

# Leviticus - Vayyiqra

Version 2: 10-24-15

## Chapter 1

1:1 And he called to Moshe.  
And YAHWEH spoke to him  
from the Tent of Appointment, saying:  
1:2 "Speak to the Children of Yisra'el  
and say to them,  
'When a human being from them  
approaches with an approach offering  
to YAHWEH  
from the animals,  
from the herd  
or from the flock,  
you are to approach  
with your approach offering *itself*. תא

**adam** - human being. Obviously this is not "Adam". It also means more than "a man". By definition it means a human being.

**qorban** - something brought near the slaughter site. Generally speaking, any offering. These are gifts presented for the sake of drawing near or approaching toward YAHWEH. Because of this they will be referred to as an "approach offering".

**behemah** - a dumb beast (animal). Typically, a herd-animal, but not limited to these.

1:3 If his offering is an olah  
from the cattle,  
a male,  
whole.  
He is to approach  
with his approach offering *itself* תא  
to the Tent of Appointment  
for the sake of being pleasing  
before the face of YAHWEH.

**olah** - means a step or something ascending. It's used of "burnt offerings" because they are entirely sent up in smoke before YAHWEH. Most importantly, this is a surrender offering - it is surrendered 100% to YAHWEH and it serves as one's representation of their personal total surrender to YAHWEH.

**baqar** - beef or ox, generally cattle. This is often referred to as a herd animal (as opposed to one from a flock - which indicates sheep or goats.)

**tamiym** - entire, whole. It means completely healthy. This is often translated as 'without blemish'.

The last line, "before the face of YAHWEH" is the literal sense of the terms used. This is typically translated as "being accepted, or acceptable, in the presence of YAHWEH. This is, indeed, the very purpose of the "approach offering" - to gain acceptance, to be found pleasing to YAHWEH.

1:4 He is to lay his hand  
upon the head of the olah  
and it will be accepted for him  
for the sake of a covering over him.

The concept of being pleasing, being accepted, is repeated here. The sacrificial offering is accepted as if it were himself.

**Most importantly, it's accepted as a covering over him.**

**kaphar** - to cover (specifically with bitumen; pitch); figuratively, to expiate or set free, atone for, ransom, pardon, etc.

The blood of the sacrifice serves as a **covering for his**

**sinful state.** Laying his hand on its head symbolizes the transfer of his offenses to the sacrifice.  
All of this is a foreshadowing of The Messiah's sacrifice on our behalf many centuries later historically.

1:5 He is to slaughter  
the son of the herd young bull  
before the face of YAHWEH.  
And the sons of Aharon,  
the priests,  
are to bring near  
the blood *itself*. תא  
And they are to splash  
the blood *itself* תא  
against the slaughter site,  
all around,  
which is at the entrance  
of The Tent of Appointment.  
1:6 Then he is to skin  
the olah *itself* תא  
and he is to cut *it itself* תא  
into its sections.

1:7 And the sons of Aharon,  
the priest,  
are to put fire  
upon the slaughter site  
and are to arrange wood  
upon the fire.  
1:8 And the Sons of Aharon,  
the priests,  
are to arrange  
the sections *themselves*, תא  
the head *itself*, תא  
and the fat *itself*, תא  
upon the wood  
that is upon the fire,  
that is upon the slaughter site.

1:9 And its innards  
and its shins  
he is to wash in water.  
And the priest is to turn  
all of it *itself* תא  
into smoke upon the slaughter site,  
as an olah of fire,  
a soothing aroma  
to YAHWEH.

1:10 And if his approach offering  
is from the flock,  
from the sheep  
or from the goats,  
for an olah  
he is to bring near  
a male,  
whole.

1:11 And he is to slaughter  
*it itself* תא  
on the northward side  
of the slaughter site,  
before the face of YAHWEH.

And the sons of Aharon,  
the priests,  
are to splash *its blood itself* תא

against the slaughter site,  
all around.

1:12 And he is to cut it itself תא  
into its sections,  
and the head itself תא  
and its fat itself.

And the priest  
is to arrange they themselves תא  
upon the wood  
that is upon the fire,  
that is upon the slaughter site.

1:13 And the innards  
and the shins  
he is to wash in water.

And the priest is to bring near  
all of it itself. תא  
And he is to turn it into smoke  
upon the slaughter site.  
It is an olah of fire,  
a soothing aroma  
to YAHWEH.

1:14 And if his approach offering of olah  
is from the birds  
to YAHWEH  
then he is to bring near  
from turtledoves  
or from young pigeons  
as his approach offering itself. תא

1:15 And the priest  
is to bring it near  
to the slaughter site.  
And he is to pinch off  
its head itself. תא  
And he is to turn it into smoke  
upon the slaughter site.  
And he is to drain out its blood  
against the side of the slaughter site.

1:16 And he is to remove  
its crop itself תא  
with its feathers  
and is to throw it itself תא  
near the slaughter site, eastward,  
in the place of the ashes.

1:17 And he is to tear open  
it itself תא  
by its wings,  
not separated.  
And the priest is to turn it itself תא  
into smoke upon the slaughter site,  
upon the wood  
that is upon the fire.  
It is an olah by fire  
a soothing aroma  
to YAHWEH.

## Chapter 2

2:1 And when a breathing being  
approaches with an approach offering,  
a gift to YAHWEH of flour,

it will be his approach offering.  
And he is to pour oil on it.  
And he is to put frankincense on it.

**minchah** - bestow; a donation or tribute originally, but  
later used frequently of the grain-offerings.

2:2 And he is to bring it  
to the sons of Aharon,  
the priests.  
And he is to take  
a handful from there,  
a full handful,  
from its flour,  
and from its oil,  
along with all its frankincense.  
And the priest is to turn into smoke  
its reminder portion itself תא  
upon the fire of the slaughter site,  
a soothing aroma  
to YAHWEH.

2:3 And the remainder  
from the grain gift *is* for  
Aharon and his sons,  
a most set apart thing  
from the offerings by fire  
of YAHWEH.

