

16 That person shall make restitution for the remission regarding the sacred things, adding a fifth part to it and giving it to the priest. The priest shall make expiation with the ram of the guilt offering on behalf of that person, who shall be forgiven.

17 And a person who, without knowing it, sins in regard to any of יהוה's commandments about things not to be done, and then realizes guilt: Such a person shall be subject to punishment.

18 That person shall bring to the priest a ram without blemish from the flock, or the equivalent,*the equivalent I.e., in currency; cf. v. 15. as a guilt offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven.

19 It is a guilt offering; guilt has been incurred before יהוה.

20 *This verse constitutes 6.1 in some editions. יהוה spoke to Moses, saying:

21 When a person sins and commits a trespass against יהוה —by dealing deceitfully with another in the matter of a deposit or a pledge,*pledge Meaning of Heb. tesumeth yad uncertain. or through robbery, or by defrauding another,

22 or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby—

23 when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found,

24 or anything else about which one swore falsely, that person shall repay the principal amount and add a fifth part to it. One shall pay it to its owner upon realizing guilt.

25 Then that person shall bring to the priest, as a penalty to יהוה, a ram without blemish from the flock, or the equivalent,*the equivalent I.e., in currency; cf. v. 15. as a guilt offering.

26 The priest shall make expiation before יהוה on behalf of that person, who shall be forgiven for whatever was done to draw blame thereby.

ונתן אותו לכהן והכהן יכפר עליו באיל האשם ונסלח לו: ואת אשר חטא מן ההקדש ישלם ואת חמישתו יוסף עליו

מכל מצות יהוה אשר לא תעשינה ולא ידע ואשם ונשא עונו: ואם ינפש כי תחטא ועשיתו אחת

וכפר עליו הכהן על שגגתו אשר שגג והוא לא ידע ונסלח לו: והביא איל תמים מן הצאן בערבך לאשם אליהכהן

אשם הוא אשם אשם ליהנה:

וידבר יהוה אלימשה לאמר:

בעמיתו בפקדון ארבתשומת יד או בגזל או עשק את עמיתו: נפש כי תחטא ומעלה מעל ביהוה וכחש

על שקר עליאות מכל אשר יעשה האדם לחטא בהנה: ארמא אבדה וכחש בה ונשבע

או את הפקדון אשר הפקד אתו או את האבדה אשר מצא: ואשם והשיב את הגזלה אשר גזל או את העשק אשר עשק והזיה כייחטא

בראשו ונמשתו יסוף עליו לאשר הוא לו יתננו ביום אשמתו: או מכל אשר ישבע עליו לשקר ושלם אתו

ביא ליהוה איל תמים מן הצאן בערבך לאשם אליהכהן: ואיתאשמו

לפני יהוה ונסלח לו עליאות מכל אשר יעשה לאשמה בה: וכפר עליו הכהן

1

1 ויקרא אלימשה וידבר יהוה אליו מאהל מועד לאמר:

2 Speak to the Israelite people, and say to them: When any of you presents an offering of cattle to יהוה: You shall choose your offering from the herd or from the flock.

3 If your*your Lit. “his,” pointing to the same non-specific referent as the socially generic noun ‘adam (lit. “human being” yet grammatically masculine; NJPS “any”) in 1.2. Both men and women brought sacrificial offerings. (So also in vv. 10, 14.) offering is a burnt offering from the herd, you shall make your offering a male without blemish. You shall bring it to the entrance of the Tent of Meeting, for acceptance in your behalf before יהוה.

4 You shall lay a hand upon the head of the burnt offering, that it may be acceptable in your behalf, in expiation for you.

5 The bull shall be slaughtered before יהוה; and Aaron's sons, the priests, shall offer the blood, dashing the blood against all sides of the altar which is at the entrance of the Tent of Meeting.

6 The burnt offering shall be flayed and cut up into sections.

7 The sons of Aaron the priest shall put fire on the altar and lay out wood upon the fire;

8 and Aaron's sons, the priests, shall lay out the sections, with the head and the suet, on the wood that is on the fire upon the altar.

9 Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to יהוה.

10 If your offering for a burnt offering is from the flock, of sheep or of goats, you shall make your offering a male without blemish.

11 It shall be slaughtered before יהוה on the north side of the altar, and Aaron's sons, the priests, shall dash its blood against all sides of the altar.

