

## Levitikus Introdushon

Levitikus na di third book wey Moses rite. Dis na di law book wey God give Israel pipol wen dem kom from Egypt. God go guide en pipol until dem rish and enter Kanaan land wey E promise dem. Aldo, Levitikus nor only tok about only di works wey Levi pipol go do, but e still tok about di service for di Tabanako wey di priests and Aaron pikin dem dey do too and na Levi pipol dey assist dem. Na Exodus bin give di direcshon of how dem go take build di Tabanako and Levitikus give di laws and regulashon of how dem go take woship for der, plus di rules on how dem go take do all di sakrifice to klean diasef, di main laws, di days wey dey holy, di Sabat year and di Jubili year. Dem give dis laws wen Israel pipol dey for Mount Sinai for di wildaness and na God show Moses how Israel pipol, dia leaders and dia sojas go take dey woship.

### *Sakrifice Law*

<sup>1</sup> God koll Moses kon tell am from di Tabanako sey: <sup>2</sup> “Make yu go tell Israel pipol sey, ‘Wen anybody one sakrifice animal give God, e fit use en kattle, sheep or goat.

### *Burnt Ofrin*

<sup>3</sup> “ ‘If na burnt ofrin from en animals, e must bring man own wey dey okay kom Tabanako, so dat God go asept am. <sup>4</sup> E go put en hand for di

animal head and God go asept am as sakrifice to take forgive en sin.’ <sup>5</sup> Den e go kill di animal for der and di priests wey bi Aaron sons go give God di blood kon put am for di four side for di altar wey dey for di tent gate. <sup>6</sup> Den di pesin wey dey give di ofrin go remove di animal skin kon kut am small-small <sup>7</sup> and di priests go arrange and lite firewood near di altar. <sup>8</sup> Dem go put all di animal part for inside, plus di head and di fat. <sup>9</sup> Di man wey dey give di ofrin must wosh di animal intestine and legs and di priest go burn evritin for di altar. God like dis food ofrin smell well-well.

<sup>10</sup> “ ‘If di man dey give one sheep or goat, e must bi man own wey dey okay. <sup>11</sup> E go kill-am for di nort side for di altar and di priest go put di animal blood for di four side for di altar. <sup>12</sup> Afta di man don kut am small-small, di priest go kon put all di animal part, plus en head and fat for fire. <sup>13</sup> Di man wey dey give di ofrin must wosh di animal intestine and legs, den di priest go burn evritin for di altar. God like dis food ofrin smell well-well.

### *Bird Ofrin*

<sup>14</sup> “ ‘If di man one give bird as burnt ofrin, e must bi dove or pijin. <sup>15</sup> Di priest must offa am for di altar, e go twist en neck kon burn en head for di altar. E go remove di blood kon put am for di altar side. <sup>16</sup> E go remove di intestine and all di tins wey dey inside kon trowey dem for di east side for di altar where dem dey put di ashes. <sup>17</sup> E go hold di feada kon tear di body open. E nor go allow di feada fall komot, den e go burn evritin

for di altar. God like dis food ofrin smell well-well.

## 2

### *Korn Ofrin*

<sup>1</sup> “Wen una dey give korn ofrin to God, una must first grind am to powder. Una must put olive oil and incense on-top <sup>2</sup> kon take am go give Aaron sons wey bi priest. Di priest go pak di flower, oil and all di incense full en hand kon burn am for di altar as part of di ofrin wey dem give God. God like dis food ofrin smell well-well. <sup>3</sup> Di remainin korn ofrin na di priests own; e dey holy, since dem remove am from di food wey dem give God.

### *Ofrin Wey Dem Bake*

<sup>4</sup> “If di ofrin na bread wey dem bake for oven, den dem must nor make am with yist. E fit bi tick bread or biscuit wey dem make with flower kon mix am with olive oil. <sup>5</sup> If di ofrin na bread wey dem kook for iron plate, dem go make am with flower wey dem mix with olive oil, but make e nor get yist. <sup>6</sup> Make dem grind am to pieces kon pour olive oil inside, bikos na korn ofrin. <sup>7</sup> If di ofrin na bread wey dem kook for plate, dem must make am with flower and olive oil.

<sup>8</sup> “Make una bring am to di priest as ofrin for God and di priest go take am go di altar. <sup>9</sup> Di priest go take some for inside kon burn am for di altar. God like dis food ofrin smell well-well, bikos e dey special. <sup>10</sup> Di remainin ofrin na di

priest own; e dey holy, bikos dem take am komot from di food ofrin wey dem give God.

<sup>11</sup> “ ‘Make una nor give God korn ofrin wey dem make with yist; una must nor make di food ofrin wey una go give God with yist or honey.

<sup>12</sup> Una go give God ofrin from di first korn wey una harvest each year, but una nor go burn am for di altar. <sup>13</sup> Make una put salt for all una korn ofrin, bikos di salt dey show di kovenant between una and God.

<sup>14</sup> “ ‘Wen una dey bring di ofrin wey una get from di first korn wey una harvest, make una give korn wey dem roast and food wey dem grind. <sup>15</sup> Make una put olive oil and incense on-top. <sup>16</sup> Di priest go burn di part for di food and di oil wey e take, plus all di incense and dem go bi food ofrin to God.

### 3

#### *Peace Ofrin*

<sup>1</sup> “ ‘Wen pesin won give en animal as peace ofrin, e fit bi man or woman own, but di animal must dey okay. <sup>2</sup> Di man go put en hand for di animal head kon kill-am for di door-mot for di tent where dem for dey do meetin. Den Aaron sons wey bi priests, go rub di blood for di altar four side <sup>3</sup> kon give all dis parts for di animal to God as food ofrin: all di fat wey dey inside di animal intestine; <sup>4</sup> di kidney, di fat wey dey di kidney and di part for di liver wey good well-well. <sup>5</sup> Di priest go burn all of dem for di altar with di burnt ofrin. God like dis food ofrin smell well-well.

### *Animal For Peace Ofrin*

<sup>6</sup> “ ‘Dem fit use sheep or goat take do peace ofrin, weda na man or woman, but e must dey okay. <sup>7</sup> If una give sheep as ofrin, una must gi-am for God present. <sup>8</sup> Una go put una hand for di animal head kon kill-am for where dem for dey do meetin for di tent door-mot. Di priest go rub di blood for di altar four side <sup>9</sup> kon give all dis part to God as food ofrin: di fat, all di fat tail wey dem kut komot from near di backbone; all di fat wey kover di animal intestine; <sup>10</sup> di kidney and di fat wey dey di kidney; plus di part for di liver wey good well-well. <sup>11</sup> Di priest go burn dem for di altar as food ofrin to God.

<sup>12</sup> “ ‘If una give goat as una ofrin, una must bring am kom God present, <sup>13</sup> put una hand for di animal head kon kill-am for di tent front. Di priest go rub di blood for di altar four side <sup>14</sup> kon give all dis part to God as food ofrin: all di fat wey dey di intestine, <sup>15</sup> di two kidney with dia fat and di part for di liver wey good well-well. <sup>16</sup> Den di priest go burn dem for di altar as food ofrin to God and God like am well-well. All di fat na God own.

<sup>17</sup> “ ‘Make una nor ever chop any fat or blood and Israel pipol must obey dis law from one generashon go rish anoda.’ ”

## 4

### *Sin Ofrin*

<sup>1</sup> God kommand Moses, <sup>2</sup> “Make yu tell Israel pipol sey, ‘Dis na how una go trit anybody wey break God kommand by mistake.

*For Priest*

<sup>3</sup> “ If na di High Priest sin kon make di pipol dey guilty, e go give one yong melu wey dey okay to God for en sin. <sup>4</sup> E go take di melu go di tent gate, put en hand for di melu head kon kill-am for God present. <sup>5</sup> Den di High Priest go take some of di melu blood kon karry am enter di tent. <sup>6</sup> E go shuk en finger for di blood kon sprinkol am seven times for di holy curtain front. <sup>7</sup> Den e go put some of di blood for di horn for di incense altar wey dey di tent. E go pour di blood wey remain under di altar wey dem dey use take dey burn ofrin, wey dey di tent gate. <sup>8</sup> E go take all di fat from di sin ofrin melu, plus di fat wey dey di intestine; <sup>9</sup> di two kidney and dia fat and di part for di liver wey good well-well. <sup>10</sup> Di priest go take dis fat kon burn am for di altar wey dem dey use for burnt ofrin, just as e dey do for any animal wey dem kill for di peace ofrin. <sup>11</sup> But e go take di skin, all di flesh, leg and intestine <sup>12</sup> den karry dem go outside di kamp for where dem dey pour ash put, den e go burn dem for der with firewood.

*Di Whole Israel*

<sup>13</sup> “ If na Israel pipol kommit sin by mistake kon break one of God kommand and dem nor know, dem still don sin bi dat. <sup>14</sup> But wen dem know sey dem sin, di pipol must bring one yong melu take do sin ofrin. Dem go bring am kom di tent where dem for dey do meetin. <sup>15</sup> Di leaders go put dia hand for di melu head kon kill-am for der for God present. <sup>16</sup> Di High Priest go take some of di melu blood go inside di tent. <sup>17</sup> E

go shuk en finger for di blood kon sprinkol am seven times for di holy curtain front. <sup>18</sup> Den e go put some blood for di horn for di incense altar wey dey di tent. E go pour di blood wey remain for under di altar wey dem dey use take dey burnt sakrifice wey dey di tent gate. <sup>19</sup> Den e go take all di fat kon burn dem for di altar. <sup>20</sup> E go do di same tin with dis melu as e bin do with di melu wey dem use for di High Priest sin ofrin. Na so e go take sakrifice for di pipol and God go forgive dem. <sup>21</sup> E go karry di melu go outside di kamp go burn am, just as e take burn di melu wey e give for en own sin.

### *Di Leaders*

<sup>22</sup> “ ‘If one among Israel leaders sin kon break God kommand by mistake, <sup>23</sup> den as e just know sey e sin, e must bring woman goat wey dey okay as en ofrin. <sup>24</sup> E go put en hand for di animal head kon kill-am for di nort side for di altar, where dem for dey kill animals for burnt ofrin. Dis na di ofrin wey dey remove sin from pesin body. <sup>25</sup> Di priest go shuk en hand inside di animal blood kon put am for di horn for di altar wey dem dey use for burnt ofrin. Den e go pour di remainin ones under di altar. <sup>26</sup> E go burn all di fat for di altar, just as e take burn di fat for di animal wey dem kill take do peace ofrin. Na so di priest go take do di sakrifice for di leader wey sin and God go forgi-am.

### *Ordinary Pesin*

<sup>27</sup> “ ‘If na ordinary pesin sin kon break God kommand by mistake, <sup>28</sup> den as e just know sey

e sin, e go bring woman goat wey dey okay as en ofrin. <sup>29</sup> E go put en hand for di animal head kon kill-am for di nort side for di altar, where dem for dey kill animals for burnt ofrin. <sup>30</sup> Di priest go shuk en hand inside di animal blood kon put am for di horn for di altar wey dem dey use for burnt ofrin. Den e go pour di remainin ones under di altar. <sup>31</sup> E go remove all di fat, just as e do with di fat for di peace ofrin. E go burn am for di altar with di food ofrin wey dem give God. As di priest give dis sakrifice, God go forgive di man.

<sup>32</sup> “ ‘If e bring sheep as en sin ofrin, e must bi woman own wey dey okay. <sup>33</sup> E go put en hand for di animal head kon kill-am for di nort side for di altar, where dem for dey kill animals for burnt ofrin. <sup>34</sup> Di priest go shuk en hand inside di animal blood kon put am for di horn for di altar wey dem dey use for burnt ofrin. Den e go pour di remainin ones under di altar. <sup>35</sup> E go remove all di fat, just as e do with di fat for di peace ofrin. E go burn am for di altar with di food ofrin wey dem give God. As di priest give dis sakrifice, God go forgive di man.

## 5

### *Oda Laws For Sin Ofrin*

<sup>1</sup> “ ‘If dem koll yu make yu kon tok about sometin wey yu si or wey happen for yor present and yu nor gri, yu don sin bi dat and dem must ponish yu.

<sup>2</sup> “ ‘Or if yu tosh anytin wey nor dey klean and yu nor know; sometin like dirty animal wey don



die. Wen yu kon know wetin yu do, yu must show sey yu nor dey klean again and yu don sin.

<sup>3</sup> “ ‘Or if yu by mistake tosh sometin wey dey make pesin dirty for God eye, den wen yu know, yu must gri sey yu don sin. <sup>4</sup> May bi pesin make vow wey e nor sirious about, no matter wetin e bi, e don kommit sin wons e know wetin e do.

<sup>5</sup> “ ‘If anybody know sey e dey guilty for wetin e do, dat pesin fit go konfess en sin. <sup>6</sup> Den e must bring woman goat or sheep kon give God as ofrin for en sin. Dis na sin ofrin wey di priest go take klean am, so dat God go forgi-am.

<sup>7</sup> “ ‘But if di pesin nor fit bring sheep or goat, e go bring two dove or two pijin as ofrin for di sin wey e kommit. One go bi for di sin ofrin and di oda one go bi burnt ofrin. <sup>8</sup> E go bring dem kom meet di priest, wey go first offa di bird for di sin ofrin kon break en neck, but e nor go komot di neck from di body. <sup>9</sup> Den e go sprinkol some of di sin ofrin blood for di altar kon pour di remainin one under di altar. Dis na for di sin ofrin. <sup>10</sup> Den e go offa di sekond bird as burnt ofrin akordin to di law. As di priest give dis sakrifise, God go forgive di man.

<sup>11</sup> “ ‘But if di man nor fit bring two dove or pijin, e go bring one kilogram for flower as di sin ofrin. E nor go put any olive oil or incense join am, bikos na sin ofrin e bi, nor bi korn ofrin. <sup>12</sup> E go bring am kom meet di priest wey go pak di flower full en hand as di sin ofrin to God, den e go burn am for di altar as food ofrin, even doh na sin ofrin e bi. <sup>13</sup> As di priest give dis sakrifise,

God go forgive di man. Di remainin flower na di priest own, just as e bi for korn ofrin.’ ”

### *Guilt Ofrin*

<sup>14</sup> Den God tell Moses: <sup>15</sup> “Wen anybody disobey mi by mistake kon kommit sin as e nor obey God holy propaty, den e go bring guilt ofrin to God. Di ofrin must bi en own ram wey dey okay, or e fit use silva take buy betta one, just as dem dey measure am with di Tabanako shekel. <sup>16</sup> Any holy tin wey e spoil, e must pay back and e go add twenty percent give di priest and di priest go offa di animal as sakrifice for di sin wey di man kommit, den God go forgi-am.