**qodesh qadashim** - literally "sacred of sacreds", or  
"consecrated of consecrateds". The double wording is a  
Hebrew way of intensifying the concept. These  
offerings are considered to be "the holiest of the holy  
things", "the most set apart things".

2:4 And when you approach  
with an approach offering  
of a grain gift  
baked in an oven...  
flour cakes,  
unleavened  
mixed with oil,  
wafers,  
unleavened,  
anointed with oil.

2:5 And if a grain gift on a pan  
is your approach offering...  
flour mixed with oil.  
It is to be unleavened.

2:6 Crumble it itself תא  
into bits and pour oil upon it.  
It is a grain gift.

2:7 And if a grain gift  
by a frying pan  
is your approach offering  
it is to be made  
with flour with oil.

2:8 And as you bring  
a grain gift itself תא  
which is made from these  
to YAHWEH  
then he is to bring it near,  
to the priest.  
And he is to come near  
to the slaughter site.

2:9 And the priest is to lift up  
from the grain gift  
its reminder portion *itself* תנא  
and he is to turn it into smoke  
upon the slaughter site,  
an offering by fire,  
a soothing aroma  
to YAHWEH.

2:10 And the remainder  
from the grain gift *is* for  
Aharon and his sons,  
a most set apart thing  
from the offerings by fire  
of YAHWEH.

2:11 Every grain gift  
which you bring near  
to YAHWEH  
is not to be made with leaven  
because any leaven  
and any honey,  
you are not to turn into smoke  
*any* from it  
as an offering by fire  
to YAHWEH.

2:12 An approach offering  
of first fruits  
you are to bring near to YAHWEH.  
But upon the slaughter site  
they are not to ascend  
as a soothing aroma.

2:13 And all your approach offerings  
of a grain gift,  
with salt you are to salt it.  
And you are not to omit the salt  
of your Elohim's covenant  
from upon your grain gift.  
Upon all your approach offerings  
you are to bring near salt.

2:14 And if you bring near  
a grain gift of firstfruits  
to YAHWEH,  
fresh heads of grain  
toasted with fire,  
grits of fresh-grain  
you are to bring near,  
a grain gift *itself* תנא  
of your firstfruits.

2:15 And you are to put oil on it  
And you are to place frankincense on it.  
It is a grain gift.

2:16 And the priest  
is to turn into smoke  
the reminder portion *itself* תנא  
from its grits,  
and from its oil,  
along with all its frankincense,  
an offering by fire  
to YAHWEH.

### Chapter 3

3:1 And if a shelem offering  
is his approach offering,  
if it is from the cattle  
he brings it near,  
if male,  
if female,  
whole he is to bring it near  
before the face of YAHWEH.

**shelem** - returning a favor, a thanksgiving offering, but most often termed a peace offering. It's root word is **shalam** which means to be safe or complete, whole. While the Hebrew uses **shelem** a substitution is frequently made using **shalom**.

**Shalom** means safe, total well being in every aspect of one's life. It also is used to mean peace. The overlap of the meanings of these terms often causes some confusion since they are so similar in both the way they are written and in their meanings.

The peace offering was eaten in part as a fellowship meal before YAHWEH. This symbolized the reconciliation between the parties involved.

There were several variations of the peace offering - thanks, vows, free will, etc.

3:2 And he is to lay his hand  
on the head of his approach offering.  
And he is to slaughter it  
at the entrance  
of the Tent of Appointment.

And the sons of Aharon,  
the priests,  
are to splash the blood *itself* תנא  
against the slaughter site,  
all around.

3:3 And he is to bring near  
from the sacrifice  
of the shelem offering,  
an offering by fire  
to YAHWEH,  
the fat *itself* תנא  
that covers the innards *themselves* תנא  
and all the fat *itself* תנא  
that is on the innards,  
Lev. 3:4 and the two kidneys *themselves* תנא  
and the fat *itself* תנא  
that is on them,  
that is on the loins,  
and the lobe on the liver *itself* תנא  
above the kidneys  
he is to remove.

3:5 And the sons of Aharon  
are to turn into smoke  
it *itself* תנא  
upon the slaughter site,  
upon the olah  
that is upon the wood,  
that is upon the fire,  
an offering by fire,  
a soothing aroma  
to YAHWEH.

3:6 And if his approach offering

is from the flock  
for a sacrifice of a shelem offering  
to YAHWEH,  
a male or a female,  
whole,  
he is to bring near.

3:7 And if it is a lamb  
that he brings near  
for his approach offering *itself* את  
he is to bring near  
*it itself* את  
before the face of YAHWEH.

3:8 And he is to lay  
his hand *itself* את  
on the head of his approach offering.  
And he is to slaughter  
*it itself* את  
in front of The Tent of Appointment.

And the Sons of Aharon  
are to splash *its blood itself* את  
against the slaughter site,  
all around.

3:9 And he is to bring near  
from the sacrifice  
of his shelem offering,  
an offering by fire  
to YAHWEH.

Its fat,  
the whole thick tail  
next to the backbone,  
he is to remove.  
And the fat *itself* את  
that covers the innards *themselves* את  
and all the fat *itself* את  
that is on the innards,

3:10 and *the two kidneys themselves* את  
and the fat *itself* את  
that is on them,  
that is on the loins,  
and the lobe *itself* את  
which is on the liver  
above the kidneys,  
he is to remove.

3:11 And the priest  
is to turn it into smoke  
upon the slaughter site  
as food,  
an offering by fire  
to YAHWEH.

Note the insertion here of "as food". It was common practice to consider sacrifices as "food for the gods" in Eastern cultures. This presents a problem for Western minds because we have little sense of the purpose for this, especially when used in connection with YAHWEH, The Creator of all things. Surely He does not need our sacrifices as "food". Yet the concept persisted within Hebrew culture.

3:12 And if a goat  
is his approach offering  
he is to bring it near

before the face of YAHWEH.

3:13 And he is to lay  
his hand *itself* את  
on the head of his approach offering.  
And he is to slaughter  
*it itself* את  
in front of The Tent of Appointment.

And the Sons of Aharon  
are to splash *its blood itself* את  
against the slaughter site,  
all around.

