths of years have been forty-nine years for you,

<sup>9</sup> and you have caused a horn of shouting to pass over in the seventh month, on the tenth of the month; in the Day of Atonements you cause a horn to pass over through all your land;

<sup>10</sup> and you have hallowed the year, the fiftieth year; and you have proclaimed liberty in the land to all its inhabitants; it is a Jubilee for you; and you have turned back each to his possession; indeed, you return each to his family.

<sup>11</sup> It [is] a Jubilee, the fiftieth year, it is a year for you; you do not sow, nor reap its spontaneous growth, nor gather its separated things;

<sup>12</sup> for it [is] a Jubilee—it is holy to you; you eat its increase from the field;

<sup>13</sup> you return each to his possession in this Year of the Jubilee.

<sup>14</sup> And when you sell anything to your fellow, or buy from the hand of your fellow, you do not oppress one another;

<sup>15</sup> you buy from your fellow by the number of years after the Jubilee; he sells to you by the number of the years of increase;

<sup>16</sup> you multiply its price according to the multitude of the years, and you diminish its price according to the fewness of the years; for [it is] a number of increases [that] he is selling to you;

<sup>17</sup> and you do not oppress one another, and you have been afraid of your God; for I [am] your God YHWH.

<sup>18</sup> And you have done My statutes, and you keep My judgments, and have done them, and you have dwelt on the land confidently,

<sup>19</sup> and the land has given its fruit, and you have eaten to satiety, and have dwelt confidently on it.

<sup>20</sup> And when you say, What do we eat in the seventh year, behold, do we not sow, nor gather our increase?

<sup>21</sup> Then I have commanded My blessing on you in the sixth year, and it has made the increase for three years;

<sup>22</sup> and you have sown [in] the eighth year, and have eaten of the old increase; you eat the old until the ninth year, until the coming in of its increase.

<sup>23</sup> And the land is not sold—to extinction, for the land [is] Mine, for you [are] sojourners and settlers with Me;

<sup>24</sup> and in all the land of your possession you give a redemption for the land.

<sup>25</sup> When your brother becomes poor, and has sold his possession, then his redeemer who is near to him has come, and he has redeemed the sold thing of his brother;

<sup>26</sup> and when a man has no redeemer, and his own hand has attained [means], and he has found [it] as sufficient [for] its redemption,

<sup>27</sup> then he has reckoned the years of its sale, and has given back that which is over to the man to whom he sold [it], and he has returned to his

possession.

<sup>28</sup> And if his hand has not found sufficiency to give back to him, then his sold thing has been in the hand of him who buys it until the Year of Jubilee; and it has gone out in the Jubilee, and he has returned to his possession.

<sup>29</sup> And when a man sells a dwelling-house [in] a walled city, then his right of redemption has been until the completion of a year from its selling; his right of redemption is [during these] days;

<sup>30</sup> and if it is not redeemed to him until the fullness of a perfect year, then the house which [is] in a walled city has been established to extinction to him buying it, throughout his generations; it does not go out in the Jubilee.

<sup>31</sup> And a house of the villages which have no surrounding wall is reckoned on the field of the country; there is redemption for it, and it goes out in the Jubilee.

<sup>32</sup> As for cities of the Levites—houses of the cities of their possession—continuous redemption is for the Levites;

<sup>33</sup> as for him who redeems from the Levites, then the sale of a house (and [in] the city of his possession) has gone out in the Jubilee, for the houses of the cities of the Levites are their possession in the midst of the sons of Israel.

<sup>34</sup> And a field, a outskirt of their cities, is not sold; for it [is] a continuous possession for them.

<sup>35</sup> And when your brother has become poor, and his hand has failed with you, then you have kept hold on him, sojourner and settler, and he has lived with you;

<sup>36</sup> you take no usury or increase from him; and you have been afraid of your God; and your brother has lived with you;

<sup>37</sup> you do not give your money to him in usury, and you do not give your food for increase.

<sup>38</sup> I [am] your God YHWH, who has brought you out of the land of Egypt to give the land of Canaan to you, to become your God.

<sup>39</sup> And when your brother becomes poor with you, and he has been sold to you, you do not lay servile service on him;

<sup>40</sup> he is as a hired worker [and] as a settler with you; he serves with you until the Year of the Jubilee—

<sup>41</sup> then he has gone out from you, he and his sons with him, and has turned back to his family; and he turns back to the possession of his fathers.