### *Sin Wey Pesin Nor No*

<sup>17</sup> “If anybody break God kommand and e nor know, di pesin dey guilty and e must pay for en sin. <sup>18</sup> E go bring man sheep or goat wey dey okay kon give di priest as ofrin for en sin. Den e go measure am akordin to di Tabanako shekel. As di priest give dis sakrifice, God go forgive di man. <sup>19</sup> Dis ofrin na for di sin wey pesin sin against God.”

## 6

### *Wen Pesin Disobey*

<sup>1</sup> Den God tell Moses: <sup>2</sup> “If pesin sin against God wen e nor gri riton wetin e take as shorti from anoda pesin or wen e tif or play wayo, <sup>3</sup> or e si sometin wey lost kon lie and swear sey e nor si am, e must give ofrin. <sup>4</sup> If any man kommit

dis kind sin, evritin wey e get thru wayo or lie-lie, e go must riton dem. <sup>5</sup> Di day wey e dey riton dem, e go pay di owner komplete money kon add twenty percent join am. <sup>6</sup> Den e go take en sin ofrin go give God thru di priest and e go bring ram wey dey okay and wey dem go fit shange to silva shekel for en sin ofrin. <sup>7</sup> As di priest offa dis sakrifice, di man go dey good for God eye again and God go forgi-am.”

### *Sakrifice Law For Di Priest*

<sup>8</sup> God tell Moses: <sup>9</sup> “Make yu kommand Aaron and en sons sey, ‘Dis na di burnt ofrin law. Dem go leave di burnt ofrin on-top di altar till day break and di fire go kontinue to dey burn. <sup>10</sup> Den di priest go wear e linen robe and nika, remove di ashes for di fire wey dey di altar kon put dem near di altar. <sup>11</sup> Den e go shange en klot kon take di ashes go one klean place for outside di kamp. <sup>12</sup> But di fire wey dey di altar must kontinue to dey burn. Make dem nor kwensh am. Evry morning, di priest go put firewood on-top di fire, e go arrange di burnt ofrin on-top am kon burn di fat for di peace ofrin. <sup>13</sup> Di fire must kontinue to dey burn on-top di altar and dem nor go let am kwensh.

### *Korn Ofrin For Ordinary Pesin*

<sup>14</sup> “ ‘Dis na di law for korn ofrin. Aaron sons go present am before God for di altar front <sup>15</sup> and di priest go pak some of di flower, di oil and di incense for di top kon burn am on-top di altar as sakrifice to God. God dey like dis ofrin smell. <sup>16</sup> Aaron and en sons go chop di remainin ones.

Dem go take am make bread wey nor get yist kon chop am for di Holy Place where God Temple dey. <sup>17</sup> Dem must nor make di bread with yist. I don gi-am to dem as gift. E dey holy well-well like di one for sin and guilt ofrin. <sup>18</sup> Evry boy pikin wey Aaron born, must chop am. Na dis go always bi dia share wen ever dem offa ofrin to God. God go ponish anybody wey tosh di food ofrin, bikos e dey holy.’ ”

### *Korn Ofrin For Di Priest*

<sup>19</sup> Den God tell Moses: <sup>20</sup> “Dis na di ofrin wey Aaron and en sons go present to God for di day wey dem go anoint dem: One kilogram of flower (di same amount as evriday korn ofrin), half for morning and half for evening. <sup>21</sup> Dem go mix am with oil kon kook am with iron plate. Dem go soak am well-well, before dem go bring am kom. So una go present am as korn ofrin, di kind smell wey God dey like well-well. <sup>22</sup> Di priest wey go take-ova from Aaron among en sons, go always dey do am. Na God get am and dem go burn am komplete. Dis law na forever. <sup>23</sup> Dem nor go chop any part for di korn ofrin wey di priest make; dem must burn all of dem finish.”

### *Sin Ofrin*

<sup>24</sup> Den God tell Moses: <sup>25</sup> “Make yu tell Aaron and en sons sey, ‘Dis na di law for sin ofrin. For di place where dem take kill di animal for di burnt ofrin for di nort side for di altar, na der dem go still take kill di animal for sin ofrin. Dis ofrin dey holy to God. <sup>26</sup> Di priest wey sakrifice di animal go chop am for di Holy Place inside

God Temple where dem for dey meet. <sup>27</sup> Anybody wey tosh di animal meat must dey holy and anybody wey di animal blood stain en garment or di Holy Place, must wosh am. <sup>28</sup> Dem must break di klay pot wey dem take boil di meat, but if dem use iron pot, dem go wosh am well-well kon rinse am with wota. <sup>29</sup> Di men among di priest family fit chop dis ofrin, bikos e dey holy. <sup>30</sup> But if dem karry di blood enter God Temple kon use am as sakrifice to remove sin, dem nor go chop di animal at-all; dem must burn am finish.' "

## 7

### *Guilt Ofrin*

<sup>1</sup> God still tell Moses, "Dis na di law for guilt ofrin and e dey holy. <sup>2</sup> Una go do di guilt ofrin for di nort side for di altar, where dem for dey do di burnt ofrin kon rub di blood for di four side for di altar. <sup>3</sup> Una go remove all di fat wey dey di animal kon offa am to God for di altar: di fat tail, di fat wey kover di intestine, <sup>4</sup> di two kidney and dia fat and di best part for di liver. <sup>5</sup> Di priest go burn all di fat for di altar as food ofrin to God. Na dis bi di guilt ofrin. <sup>6</sup> Anybody wey kom from di priest family fit chop am. Dem must chop am for di Holy Place, bikos e dey holy. <sup>7</sup> Dis law na di same for both sin and guilt ofrin: na di priest wey sakrifice am get di meat.

### *Di Priest Part For Di Ofrin*

<sup>8</sup> "Di animal skin wey dem give as burnt ofrin na di priest wey sakrifice am, get am. <sup>9</sup> Evry korn

ofrin wey dem bake for oven, pan or iron plate, na di priest wey offa am to God, get am. <sup>10</sup> But korn ofrin wey dem nor kook, weda dem mix am with oil or dry am, na Aaron sons get am and dem must share am among dem.

### *Peace Ofrin*

<sup>11</sup> “Dis na di law for di peace ofrin wey dem sakrifice give God. <sup>12</sup> If anybody tank God with dis ofrin, e go still bring bread wey dem nor make with yist: weda di bread strong or dem mix am with olive oil. E fit bi biscuit wey dem rub olive oil put or kake wey dem make with flower kon mix am with olive oil. <sup>13</sup> E go still give bread wey dem bake with yist for dis ofrin too. <sup>14</sup> E go give one part for each bread as special ofrin to God; na di priest wey take and rub di animal blood for di altar, get am. <sup>15</sup> Dem must chop di meat for di same day wey dem sakrifice am; no meat must remain till di next morning.

<sup>16</sup> “If anybody bring peace ofrin to take pay en vow or e do am from en mind, nor bi all of dem una go chop di day wey e gi-am, but dem fit chop di remain wons for di next day. <sup>17</sup> But dem must burn di meat wey remain for di third day. <sup>18</sup> If dem chop any one for di third day, God nor go asept di man ofrin. God nor go favor en and di ofrin, bikos e nor dey klean and anybody wey chop am go sofa di ponishment.

<sup>19</sup> “If di meat tosh wetin nor dey klean, den una must nor chop am; una must burn am for fire. But meat wey dey klean, evribody wey dey klean fit chop am, <sup>20</sup> but if pesin wey nor dey klean go

chop am, e nor go dey among God pipol again. <sup>21</sup> If anybody tosh wetin nor dey klean, (weda na human being, animal or anytin) den kon chop dis ofrin meat wey dem give God, dem go remove di pesin from di kcommunity.”

### *Sakrifice Law For Ordinary Pesin*

<sup>22</sup> God tell Moses: <sup>23</sup> “Make yu go tell Israel pipol sey, ‘Make una nor chop di fat wey dey kattle, sheep or goat. <sup>24</sup> Una must nor chop animal wey just die on en own or wey wiked animal kill, but una fit use di dead body do anoda tin. <sup>25</sup> Anybody wey chop animal wey dem offa as food ofrin to God, nor go dey among God pipol again. <sup>26</sup> E nor matter where Israel pipol dey stay, dem must neva use bird or animal blood take do food. <sup>27</sup> Anybody wey break dis law nor go dey among God pipol again.’ ”

### *Priest Part For Peace Ofrin*

<sup>28</sup> God kon give Moses dis laws: <sup>29</sup> “Go tell Israel pipol sey, ‘Anybody wey give peace ofrin must bring part of am as special gift to God. <sup>30</sup> E go bring am with en own hand as food ofrin. E go bring di animal fat with en breast kon gi-am as special gift to God. <sup>31</sup> Di priest go burn di fat for di altar, but di breast go bi di priest own. <sup>32</sup> E go give di animal rite leg as special kontribushon <sup>33</sup> to di priest wey give di blood and di fat as peace ofrin. <sup>34</sup> Di animal breast na special gift and di rite leg na special kontribushon wey God don take from Israel pipol kon gi-am to di priests. Dis na wetin Israel pipol

go give di priests forever. <sup>35</sup> Dis na part for di food wey dem give God, Aaron and en sons for di day wey dem make dem priest. <sup>36</sup> For dat day, God kommand Israel pipol make dem give dem dis part from di ofrin. Na law wey Israel pipol must obey forever.' "

<sup>37</sup> Dis na di law for di burnt, korn, sin, guilt, ordinashon and di peace ofrin. <sup>38</sup> For Mount Sinai, God kon give dis kommand to Moses for di day wey e tell Israel pipol to give dia ofrin.

## 8

### *Aaron And En Sons*

<sup>1</sup> God tell Moses, <sup>2</sup> "Make yu take Aaron and en sons go di tent gate, bring dia garments, di anointin oil, di yong melu for di sin ofrin, di two ram and di basket of bread wey nor get yist. <sup>3</sup> Den gada di whole kcommunity for der." <sup>4</sup> Moses do as God kommand am and wen dem don gada, <sup>5</sup> e kon tell dem, "Dis na wetin God kommand sey make wi do."

### *Aaron Dress*

<sup>6</sup> Moses bring Aaron and en sons kom out kon wosh dem with wota. <sup>7</sup> E wear di shirt and robe give Aaron kon tie di sash for en waist. E wear priest garment wey dem design for Aaron kon tie am with belt. <sup>8</sup> E wear di Breast Plate gi-am kon put di Urim and Tummim for inside. <sup>9</sup> E put di priest kap for en head kon put di gold plate wey bi di holy sign for en front, just as God kommand am.

### *Di Tabanako, Aaron And En Sons*



<sup>10</sup> Den Moses use di anointin oil take anoint di Tabanako and evritin wey dey inside, so dat e go dey holy. <sup>11</sup> E sprinkol some anointin oil for di altar seven times; plus di vessels, wosh-hand basin and dia stand, so dat all of dem go dey holy. <sup>12</sup> E pour some anointin oil for Aaron head, so dat e go dey holy. <sup>13</sup> Moses take Aaron sons go front, e wear dem di shirt, put sash round dia waist kon wrap dia head, just as God kommand.

### *Ofrin To Make Di Priests Holy*

<sup>14</sup> E bring di yong melu for di sin ofrin, den Aaron and en sons kon put dia hand for di melu head. <sup>15</sup> Moses kill-am, take some of di blood with en finger kon put am round di horn for di altar and e pour di rest under di altar, so dat e go dey holy. <sup>16</sup> Moses take all di fat for di intestine, di best part for di liver, di two kidney with dia fat kon burn all of dem for di altar. <sup>17</sup> E take di remainin melu part, en skin, flesh and intestine kon go burn am outside di kamp, just as God kommand am.

<sup>18</sup> Moses bring di ram for di burnt ofrin, den Aaron and en sons put dia hand for di ram head. <sup>19</sup> Moses kill-am kon rub di blood for di four side for di altar. <sup>20</sup> E kut di ram small-small kon burn di head, some part and di fat on-top di altar. <sup>21</sup> Afta Moses don wosh di intestine and di leg with wota, e kon burn all di ram on-top di altar as komplete ofrin. Na burnt ofrin wey dem give to God and God like am well-well. So, Moses do as God kommand am.

<sup>22</sup> Den Moses bring di sekond ram wey dem go use take anoint di priests, den Aaron and en sons

put dia hand for di animal head. <sup>23</sup> Moses kill-am kon take some of di blood put for Aaron rite ear, en big finger for en rite hand and for en big toe for en rite leg. <sup>24</sup> Den e take Aaron sons go front kon put some of di blood for dia rite ear, dia big finger for dia rite hand and di big toe for dia rite leg, den Moses pour di remainin blood for di four side for di altar.

<sup>25</sup> E take di fat (di fat tail, all di fat wey dey di intestine), di best part for di liver, di two kidney with dia fat and di animal rite leg. <sup>26</sup> Den e take one bread wey nor get yist from di basket wey dey God present; bread wey dem mix with olive oil and one biscuit kon put dem on-top di fat and di rite leg. <sup>27</sup> E put all dis food for Aaron and en sons hand and dem kon gi-am as special gift to God. <sup>28</sup> Den Moses take di food from dem kon burn am on-top di burnt ofrin for di altar and na di ordinashon ofrin e bi. God like dis food ofrin smell well-well. <sup>29</sup> Den Moses take di breast kon gi-am as special gift to God. Na Moses own part for di ordinashon ram, bi dat. Moses do all wetin God kommand am.

### *Anointin For Aaron, En Son And Di Garments*

<sup>30</sup> Moses take some anointin oil and some blood wey dey di altar kon sprinkol dem for Aaron, en sons and for dia garment. Na so e take klean dem and dia klot, so dat dem go dey holy to serve God. <sup>31</sup> Moses tell Aaron and en sons sey, "Make una boil di meat for di tent gate kon chop am for der with di bread wey dey di ordinashon ofrin basket, just as God kommand. <sup>32</sup> But make una burn di meat and bread wey remain. <sup>33</sup> Una

nor go komot from di tent gate for seven days, until evritin wey dem go do for una ordinashon, don finish. <sup>34</sup> Na God kommand us sey make wi do wetin wi do today, so dat E go forgive us awa sin. <sup>35</sup> Una must stay for di tent gate for seven days and seven nite, so dat una nor go die. Dis na wetin God kommand.” <sup>36</sup> So Aaron and en sons kon do evritin wey God kommand thru Moses.