12 When it has been cut up into sections, the priest shall lay them out, with the head and the suet, on the wood that is on the fire upon the altar.

והקדש אתיזהם עליהמזבח סביב אשר פתח אהל מועד: אתיבן הבקר לפני יהוה והקריבו בני אהרן הכהנים אתיזהם ושקט

והפשיט אתיזהלה ונתח אתה לנתתיה:

ונתנו בני אהרן הכהן אש עליהמזבח וערכו עצים עליהאש:

ואת הפדר עליהעצים אשר עליהאש אשר עליהמזבח: וערכו בני אהרן הכהנים את הנתיחים אתיזהראש

הכותן אתיזהכל המזבחה עלה אשה ריתניחות ליהנה: ומרב וברקעו ירחץ במים והקטיר

קרבנו מן הכשבים או מן העזים לעלה זכר תמים וקריבנו: ואם מן הצאן

לפני יהוה ונרקו בני אהרן הכהנים אתיזמו עליהמזבח סביב: ושקט אתו על זכר המזבח צפנה

ועתה הכהן אותם עליהעצים אשר עליהאש אשר עליהמזבח: ונתח אתו לנתתיו ואת ראשו ואת פדרו

- 33 The offerer shall lay a hand upon the head of the sin offering, and it shall be slaughtered as a sin offering at the spot where the burnt offering is slaughtered.
- 34 The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.
- 35 And all its fat the offerer shall remove, just as the fat of the sheep of the sacrifice of well-being is removed; and this the priest shall turn into smoke on the altar, over יהוה's offering by fire. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven.

5

- 1 If a person incurs guilt—When one has heard a public imprecation*imprecation Namely, against one who withholds testimony. but (although able to testify as having either seen or learned of the matter) has not given information and thus is subject to punishment;
- 2 Or when a person touches any impure thing (be it the carcass of an impure beast or the carcass of impure cattle or the carcass of an impure creeping thing) and the fact has escaped notice, and then, being impure, that person realizes guilt;
- 3 Or when one touches human impurity (any such impurity whereby someone becomes impure) and, though having known about it, the fact has escaped notice, but later that person realizes guilt;
- 4 Or when a person utters*utters Lit. “utters with his lips.” an oath to bad or good purpose (whatever a human being may utter in an oath) and, though having known about it, the fact has escaped notice, but later that person realizes guilt in any of these matters—
- 5 upon realizing guilt in any of these matters, one shall confess having sinned in that way.

הקטאת ושחט אתה לחטאת במקום אשר ישחט את־העלה: וסמך את־ידו על ראש

על־קרנת מונח העלה ואת־כל־דמה ישפך אל־יסוד המזבח: ולקח הכהן מדם הקטאת באצבעו ונתן

אשוי יהנה וכפר עליו הכהן על־חטאתו אשר־חטא ונסלח לו: חלב־הקֶשֶׁב מנזב השלמים והקטיר הכהן אתם המנזבתה על ואת־כל־חלב־ה יסיר כאֶשֶׁר יוסר

קול אלה והוא עד או ראה או ידע אם־לוא יגיד ונשא עונו: ונפש כִּי־תִחַטֵּא ושמעה

טמאה או בנבלת שרץ טמא ונעלם ממנו והוא טמא ואשם: תנעל בכל־דבר טמא או בנבלת חיה טמאה או בנבלת בהמה או נפש אשר

לכל טמאֻהו אשר יטמא בה ונעלם ממנו והוא ידע ואשם: או כי יגלע בטמאת אדם

האדם בשבעה ונעלם ממנו והוא־ידע ואשם לאחת מאלה: כי תשבע לבטא בשפת־ים להרע ׀ או להיטיב לכל אשר יבטא או נפש

והנה כִּי־יאשם לאחת מאלה והתוודה אשר חטא עליה:

- 7 If your offering is a meal offering in a pan, it shall be made of choice flour in oil.
- 8 When you present to יהוה a meal offering that is made in any of these ways, it shall be brought to the priest who shall take it up to the altar.
- 9 The priest shall remove the token portion from the meal offering and turn it into smoke on the altar as an offering by fire, of pleasing odor to יהוה.
- 10 And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from יהוה's offerings by fire.
- 11 No meal offering that you offer to יהוה shall be made with leaven, for no leaven or honey may be turned into smoke as an offering by fire to יהוה.
- 12 You may bring them to יהוה as an offering of choice products;*choice products Exact meaning of Heb. re'shith uncertain. but they shall not be offered up on the altar for a pleasing odor.
- 13 You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.
- 14 If you bring a meal offering of first fruits to יהוה, you shall bring new ears parched with fire, grits of the fresh grain, as your meal offering of first fruits.
- 15 You shall add oil to it and lay frankincense on it; it is a meal offering.
- 16 And the priest shall turn a token portion of it into smoke: some of the grits and oil, with all of the frankincense, as an offering by fire to יהוה.