3:14 And he is to bring near  
from the sacrifice  
of the shelem offering,  
an offering by fire  
to YAHWEH,  
the fat *itself* את  
that covers the innards *themselves* את  
and all the fat *itself* את  
that is on the innards,  
3:15 and *the two kidneys themselves* את  
and the fat *itself* את  
that is on them,  
that is on the loins,  
and the lobe on the liver *itself* את  
above the kidneys  
he is to remove.

3:16 And the priest  
is to turn it into smoke  
upon the slaughter site  
as food,  
an offering by fire,  
a soothing aroma.

All the fat is for YAHWEH,

3:17 a rule forever  
for your generations  
in all your settlements.  
Any fat,  
any blood,  
is not to be eaten!" "

The fat is considered to be "the best part" of the animal. It is reserved for YAHWEH alone. But there are also health benefits from this practice. The blood is "sacred". It is the source of life within the body. It is to be treated with the utmost respect. It is never to be eaten. Blood was consumed in many pagan and idolatrous worship practices. The act is detestable to YAHWEH, and He will never tolerate it.

#### Chapter 4

4:1 And YAHWEH spoke to Moshe saying,  
4:2 "Speak to the Children of Yisra'el saying,  
'When a breathing being  
errs in ignorance  
concerning any of YAHWEH'S directives  
that are not to be done  
and does any one of them...

The end is left incomplete because what follows outlines a variety of situations and how they are to be handled.  
*nephesh* - a breathing creature.  
*chata'* - properly, to miss; generally, to sin (more

correctly, to offend by violating the instructions given by YAHWEH.)

**shegagah** - a mistake or inadvertant transgression. This is an error done without forethought or intent. It's an accidental error.

**mitsvah** - a command. However, its root is **tsavah** which means to enjoin (charge). This is best understood in the sense of **a directive or a precept (a principle)**.

4:3 If The Anointed Priest should err,  
bringing guilt upon the people,  
then he is to bring near  
for the sake of his error  
by which he has erred  
a bull,  
a young of the cattle,  
whole,  
to YAHWEH  
for the sake of the offense.

The Anointed Priest would be considered to be what is commonly referred to as "The High Priest".

**mashiyach, mashiach** - anointed. Specifically used to refer to The Messiah.

**'ashmah** - guiltiness, fault.

An error such as this brings guilt upon the entire community of Yisra'el since he is the authoritative leader of the people.

**chatta'ah** - an offense, and its penalty, occasion, sacrifice, or expiation. (This term comes from the base word used in verse 2, **chata'**.)

Uniquely, these terms are often used to identify the consequences as well as the act. Traditionally this is 'translated' as a "sin offering". And while in practice that was in fact what happened, that's not what the language places here.

The young bull is brought because of the error. It is then sacrificed to provide the "blood of covering" (atonement) for his error.

Hebrew tradition identifies this as bringing a form of "contamination" upon the entire community. As such it becomes a very serious matter.

4:4 And he is to bring  
the bull *itself* תא  
to the entrance  
of The Tent of Appointment,  
before the face of YAHWEH.  
And he is to lay his hand *itself* תא  
on the head of the bull.  
And he is to slaughter  
the bull *itself* תא  
before the face of YAHWEH.

4:5 And The Anointed Priest  
is to take some of the blood  
of the bull  
and is to bring it *itself* תא  
into The Tent of Appointment.

4:6 And the priest is to dip  
his finger *itself* תא  
in the blood.  
And he is to sprinkle  
some of the blood  
seven times  
before the face of YAHWEH,  
before the veil  
of The Set Apart Place.

4:7 And the priest is to put  
some of the blood  
on the horns  
of the table of the sweet incense,  
before the face of YAHWEH,  
that is in The Tent of Appointment.

And all the blood *itself* תא  
of the bull  
he is to pour out  
at the foundation  
of the slaughter site of olah  
that is at the entrance  
of The Tent of Appointment.

4:8 And all of the fat *itself* תא  
of the bull of the offense  
he is to lift up from it,  
the fat *itself* תא  
that covers the innards  
and all the fat *itself* תא  
that is on the innards,  
4:9 the two kidneys *themselves* תא  
and the fat *itself* תא  
that is on them,  
that is on the loins,  
and the lobe *itself* תא  
of the liver  
above the kidneys,  
he is to remove it,  
4:10 just as it is lifted up  
from the ox  
of the sacrifice of a shelem offering.  
And the priest  
is to turn them into smoke  
on the slaughter site of olah.

4:11 And the skin *itself* תא  
of the bull,  
and all its flesh,  
with its head,  
and with its shins,  
and its innards  
and its excrement  
4:12 he is to bring out,  
all *the rest of the bull* *itself* תא  
outside the camp  
to an undefiled place,  
to the emptying place  
for the sacrificial ashes.  
And he is to burn it *itself* תא  
upon wood,  
in fire.  
Upon the the emptying place  
for the sacrificial ashes  
it is to be burned.

**tahowr, tahor** - pure, clean.

The concept is that of an undefiled place, one that is "ritually pure" - has been ceremonially 'cleansed' to make it undefiled.

Defilement is seldom used in English translations but it should take center stage. It is **the essential concept** related to the set apart things. Whatever was undefiled (clean, pure, etc.) was acceptable. Whatever was defiled (contaminated in any manner by any act) was

absolutely forbidden to be in contact with the set apart things and areas.  
**Nothing defiled was to be allowed in the presence of YAHWEH!**

4:13 And if the entire community of Yisra'el errs, and it is concealed from the eyes of the assembly and they do one of any of YAHWEH'S directives that is not to be done, and they are guilty,  
 4:14 and it becomes known about it, the error in which they erred, the assembly is to bring near a bull, a young of the cattle for the sake of the offense. They are to bring it itself תנ to the Tent of Appointment.

4:15 And the elders of the community are to lay their hands themselves תנ on the head of the bull, before the face of YAHWEH. And one is to slaughter the bull itself תנ before the face of YAHWEH.