## 9

### *Woship For Di Tabanako*

<sup>1</sup> For di eight day, Moses koll Aaron and en sons and di leaders for Israel kon <sup>2</sup> tell Aaron, “Make yu take one yong melu and one ram wey dey okay kon give dem to God. Di melu go bi for sin ofrin, while di ram na for burnt ofrin. <sup>3</sup> Den yu go tell Israel pipol sey, ‘Make dem take one goat for sin ofrin, one melu and one lamb wey bi one year wey dey okay kon use dem as burnt ofrin, <sup>4</sup> den dem go take one melu and ram for peace ofrin. Dem go sakrifice dem give God with di korn ofrin wey dem mix with olive oil. Dem must do am, bikos God go appear to dem today.’”

<sup>5</sup> So dem take evritin wey Moses kommand go di tent front and di whole kcommunity gada for der kon woship God. <sup>6</sup> Den Moses tell dem, “Dis na wetin God kommand una to do, so dat di lite wey dey shine for en present, go appear to una.”

<sup>7</sup> Den Moses tell Aaron, “Make yu go di altar go offa di sin ofrin and di burnt ofrin, so dat God go forgive una and di pipol. Make yu do di ofrin

for di pipol, so dat God go forgive una just as E don kommand.”

### *Sin Ofrin For Di Priests*

<sup>8</sup> Aaron go di altar kon kill di yong melu for en own sin ofrin. <sup>9</sup> En sons karry di blood gi-am, den e shuk en finger put kon put am for di horn wey dey di altar and e pour di remainin ones under di altar. <sup>10</sup> E burn di fat for di altar, di two kidney and dia fat and di best part for di liver, just as God kommand Moses. <sup>11</sup> But e burn di meat and di skin for outside di kamp.

### *Burnt Ofrin For Di Priests*

<sup>12</sup> E kill di animal wey dem won use for burnt ofrin. En sons karry di blood gi-am and e rub am for di four side for di altar. <sup>13</sup> Dem give Aaron di head and di oda pieces for di animal and e burn dem for di altar. <sup>14</sup> E wosh di intestine and di leg kon burn dem for di altar on-top di remainin burnt ofrin.

### *Ofrin For Di Pipol*

<sup>15</sup> Afta, e kon do ofrin for di pipol. E take di goat wey dem give for di pipol sin kon kill-am and e first do en own sin ofrin. <sup>16</sup> E still bring di animal for di burnt ofrin kon gi-am akordin to di law. <sup>17</sup> E give di korn ofrin; pak flower full en hand kon burn am for di altar. (Dem go dey add dis one join di burnt ofrin evriday.)

<sup>18</sup> E kill di melu and di ram as peace ofrin for di pipol. En sons karry di blood gi-am and e rub am for di four side for di altar. <sup>19</sup> Aaron put di melu fat and di ram <sup>20</sup> on-top di animal breast

kon karry all go di altar. E burn di fat for di altar  
<sup>21</sup> kon give di breast and di rite leg as special gift  
 to God for di priests, just as Moses kommand.

<sup>22</sup> So, Aaron bless di pipol wen e don finish all  
 di sakrifice. <sup>23</sup> Moses and Aaron enter di tent and  
 wen dem kom out, dem kon bless di pipol, den  
 di lite wey dey shine for God present kon appear  
 to di pipol. <sup>24</sup> At wons, God send fire go burn di  
 burnt ofrin and di fat dem for di altar. Wen di  
 pipol si am, dem kon shaut and bow face groun.

## 10

### *Nadab And Abihu*

<sup>1</sup> Den Aaron sons, Nadab and Abihu kon take  
 fire pan, put fire and incense inside kon give God  
 anoda ofrin wey E nor kommand dem. <sup>2</sup> So fire  
 kom out from God present kon burn dem die.

<sup>3</sup> Moses tell Aaron, "Dis na wetin God tok:  
 " 'Among di pipol wey dey klose to mi,  
 I go show mysef holy to dem  
 and for where evribody dey,  
 na der dem go for honor mi.' "

So Aaron nor tok anytin.

<sup>4</sup> Den Moses koll Mishael and Elzafan wey bi  
 Aaron papa broda Uzziel pikin kon tell dem,  
 "Make una kom karry una brodas body komot  
 from di sanctuary go beri outside di kamp." <sup>5</sup> So  
 dem karry dem komot with dia tunik go outside  
 di kamp, just as Moses tok.

<sup>6</sup> Den Moses tell Aaron and en two oda sons,  
 Eleazar and Itama sey, "Make una nor barb una  
 hair or tear una klot to show sey una dey mourn.  
 If una do am, una go die and God go vex for di

kommunity. But Israel pipol fit mourn, bikos God kill Nadab and Abihu. <sup>7</sup> But una nor go komot from di tent gate or una go die, bikos di anointin oil don make una dey holy for God present.” So dem kon do wetin Moses tell dem.

### *God Tok To Aaron*

<sup>8</sup> Den God tell Aaron, <sup>9</sup> “Make yu and yor sons nor drink wine or strong drink wen una enter di tent, so dat una nor go die and dis na law wey yu and yor shidren-shidren must obey. <sup>10</sup> Yu go separate wetin bi God own from human being own; wetin holy from wetin nor dey holy. <sup>11</sup> Yu must tish di pipol all di laws wey I don give yu thru Moses.”

### *Moses Tok To Aaron*

<sup>12</sup> Moses kon tell Aaron and en two sons Eleazar and Itama sey, “Make una use di korn ofrin wey remain from di food wey dem offa give God, take make bread wey nor get yist, den chop am for di altar side, bikos na holy ofrin. <sup>13</sup> Make una chop am for di Holy Place, bikos dat na yu and yor sons own. Dis na wetin God kommand. <sup>14</sup> Yu and yor family go fit chop di breast and di leg wey dem give as special gift and di special kontribushon wey dem give God. Yu go fit chop am for any place wey dey holy. Na yu and yor sons get dis ofrin, bikos na part of di peace ofrin wey Israel pipol give. <sup>15</sup> Dem go bring di leg and di breast wen dem won give as food ofrin to God. Dis part na yu and yor shidren own forever, just as God don kommand.”

### *Di First Sin Ofrin*

<sup>16</sup> Moses ask for di goat wey dem take do sin ofrin, but dem tell am sey dem don already burn am. E vex for Eleazar and Itama kon ask, <sup>17</sup> “Why una nor chop di sin ofrin for where dey holy? Na bikos e dey holy well-well naim make God give una make E for forgive di kcommunity dia sins. <sup>18</sup> Since dem nor bring di animal blood kom di holy tent, den una for chop di sakrifice for der, just as I kommand!”

<sup>19</sup> Aaron ansa, “If I chop di sin ofrin today, God go happy with mi? Bikos even doh di pipol give God dia sin and burnt ofrin today, all dis bad tins still dey happen to mi.” <sup>20</sup> Wen Moses hear dis tin, e nor kon vex again.

## 11

### *Klean And Unklean Animal*

<sup>1</sup> God tell Moses and Aaron, <sup>2</sup> “Make una tell Israel pipol sey: ‘Among all di animal wey dey di land, dis na di ones wey una fit chop. <sup>3</sup> Una fit chop animal wey get two toes and dey re-shop grass wey e don swallow. <sup>4</sup> But make una nor chop animal wey dey re-shop grass but nor get two toes: Kamel nor dey klean, bikos e dey re-shop grass, but e nor get two toes. <sup>5</sup> Doz animals wey dey stay for rock nor dey klean, bikos dem dey chop dia vomit, even doh dem nor get two toes. <sup>6</sup> Hare nor dey klean, bikos e dey chop en vomit, even doh e nor get two toes. <sup>7</sup> Pig nor dey klean, bikos e get two toes, but e nor dey chop en vomit. <sup>8</sup> Make una nor chop dis meat or tosh dia dead body; bikos dem nor dey klean.

### *Klean And Unklean Animal For Wota*

<sup>9</sup> “ ‘Dis na di animal for wota wey una fit chop: Any animal wey get both fin and skale, weda e dey sea or river. <sup>10</sup> But make una nor chop anytin for wota wey nor get fin or skale. <sup>11</sup> Since una dey forbid am, make una nor chop dia meat or tosh dia dead body. <sup>12</sup> Any animal for wota wey nor get fin and skale, make una nor chop or tosh en dead body.

### *Klean Or Unklean Bird*

<sup>13</sup> “ ‘Dis na di bird wey una nor suppose chop. Make una nor ever chop any kind vulture, <sup>14</sup> kite, buzzard, <sup>15</sup> crow, <sup>16</sup> di eagle owl, owl wey en ear short or long, any kind hawk, <sup>17</sup> small owl, kormorant, great owl, <sup>18</sup> white owl, owl for wildaness, Egypt owl, <sup>19</sup> stork, any kind heron, hoopoe and bat.

### *Klean Or Unklean Insect*

<sup>20</sup> “ ‘All di insect wey get feada nor dey klean, dem nor dey good for una. <sup>21</sup> But una fit chop insect wey get four leg and dey jump for land. <sup>22</sup> Una fit chop lokust, cricket and grasshoppa. <sup>23</sup> But all di oda animal for groun wey get feada nor dey good for una.

### *Dead Animals*

<sup>24</sup> “ ‘Anybody wey tosh unklean animal dead body don spoil enself and dat pesin go dey unklean till evening. <sup>25</sup> Anybody wey karry dia dead body, go-go wosh en klot and e go dey unklean till evening.

### *Unklean Animals*



26 “ ‘All di animal wey get toe wey nor divide into two finish and dem nor dey re-shop dia food, dey unklean to una. Anybody wey tosh dem don dey unklean. 27 All di animal wey dey waka with four legs, doz wey get finger, dey unklean to una. Anybody wey tosh dia dead body go dey unklean till evening 28 and di pesin wey karry dia body, go-go wosh en klot, but e go dey unklean till evening. Dis animals nor dey good for una.

### *Animals Wey Dey Creep For Groun*

29 “ ‘Naw, dis na di tins wey dey unklean among di animal wey dey stay land: rat, any kind big lizard, 30 krokroddie, lizard wey get spot for body, wall-deko for house and kameleon wey en colour dey shange. 31 Dis na di ones wey dey unklean among di animals for land. Anybody wey tosh dia dead body go dey unklean till evening. 32 Anytin wey dem fall put wen dem die go dey unklean; weda na wood, klot, leda or sak. Doz tins nor dey yuzful again. Even wen dem deep am for wota, e go still dey unklean till evening.

33 “ ‘And if dia body fall inside pot wey bi klay, evritin wey dey inside di pot go dey unklean and una must break di pot. 34 If di wota from di pot tosh any food wey una suppose chop or wota wey una won drink, den evritin don dey unklean. 35 Anytin wey dia dead body fall put go dey unklean. Weda na stove or oven, dem go break am to pieces.

36 “ ‘Wota wey dem fetch from spring dey klean, but if dia dead body tosh di pot, e go dey

unklean. <sup>37</sup> If any one fall for any seed wey dem won plant, dem go plant am and e go dey klean. <sup>38</sup> But if dem put wota for di seed and one dead body fall put, e go dey unklean.

### *Klean Animal For Land*

<sup>39</sup> “ If any animal wey yu suppose chop die on en own, anybody wey tosh en dead body go dey unklean till evening. <sup>40</sup> If anybody chop any part for di animal, e must wosh en klot, but e nor go still dey klean till evening. Anybody wey karry di dead body must wosh en klot, but e go dey unklean till evening.

<sup>41</sup> “ ‘Una must nor chop any animal wey dey creep for groun, <sup>42</sup> weda dem dey creep or waka with four leg or dem get many legs. <sup>43</sup> If una chop any of dis animals, una nor go dey klean. <sup>44</sup> I bi di Oga una God and una go make unasef pure kon dey holy, bikos I dey holy. Una must nor dirty unasef. <sup>45</sup> Na mi bi God wey take una komot from Egypt, so dat I go bi una God and una go dey holy, bikos I dey holy.

<sup>46</sup> “ ‘Dis na di law for di animal wey dey land; di birds, all di animals for wota and doz ones wey dey creep for land. <sup>47</sup> And dis law na to separate between wetin dey klean and wetin nor dey klean, so dat pipol go know di animals wey dem suppose chop and di ones wey dem nor go chop.’ ”

## 12

### *Woman Wey Just Born*

<sup>1</sup> God tell Moses: <sup>2</sup> “Make yu tell Israel pipol sey, ‘Wen woman born and di pikin na boy, e go dey unklean for seven days, bikos di mama nor dey klean wen e dey mestrated. <sup>3</sup> For di eight day, dem go sekonsaiz di pikin. <sup>4</sup> Bikos of di blood wey e lost, di woman go stay for thirty-three days, before e go dey klean. E must nor tosh anytin wey dey holy and e nor go enter di Tabanako, until di day wey dem go santify am, don komplete. <sup>5</sup> If e born girl, e go dey unklean for fourteen days as e bi wen e dey mestrated and e go stay for sixty-six days, before e go dey klean.

<sup>6</sup> “ ‘Wen dem don santify am finish, weda na boy or girl e born, e go-go di tent wey dem for dey meet go give di priest one lamb wey bi one year for burnt ofrin and one pijin or dove for sin ofrin. <sup>7</sup> Di priest go give God di ofrin kon do di sakrifise, so dat e go dey holy. Dis na wetin di woman go do afta e don born.

<sup>8</sup> “ ‘If di woman nor fit buy di lamb, e fit bring two dove or two pijin, one for burnt ofrin and di oda one for sin ofrin and di priest go do di sakrifise, so dat e go dey holy.’ ”

## 13

### *Skin Diziz*

<sup>1</sup> God tell Moses and Aaron: <sup>2</sup> “If anybody get sore, boil or spot and e turn to diziz for en skin, dem must karry am go meet Aaron wey bi di priest or en sons. <sup>3</sup> Di priest go look di sore and if di hair wey dey en skin don turn white and di

sore deep well-well pass di skin, di priest go sey di pesin nor dey klean.