<sup>42</sup> For they [are] My servants, whom I have brought out from the land of Egypt: they are not sold [with] the sale of a servant;

<sup>43</sup> you do not rule over him with rigor, and you have been afraid of your God.

<sup>44</sup> And your manservant and your handmaid whom you have [are] from the nations who [are] around you; you buy manservant and handmaid from them,

<sup>45</sup> and also from the sons of the settlers who are sojourning with you, you buy from them, and from their families who [are] with you, which they have begotten in your land, and they have been to you for a possession;

<sup>46</sup> and you have taken them for an inheritance for your sons after you, to inherit [for] a posses-

sion; you lay service on them for all time, but on your brothers, the sons of Israel, each with his brother—you do not rule over him with rigor.

<sup>47</sup> And when the hand of a sojourner or settler with you attains [riches], and your brother with him has become poor, and he has been sold to a sojourner, a settler with you, or to the root of the family of a sojourner,

<sup>48</sup> after he has been sold, there is a right of redemption for him; one of his brothers redeems him,

<sup>49</sup> or his uncle or a son of his uncle redeems him, or any of the relations of his flesh, of his family, redeems him, or [if] his own hand has attained [means] then he has been redeemed.

<sup>50</sup> And he has reckoned with his buyer from the year of his being sold to him until the Year of Jubilee, and the money of his sale has been by the number of years; it is with him as the days of a hired worker.

<sup>51</sup> If many years still [remain], he gives back his redemption [money] according to them, from the money of his purchase.

<sup>52</sup> And if few are left of the years until the Year of Jubilee, then he has reckoned with him [and] he gives back his redemption [money] according to his years;

<sup>53</sup> as a hired worker, year by year, he is with him, and he does not rule him with rigor before your eyes.

<sup>54</sup> And if he is not redeemed in these [years], then he has gone out in the Year of Jubilee, he and his sons with him.

<sup>55</sup> For the sons of Israel [are] servants to Me; they [are] My servants whom I have brought out of the land of Egypt; I [am] your God YHWH.”

## 26

<sup>1</sup> “You do not make idols for yourselves; and you do not set up carved image or standing image for yourselves; and you do not put a stone of imagery in your land, to bow yourselves to it; for I [am] your God YHWH.

<sup>2</sup> You keep My Sabbaths and you revere My sanctuary; I [am] YHWH.

<sup>3</sup> If you walk in My statutes, and you keep My commands, and have done them,

<sup>4</sup> then I have given your rains in their season, and the land has given her produce, and the tree of the field gives its fruit;

<sup>5</sup> and the threshing has reached to you, [and] the gathering, and the gathering reaches the sowing-[time]; and you have eaten your bread to satiety, and have dwelt confidently in your land.

<sup>6</sup> And I have given peace in the land, and you have lain down, and there is none causing trembling; and I have caused evil beasts to cease out of the land, and the sword does not pass over into your land.

<sup>7</sup> And you have pursued your enemies, and they have fallen before you by the sword;

<sup>8</sup> and five of you have pursued one hundred, and one hundred of you pursue a myriad; and your enemies have fallen before you by the sword.

<sup>9</sup> And I have turned to you, and have made you fruitful, and have multiplied you, and have established My covenant with you;

<sup>10</sup> and you have eaten old [store], and you bring out the old because of the new.

<sup>11</sup> And I have given My Dwelling Place in your midst, and My soul does not loathe you;

<sup>12</sup> and I have habitually walked in your midst, and have become your God, and you become My people;

<sup>13</sup> I [am] your God YHWH, who has brought you out of the land of the Egyptians, from being their servants; and I break the bars of your yoke and cause you to go erect.

<sup>14</sup> And if you do not listen to Me and do not do all these commands,

<sup>15</sup> and if you kick at My statutes, and if your soul loathes My judgments, so as not to do all My commands—to your breaking My covenant—

<sup>16</sup> I also do this to you: I have even appointed trouble over you, the consumption, and the burning fever, consuming eyes, and causing pain of soul; and you have sowed your seed in vain, and your enemies have eaten it;

<sup>17</sup> and I have set My face against you, and you have been struck before your enemies; and those hating you have ruled over you, and you have fled when there is none pursuing you.