4:16 Then the Anointed Priest is to bring some of the blood of the bull into The Tent of Appointment.

4:17 And the priest is to dip his finger in some of the blood and is to sprinkle it) seven times before the presence of YAHWEH, before the veil itself. תנ

4:18 And some of the blood he is to put on the horns of the table of incense that is before the face of YAHWEH that is in The Tent of Appointment.

And all the blood itself, תנ he is to pour it out at the foundation of the slaughter site of olah that is at the entrance of The Tent of Appointment.

4:19 And all its fat itself תנ he is to lift up from it. And he is to turn it into smoke on the slaughter site.

4:20 And he is to do with the bull just as he did with the bull of offense.

Thus is he to do with it. And the priest is to make atonement for their sake. And there will be forgiveness for them.

4:21 And he is to take the bull itself תנ outside the camp. And he is to burn it itself תנ just like he burned the first bull itself. תנ It is an offense offering of the assembly.

4:22 When a leader errs and has done unintentionally any of the directives of YAHWEH, his Elohim, that is not to be done and is guilty,  
 4:23 or it is made known to him his error by which he erred, then he is to bring as his approach offering itself תנ a hairy one of goats, a male, whole.

4:24 And he is to lay his hand on the head of the hairy one. And he is to slaughter it itself תנ at the place where the offering of olah itself תנ is slaughtered, before the face of YAHWEH. It is an offense offering.

4:25 And the priest is to take some of the blood of the offense offering with his finger. And he is to put it on the horns of the slaughter site of olah. And its blood itself תנ he is to pour out at the foundation of the slaughter site of olah.

4:26 And all its fat itself תנ he is to turn into smoke on the slaughter site like the fat of the sacrifice of the peace offering. And the priest is to make atonement for him for his error. And it will be forgiveness to him.

4:27 And if a breathing being errs by mistake from the people of the land, by doing one of the directives

of YAHWEH  
that is not to be done  
and is guilty,  
4:28 or it is made known to him  
the error in which he erred  
then he is to bring  
as his approach offering  
a hairy one of goats,  
whole,  
a female,  
on account of the error  
in which he erred.

4:29 And he is to lay  
his hand *itself* אֵת  
on the head of the offense offering.  
And he is to slaughter  
the offense offering *itself* אֵת  
at the place of the olah.

4:30 And the priest is to take  
some of the blood  
of the offense offering  
with his finger  
and is to put it on the horns  
of the slaughter site of olah.  
And all its blood *itself* אֵת  
he is to pour out  
at the foundation  
of the slaughter site of olah.

4:31 And all its fat *itself* אֵת  
he is to remove,  
like the fat that was removed  
from upon the sacrifice of  
the shelem offering.  
And the priest is to turn it into smoke  
on the slaughter site,  
for a soothing aroma  
to YAHWEH.  
And the priest  
will make atonement for it.  
And it will be forgiveness to him.

4:32 And if he brings a lamb  
as his approach offering  
for an offense offering,  
a female,  
whole,  
he is to bring.

4:33 And he is to lay  
his hand *itself* אֵת  
on the head of the offense offering.  
And he is to slaughter  
the offense offering *itself* אֵת  
at the place of the olah.

4:34 And the priest is to take  
some of the blood  
of the offense offering  
with his finger.  
And he is to put it  
on the horns  
of the slaughter site of olah.  
And all its blood *itself* אֵת

he is to pour out  
at the foundation  
of the slaughter site of olah.

4:35 And all its fat *itself* אֵת  
he is to remove,  
like the fat of the lamb  
that was removed  
from upon the sacrifice of  
the shelem offering.  
And the priest is to turn  
they *themselves* אֵת  
into smoke  
on the slaughter site,  
upon the offering by fire  
to YAHWEH.  
And the priest  
will make atonement for it.  
And it will be forgiveness to him.

## Chapter 5

5:1 Now a breathing being  
who errs,  
and he hears sound of an oath,  
and he himself is a witness,  
either seeing or knowing,  
if he does not declare it  
then he is to carry his perversity.

The flow of thought is difficult. This seems to speak to the guilt of a witness who remains silent when he knows something, but who fails to tell what he knows, rather than the guilt of the one who errs.

5:2 Or a breathing being  
that touches anything defiled,  
either the carcass  
of a defiled animal  
or the carcass  
of defiled cattle  
or the carcass  
of defiled crawling things,  
and it is concealed from him,  
even he himself is defiled,  
and he is guilty.

5:3 Or when he touches  
human defilement uncleanness  
concerning any of its defilement  
by which one is defiled  
and it is concealed hidden from him,  
when he knows it  
he is guilty.

5:4 Or when a breathing being  
swears thoughtlessly with his lips  
for bad or for good,  
for everything a human being  
speaks thoughtlessly in swearing  
and it is concealed from him,  
when he knows it  
he is guilty  
for one of these.

5:5 And it will be,  
when he is guilty  
for one of these,

and he confesses  
 how he has erred  
 on account of this,  
 5:6 then he is to bring  
his liability offering *itself* תא  
 to YAHWEH  
 for the sake of the offense  
 in which he has offended,  
 a female from the flock,  
 a she-lamb  
 or a hairy she-goat,  
 for the sake of the offense.  
 And the priest  
 is to make atonement  
 for him from his offense.

**'asham** - guilt; by implication, a fault; also a sin-offering.  
 The offering, here called a "sin-offering" is tied to one's guilt for some action. These actions were often evaluated by the priest and some form of restitution was made. Because of this it's often been called a "guilt offering". However, since the term implies guilt and there is a 'penalty' associated with it, it seems better to call this a **liability offering**.

5:7 But if his hand  
 cannot reach enough for a sheep  
 he is to bring  
 as his liability offering *itself* תא  
 by which he erred  
 two turtledoves  
 or two young pigeons,  
 to YAHWEH,  
 one for an offense offering  
 and one for an olah.

5:8 And he is to bring  
they themselves תא  
 to the priest.  
 And he is to bring near  
that *itself* תא  
which is for the offense offering  
 first.  
 And he is to pinch off  
its head *itself* תא  
 at the nape of the neck.  
 But he is not to separate it.