### *White Skin*

<sup>4</sup> “But if di sore dey white and e nor deep pass di skin and di hair neva shange to white, di priest go separate di pesin from oda pipol for seven days. <sup>5</sup> Di priest go look am again for di sevent day and if e feel sey di sore still bi as e bi before, e go separate am for anoda seven days. <sup>6</sup> Di priest go look am again for di sevent day and if di sore don dey go, e go kon sey e dey klean; bikos na only sore e get. Di pesin go wosh en klot and e go dey klean. <sup>7</sup> But if di sore spread afta di priest don look am sey e klean, e must go meet di priest again. <sup>8</sup> Di priest go look am again and if e si sey e don spread, e go sey e nor dey klean, bikos na diziz e get.

### *Skin Wey Dey Swell-up*

<sup>9</sup> “If anybody get diziz for en skin, dem go take am go meet di priest and <sup>10</sup> e go look am. If white sore dey di skin wey turn di hair to white and e get plenty pus, <sup>11</sup> na sirious diziz e get for en skin. Di priest go sey e nor dey klean.

<sup>12</sup> “If di diziz for di skin spread kover all en body, <sup>13</sup> di priest go look am again. If e si sey e don really kover en whole body, e go kon sey di pesin klean. If all en skin turn to white, den e dey klean. <sup>14</sup> But if new sore bigin show, den e nor dey klean. <sup>15</sup> Di priest go look am again and if e si new sore wey open for en skin, e go sey e nor dey klean. Sore wey open mean skin diziz

wey fit kill pesin. So di pesin nor dey klean at-all. <sup>16</sup> But wen di sore don heal and e don turn white back, di pesin go-go meet di priest, <sup>17</sup> wey go look am again. If di sore don turn white, den di priest go sey e don klean.

### *Boil For Skin*

<sup>18</sup> "If anybody get boil wey don heal, <sup>19</sup> den di boil kon swell-up and white or red-white spot kon appear for where di boil dey before, e go-go meet di priest. <sup>20</sup> Di priest go look am and if di spot deep pass di skin wey near where di boil dey and di hair dem wey dey der kon turn white, e go sey di pesin nor dey klean. Na skin diziz wey dem dey fear well-well. <sup>21</sup> If di priest look am kon si sey di hair wey dey der neva turn white and e nor deep pass di skin, but e get lite kolour, di priest go separate di pesin from oda pipol for seven days. <sup>22</sup> If di spot spread, di priest go sey di pesin nor dey klean; e get diziz. <sup>23</sup> But if e nor shange or spread and na only di mark dey show, di priest go sey e dey klean.

### *Burn-burn Skin*

<sup>24</sup> "Wen sometin like fire burn pesin, if di flesh shange to white or red-white, <sup>25</sup> di priest go look am. If di hair for di spot don turn white and e deep pass di skin wey dey near am, den dat na skin diziz wey pipol dey fear well-well and di priest go sey e nor dey klean. <sup>26</sup> But if di hair for where di spot dey turn white and e nor deep pass di skin wey dey near am, but e get lite kolour, di priest go separate am from oda pipol for seven days. <sup>27</sup> Di priest go look am again for di sevent

day and if e dey spread, di priest go sey e nor dey klean. <sup>28</sup> But if di spot nor shange, spread and e get lite kolour, den nor bi skin diziz. Di priest go sey e dey klean, bikos na just mark from di fire wey burn am.

### *Mark For Head*

<sup>29</sup> “Wen man or woman get sore for head or for di bear-bear side, <sup>30</sup> di priest go look am. If e deep pass di skin wey dey near am and di hair dem dey yellow and tin, den dat na skin diziz wey pipol dey fear well-well, so di priest go sey di pesin nor dey klean. <sup>31</sup> If di priest look am kon si sey di sore nor deep pass di skin wey dey near am and e nor get black hair, di priest go separate am from oda pipol for seven days. <sup>32</sup> Di priest go look di sore again for di sevent day, if e neva spread or yellow and e nor deep pass di skin wey dey near am, <sup>33</sup> den di pesin go barb en hair kon leave only di place where di sore dey. Di priest go separate am from oda pipol for anoda seven days. <sup>34</sup> For di sevent day, di priest go look di sore again and if e neva spread and e nor deep pass di skin wey dey near am, di priest go sey di pesin dey klean. So e go wosh en klot kon dey klean. <sup>35</sup> But if di sore spread afta di priest don sey e dey klean, <sup>36</sup> di priest go look am again. If di sore don spread, e nor nid to look for hair wey yellow; di pesin nor dey klean bi dat. <sup>37</sup> But if di priest feel sey di sore neva spread and black hair dey grow for inside, dat mean sey di sore don heal, den di pesin don klean.

### *White Skin*

<sup>38</sup> “Wen man or woman get white spot for en skin, <sup>39</sup> di priest go look di pesin. If di white spot wey dem get for body na white wey don fade, den na rashes from di pesin skin and e dey klean.

### *Pesin Head*

<sup>40</sup> “If man nor get hair for back of en head, e dey klean. <sup>41</sup> If man nor get hair for front of en head, e dey klean. <sup>42</sup> But if rashes wey dey red dey for di back or di front wey hair nor dey, den dat na diziz. <sup>43</sup> Di priest go look am, if di diziz na di one wey dey red and white for di back or for di front where hair nor dey, <sup>44</sup> den di man don get strong diziz bi dat. E nor dey klean. Di priest must sey di man nor dey klean, bikos of di diziz wey dey en back head.

### *Pesin Wey Get Skin Diziz*

<sup>45</sup> “As for di pesin wey get di diziz, dem must tear e klot; nor komb en hair and e go kover en face dey shout sey, ‘I nor dey klean! My body dirty well-well!’ <sup>46</sup> As long as e get dis diziz, e go dey unklean and una go keep am for where pipol nor dey-dey for outside di kamp.

### *Unklean Garment, Klot Or Leda*

<sup>47</sup> “Wen klot get diziz, weda na wool or linen klot, <sup>48</sup> or any pieces of linen or wool, or di leda or anytin wey dem take leda make, <sup>49</sup> if di diziz wey dey di klot or leda na yellow wey dey green or red, den dem must show di priest. <sup>50</sup> Di priest go look di tins well-well kon keep am for outside for seven days. <sup>51</sup> E go shek am again for di sevent day. If di diziz don spread for di klot,

wrapa or leda, den di klot nor dey klean bi dat. <sup>52</sup> Di priest go burn am with fire, bikos of di diziz wey spread for di klot.

<sup>53</sup> “But wen di priest shek and di diziz neva spread for di klot, <sup>54</sup> e go sey make dem wosh and keep am for anoda seven days. <sup>55</sup> Den e go look am again, if di diziz neva shange kolour, even if e nor spread e go still dey unklean; den una must burn di klot, weda di stain dey for back or front. <sup>56</sup> But if di priest look kon si sey di diziz don fade, e go tear dat part komot for di klot or di leda. <sup>57</sup> Den if di diziz kom back kon spread again, di pesin wey get di klot go burn am. <sup>58</sup> If e wosh di klot and di spot dem komot, e go wosh am again and e go dey klean.”

### *Konklusion*

<sup>59</sup> Dis na di law about diziz wey dey inside klot, weda na wool, linen or leda and na like dis dem go take know weda e dey klean or not.

## 14

### *To Santify Pesin*

<sup>1</sup> God tell Moses: <sup>2</sup> “For di day wen di priest won klean di pesin wey bin get diziz, dis na di tins wey e go do. <sup>3</sup> Di priest go-go outside di kamp go look di pesin. If di pesin wey get di diziz don dey okay, <sup>4</sup> di priest go orda sey make dem bring two klean bird, part for cedar wood, red rope and some hyssop leaf. <sup>5</sup> Di priest go orda sey make dem kill one bird put for klay pot wey dem just fetch wota put. <sup>6</sup> Di bird wey dem kill and put en blood for klean wota, di priest go take di



oda bird with di cedar wood part, di red rope and hyssop leaf kon deep dem inside am. <sup>7</sup> Den e go sprinkol am seven times for di pesin wey dem dey santify kon sey e dey klean and e go let di bird wey dey alive fly go outside di town for di open field.

### *Seven Days For Kleanin*

<sup>8</sup> “Di pesin go wosh e klot, barber en hair kon baf; den e go dey klean. E go fit enter di kamp, but e go stay outside en house for seven days. <sup>9</sup> For di sevent day, e go barber en hair again, en bear-bear, di hair wey dey en eye and all di hair wey dey en body. E go still wosh en klot kon baf, den e go dey klean.

### *Di Eight Day*

<sup>10</sup> “For di eight day, e go bring two man lamb and one woman own wey bi one year and dem must dey okay and if dem divide flower bag into ten, e go bring three part wey dem mix with olive oil. If dem divide one lita for olive oil into ten, e go bring three part kom. <sup>11</sup> Di priest go take di pesin and di ofrin go di tent for God present. <sup>12</sup> Di priest go take one man lamb with di olive oil kon offa am as guilt and sin ofrin to God. <sup>13</sup> Den e go kill di man lamb for di place where dem for dey kill lamb for sin and burnt ofrin. E must do dis tin, bikos na di priest get di sin and guilt ofrin and dem dey holy. <sup>14</sup> Den di priest go take some blood for di lamb kon put am for di pesin wey dem dey santify rite ear; en big finger for en rite hand and en big toe for en rite leg. <sup>15</sup> Di

priest go take some olive oil pour for en left hand, <sup>16</sup> deep en rite finger inside, den dem go sprinkol am seven times for God present. <sup>17</sup> E go take some oil wey dey en hand and some blood for di lamb kon put dem for di pesin wey dem dey santify rite ear; di big finger for en rite hand and di big toe for en rite leg. <sup>18</sup> E go put di remainin oil wey dey en hand for di pesin head. Na like dis di priest go take make di pesin dey holy for God eye. <sup>19</sup> Di priest go offa di sin ofrin kon beg God for di pesin wey dem dey santify and afta dat one, e go kill di animal for di burnt ofrin <sup>20</sup> kon offa di burnt and korn ofrin for di altar. So di priest go beg God for am and e go dey holy.

### *Poor Pesin*

<sup>21</sup> "If di pesin dey poor and e nor get money, e go bring only one special man lamb as en ofrin to God and na di priest get am. E go bring one kilogram of flower wey dem mix with olive oil as korn ofrin and three lita of olive oil. <sup>22</sup> E go still bring two dove or two pijin, one for di sin ofrin and one for di burnt ofrin. <sup>23</sup> For di eight days wey e go take klean ensef, e go give di priest all dis tins for di tent gate. <sup>24</sup> Di priest go take di lamb and di olive oil as special gift to God. <sup>25</sup> E go kill di lamb kon take some of di blood put for di pesin rite ear, en big finger for en rite hand and di big toe for en rite leg.

<sup>26</sup> "Di priest go pour some oil for en left hand <sup>27</sup> and with one finger wey dey en rite hand, e go sprinkol am seven times for God present. <sup>28</sup> E go put some of di oil for di same place just as e

put di blood before for di pesin rite ear, di big finger for en rite hand and for di big toe for en rite leg. <sup>29</sup> E go put di remainin oil wey dey en hand for di pesin head and like dis, e dey make di pesin holy. <sup>30</sup> Den e go offa one dove or pijin <sup>31</sup> as sin ofrin and di oda go bi for burnt ofrin with di korn ofrin. Like dis, di priest go beg for di pesin wey e dey santify before God. <sup>32</sup> Dis law na for poor pesin wey get diziz, wey nor fit pay or do di normal ofrin.”

### *House Wey Nor Klean*

<sup>33</sup> God tell Moses and Aaron: <sup>34</sup> “Wen una don enter di land wey dey Kanaan wey I go give una to stay and I kon put diziz for di house wey una won stay, <sup>35</sup> den who get di house go kom show ensef to di priest sey, ‘I si sometin wey bi like diziz for my house.’ <sup>36</sup> Den di priest go orda sey make dem santify di house before di priest go enter go look am. <sup>37</sup> E go look di diziz and if di diziz wey dey di wall for di house dey yellow, green or red, <sup>38</sup> e go leave di house kon lock am for seven days. <sup>39</sup> For di sevent day, e go-go back go look am again. If di diziz don spread, <sup>40</sup> e go orda make dem remove di stones wey di diziz dey and dem go trow am for outside di town. <sup>41</sup> Afta dat, e go klean di wall kon trow di dirty outside di town. <sup>42</sup> Dem go use anoda stone take shange di stones wey dem remove, den dem go plasta di wall.

<sup>43</sup> “If di diziz kom out again afta dem don remove di stone kon plasta am, <sup>44</sup> di priest go-go look am, if di diziz don spread, den di house nor

dey klean bi dat. <sup>45</sup> Dem must distroy di house, en stones and wood kon trow dem outside di town. <sup>46</sup> Anybody wey enter di house for di time wey dem lock am go dey unklean till evening. <sup>47</sup> Anybody wey liedan or chop for di house must go wosh en klot. <sup>48</sup> If di priest kom look and di diziz nor kom back again afta dem don plasta di wall, e go sey di house dey klean, bikos di diziz don go. <sup>49</sup> To santify di house, e go take two birds, cedar wood, red rope and hyssop leaf <sup>50</sup> kon kill one of di bird put inside klay pot wey dem just fetch wota put. <sup>51</sup> E go take di cedar wood, di red rope, di hyssop leaf and di bird wey dey alive, deep dem inside di blood kon sprinkol am for di house seven times. <sup>52</sup> Like dis, e go santify di house from di diziz with di bird blood; di klean wota; di bird wey dey alive, di cedar wood, di hyssop leaf and di red rope. <sup>53</sup> E go let di bird wey dey alive fly go outside di town for di open field. Na like dis di priest go take santify di house and e go dey klean.

### *Konklusion*

<sup>54</sup> “Dis na di law for skin diziz; <sup>55</sup> diziz for klot and house; <sup>56</sup> di ones wey swell-up for body and di spot wey dem dey si. <sup>57</sup> Dis law na to know wetin dey klean or not.”

## 15

### *Wen Man Discharge*

<sup>1</sup> Den God tell Moses and Aaron: <sup>2</sup> “Make una go tell Israel pipol sey, ‘Wen man discharge, e go dey unklean, bikos of dat tin. <sup>3</sup> Weda di tin dey

komot from en body or e don stop, di man don dey unklean. <sup>4</sup> Any bed wey e liedan or sidan put, don dey unklean.