<sup>18</sup> And if up to these you [still] do not listen to Me—then I have added to discipline you sevenfold for your sins;

<sup>19</sup> and I have broken the pride of your strength,

and have made your heavens as iron, and your earth as bronze;

<sup>20</sup> and your strength has been consumed in vain, and your land does not give her produce, and the tree of the land does not give its fruit.

<sup>21</sup> And if you walk with Me [in] opposition, and are not willing to listen to Me, then I have added to you a plague sevenfold, according to your sins,

<sup>22</sup> and sent the beast of the field against you, and it has bereaved you; and I have cut off your livestock, and have made you few, and your ways have been desolate.

<sup>23</sup> And if by these you are not instructed by Me, and have walked with Me [in] opposition,

<sup>24</sup> then I have walked—I also—with you in opposition, and have struck you, even I, sevenfold for your sins;

<sup>25</sup> and I have brought in a sword on you, executing the vengeance of a covenant; and you have been gathered to your cities, and I have sent pestilence into your midst, and you have been given into the hand of an enemy.

<sup>26</sup> In My breaking your staff of bread, then ten women have baked your bread in one oven, and have given back your bread by weight; and you have eaten and are not satisfied.

<sup>27</sup> And if for this you do not listen to Me, and have walked with Me in opposition,

<sup>28</sup> then I have walked with you in the fury of opposition, and have disciplined you, even I, sevenfold for your sins.

<sup>29</sup> And you have eaten [the] flesh of your sons; and you eat [the] flesh of your daughters.



<sup>30</sup> And I have destroyed your high places, and cut down your images, and have put your carcasses on the carcasses of your idols, and My soul has loathed you;

<sup>31</sup> and I have made your cities a ruin, and have made your sanctuaries desolate, and I do not smell your refreshing fragrance;

<sup>32</sup> and I have made the land desolate, and your enemies who are dwelling in it have been astonished at it.

<sup>33</sup> And I scatter you among nations, and have drawn out a sword after you, and your land has been a desolation, and your cities are a ruin.

<sup>34</sup> Then the land enjoys its Sabbaths all the days of the desolation—and you [are] in the land of your enemies; then the land rests, and has enjoyed its Sabbaths;

<sup>35</sup> it rests all the days of the desolation [for] that which it has not rested in your Sabbaths, in your dwelling on it.

<sup>36</sup> And those who are left of you—I have also brought a faintness into their heart in the lands of their enemies, and the sound of a leaf driven away has pursued them, and they have fled [as in] flight from a sword—and they have fallen, and there is none pursuing.

<sup>37</sup> And they have stumbled on one another, as from the face of a sword, and there is none pursuing, and you have no standing before your enemies,

<sup>38</sup> and you have perished among the nations, and the land of your enemies has consumed you.

<sup>39</sup> And those who are left of you—they con-

sume away in their iniquity, in the lands of your enemies; and also in the iniquities of their fathers, they consume away with them.

<sup>40</sup> And [if] they have confessed their iniquity and the iniquity of their fathers, in their trespass which they have trespassed against Me, and also that they have walked with Me in opposition,

<sup>41</sup> when I also walk in opposition to them, and have brought them into the land of their enemies—if then their uncircumcised heart is humbled, and then they accept the punishment of their iniquity—

<sup>42</sup> then I have remembered My covenant [with] Jacob, and also My covenant [with] Isaac, and also My covenant [with] Abraham I remember, and I remember the land.

<sup>43</sup> And the land is left by them, and enjoys its Sabbaths, in the desolation without them, and they accept the punishment of their iniquity, because, even because, they have kicked against My judgments, and their soul has loathed My statutes,

<sup>44</sup> and also even this, in their being in the land of their enemies, I have not rejected them, nor have I loathed them, to consume them, to break My covenant with them; for I [am] their God YHWH—

<sup>45</sup> then I have remembered for them the covenant of the ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations to become their God; I [am] YHWH.”

<sup>46</sup> These [are] the statutes, and the judgments, and the laws, which YHWH has given between Him and the sons of Israel in Mount Sinai, by

the hand of Moses.

## 27

<sup>1</sup> And YHWH speaks to Moses, saying,

<sup>2</sup> “Speak to the sons of Israel, and you have said to them: When a man makes a special vow in your valuation of persons to YHWH,

<sup>3</sup> then your valuation has been of the male from a son of twenty years even to a son of sixty years, and your valuation has been fifty shekels of silver by the shekel of the holy place.