5:9 And he is to sprinkle  
 some of the blood  
 of the offense offering  
 against the side  
 of the slaughter site.  
 And the remaining blood  
 is to be drained out  
 at the foundation  
 of the slaughter site.  
 It is a offense.

5:10 And the second one *itself* תא  
 he is to do as an olah,  
 according to regulation.  
 And the priest is to make atonement  
 on account of his error  
 by which he has erred.  
 And it will be forgiveness for him.

5:11 But if his hand cannot reach  
 for two turtledoves  
 or for two young pigeons,  
 he is to bring  
 as his approach offering *itself* תא  
 by which he has erred  
 a tenth of an ephah of flour,  
 for an offense offering.  
 He is not to place oil on it.  
 And he is not to put frankincense on it  
 because it is an offense offering.

5:12 And he is to bring it to the priest.  
 And the priest is to take  
 a handful from it,  
 a full handful,  
a reminder portion *itself* תא  
 And he is to turn it into smoke  
 on the slaughter site,  
 upon the offering by fire  
 to YAHWEH.  
 It is an offense offering.

5:13 And the priest  
 is to make atonement for him  
 for his error in which he erred  
 in one of these.  
 And it will be forgiveness for him.

And it will be for the priest,  
 like the grain gift.' "

5:14 And YAHWEH spoke to Moshe saying,  
 5:15 "A breathing being,  
 when he acts unfaithfully,  
 he is unfaithful  
 and errs by mistake  
 concerning the set apart things  
 of YAHWEH,  
 he is to bring  
 as his liability offering *itself* תא  
 to YAHWEH  
 a ram,  
 whole,  
 from the flock,  
 according to your valuation  
 in silver shekels  
 according to the set apart shekel,  
 for his offense offering.

5:16 And for that *itself* תא  
by which he offended  
concerning the set apart things  
 he is to make peace.  
 And a fifth of it *itself* תא  
 he is to add to it.  
 And he is to give  
it *itself* תא  
 to the priest.  
 And the priest is to make atonement for it  
 with the ram of the liability offering.  
 And it will be forgiveness for him.

5:17 But if a breathing being  
 when he errs



and he does one of the directives  
of YAHWEH  
that are not to be done,  
even if he did not know  
and is guilty,  
he must carry his perversity.  
Lit. - crookedness

5:18 And he is to bring a ram,  
whole,  
from the flock,  
according to your valuation,  
as a liability offering  
to the priest.  
And the priest is to make atonement  
for his offense  
by which he offended,  
even if he did not know.  
And it will be forgiveness for him.

5:19 It is a liability offering.  
He is guilty,  
guilty before YAHWEH!"

**Note:** In traditional English texts Chapter 6 begins here. However, in the Hebrew text it does not begin until what is normally seen as following verse 30. The content is our guide in this. The Hebrew text format will be followed since the topic of the types of offerings continues as is seen below, and enters a new phase where Chapter 6 is identified as beginning.

5:20 And YAHWEH spoke to Moshe saying,  
5:21 "A breathing being  
when one errs  
and acts unfaithfully,  
is unfaithful  
against YAHWEH,  
and he lies  
concerning his neighbor  
concerning a deposit,  
or concerning what is placed  
in one's hand for safekeeping,  
or concerning robbery,  
or has oppressed his neighbor,  
5:22 or has found a lost thing  
and lies concerning it,  
or he swears falsely  
about anything at all  
that a human being does  
to err concerning these  
5:23 then it will be,  
when he has erred  
and is guilty,  
he is to return  
the stolen thing *itself* תָּא  
that he stole  
or the thing *itself* תָּא  
he got by oppression  
or the deposit *itself* תָּא  
that he was to manage,  
*it itself*, תָּא  
or the lost thing *itself* תָּא  
that he found,  
5:24 or anything about which  
he swears falsely.

And he is to restore  
it *itself* תָּא  
according to its original value  
and he is to add its fifth to it.  
To him whose it is  
he is to give it  
on the day of his offense offering.

5:25 And his liability offering *itself* תָּא  
he is to bring to YAHWEH,  
a ram,  
whole,  
from the flock,  
according to your assessment,  
for a liability offering,  
to the priest.  
5:26 And the priest  
is to make atonement for him,  
before the face of YAHWEH.  
And it will be forgiven to him  
for the sake of one  
of anything he has done,  
being guilty on account of it."

## Chapter 6

6:1 And YAHWEH spoke to Moshe saying,  
6:2 "Instruct Aharon *himself* תָּא  
and his sons *themselves* תָּא  
saying,  
'This is the instruction for the olah.  
It is to ascend olah  
upon the fuel of the slaughter site  
all night until dawn.  
And the fire of the slaughter site  
is to be kept burning on it.

**torah** - instruction.  
Note the use of this term.  
This is **not** a commandment.  
It is an **instruction**.

6:3 And the priest  
is to clothe himself  
in his extended garment of linen.  
And underwear of linen  
he is to wear over his "flesh".  
And he is to lift up  
the ashes *themselves* תָּא  
by which the fire has consumed  
the olah *itself* תָּא  
upon the slaughter site.  
And he is to set them  
beside the slaughter site.

6:4 Then he is to strip off  
his garments *themselves* תָּא  
and clothe himself in other garments.  
And he is to bring out  
the ashes *themselves* תָּא  
to outside the camp,  
to an undefiled place.

6:5 And the fire  
on the slaughter site  
is to be kept burning on it.  
It is not to be extinguished!

And the priest is to kindle wood on it  
at dawn, at dawn!  
And he is to arrange on it the olah.  
And he is to turn into smoke on it  
the fat of the peace offering.

6:6 Fire is to be continually burning  
upon the slaughter site.  
It is not to be extinguished!

6:7 And this is the Instruction  
for the grain gift.

Aharon's sons are to bring near  
it itself, תא  
before the face of YAHWEH,  
to the front of the slaughter site.