<sup>5</sup> “ ‘Anybody wey tosh di bed wey di man liedan put must go wosh en klot kon baf with wota and di pesin go dey unklean till evening. <sup>6</sup> Anybody wey sidan for di chair wey di pesin wey discharge sidan put before, must wosh en klot, baf with wota and e go dey unklean till evening. <sup>7</sup> Anybody wey tosh am must go wosh en klot, baf and e go dey unklean till evening. <sup>8</sup> If di pesin wey discharge, spit for pesin wey dey klean body, dat pesin must go wosh en klot kon baf, but e go dey unklean till evening. <sup>9</sup> Anytin wey dem dey ride or chair wey di pesin sidan put go dey unklean. <sup>10</sup> Anybody wey tosh wetin e sidan put go dey unklean till evening. Anybody wey karry wetin di pesin sidan put must go wosh en klot, baf, but e go still dey unklean till evening. <sup>11</sup> Anybody wey tosh di man wey discharge and e nor wosh en hand, must go wosh en klot and baf with wota, but e go still dey unklean till evening. <sup>12</sup> If di man tosh klay pot, dem must break am and if na plate wey dem make with wood naim di man tosh, dem must wosh am.

<sup>13</sup> “ ‘Wen di man wey discharge don klean, e go wait for seven days, wosh en klot kon baf with fresh wota and e go dey klean. <sup>14</sup> For di eight day, e go take two dove or two pijin kom di tent gate for God present kon give dem to di priest. <sup>15</sup> Di priest go offa one for sin ofrin and di oda one for burnt ofrin. Na like dis di priest go take

make sakrifice for di man for God eye.

<sup>16</sup> “ ‘Wen di man discharge, e must go baf, but e go dey unklean till evening. <sup>17</sup> Anytin wey dem do with klot or leda and di discharge tosh am, dem must wosh am and di tin go dey unklean till evening. <sup>18</sup> Afta di man don sleep with di woman finish, di man and di woman must go baf and dem go dey unklean till evening.

### *Wen Woman Mestrate*

<sup>19</sup> “ ‘Wen woman dey mestrate, e go dey unklean for seven days. Anybody wey tosh am go dey unklean till evening. <sup>20</sup> Anytin wey e sidan or liedan put wen e dey mestrate, go dey unklean. <sup>21</sup> Anybody wey tosh di bed wey e sleep put must wosh en hand kon baf, but e go dey unklean till evening. <sup>22</sup> Anybody wey tosh di chair wey e sidan put must go wosh e klot, baf with wota and e go dey unklean till evening. <sup>23</sup> If anytin dey for di bed or di chair wey e sidan put, wen e tosh am e go dey unklean till evening. <sup>24</sup> If man sleep with am for dat time, e go dey unklean for seven days and any bed wey di man sleep put, go dey unklean too.

<sup>25</sup> “ ‘Wen di woman dey mestrate before di rite time or if di blood still dey flow wen e suppose don stop, e go dey unklean as far as di blood still dey flow. <sup>26</sup> Any bed wey e sleep or anytin wey e sidan put, go dey unklean for dat time. <sup>27</sup> Anybody wey tosh dem, dey unklean and e must go wosh en hand kon baf, but e go dey unklean till evening.

### *To Santify Woman Wey Nor Klean*

28 “ ‘Wen di blood don stop, di woman go wait for seven days, den e go dey klean. 29 For di eight day, e go take two dove and two pijin go give di priest for di tent gate for God present. 30 Di priest go offa one for sin ofrin and di oda one for burnt ofrin, na like dis di priest go take make sakrifice before God.’ ”

### *Konklusion*

31 God tell Moses make e warn Israel pipol about dia dirty life, so dat dem nor go spoil God house wey dey di kamp centre. If dem do am, dem go die. 32 “Dis law na for men wey dey discharge, 33 woman wey dey mestrate or man wey sleep with woman wey nor klean.”

## 16

### *Di Day To Beg*

1 God tell Moses afta Aaron sons don die bikos dem offa strenj fire to God: 2 “Make yu tell yor broda Aaron sey, na di rite time e go-go di place wey holy well-well for di curtain back, bikos na for der I appear for kloud on-top di Kovenant Box. If e nor do am, e go die.

### *Ofrin For Dat Day*

3 “E go fit enter di place wey holy well-well only afta e don bring one yong melu for sin ofrin and one ram for burnt ofrin. 4 Before Aaron go enter di place wey holy pass, e must baf and wear di garment wey priests dey wear; wey bi linen robe and short nika, both di belt and di priest kap. 5 Israel pipol go give Aaron two man goat for sin ofrin and one ram for burnt ofrin.

<sup>6</sup> “E go give one melu as sakrifice make God for forgive en and en family dia sins. <sup>7</sup> Den e go take di two goat go di door-mot for di tent where dem for dey do meetin. <sup>8</sup> E go trow dice kon mark one goat sey, ‘Dis one go bi ofrin to God’ and di oda goat go karry di pipol sin go Azazel wildaness. <sup>9</sup> Aaron go sakrifice di goat wey dem choose thru di dice wey dem trow kon gi-am as sin ofrin. <sup>10</sup> Dem go give di life goat wey dem choose for Azazel to God kon send am komot go Azazel for di wildaness, so dat God go forgive di pipol dia sin.

### *How To Do Sin Ofrin*

<sup>11</sup> “Wen Aaron sakrifice di melu as sin ofrin for ensef and en family, <sup>12</sup> e go take fire pan with plenty shako from di altar kon pak fine incense full hand, den e go take am go di place wey holy well-well. <sup>13</sup> For God present, e go put di incense for fire and di smoke wey dey kom out from di incense go kover di Kovenant Box make e for nor si am kon die. <sup>14</sup> E go take some of di melu blood with en finger kon go sprinkol am for di east side for di forgivenes plate, den e go rub am seven times for di Kovenant Box front.

<sup>15</sup> “Afta dat one, e go kill di goat for di sin ofrin for di pipol, take di blood go di place wey holy pass kon rub am for di plate and di Kovenant box front, just as e do di melu blood. <sup>16</sup> Na like so e go take do sakrifice for di Holy Place for Israel pipol sin. E go still do sakrifice for di tent, bikos di tent dey centre for di kamp even as dem nor dey holy. <sup>17</sup> From di time wey Aaron enter di place



wey holy well-well go do di sakrifice, go rish wen e go kom out, nobody must dey inside di tent. Wen e don do sakrifice for enself, en family and di whole kcommunity, <sup>18</sup> den e must go di altar wey dey before God kon santify am. E must take some of di melu and goat blood kon put am for front for di altar korna. <sup>19</sup> E must use en finger take rub some of di blood for di altar seven times. Na so e go take santify di altar from Israel pipol sin, so dat dem go dey holy.

### *How To Do Di Goat Sakrifice*

<sup>20</sup> “Wen Aaron don do di sakrifice to take santify di place wey holy well-well, where dem for dey do meetin and di altar, e go give God di goat wey still dey alive wey dem choose for Azazel. <sup>21</sup> E go put en two hand for di goat head kon konfess all Israel pipol evil, sin and sturbones for di goat head, den drive am go di wildaness. <sup>22</sup> Di goat go karry all dia sin go anoda land wey pipol nor dey.

### *Konklusion*

<sup>23</sup> “Den Aaron go-go di tent, komot di priest garment wey e wear before e enter di place wey holy well-well kon leave dem for der. <sup>24</sup> E must baf for di holy place kon wear en own klot. Afta dat, e go komot go give di burnt ofrin for en and di pipol sin. <sup>25</sup> Di animal fat for di sin ofrin, e go burn am for di altar.

<sup>26</sup> “Di man wey drive di goat go Azazel for di wildaness, must wosh en klot and baf, before e go kom back to di kamp.

<sup>27</sup> “Di melu and di goat wey dem use for di sin ofrin, so dat Israel pipol go dey klean from sin, dem go karry dia blood go di place wey holy pass kon burn dem for outside. Dem go burn dia skin, meat and intestine. <sup>28</sup> Di pesin wey burn dem go wosh en klot kon baf before e go-go back to di kamp.

### *Remember Dat Day*

<sup>29</sup> “Dis na di law wey una go obey forever. For di tent day for di sevent mont, Israel pipol and di strenjas wey dey stay with dem must fast and dem must nor do any work. <sup>30</sup> For dat day, dem go do sakrifice, so dat una go dey klean for God eye. <sup>31</sup> Dat day go dey very holy, dem go fast and dem nor go do any work at-all. Dem go keep dis law forever. <sup>32</sup> Di priest wey dem choose as High Priest to serve wen en papa nor dey, na-im go do di sakrifice. E go wear di priest garment <sup>33</sup> kon santify di place wey holy well-well, where dem for dey do meetin, di altar, di priests and all di pipol for Israel. <sup>34</sup> Dis na di law wey una go obey forever. Dem must do dis sakrifice wons for evry year to take santify Israel pipol from all dia sins.”

So Moses do as God kommand am.

## 17

### *To Kill Animal*

<sup>1</sup> God tell Moses: <sup>2</sup> “Go tell Aaron, en sons and Israel pipol sey: ‘Dis na wetin God tok: <sup>3</sup> Anybody wey kill animal like melu, sheep or goat among Israel house for dia kamp <sup>4</sup> and e nor take am go di tent gate as ofrin to God, e don

kill bi dat and e nor go dey among Israel pipol again. <sup>5</sup> Like dis, wetin Israel pipol won sakrifice for di open field to God for di tent gate, dem go gi-am to di priest, den e go sakrifice am as peace ofrin to God. <sup>6</sup> Di priest go pour di blood for God altar for di tent kon burn di fat and God like dis ofrin smell. <sup>7</sup> So make di pipol nor sin against God kon offa sakrifice give dia goat juju. Israel pipol must keep dis law forever.

<sup>8</sup> “ ‘Any Israel pesin or strenja wey dey stay for di land wey offa burnt ofrin or any oda sakrifice <sup>9</sup> as ofrin to God for any place except di tent gate, nor go dey among God pipol again.

### *Nor Chop Blood*

<sup>10</sup> “ ‘If any Israel pesin or strenja wey dey stay for di land chop meat wey still get blood, God go turn against am and e nor go dey among God pipol again. <sup>11</sup> Bikos na blood bi life for di body, naim make God sey dem must pour all di blood for di altar to take santify pipol. Blood wey bi life, dey remove sin. <sup>12</sup> Na dis make God tell Israel pipol and all di strenjas wey dey stay for dia land sey make dem nor chop meat wey still get blood.

<sup>13</sup> “ ‘If anybody from Israel or strenja wey dey di land kill any animal or bird wey klean, e must pour di blood for groun kon kover am with san. <sup>14</sup> Na blood dey give life and na dis make God tell Israel pipol make dem nor chop meat wey still get blood and anybody wey do am, nor dey among God pipol again. <sup>15</sup> Anybody wey kom from Israel or strenja wey chop animal wey die on en own or wey anoda big animal kill, must

go wosh en klot, baf and e go dey unklean till evening. <sup>16</sup> If e nor wosh e klot or baf, e go sofa di ponishment.’ ”

## 18

### *To Dey Obey God*

<sup>1</sup> God tell Moses: <sup>2</sup> “Make yu tell Israel pipol sey, ‘Na mi bi di Oga una God. <sup>3</sup> Make una nor do wetin una do for Egypt where una dey before or for Kanaan land wey I go soon give una or do wetin dia law tok. <sup>4</sup> Una must always keep my law and do wetin I tok. Na mi bi di Oga una God. <sup>5</sup> So una must keep my law and kommandment; anybody wey do like dat, go get long life. Na mi bi God.

### *Law About Sex*

<sup>6</sup> “ ‘Make nobody sleep with en family memba, bikos na mi bi God. <sup>7</sup> Make una nor sleep with una mama, bikos una don disgrace una papa bi dat. Di woman na yor mama, so yu must nor sleep with am. <sup>8</sup> Make una nor go sleep with una papa wife, bikos na una papa nakednes.

<sup>9</sup> “ ‘Make una nor go sleep with una sista, weda na una papa or mama pikin; or weda dem born am for di same house or outside; una must not sleep with dem.

<sup>10</sup> “ ‘Make una nor sleep with una grand-pikin, weda di girl na yor son pikin or yor dota pikin, bikos dis go make yu disgrace yorsef. <sup>11</sup> Make una nor sleep with una step sista, or di girl pikin wey una papa wife born, bikos di girl na yor sista. <sup>12</sup> Make una nor sleep with una papa sista;

bikos na yor papa flesh, e bi. <sup>13</sup> Make una nor sleep with una mama sista, bikos na yor mama flesh, e bi. <sup>14</sup> Make una nor sleep with una papa broda wife kon disgrace di man, bikos di woman na una aunty. <sup>15</sup> Make una nor sleep with una pikin wife; bikos na una pikin wife e bi. <sup>16</sup> Make una nor sleep with una broda wife, bikos una go disgrace una broda.

<sup>17</sup> “ ‘Make una nor sleep with both mama and dota. And make una nor sleep with di woman grand-pikin, weda na en son or dota born am. Dem bi klose family and dis tin dey wiked well-well.

<sup>18</sup> “ ‘As long as yor wife dey alive, nor marry en sista as sekond wife kon sleep with am, bikos dem go hate demsef.

<sup>19</sup> “ ‘Make una nor sleep with any woman wey dey mestrated.

<sup>20</sup> “ ‘Make una nor sleep with anoda man wife, bikos e nor good and e go make una dey unklean.

<sup>21</sup> “ ‘Make una nor give una pikin as ofrin to Molek juju, bikos e go disgrace Oga God name.

<sup>22</sup> “ ‘Make man nor sleep with man as if na woman; bikos dat kind tin dey bad for God eye.

<sup>23</sup> “ ‘No man or woman must sleep with any animal, bikos e go make dem dey unklean.

### *Warnin About Kanaan Pipol*

<sup>24</sup> “ ‘Make una nor spoil unasef with dis tins, bikos di pipol wey I dey drive komot for una, don spoil demsef with all dis tins. <sup>25</sup> Di whole land don dey unklean and I don ponish dem for dia sin, so di land don rijet di pipol wey dey stay der.