3

- 1 If your*your As couched in chapter 2. See note at 1.3. (So also in vv. 6, 12.) offering is a sacrifice of well-being*sacrifice of well-being Others “peace offering.” Exact meaning of Heb. shelamim uncertain. —If you offer of the herd, whether a male or a female, you shall bring before יהוה one without blemish.

ואם־מנחת מרחשת קרבנך סלת בשמן תעשה:

יעשה מאלה ליהנה והקריבה אלה־הכהן והגישוה אלה־המזבח: והבאת את־המנזתה אשר

את־אזכרתה והקטיר המנזבתה אשה ריח ניחח ליהנה: והרים הכהן מרה־מנזתה

והנזחלת מרה־מנזתה לאהרן ולבניו קדש קדשים מאשי יהנה:

חמץ כי כלי־שאל וכל־דבש לא־תקטירו ממנו אשה ליהנה: כל־המנזתה אשר תקליבו ליהנה לא תעשה

ראשית תקריבו אתם ליהנה ואלה־המזבח לא־יעלו לקיח ניחח: קרבן

ברית אלהיך מעל מנחתך על כל־קרבנך תקריב מלח: וכל־קרבן מנחתך במלח תמלח ולא תשפית מלח

ליהנה אביב קלוי באש גרש כחלל תקליב את מנחת בכורייך: ואם־תקריב מנחת בכורים

ונחת עליה שמן ושמת עליה לבנה מנחה הוא:

את־אזכרתה מגרשה ומשמנה על כל־לבנתה אשה ליהנה: והקטיר הכהן

הוא מקריב אם־זכר אם־נקבה תמים יקריבנו לפני יהנה: ואם־נזבח שלמים קרבנו אם מרה־בקר

אשר עליהכסלים ואת־הזֶהֶרֶת עליהכבד עליהקלית יסירנה:
ואת שתי הקלית ואת־החֶלֶב אשר עלהן

הכהן המזבחה לחם אשׁוֹל לֶחֶת כִּלְיֹהֵב ליהנה:
והקטירם

עולם לדוֹרֵי־יָלָם בכל מושבתיכם כִּלְיֹהֵב וכל־דם לא תאכלו:
חֶקֶת

15 the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you shall remove with the kidneys.

16 The priest shall turn these into smoke on the altar as food, an offering by fire, of pleasing odor. All fat is יהוה־s.

17 It is a law for all time throughout the ages, in all your settlements: you must not eat any fat or any blood.

4

1 יהוה spoke to Moses, saying:

2 Speak to the Israelite people thus: When a person unwittingly incurs guilt in regard to any of יהוה־s commandments about things not to be done, and does one of them—

3 If it is the anointed priest who has incurred guilt, so that blame falls upon the people, he shall offer for the sin of which he is guilty a bull of the herd without blemish as a sin offering* sin offering So throughout this translation and traditionally; more precisely, “offering of purgation.” יהוה־ to

4 He shall bring the bull to the entrance of the Tent of Meeting, before יהוה־, and lay a hand upon the head of the bull. The bull shall be slaughtered before יהוה־,

5 and the anointed priest shall take some of the bull’s blood and bring it into the Tent of Meeting.

6 The priest shall dip his finger in the blood, and sprinkle of the blood seven times before יהוה־, in front of the curtain of the Shrine.

7 The priest shall put some of the blood on the horns of the altar of aromatic incense, which is in the Tent of Meeting, before יהוה־; and all the rest of the bull’s blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.