6:8 And he is to lift up  
a handful from the flour  
of the grain gift  
and some of its oil,  
and all of the frankincense itself תא  
that is upon the grain gift.  
And he is to turn it into smoke  
on the slaughter site,  
a soothing aroma,  
its reminder portion  
for YAHWEH.

6:9 And the remainder of it  
Aharon and his sons are to eat.  
Unleavened it is to be eaten,  
in a set apart place.  
In the courtyard  
of The Tent of Appointment  
they are to eat it.

6:10 It is not to be baked with leaven.  
As their portion I have given  
it itself תא  
from My offering by fire.  
It is set apart,  
set apart!  
As the offense offering,  
so also is the liability offering.

6:11 Any male among  
the children of Aharon  
may eat it,  
a decree for the ages  
throughout your generations  
from the offering by fire  
of YAHWEH.  
Everything that touches it  
is set apart.' "

6:12 And YAHWEH spoke to Moshe saying,  
6:13 This is the approach offering  
of Aharon and his sons  
that they are to bring near  
to YAHWEH  
on the day of his being anointed,  
it itself. תא  
A tenth-measure of an ephah of flour  
as a continual grain gift,

half of it at dawn  
and half of it at sunset.

6:14 On a pan,  
with oil,  
it is to be made.  
Mixed are you to bring it,  
as baked crumbled bits of grain  
you are to bring it near,  
a soothing aroma  
to YAHWEH.

6:15 Also the priest  
anointed in his stead  
from his sons,  
is to do it itself, תא  
a decree for the ages  
to YAHWEH,  
entirely turned into smoke.

6:16 And every grain gift  
of a priest,  
entirely *turned into smoke*.  
It is not to be eaten!"

6:17 And YAHWEH spoke to Moshe saying,

6:18 "Speak to Aharon  
and to his sons saying,  
'This is the Instruction  
for the offense offering.  
In the place  
where the olah is slaughtered  
the offense offering  
is to be slaughtered,  
before the face of YAHWEH.  
It is set apart,  
set apart!

6:19 The priest who is sacrificing  
the offense offering itself תא  
is to eat it.  
In a set apart place  
it is to be eaten,  
in the courtyard  
of The Tent of Appointment.

The rendering of this verse gives the intent. The Hebrew is difficult, and does not provide a clear sense of what is to happen in the first two lines.

6:20 Whatever touches its flesh  
is set apart.  
And if some of its blood  
is spattered on a garment  
it is to be washed  
in a set apart place.

6:21 And a vessel of earthenware  
in which it was boiled  
is to be broken.

And if it was in a copper vessel  
that it was boiled  
it is to be scoured  
and rinsed with water.

6:22 Any male among the priests  
may eat it itself. תא  
It is set apart,  
set apart!

6:23 But any offense offering  
from which the blood  
is brought into  
The Tent of Appointment  
to make atonement  
in The Set Apart Place  
is not to be eaten!  
In fire it is to be burned!

## Chapter 7

7:1 And this is the Instruction  
for the liability offering.  
It is set apart,  
set apart!

7:2 In the place where they slaughter  
the olah itself תא  
they are to slaughter  
the liability offering itself. תא  
And its blood itself תא  
is to be splashed  
upon the slaughter site,  
all around.

7:3 And all its fat from it itself תא  
is to be brought near,  
the thick tail itself תא  
and the fat itself תא  
that covers the innards,  
7:4 and the two kidneys themselves תא  
and the fat itself תא  
that is on them,  
that is on the loins,  
and the lobe of the liver itself תא  
above with the kidneys  
is to be removed.

7:5 And the priest is to turn  
they themselves תא  
into smoke on the slaughter site,  
an offering by fire  
to YAHWEH.  
It is a liability offering.

7:6 Any male among the priests  
may eat it.  
In a set apart place  
it is to be eaten.  
It is set apart,  
set apart!

7:7 As the offense offering,  
so also the liability offering.  
One Instruction for them.  
The priest who makes atonement with it,  
it is to be for him.

7:8 And the priest who brings near  
the olah itself of a man, תא  
the skin of the olah

that he brings near  
is for the priest.  
It is to be for him.

7:9 And any grain gift  
that is baked in an oven,  
and any that is done  
in a frying pan  
or on a baking pan,  
it is for the priest  
that brings it near,  
he himself. תא  
It is to be for him.

7:10 But any grain gift  
mixed with oil or dry,  
for any of the sons of Aharon  
it is to be,  
each man like his brother.

7:11 And this is the Instruction  
for the sacrifice of the shelem offering  
that is brought near  
to YAHWEH.

7:12 If it is on account of thanksgiving  
that he brings it near  
he is to bring near  
with the sacrifice of thanksgiving  
unleavened cakes mixed with oil,  
unleavened wafers anointed with oil,  
and flour mixed into cakes,  
overflowing with oil,  
7:13 with cakes of leavened bread  
he is to bring near  
his approach offering,  
with his sacrifice of thanksgiving  
as a shelem offering.

Note the shift here and the introduction of **leavened** cakes. This should catch our attention. This same use of both unleavened and leavened food also occurs during Shavuot (Pentecost).

7:14 And he is to bring near from it  
one from each gift  
as a gift to YAHWEH.  
It is for the priest who splashes  
the blood itself תא  
of the shelem offering.  
It is to be for him.

7:15 And the flesh  
of his sacrifice of thanksgiving,  
his shelem offering,  
on the day of his bringing it near  
it is to be eaten.  
He is not to leave  
any of it until morning.

7:16 And if a promise offering  
or a spontaneous offering  
is his sacrifice of approach offering,  
on the day of his bringing near  
his sacrifice itself תא  
it is to be eaten.  
On the next day  
the remainder of it

may be eaten.

The promise offering is normally called the vow offering. Since this often involved an oath of some kind it was considered a vow. But the literal sense of the term is "promise".

Similarly, the spontaneous offering is traditionally called a "freewill offering". But using that terminology loses the sense of being a gift offered simply whenever one chooses. It's not merely "freely given", but it's done without prior contemplation. Otherwise, it's not spontaneous, which is what the term literally means.

7:17 But that remaining  
from the flesh of the sacrifice  
on the third day  
is to be burned in fire.