<sup>26</sup> Una must obey all my law and kommand and una nor go do dis evil tins, both Israel pipol and doz wey bi strenjas, <sup>27</sup> bikos di pipol wey dey di land before, don do all dis evil tins and di land don dey unklean. <sup>28</sup> Make una nor make di land rijet una, bikos una spoil am, just as e rijet di pipol wey dey der before. <sup>29</sup> If anybody do dis evil tin, di pesin wey do dem nor go dey among my pipol again. <sup>30</sup> Una must obey my kommand and nor do any evil wey dem do before, so dat una nor go spoil unasef with dem. Na mi bi di Oga una God.' "

## 19

### *Laws For Evriday Life*

<sup>1</sup> God tell Moses: <sup>2</sup> "Make yu tell Israel pipol sey, 'Una must dey holy, bikos mi wey bi Oga una God, dey holy. <sup>3</sup> Each of una must respet en papa and mama and una must keep my laws. Na mi bi Oga una God. <sup>4</sup> Make una nor woship juju or make juju with iron. Na mi bi di Oga una God.

### *Peace Ofrin Food*

<sup>5</sup> " 'Wen una won give una peace ofrin to God, una must sakrifice am well, so dat I go asept am. <sup>6</sup> Una must chop am for di day wey una sakrifice am or di next day, but una go burn di ones wey remain with fire for di third day, <sup>7</sup> bikos e don dey unklean. If anybody chop am, I nor go asept di ofrin. <sup>8</sup> Anybody wey chop am go dey guilty, bikos e trit wetin dey holy wey dem give to God like ordinary tin and e nor go dey among my pipol again.

### *Harvest Law*

<sup>9</sup> “Wen una don gada di tins wey una harvest for una land, make una nor kut di korn wey dey di land front and make una nor go back go kut di korn wey remain. <sup>10</sup> Make una nor go una farm back go gada grape wey don dey yuzles or pick di grape wey fall for groun; but make una leave dem for poor pipol and strenjas. Na mi bi Oga una God.

### *Dey Do Well*

<sup>11</sup> “ ‘Make una nor play wayo, tif or lie. <sup>12</sup> Make una nor lie with my name kon promise pipol, bikos una go disgrace my name. Na mi bi di Oga una God. <sup>13</sup> Make una nor opress or play una neighbour wayo. Make una nor make una worker wait until di next day, before una pay dem. <sup>14</sup> Make una nor curse anybody wey nor dey hear or set trap for blind pesin. Una must fear una God; bikos na mi bi God.

### *To Judge Well, Love And Kindness*

<sup>15</sup> “ ‘Make una dey honest and pure wen ever una dey judge any matter. And make una nor dey trit poor pipol matter anyhow kon dey show good face to pipol wey get money. <sup>16</sup> Make una nor lie about anybody and if anybody dey pass thru problem for life; make una help am. Na mi bi God. <sup>17</sup> Make una nor keep malice with anybody, but make una setol una kworel with dat pesin, so dat una nor go sin, bikos of dat pesin. <sup>18</sup> Make una nor revensh anybody or kontinue to dey hate di pesin, but make una love una neighbour as una love unasef. Na mi bi God.

19 Make una obey my laws. Make una nor allow two difren animal sleep togeda. Make una nor plant two difren seed for one whole; or wear klot wey dem use difren material take make.

### *To Sleep With Slave*

20 “ ‘If man sleep with woman slave wey anoda man suppose marry and dem neva free or pay money for en head, den dem must pay evritin komplete. Dem nor go kill-am, bikos di woman na slave. 21 Di man go bring ram kom di tent gate for God present as guilt ofrin 22 and di priest go make sakrifice for am for di sin wey e kommit.

### *Three Fruit*

23 “ ‘Wen una enter di land kon plant tree for food, make una nor chop di first fruit wey e go bear. Make una nor chop am for di first three years. 24 For di fourt year, all en fruit go dey holy and e go bi praiz ofrin to God. 25 Den for di fift year, una fit chop di fruit wey e bear kon add am join una harvest. Na mi bi di Oga una God.

### *Blood, Hair And Body*

26 “ ‘Una must nor chop anytin wey still get blood for inside. Una must nor do majik or serve juju. 27 Una must nor kut di hair wey kover una head or barb una bear-bear, 28 or draw picture for body; or kut mark to mourn pesin wey die. Na mi bi God. 29 Make una nor disgrace una girl pikin kon make am bi like ashawo; if una do like dat, di land go turn where ashawo and wiked pipol full.

### *Honor, Klean, Respet And True*



30 “ ‘Make una keep di Sabat Day and honor di house where una for dey woship mi. Na mi bi God. 31 Make una nor go take advise from pipol wey dey serve dead pipol spirit. If una do am, una go dey unklean. Na mi bi Oga una God. 32 Make una dey respet and honor pipol wey senior una. Make una fear una God; Na mi bi God. 33 Make una nor ponish strenjas wey dey stay for una land. 34 Make una trit dem as una go trit una fellow Israel pesin. And make una love dem as una love unasef. Make una remember sey, una bi strenja for Egypt before. Na mi bi di Oga una God. 35 Make una nor play wayo wen una dey measure how sometin long and wide rish or oda tins wey many. 36 Make una dey measure well for evritin wey una dey do. Na mi bi di Oga una God wey take una komot from Egypt. 37 Make una obey all my laws and kommandment. Na mi bi God.’ ”

## 20

### *Family Woship*

1 God tell Moses: 2 “Go tell Israel pipol sey, ‘Anybody among una wey give en girl pikin to Molek juju, dem must kill-am; di pipol wey dey di land must stone am die. 3 Mi mysef go turn my face against dat pesin kon remove am from my pipol, bikos e don give en pikin to Molek juju and like dat, e don spoil my temple kon disgrace my name. 4 If di pipol for di land nor do anytin or kill doz wey dey give dia pikin to Molek, 5 mi mysef go turn against dat man and en family. I

go remove am from my pipol, both en and all di pipol wey follow am woship dat juju wey dem dey koll Molek.

### *Doz Wey Dey Woship Dead Body Spirit*

<sup>6</sup> “ ‘Di pesin wey dey go meet dead body spirit for advise, I go turn against am kon remove am from my pipol.

### *Holiness And To Obey God*

<sup>7</sup> “ ‘Make una keep unasef holy, bikos na mi bi di Oga una God. <sup>8</sup> Make una obey my laws, bikos na mi bi God wey make una dey holy.

### *Family Life And Law Against Sex*

<sup>9</sup> “ ‘If anybody curse en papa and mama, dem must kill-am and en blood go dey en own head, bikos e curse en papa and mama. <sup>10</sup> If anybody sleep with en neighbour wife, dem must kill both di man and di woman. <sup>11</sup> If anybody sleep with en papa wife, e don disgrace en papa bi dat. So dem must kill both of dem and dia blood go dey for dia own head. <sup>12</sup> If anybody sleep with en pikin wife, dem must kill both en and di woman wey e sleep with. Dem don kommit evil and dia blood go dey for dia own head. <sup>13</sup> If man sleep with man like sey e dey sleep with woman, both of dem don kommit bad sin. So dem must kill two of dem and dia blood go dey for dia own head. <sup>14</sup> If anybody sleep with woman and en dota, dat kind tin bad well-well. So dem go burn di man, di woman and en dota with fire. So make una nor allow dis kind tin happen. <sup>15</sup> If any man sleep with animal, dem must kill di man and

di animal. <sup>16</sup> If any woman sleep with animal, una must kill di woman and di animal and dia blood go dey for dia own head. <sup>17</sup> If anybody sleep with en own sista, weda na en papa or mama pikin and dem si each oda nakednes, na big disgrace e bi. Una must komot dem from where dia pipol dey. E don disgrace en sista, so e go bear di ponishment for en sin. <sup>18</sup> If any man sleep with woman wey dey si en mestrateshon kon naked am, e don break di law wey tok about holiness. <sup>19</sup> Make una nor naked una mama or papa sista, bikos anybody wey do like dat, go sofa di ponishment. <sup>20</sup> If anybody sleep with en uncle wife, e don disgrace en uncle, so e go sofa for en sin and e nor go born before e die. <sup>21</sup> E dey bad for man to sleep with en broda wife, bikos e don disgrace en broda; so e nor go born before e die.

### *Holiness And To Obey God*

<sup>22</sup> “ ‘Make una make sure sey una obey all my law and kommand, so dat di land wey I won give una nor go rijet una. <sup>23</sup> Di pipol wey I dey porshu komot from di land for una, make una nor follow dia laws, bikos I nor like all di tins wey dem dey do. <sup>24</sup> So I tell una: una go stay di land and mi mysef go gi-am to una as una own; bikos milk and honey full am. Na mi bi di Oga una God and I don separate una from di odas. <sup>25</sup> So una must separate di animal wey dey klean from di ones wey nor klean; di bird wey klean from di ones wey nor dey klean. Make una nor chop dem, bikos I don make una holy. <sup>26</sup> Una must dey holy

to mi, bikos mi wey bi God dey holy and I don separate una as my own.

### *Doz Wey Dey Woship Dead Body Spirit*

<sup>27</sup> “ ‘Man or woman wey dey woship dead body spirit, dem must kill dem. Dem must stone dem die and anybody wey do dis tin go sofa di ponishment for en sin.’ ”

## 21

### *Law For Priest*

<sup>1</sup> God tell Moses: “Make yu tell di priest wey bi Aaron sons sey, ‘For pesin wey don die, make any priest nor go dirty ensef bikos e go di burial. <sup>2</sup> But if di pesin dey klose to am like en: mama, papa, sista, broda, <sup>3</sup> and en sista wey bi virgin wey nor get husband, e fit go. <sup>4</sup> E must nor dirty ensef for somebody wey rilate to am only thru marriage. <sup>5</sup> Make di priest nor barb any part for en head, shave en bear-bear or kut en body. <sup>6</sup> Dem must dey holy to dia God and nor disgrace my name, bikos na dem dey offa food ofrin to mi. <sup>7</sup> Bikos di priests dey holy, dem must nor marry ashawo or woman wey nor bi virgin or woman wey leave en husband. <sup>8</sup> Di pipol must si di priest as pesin wey dey holy, bikos na-im dey give di food ofrin to mi. I dey holy and I dey make my pipol holy. <sup>9</sup> If priest dota turn to ashawo, e dey bring disgrace for en papa; so dem go burn di girl.

### *Law For High Priest*

10 “ ‘Wen dem don pour di anointin oil for High Priest head, e don dey klean to wear di garment wey priests dey wear and e must nor komb en hair or tear en garment. 11 E must nor go where dead body dey; e must nor make ensef unklean even for en papa or mama. 12 E must nor komot from di temple or enter where dead body dey, even if na en papa or mama die, bikos e don dey holy thru God anointin oil. Na mi bi Oga God. 13 Na only virgin di High Priest go fit marry. 14 E nor go marry woman wey en husband don die or wey leave en husband or woman wey dey do ashawo. En wife must bi virgin from en family. 15 If not, en shidren wey suppose dey holy go kon dey unklean. Na mi bi God and I don separate am as my High Priest.’ ”

### *Law For All Priest*

16 God tell Moses: 17 “Go tell Aaron sey, ‘Make no man from en family wey get diziz, offa food ofrin to God. 18 Make nobody wey get diziz go offa food ofrin: dat is, doz wey blind, cripple, wey get sore or wey en body nor komplete; 19 man wey en hand and leg break; 20 man wey get hunch-back or man wey bi dwarf; man wey get diziz for eye or for en body and man wey nor gri marry. 21 Make nobody from Aaron family wey get diziz go offa food ofrin to God. 22 Di pesin fit chop di food wey dey holy well-well and di holy food wey bi God own, 23 but e nor go enter di holy curtain or kom near di altar, bikos e get diziz. So e nor go offa dis tins, bikos na mi bi God and I don make dem dey holy.’ ” 24 So dis na

wetin Moses tell Aaron, en sons and all di pipol for Israel.

## 22

### *Priest Food*

<sup>1</sup> God tell Moses: <sup>2</sup> “Make yu tell Aaron and en sons sey make dem nor disgrace my name wey dey holy, but make dem trit di holy ofrin wey Israel pipol offa give mi with respet. Na mi bi God. <sup>3</sup> Make yu tell dem sey, ‘If una pikin wey nor klean go near di holy ofrin wey Israel pipol offa give mi, den una go remove am from my pipol. Dis na wetin dem go do forever. Na mi bi God. <sup>4</sup> Nobody from Aaron family wey get diziz or dey discharge go chop di holy ofrin until e don dey holy. Pesin wey tosh anytin wey nor klean, bikos di tin tosh pesin wey don die; man wey dey discharge; <sup>5</sup> man wey tosh animal or pesin wey nor dey klean; <sup>6</sup> go dey unklean till evening. E nor go fit chop anytin among di holy ofrin, except e first go baf. <sup>7</sup> Wen di sun don go down, e go dey klean, den e fit chop di holy ofrin, bikos na-im food. <sup>8</sup> E nor go chop any animal wey die on en own or wey anoda big animal kill, bikos e go make am unklean. Na mi bi di Oga una God. <sup>9</sup> All di priest must keep my law, so dat dem nor go sin kon die bikos dem disobey. Na mi bi God wey make una holy.

<sup>10</sup> “ ‘Na only pesin wey kom from di priest family go chop from di holy ofrin; nobody go fit chop dem! Pipol wey dey stay with am or anybody wey e hire to work for am nor go follow

am chop. <sup>11</sup> But di priest slave wey e buy or wey dem born for en house go fit chop di food wey dem give di priest. <sup>12</sup> Di priest girl pikin wey marry who nor bi priest nor go chop for di holy ofrin, <sup>13</sup> but if di priest girl pikin husband don die or e don leave en husband and e nor born any pikin kon go back to en papa house, den e fit chop from e papa food, but no strenja go chop am. <sup>14</sup> If anybody chop ofrin wey dey holy and e nor know, e go add twenty percent join wetin e chop kon gi-am to di priest. <sup>15</sup> Dem must nor spoil di holy ofrin wey Israel pipol offa to God, but <sup>16</sup> if anybody wey nor suppose to chop am, chop am, e don bring wahala to encef. Na mi bi God and I don make di ofrin holy.' ”

### *Free Ofrin*

<sup>17</sup> God tell Moses: <sup>18</sup> “Make yu tell Aaron, en sons and Israel pipol sey, ‘Wen anybody from Israel pipol house or strenja dey give dia burnt ofrin; weda na to pay vow or na from dia mind, <sup>19</sup> If I go kollekt am, den di animal wey dem go offa weda na kattle, sheep, or goat must dey okay. <sup>20</sup> Una must nor offa anytin wey nor dey okay, bikos I nor go asept am.