8 He shall remove all the fat from the bull of sin offering: the fat that covers the entrails and all the fat that is about the entrails;

9 the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which he shall remove with the kidneys—

10 יולם משור נבח השלמים והקטירם הכהן על מזבח העלה:
כאשר

11 הפך ואֶת־כִּלְיֹהֶיכוֹ עֲלֵי־רֹאשׁוֹ וְעַל־כִּרְעָיו וְקָרְבּוֹ וּפְרָשׁוֹ:
ואֶת־יָדָיו

12 הָדָשׁוֹ וְשָׂרְף אֹתוֹ עַל־עֲצִים בְּאֵשׁ עֲלֵי־שֹׁפַךְ הַדָּשָׁן יִשְׂרָף:
אֶת־כִּלְי־הַפֶּה אֶל־מַחֲוִיז לַמַּחֲנֶה אֶל־מִקוֹם טָהוֹר אֶל־שֹׁפַךְ הָרוֹצֵא

13 If it is the community leadership of Israel* community leadership of Israel Heb. kol ‘adat yisra’el, lit. “whole congregation of Israel,” which here denotes the part (“leadership”) that acts on behalf of the whole (“congregation”). See the Dictionary under ‘edah. that has erred and the matter escapes the notice of the congregation, so that they do any of the things which by יהוה־s commandments ought not to be done, and they realize guilt—

14 הקהל פך ברבקה לחטאת והביאו אותו לפני אהל מועד:
וְהִדְעָה הַחֲטָאֹת אֲשֶׁר חָטְאוּ עֲלֶיהָ וְהִקְרִיבוּ

15 עֲלֵי־רֹאשׁ הַפֶּה לִפְנֵי יְהוָה וְשֹׁחַט אֶת־הַפֶּה לִפְנֵי יְהוָה:
וְסִמְכוּ זָקְנֵי הָעֵדָה אֶת־יָדֵיהֶם

16 והביא הכהן המשיח מִדָּם הַפֶּה אֶל־אֹהֶל מוֹעֵד:

17 אֲצַבְעוֹ מִרְהָקָם וְהָזָה שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה אֶת פָּנָי הַפָּרֻכֶּת:
וְטָבַל הַכֹּהֵן

18 כִּלְי־הָאֵם יִשְׁפֹךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־פָּתַח אֹהֶל מוֹעֵד:
יָתֵן ׀ עַל־קֶרְנֵת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת וּמִן־הָאֵם

19 וְאֵת כִּלְיֹהֶיכוֹ יָרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבָּחָה:

20 לִפְרֹת הַחֲטָאֹת כֵּן יַעֲשֶׂה־לּוֹ וְכַפֵּר עֲלֵהֶם הַכֹּהֵן וְגִסְלָה לָהֶם:
וַעֲשֶׂה לִפְרֹת כְּאִשֶּׁר עָשָׂה

21 וְשָׂרְף אֹתוֹ כְּאִשֶּׁר שָׂרַף אֶת הַפֶּה הָרֹאשׁוֹן חֲטָאת הַקֹּהֵל הַזֶּה:
וְהוֹצִיא אֶת־הַפֶּה אֶל־מַחֲוִיז לַמַּחֲנֶה

just as it is removed from the ox of the sacrifice of well-being. The priest shall turn them into smoke on the altar of burnt offering.

But the hide of the bull, and all its flesh, as well as its head and legs, its entrails and its dung—

all the rest of the bull—he shall carry to a pure place outside the camp, to the ash heap, and burn it up in a wood fire; it shall be burned on the ash heap.

If it is the community leadership of Israel* community leadership of Israel Heb. kol ‘adat yisra’el, lit. “whole congregation of Israel,” which here denotes the part (“leadership”) that acts on behalf of the whole (“congregation”). See the Dictionary under ‘edah. that has erred and the matter escapes the notice of the congregation, so that they do any of the things which by יהוה־s commandments ought not to be done, and they realize guilt—

when the sin through which they incurred guilt becomes known, the congregation shall offer a bull of the herd as a sin offering, and bring it before the Tent of Meeting.

The elders of the community shall lay their hands upon the head of the bull before יהוה־, and the bull shall be slaughtered before יהוה־.

The anointed priest shall bring some of the blood of the bull into the Tent of Meeting,

and the priest shall dip his finger in the blood and sprinkle of it seven times before יהוה־, in front of the curtain.

Some of the blood he shall put on the horns of the altar which is before יהוה־ in the Tent of Meeting, and all the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.

He shall remove all its fat from it and turn it into smoke on the altar.

He shall do with this bull just as is done with the [priest’s] bull of sin offering; he shall do the same with it. The priest shall thus make expiation for them, and they shall be forgiven.

He shall carry the bull outside the camp and burn it as he burned the first bull; it is the sin offering of the congregation.