7:18 And if it is eaten,  
is eaten,  
any of the flesh  
of his sacrifice of his shelem offerings,  
on the third day  
what he has brought near  
will not to be accepted!  
It itself **תנא**  
will not be regarded on his behalf.  
It is detestable!  
And the breathing being  
eating from it  
will carry his perversity!

7:19 And the flesh  
that touches anything defiled  
is not to be eaten!  
It is to be burned in fire!.

But all the undefiled flesh,  
he may eat of it.

7:20 And the breathing being  
who eats flesh  
from the sacrifice of shelem offerings  
which are for YAHWEH  
while his defilement is upon him,  
the breathing being  
is even to be cut off,  
that one,  
from his people!

**nephesh** - properly, a breathing creature, i.e. animal of (abstractly) vitality.

While often translates as "soul" there is no such concept in ancient Hebrew thought. "Soul" is a Greek invention. This could be translated as 'life' or 'person', but it's also used of animals.

**karath** - to cut (off, down, or asunder).

This same term is used in connection with The Messiah, who was "cut off" on our behalf.  
It refers to destruction.

7:21 And a breathing being,  
when he touches anything defiled,  
by human defilement,  
or by a defiled animal,  
or by anything filthy, defiled,  
and he eats from the flesh  
of the sacrifice of shelem offerings  
which are for YAHWEH

that breathing being  
is also to be cut off  
be from his people!" "

7:22 And YAHWEH spoke to Moshe saying,  
7:23 Speak to the Children of Yisra'el saying,  
"Any fat of an ox  
or a lamb  
or a goat  
you are not to eat!

7:24 And fat from a carcass  
and fat from a torn animal  
may be used for any work.  
But to eat,  
you are not to eat it!

7:25 When anyone is eating fat  
from an animal from which  
an offering by fire  
is brought near  
for YAHWEH,  
even cut off  
is the breathing being to be  
who is eating,  
from his people!

7:26 And any blood  
you are not to eat  
throughout all your settlements,  
of flying things  
or of cattle!

7:27 Any person  
who eats any blood,  
that breathing being  
is to be cut off  
from his people!" "

7:28 And YAHWEH spoke to Moshe saying,  
7:29 "Speak to the Children of Yisra'el saying,  
'He who brings near  
his sacrifice itself **תנא**  
of shelem offerings  
to YAHWEH  
is to bring near  
his approach offering itself **תנא**  
to YAHWEH  
from his sacrifice of shelem offerings.

7:30 His own hands are to bring  
the offerings by fire themselves **תנא**  
of YAHWEH.  
The fat itself **תנא**  
with the breast  
he is to bring it,  
the breast itself **תנא**  
for presenting it itself **תנא**  
as a presentation offering,  
before the face of YAHWEH.

7:31 And the priest  
is to turn into smoke  
the fat itself **תנא**  
on the slaughter site.

And the breast  
is to be for Aharon  
and for his sons.

7:32 And the right thigh itself את  
you are to give  
of the presented gift  
to the priest,  
from your sacrifice of shelem offerings.

7:33 He who is bringing near  
the blood itself את  
of the shelem offerings  
and the fat itself את  
from the sons of Aharon,  
it is to be for him,  
the right thigh  
for a portion,  
7:34 because the breast itself את  
of the elevation offering  
and the thigh itself את  
of the contribution,  
I have taken from  
the Children of Yisra'el themselves, את  
from their sacrifices of shelem offerings,  
and I have given  
to they themselves את  
to Aharon,  
the priest,  
and to his sons,  
as an appointment forever from  
the Children of Yisra'el themselves. את

7:35 This is the anointed share of Aharon  
and the anointed share of his sons  
from the offerings by fire  
of YAHWEH,  
from the day  
He brought near  
they themselves את  
to officiate as priests  
for YAHWEH,  
7:36 which YAHWEH directed  
to be given to them  
from the day  
of His anointing  
they themselves את  
from the Children of Yisra'el themselves את  
as a rule forever  
throughout their generations.' "

7:37 This is the Instruction  
concerning the olah,  
concerning the grain gift,  
concerning the offense offering,  
and concerning the liability offering,  
concerning the dedication offering  
and concerning  
the sacrifice of shelem offerings

7:38 that YAHWEH directed  
Moshe himself את  
at Mount Sinai  
on the day of his directing  
the Children of Yisra'el themselves את

to bring near  
their approach offerings themselves את  
to YAHWEH,  
in the wilderness of Sinai.

## Chapter 8

8:1 And YAHWEH spoke to Moshe saying,  
8:2 "Take Aharon himself את  
and his sons themselves את  
with he himself את  
the garments themselves את  
and the oil for anointing itself, את  
and the bull for the offense offering itself, את  
and the two rams themselves את  
and the basket  
of unleavened bread itself. את  
8:3 And the entire assembly itself את  
is to assemble  
at the entrance  
to The Tent of Appointment."

8:4 And Moshe did  
as YAHWEH had directed  
he himself. את  
And the assembly assembled  
at the entrance  
to The Tent of Appointment.

8:5 And Moshe said  
to the assembly,  
"This is the word  
that YAHWEH has directed  
to be done."

8:6 And Moshe brought near  
Aharon himself את  
and his sons themselves. את  
And he washed  
they themselves את  
with water.

8:7 And he put on him  
the tunic itself. את  
And he girded  
he himself את  
with the sash.  
And he clothed  
he himself את  
with the robe itself. את  
And he put on him  
the ephod itself. את  
And he girded  
he himself את  
with the waistband  
of the ephod.  
And he tied it to him with it.

8:8 And he placed on him  
the breastpiece itself. את  
And he put into the breastpiece  
the Urim itself את  
and the Thummim itself. את

It's not known at this point what the Urim and the Thummim were. Their meaning appears to be "the Lights and the Perfections. Many suggest they were two items, one light and one dark, that were used in "casting lots" to make decisions for The Children of Yisra'el.