<sup>4</sup> And if it [is] a female, then your valuation has been thirty shekels;

<sup>5</sup> and if from a son of five years even to a son of twenty years, then your valuation of the male has been twenty shekels, and for the female, ten shekels;

<sup>6</sup> and if from a son of a month even to a son of five years, then your valuation of the male has been five shekels of silver, and for the female your valuation [is] three shekels of silver;

<sup>7</sup> and if from a son of sixty years and above, if a male, then your valuation has been fifteen shekels, and for a female, ten shekels.

<sup>8</sup> And if he is poorer than your valuation, then he has presented himself before the priest, and the priest has valued him; according to that which the hand of him who is vowing reaches, the priest values him.

<sup>9</sup> And if [it is] a beast of which they bring near [as] an offering to YHWH, all that [one] gives of it to YHWH is holy;

<sup>10</sup> he does not change it nor exchange it, a good for a bad, or a bad for a good; and if he really exchanges beast for beast, then it has been [holy] and its exchange is holy.

<sup>11</sup> And if [it is] any unclean beast of which they do not bring near [as] an offering to YHWH, then he has presented the beast before the priest,

<sup>12</sup> and the priest has valued it, whether good or bad; according to your valuation, O priest, so it is;

<sup>13</sup> and if he really redeems it, then he has added its fifth to your valuation.

<sup>14</sup> And when a man sanctifies his house [as] a holy thing to YHWH, then the priest has valued it, whether good or bad; as the priest values it so it stands;

<sup>15</sup> and if he who is sanctifying redeems his house, then he has added a fifth of the money of your valuation to it, and it has become his.

<sup>16</sup> And if a man sanctifies to YHWH from a field of his possession, then your valuation has been according to its seed—a homer of barley-seed at fifty shekels of silver;

<sup>17</sup> if he sanctifies his field from the Year of the Jubilee, according to your valuation it stands;

<sup>18</sup> and if he sanctifies his field after the Jubilee, then the priest has reckoned the money to him according to the years which are left, to the Year of the Jubilee, and it has been diminished from your valuation.

<sup>19</sup> And if he really redeems the field—he who is sanctifying it—then he has added a fifth of the money of your valuation to it, and it has been

established to him;

<sup>20</sup> and if he does not redeem the field, or if he has sold the field to another man, it is not redeemed anymore;

<sup>21</sup> and the field has been, in its going out in the Jubilee, holy to YHWH as a field which is devoted; his possession is for the priest.

<sup>22</sup> And if he sanctifies a field of his purchase to YHWH, which [is] not of the fields of his possession,

<sup>23</sup> then the priest has reckoned to him the amount of your valuation up to the Year of Jubilee, and he has given your valuation in that day [as] a holy thing to YHWH;

<sup>24</sup> in the Year of the Jubilee the field returns to him from whom he bought it, to him who [has] the possession of the land.

<sup>25</sup> And all your valuation is by the shekel of the holy place: the shekel is twenty gerahs.

<sup>26</sup> Only, a firstling which is YHWH's firstling among beasts—no man sanctifies it, whether ox or sheep; it [is] YHWH's.

<sup>27</sup> And if [from] among the unclean beast, then he has ransomed [it] at your valuation, and he has added its fifth to it; and if it is not redeemed, then it has been sold at your valuation.

<sup>28</sup> Only, no devoted thing which a man devotes to YHWH of all that he has, of man, and beast, and of the field of his possession, is sold or redeemed; every devoted thing is most holy to YHWH.

<sup>29</sup> No devoted thing, which is devoted of man, is ransomed, it is surely put to death.

<sup>30</sup> And all tithe of the land, of the seed of the land, of the fruit of the tree, is YHWH's; [it is] holy to YHWH.

<sup>31</sup> And if a man really redeems [any] of his tithe, he adds its fifth to it.

<sup>32</sup> And all the tithe of the herd and of the flock—all that passes by under the rod—the tenth is holy to YHWH;

<sup>33</sup> he does not inquire between good and bad, nor does he exchange it; and if he really exchanges it, then it has been [holy] and its exchange is holy; it is not redeemed."

<sup>34</sup> These [are] the commands which YHWH has commanded Moses for the sons of Israel in Mount Sinai.

## **Literal Standard Version**

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