<sup>21</sup> “ ‘If anybody won offa peace ofrin give God, weda na vow or na from en mind, di animal wey dem go use, must dey okay, so dat I go asept am. <sup>22</sup> Any animal wey blind, wey nor dey waka, get problem, sore or skin wey dey tear, make una nor offa am give God as ofrin. <sup>23</sup> Una fit offa animal wey short or wey neva mature as ofrin from una mind, but I nor go asept am if una use

am take pay for una vow. <sup>24</sup> Make una nor give God any animal wey en private part get sore, kut, get mark or kut komot. Una must nor do dis tins for una land. <sup>25</sup> Make una nor offa any animal wey una get from strenja as food ofrin to God, bikos dat kind animal nor dey klean and I nor go asept dem.' "

<sup>26</sup> God tell Moses: <sup>27</sup> "Wen dem just born lamp, melu or goat, e go dey under en mama for seven days, but for di eight day go, dem fit use am as gift ofrin to God and I go asept am. <sup>28</sup> Una nor go kill melu or sheep and en small pikin togeda for di same day. <sup>29</sup> Wen una dey offa tanksgivin sakrifice to God, una must follow di rule, so dat I go asept am from una. <sup>30</sup> Make una chop am for dat same day and no one must remain till di next morning. <sup>31</sup> Make una try to do all my kommandment. Na mi bi Oga God. <sup>32</sup> Make una nor disgrace my holy name, bikos I go show as I dey holy among Israel pipol. Na mi bi God wey make una dey holy <sup>33</sup> and na mi karry una komot from Egypt, so dat I go bi una God. Na mi bi Oga God."

## 23

### *Woship Time*

<sup>1</sup> God tell Moses: <sup>2</sup> "Make yu tell Israel pipol sey, 'Dis na di day wey God choose for di festival and una go dey do am wen evribody gada to woship.

### *Sabat Day*



<sup>3</sup> “ ‘Una go work for six days, but di sevent day, na di day wey una suppose rest. For dat day, una nor go work, but una go gada woship God.

### *Passova And Bread Feast*

<sup>4</sup> “ ‘Make una do all dis festival for di time wen God tok. <sup>5</sup> For di first mont for di fourteent day for evening, una go celebrate di Passova to honor God. <sup>6</sup> Di Fifteent day for di mont go bi di bread wey nor get yist feast and una nor go chop bread wey dem make with yist for eleven days. <sup>7</sup> For di first day, una go gada woship and una nor go do any work. <sup>8</sup> Una must offa gift to God for seven days and for di sevent day, una go gada again kon woship God, but una nor go do any work.’ ”

### *First Fruit*

<sup>9</sup> God tell Moses: <sup>10</sup> “Make yu tell Israel pipol sey, ‘Wen dem enter di land wey I won give dem kon harvest dia korn, make dem take di first ones wey dem harvest go give di priest. <sup>11</sup> E go offa am as special ofrin to God, so dat I go asept am. Na di day afta Sabat Day, di priest go offa am. <sup>12</sup> For di day wey una go offa di korn ofrin, una go sakrifice man lamb wey dey okay as burnt ofrin to God. <sup>13</sup> With di lamb, una go offa two kilogram of flower wey dem mix with olive oil for food ofrin. God like dis ofrin smell. Una go offa am togeda with one lita of wine. <sup>14</sup> Make una nor chop any new korn, weda raw one or di one wey dem roast or bake to bread, until una don bring di ofrin kom meet God. Una shidren wey una go born go obey dis law forever and ever.

### *Week Feast*

15 “ ‘Una must kount seven weeks from di day afta di Sabat Day, wen una bring di first korn wey una harvest kom give God. 16 Una must kount fifty days until di day afta seven Sabat Day don pass, den una go give God anoda new korn ofrin. 17 Each family go bring two bread and dem go offa dem give God as special gift. Dem go make each bread with two kilogram of flower; bake dem with yist kon offa am to God as ofrin from di first korn wey dem harvest. 18 Una must offa seven lamb wey bi one year, one small melu and two rams, join di bread. Dem go bi burnt ofrin to God with dia korn and drink ofrin and God like dis gift. 19 Una go offa man goat for sin ofrin and lamb wey bi two years for peace ofrin. 20 Di priest go offa di bread and di two lamb as special gift to God. Dis ofrin dem dey holy. 21 For dat day, una nor go do una evriday work, but una go gada togeda woship mi. Una shidren go dey obey dis law forever. 22 Wen una gada di harvest from una land, make una nor harvest evritin for di land finish and una must nor gada evritin for una harvest. Make una leave some for poor pipol and strenjas. Na mi bi di Oga una God.’ ”

### *Trumpet Feast*

23 God tell Moses: 24 “Make yu tell Israel pipol sey, ‘For di first day for di sevent mont, una go rest well-well and una must kom togeda kon woship mi wen una hear di trumpet sound. 25 Make una nor do any work, but una must give special ofrin to God.’ ”

### *Day To Ask God To Forgive*

<sup>26</sup> God tell Moses: <sup>27</sup> “Di tent day for di sevent mont go bi di day to pray make God forgive una. Una go gada woship and una nor go chop anytin, but una go give ofrin to God. <sup>28</sup> Una nor go do any work for dat day, bikos na di day to pray make di Oga una God forgive una. <sup>29</sup> Anybody wey chop anytin for dat day, nor go dey among God pipol again. <sup>30</sup> And if anybody do any work for dat day, God go use en own hand kill-am. <sup>31</sup> Dis na di law wey all una pikin must obey, no matter where dem dey. <sup>32</sup> Dat day na Sabat Day, so una must rest and una must honbol unasef for di ninet day for di mont for evening and from dat evening still di next morning, una must respet di Sabat Day.”

### *House Feast*

<sup>33</sup> God tell Moses: <sup>34</sup> “Make yu tell Israel pipol sey, ‘For di Fifteent day for di sevent mont, dem must use seven days take do di house feast for God. <sup>35</sup> Di first day na to woship am; den una nor go do any work. <sup>36</sup> For seven days, una must offa gift to God. For di eight day, una go gada woship kon give ofrin to God. Na di day for woship and una nor go do any work. <sup>37</sup> (Dis na di holy festival wey una go use take honor God as una gada dey woship and give ofrin to am. Dis ofrin na burnt and korn ofrin; sakrifice and drink ofrin for each day akordin to wetin God tok. <sup>38</sup> Dis festival join di normal Sabat Day and dis ofrin dem join di normal gift ofrin. Dis na ofrin to take do una vow and di ones wey una give God from una mind.)

39 “ ‘Wen una don harvest wetin una plant for una land, make una celebrate dis festival for seven days and e go start for di Fifteent day for di sevent mont. Di first day go dey special, so una go rest. 40 For dat day, una go take some of di good fruit from una tree, palm tree branches wey get leaf well-well kon celebrate to honor God. 41 Una must celebrate for seven days. Una shidren-shidren must keep dis law forever. 42 Make una stay for anoda place for seven days; all of una wey kom from Ísrael must stay der, 43 so dat una shidren-shidren go know sey na mi give una house afta I take una komot from Egypt. Na mi bi di Oga una God.’ ”

44 So Moses tell Ísrael pipol evritin wey God tok.

## 24

### *Lamp Stand And Bread Tabol*

1 God tell Moses: 2 “Make yu kommand Ísrael pipol make dem bring pure olive oil wey fine well-well kom put for di lamp wey dey di tent, so dat lite go dey di temple. 3 For evening, Aaron go lite am till morning for God present outside di curtain for di Kovenant Box front wey dey for di holy place. Dis law go dey forever. 4 Aaron go kare for di lamp wey dey di lampstand and e go always dey arrange am for God present.

### *Bread For God*

5 “Una must take twelf kilogram of flower kon bake twelf bread, 6 una go put di bread for two row, six-six for one row on-top di tabol

wey dem kover with gold, wey dey God present. <sup>7</sup> Una must put pure incense for each row to dey remember di bread and e go bi gift ofrin to God. <sup>8</sup> For each Sabat Day, Aaron go always dey arrange am before God; dis na Israel pipol work forever. <sup>9</sup> Na Aaron and en sons get di bread and dem go chop am for di holy aria, bikos na holy food wey dem offa to God.”

### *Wen Pesin Curse God*

<sup>10</sup> E get one man, en papa kom from Egypt and en mama name na Shelomit wey Dibri from Dan tribe for Israel, born. For di kamp, di man kon dey kworel with one Israel man. <sup>11</sup> As dem dey fight, di Israel woman pikin kon curse God name, so dem take dem go meet Moses. (En mama name na Shelomit wey bi Dibri pikin from Dan tribe.) <sup>12</sup> Dem put am for prison dey wait for God to tell dem wetin dem go do.

<sup>13</sup> Den God tell Moses: <sup>14</sup> “Make yu bring di man wey curse mi kom out from di kamp, anybody wey hear am dey curse go put dia hand for en head to bear witness against am sey e dey guilty and evribody for Israel go stone am till e die. <sup>15</sup> Make yu tell Israel pipol sey anybody wey curse God, go sofa di ponishment for en sin <sup>16</sup> and pesin wey use God name anyhow, must die. Israel pipol go stone am weda na strenja e bi or not; anybody wey use God name anyhow, go must die. <sup>17</sup> If pesin beat pesin die, dem must kill dat pesin too. <sup>18</sup> If pesin beat animal die, di pesin must give anoda animal to di pesin wey en animal don die, bikos di law sey, ‘Una go give

life-for-life.’ <sup>19</sup> If pesin wound en neighbour wey bi Israel pesin; just as e do am, na so dem go do am back! <sup>20</sup> If e break en neighbour bone, dem go break en bone too; if e blind pesin eye, dem go blind en own too; if e remove pesin tit, dem go remove en own too. Anytin wey pesin do en neighbour, dem go do am back. <sup>21</sup> Pesin wey kill any animal, go replace am. But pesin wey kill pesin, go die too. <sup>22</sup> Dis law na for all of una, weda yu bi Israel pesin or strenja. Na mi bi di Oga una God.”

<sup>23</sup> Wen Moses don tell Israel pipol evritin finish, dem take di man go outside di kamp kon stone am die. Like dis, Israel pipol kon do as God kommand Moses.

## 25

### *Di Sevent Year*

<sup>1</sup> God tell Moses for Mount Sinai: <sup>2</sup> “Make yu go tell Israel pipol sey, ‘Wen una enter di land wey I dey give una, una must nor work for di sevent year, just as God kommand. <sup>3</sup> For six years, una go plant for una farm kon kut una gardin and gada wetin una harvest, <sup>4</sup> but for di sevent year, una must let di land rest kon dedikate dat year to God. Una must nor plant or harvest. <sup>5</sup> Make una nor even harvest any korn wey grow on dia own wey nobody plant and make una nor gada di grape from di gardin wey una nor kut; bikos na di year wey di land dey rest. <sup>6</sup> Even doh una nor plant for una land dat year, di land go produce food for una, una slave, di men wey una hire to

work for una, di strenjas wey dey stay for una land, <sup>7</sup> una animals; di big animal wey dey una farm and all di tins wey di land produce, go bi food for una to chop.

### *Year To Free Pipol*

<sup>8</sup> “ ‘Make una kount seven times seven years and e go bi forty-nine years. <sup>9</sup> Den for di tent day for di sevent mont, di day to forgive sins, yu go send somebody go blow di trumpet for di whole land for Israel. <sup>10</sup> Na like dis una go take make di nomba fifty year dey holy and una go free evribody wey dey stay for di land. For dis year, all di propaty wey dem don sell before, dem go gi-am back to di owner or en relashon. And anybody wey dem sell as slave, go-go back to en family. <sup>11</sup> Una nor go plant for una farm or harvest di korn wey dey grow by ensef or gada di grape wey dey di land wey una nor kut. <sup>12</sup> Di whole year go dey holy to una; una go chop only di food wey di land produce by ensef.

### *Land Propaty*

<sup>13</sup> “ ‘For dis year, all di land wey dem don sell, dem go gi-am back to dia owner. <sup>14</sup> Wen una sell land to una fellow Israel pipol or buy from dem, make una nor do wayo. <sup>15</sup> Una go fix di prize akordin to di nomba for di year wey di land go produce food, before di year wey una go riton am. <sup>16</sup> If di years many well-well, di prize go inkrease, but if di years small, di prize go low, bikos dem dey sell di food wey di land

produce. <sup>17</sup> Make una nor play una fellow Israel pesin wayo, but make una obey di Oga una God.

### *Wahala For Di Sevent Year*

<sup>18</sup> “ ‘Una must obey my law and my kommandment, so dat una nor go fear for di land. <sup>19</sup> Di land go produce food and una go chop until una beleful and una nor go fear for di land. <sup>20</sup> If una sey, “Wetin wi go chop for di sevent year if wi nor plant or gada awa harvest?” <sup>21</sup> I go kommand my blessing for una for di sixt year, so dat di land go produce food wey una go chop for three years. <sup>22</sup> Even wen una plant for una farm for di eight year, una go still dey chop wetin una harvest for di sixt year and una go get plenty food to chop. Even wen una harvest for di ninet year, di ones wey una harvest for di sixt year, go still remain.

### *Propaty Law*

<sup>23</sup> “ ‘Una nor go sell una land forever, bikos di land na God own and una bi strenja wey God allow to use di land. <sup>24</sup> Wen dem sell di land, una go sell back to di owner wen e won buy am back. <sup>25</sup> If any Israel pesin dey poor and una kon force am sell en land, e relashon wey dey klose to am go must buy am back. <sup>26</sup> If pesin nor get money to buy di land back den, but leta e kon get, <sup>27</sup> e go pay di man wey buy di land di money wey go rish to kover di remainin years, before di year wey dem go riton di land. <sup>28</sup> But if di pesin nor get plenty money to buy di land back, di land go dey with di man wey buy am till di year wey dem



go riton di land. For dat year, e go riton di land give di owner.

### *House Propaty*

<sup>29</sup> “ ‘If anybody sell house for town wey get wall, e get di rite to buy am back for di first year wey e sell am. <sup>30</sup> But if e nor buy am back for dat year, e nor go fit buy am back again and di house go bi di pesin and en sons own; dem nor go riton am for di year wey dem dey riton propaty. <sup>31</sup> But house wey dey for di village wey nor get wall, dem go trit dem like field; di first owner for di house get di rite to buy di house back and dem go riton am for di year wey dem dey riton propaty. <sup>32</sup> Levi pipol get di rite to buy dia propaty back anytime for di town wey dem share give dem. <sup>33</sup> If Levi pesin sell one among di house for di town and dem nor buy am back, dem must riton am for di year wey dem dey riton propaty, bikos di house wey Levi pipol get for dia town, na dia permanent propaty among Israel pipol. <sup>34</sup> But di land wey dia animal dey stay, dem nor go sell am at-all; bikos na dia propaty e bi forever.

### *Credit And Slave Law*

<sup>35</sup> “ ‘If una fellow Israel pesin dey poor and e nor fit support enself, una must gi-am evritin as una dey give di pipol wey una hire, so dat dem go kontinue to stay with una. <sup>36</sup> Make una nor add intrest join, but make una obey God, so dat una fellow Israel pipol go fit stay near una. <sup>37</sup> Make una nor add intrest for di money wey una borrow dem or gain for di food wey una sell give dem. <sup>38</sup> Na mi bi di Oga una God

wey karry una komot from Egypt kon give una Kanaan land. Na mi bi una God.

<sup>39</sup> “ ‘If una fellow Israel pipol wey dey stay near una dey poor kon sell ensef for una to bi slave, una nor go make am do di work wey oda slaves dey do. <sup>40</sup> E go stay with una as slave wey una hire and e go serve una until di year wey dem dey riton propaty. <sup>41</sup> For dat time, en and en sons go leave una kon go back to dia family and to dia propaty wey dia grand-grand papa get. <sup>42</sup> Israel pipol na God savants and E karry dem komot from Egypt; so una must nor sell dem as slave. <sup>43</sup> Make una nor trit dem anyhow, but make una obey di Oga wey bi una God. <sup>44</sup> But for una own slaves, una fit buy dem from di kountry wey dey near una. <sup>45</sup> Una fit still buy from di pikin wey di strenjas among una born. Doz pikin wey dem born for una land go fit bi una propaty. <sup>46</sup> Una fit give dem to una sons and dem go serve una shidren-shidren forever. But make una nor trit any Israel pesin anyhow.

<sup>47</sup> “ ‘If di strenja wey dey stay with una kon get money and en fellow Israel pesin dey poor and e sell ensef give dat strenja to bi slave or anybody from en family, <sup>48</sup> afta dem don sell am, e still get di rite to buy ensef back. One pesin among en brodas fit buy am back, <sup>49</sup> or en uncle, kousin or family memba; or if en ensef get plenty money, e fit buy ensef back. <sup>50</sup> E go meet di pesin wey buy am and dem go kount di year wey e take sell ensef until di year wey dem dey riton propaty, den dem must tok di prize for am to dey free. Dis prize na as dem take dey pay di

savant wey dem hire to work. <sup>51</sup> If many years still remain wey e go stay with dem, e go riton part of di money wey dem take buy am, so dat e go dey free. <sup>52</sup> But if di year wey remain dey small before di year wey dem go riton propaty, e go kakulate di money wey remain and e go pay am, so dat e go dey free. <sup>53</sup> If dem hire am for evry year, en oga nor go trit am anyhow. <sup>54</sup> If dem nor let am go like dat, en and en sons go dey free for di year wey dem dey riton propaty, <sup>55</sup> bikos Israel pesin nor fit bi slave forever, bikos dem bi my savant wey I karry komot from Egypt; Na mi bi di Oga wey bi dia God.' ”

## 26

### *To Obey God*

<sup>1</sup> God tell dem, “Make una nor make juju for unasef or make image, pila, stone kon dey woship am. Na mi bi di Oga una God. <sup>2</sup> Una must keep di Sabat Day and honor di place where dem for dey woship mi. Na mi bi Oga God.

### *To Obey Dey Good*

<sup>3</sup> “If una keep my law and obey my kommand, <sup>4</sup> I go send una rain for di korrekt time, so dat una land go produce food and una trees go bear fruits. <sup>5</sup> Una harvest go plenty well-well, sotey una go still dey harvest korn until di time to pick grape and una go still dey pick grape for di time to plant korn. Una go get all wetin una won chop and una nor go fear for di land wey una dey stay. <sup>6</sup> I go give una peace for una land and fear nor go katch una wen una dey sleep. I go kill all di wild

animals for di land and war nor go dey der. <sup>7</sup> Una go ovakom una enemies. <sup>8</sup> Five of una go fit win hundred pipol and hundred of una go win 10,000 pipol. <sup>9</sup> I go bless and give una many shidren; I go keep my own part for di kovenant wey I make with una. <sup>10</sup> Una harvest go remain enter anoda year and una go even trowey wetin remain for di old harvest, so dat una go get space to put di new ones. <sup>11</sup> I go stay with una for inside my holy tent and I nor go ever komot for where una dey. <sup>12</sup> I go dey with una; I go bi una God and una go bi my pipol. <sup>13</sup> Na mi bi di Oga una God wey take una komot from Egypt, so dat una nor go bi slave again. I skata di pawa wey hold una for groun and I make una waka with pride.”

### *To Disobey God*

<sup>14</sup> God kon tell dem, “If una nor obey my kommand, I go ponish una. <sup>15</sup> If una nor gri obey my law, kommand or keep di kovenant wey I make with una, <sup>16</sup> I go ponish una. I go bring distroshon to una; diziz wey dem nor go fit cure and fever wey go make una blind, naim I go take waste una life. Una go plant una seed, but e nor go produce good food for una, bikos una enemies go win una kon chop wetin una plant. <sup>17</sup> I go turn against una kon make una enemies win and di pipol wey hate una, go rule una. Fear go katch una sotey una go dey run wen nobody dey porshu una.

<sup>18</sup> “If afta all dis tins happen and una nor still obey mi, I go inkrease una ponishment seven times. <sup>19</sup> I go break una strong pride; una nor

go get rain; una land go dry kon strong like iron. <sup>20</sup> All una hard work nor go do una good, bikos una land nor go produce food and di trees nor go bear fruit.

<sup>21</sup> “If una kontinue to rijet mi and una nor gri obey mi, I go inkrease una ponishment seven times again. <sup>22</sup> I go send wild animals among una and dem go kill una shidren; distroy una animal kon kill una pipol and di road go dey dry.

<sup>23</sup> “If afta all dis ponishment una still nor listin to mi, but kontinue to rijet mi, <sup>24</sup> I go turn kon ponish una seven times and e go worse pass di ones wey I ponish una before. <sup>25</sup> I go ponish una with war, bikos una nor keep di kovenant wey I make with una and if una gada for una towns make una for dey save, I go send diziz wey dem nor dey fit cure among una and una enemies go win una. <sup>26</sup> Una nor go get food to chop and ten wimen go dey bake all dia bread wey dem get for only one oven. Dem go share am and afta una don chop finish, una go still dey hongry.

<sup>27</sup> “If afta all dis tins happen, una still dey rijet or disobey mi, <sup>28</sup> I go turn against una. Bikos I dey vex, di ponishment wey I go give una go bad seven times pass di ones wey I give una before. <sup>29</sup> Una go dey hongry sotey una go dey chop una own shidren. <sup>30</sup> I go distroy di place where una for dey woship on-top di hills kon skata una incense altars, den kill and trowey una dead body near una juju wey don fall. I go rijet una finish. <sup>31</sup> I go distroy una towns kon skata di place where una for dey woship and I nor

go asept una sakrifice. <sup>32</sup> I go distroy una land finish and una enemies wey dey stay der before, go shok for di kind distroshon. <sup>33</sup> I go make war happen to una and I go skata una go strenj land. Nobody go dey di land and I go distroy una towns. <sup>34</sup> Den di years for komplette rest wey una nor gri give di land, go kon happen; <sup>35</sup> nobody go dey der and e go kon get en rest wen una enemies don karry una go dia land.

<sup>36</sup> "I go make some among una wey una enemies karry go dia land dey fear well-well, sotey if una hear leaf sound wey breeze blow, una go dey run. Una go run like sey dem dey porshu una for war and una go fall wen no enemy dey near una. <sup>37</sup> Una go dey shake as if pesin dey porshu una and una nor go fit fight with una enemies. <sup>38</sup> Una go die for una enemies land and di land go swallow una.

### *Konfess And Ripent*

<sup>39</sup> "Doz of una wey nor go die for una enemy land go waste trowey, bikos of una and una grand-grand papa sin. <sup>40</sup> Una shidren-shidren go konfess both dia sin and dia grand-grand papa own, wey rijet and dey sturbon to mi, <sup>41</sup> kon make mi turn against and give dem as slave to dia enemies. But wen una shidren-shidren honbol demsef and dem pay for dia sins and sturbones, <sup>42</sup> I go remember di kovenant wey I make with Abraham, Isaak and Jakob kon fulfil my promise, den give my pipol di land. <sup>43</sup> All di pipol wey dey di land must komot first, make e

for get komplete rest and dem must pay di prize, bikos dem rijet my law and kommand.

<sup>44</sup> “But even wen dem still dey dia enemy land, I nor go leave and distroy dem finish. Bikos dat one go make my kovenant with dem end, na mi bi di Oga dia God. <sup>45</sup> I go renew di kovenant wey I make with dia papa wen I show all di kountries my pawa wey I take karry dem komot from Egypt, so dat mi wey bi di Oga God, go bi dia God.”

### *Konklusion*

<sup>46</sup> All dis na di law and kommand wey God give Moses for Mount Sinai about Israel pipol.

## 27

### *Vow Wey Pesin Make*

<sup>1</sup> God tell Moses: <sup>2</sup> “Make yu tell Israel pipol sey, ‘Wen man don give enself to God to take fulfil di special vow wey e make, di pesin go dey free afta e don pay dis money, <sup>3</sup> bikos man wey bi from twenty years go rish sixty years, na fifty shekel e go pay akordin to di shekel wey dem dey take for di temple. <sup>4</sup> If di pesin na woman, na thirty shekel e go pay. <sup>5</sup> If di pesin na from five years go rish twenty years; for man, na twenty shekel and for woman, na ten shekel e go pay. <sup>6</sup> If di pesin na from one mont go rish five years; for man, na five shekel and for woman; na three shekel e go pay. <sup>7</sup> If di pesin na from sixty years go up, if na man, na fifteen shekel and woman, na ten shekel e go pay. <sup>8</sup> If e nor get money take pay en vow, e must take di pesin to di priest and

di priest go reduce di money, akordin to wetin di pesin go fit pay.

### *Animal Vow*

<sup>9</sup> “ If na animal e vow sey e go give God as ofrin, den anytin wey e give to God from dis animal go dey holy. <sup>10</sup> And anybody wey make dis vow, nor go use anoda animal take replace am, weda na good for bad or bad for good. If e go use anoda animal, den di normal one and di ones wey e shange am to, go dey holy. <sup>11</sup> If wetin e vow na animal wey nor klean; wey e nor go fit give as ofrin to God, den e go make di animal stand before di priest, <sup>12</sup> di priest go kon fix prize for am, weda e good or bad and na di prize wey di priest tok, go bi di final prize. <sup>13</sup> If di pesin won buy am back, e must pay di prize kon add twenty percent join.

### *House Vow*

<sup>14</sup> “ Wen pesin dedikate en house to God, di priest go fix di prize weda e good or bad and di prize go bi di final prize. <sup>15</sup> If di pesin wey dedikate di house won buy am back, e must pay di prize kon add twenty percent join.

### *Land Vow*

<sup>16</sup> “ If anybody dedikate one part of en field to God, di priest go fix di prize akordin to di nomba of seed wey dem go fit plant and e go bi ten silva for evry twenty kilogram for barley. <sup>17</sup> If e klean en field for di year wen dem dey free pipol, den di land go bi di normal prize. <sup>18</sup> If e dedikate am leta, di priest go kakulate di money akordin to di years wey remain before di next Sabat year, den



e go reduce di prize. <sup>19</sup> If di pesin wey dedikate di field won buy am back, e must pay di prize kon add twenty percent join. <sup>20</sup> If dem sell di field give anoda pesin, e nor go fit buy am back. <sup>21</sup> For di year wey dem dey free pipol, di field go kon bi God own forever; so e go kon bi di priest own. <sup>22</sup> If anybody dedikate field wey dem buy give God, <sup>23</sup> di priest go kakulate di money akordin to di nomba of years wey remain before di next Sabat year and di pesin must pay di money for dat same day; na God get di money. <sup>24</sup> Dem go give di field back to di pesin wey really get am or en shidren-shidren for di year wen dem dey free pipol. <sup>25</sup> Di priest go fix all di prize, just as dem tok for di sanctuary.

### *Vow For First-born*

<sup>26</sup> “ ‘Di first pikin for evry animal na God own, so make anybody nor dedikate am to God as ofrin from en mind. Weda na melu or kattle, na God get am. <sup>27</sup> But animal wey nor klean, dem go fit buy en first pikin back for di normal prize kon add twenty percent join. If e nor buy am back, dem go sell am give anoda pesin for di normal prize.

### *Tins Wey Bi God Own*

<sup>28</sup> “ ‘Make anybody nor sell or buy wetin dem don dedikate give God without kondishon. Weda na human being, animal or land, bikos na God own forever. <sup>29</sup> Even if na human being, if dem dedikate am without any kondishon, dem nor go fit buy am back; dem must kill-am.

### *Vow For Tithe*

<sup>30</sup> “ ‘One out of evry ten tin for wetin grow for di land, weda na grain or fruit, go bi God own. <sup>31</sup> If anybody one buy am back, e must pay di normal prize kon add twenty percent join. <sup>32</sup> One out of evry ten animal wey dey stay house, go bi God own. Wen dem don kount di animals finish, di tent one go bi God own. <sup>33</sup> Di owner nor go arrange di animals, so dat dem go fit choose di bad one and make e nor shange any one wey dem choose. If e shange any animal for anoda one, den di two animal go bi God own and e nor go fit buy dem back.’ ”

### *Konklusion*

<sup>34</sup> Dis na di kommand wey God give Moses for Mount Sinai and na for Israel pipol.

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