8:9 And he placed  
the turban *itself* אֵת  
on his head.  
And he placed on the turban,  
at the front of his face,  
the plate of gold *itself* אֵת  
the set apart crown,  
as YAHWEH had directed  
Moshe *himself* אֵת

8:10 And Moshe took  
the oil of the anointing *itself* אֵת  
And he anointed  
The Dwelling Place *itself* אֵת  
and everything *itself* אֵת  
that was in it.  
And he set apart  
they *themselves* אֵת

8:11 And he sprinkled some of it  
on the slaughter site  
seven times.  
And he anointed  
the slaughter site *itself* אֵת  
and all its vessels *themselves* אֵת  
and the basin *itself* אֵת  
and its stand *itself* אֵת  
to set them apart.

8:12 And he poured  
some of the oil for anointing  
on the head of Aharon,  
and anointed he *himself* אֵת  
to set him apart.

8:13 And Moshe brought near  
the sons of Aharon *themselves* אֵת  
And he clothed them in robes.  
And he girded *they themselves* אֵת  
with sashes.  
And he wrapped headbands for them  
just as YAHWEH  
had directed Moshe *himself* אֵת

8:14 And he brought near  
the bull of the offense offering *itself* אֵת  
And Aharon and his sons laid  
their hands *themselves* אֵת  
upon the head  
of the bull of the offense offering.

8:15 And he slaughtered it.  
And Moshe took the blood *itself* אֵת  
and put it on the horns  
of the slaughter site,  
all around,  
with his finger.  
And he covered the offense of

the slaughter site *itself* אֵת  
And the blood *itself* אֵת  
he poured out  
at the foundation  
of the slaughter site.  
And he set it apart  
for the sake of making atonement  
upon it.

The reference to the offense of the slaughter site reflects the purpose of putting the blood upon its horns (a symbol of its power and authority). This is traditionally translated as "purified". But the word used is *chata*' - to miss, hence, to sin. The slaughter site cannot "sin" by itself. Yet it is contaminated by the sin that surrounds it. And it is the place where atonement for those "sins" will be made. This is a transference of the "sin" for the action of "covering the sin with the blood of the sacrifice". To look at this in straight translation would be to say Moshe made the slaughter site sin. That can only make sense to us when we consider that The Messiah, YAHUSHUA, "became sin for us". Like the slaughter site, He took our place. He took upon Himself our sin, and in doing so was then able to make atonement for us.

8:16 And he took  
all the fat *itself* אֵת  
that is on the innards,  
and the lobe of the liver *itself* אֵת  
and the two kidneys *themselves* אֵת  
and their fat *itself* אֵת  
And Moshe turned them into smoke  
on the slaughter site.

8:17 And the bull *itself* אֵת  
and its skin *itself* אֵת  
and its flesh *itself* אֵת  
and its excrement *itself* אֵת  
he burned in fire  
outside the camp  
as YAHWEH  
had directed Moshe *himself* אֵת

8:18 And he brought near  
the ram for the olah *itself* אֵת  
And Aharon and his sons laid  
their hands *themselves* אֵת  
upon the head of the ram.  
8:19 And he slaughtered it.  
And Moshe splashed  
the blood *itself* אֵת  
on the slaughter site,  
all around.

8:20 And the ram *itself* אֵת  
he cut into its pieces.  
And Moshe turned into smoke  
the head *itself* אֵת  
and the pieces *themselves* אֵת  
and the fat *itself* אֵת

8:21 And the innards *themselves* אֵת  
and the shins *themselves* אֵת  
he washed with water.

And Moshe turned into smoke  
the entire ram *itself* את  
upon the slaughter site,  
It is an olah,  
for a soothing aroma,  
an offering by fire  
to YAHWEH,  
just as YAHWEH  
had directed Moshe *himself*. את

8:22 And he brought near  
the second ram *itself*, את  
the ram for consecration.  
And Aharon and his sons laid  
their hands *themselves* את  
on the head of the ram.  
8:23 And he slaughtered it.  
And Moshe took some of its blood.  
And he put it  
on the ridge  
of the right ear of Aharon,  
and on the thumb  
of his right hand,  
and on the big toe  
of his right foot.

8:24 And he brought near  
the sons of Aharon *themselves*. את  
And Moshe put  
some of the blood  
on the ridge of their right ear,  
on the thumb of their right hand,  
and on the big toe of their right foot.  
And Moshe splashed  
the blood *itself* את  
on the slaughter site,  
all around.

8:25 And he took the fat *itself* את  
and the fat tail *itself* את  
and all the fat *itself* את  
that is on the innards,  
and the lobe of the liver *itself*, את  
and the two kidneys *themselves* את  
and their fat *itself*, את  
and the right thigh *itself*. את

8:26 And from the basket  
of unleavened bread  
that was before the face of YAHWEH  
he took one cake of unleavened bread  
and one cake of oil bread,  
and one wafer  
and put them on the fat  
and on the right thigh.

8:27 And he put all of this *itself* את  
upon the palms of Aharon  
and upon the palms of his sons.  
And they waved *these themselves* את  
as a presentation offering  
before the face of YAHWEH.

8:28 And Moshe took  
these *themselves* את  
from their palms

and turned them into smoke  
on the slaughter site,  
on the olah,  
as their consecration offerings,  
for a soothing aroma.  
It is an offering by fire  
to YAHWEH.

8:29 Then Moshe took  
the breast *itself* את  
and waved it  
as a presentation offering  
before the face of YAHWEH,  
from the ram of consecration,  
It was for Moshe,  
for a portion,  
as YAHWEH  
had directed Moshe *himself*. את

8:30 And Moshe took  
some of the oil for anointing  
and some of the blood  
that was upon the slaughter site.  
And he sprinkled it on Aharon,  
on his garments,  
on his sons  
and on the garments of his sons,  
he *himself*. את  
And he set apart  
Aharon *himself* את  
his garments *themselves* את,  
and his sons *themselves* את  
and the garments  
of his sons *themselves*, את  
he *himself*. את

8:31 And Moshe said  
to Aharon  
and to his sons,  
"Boil the flesh *itself* את  
at the entrance to  
The Tent of Appointment.  
And there you are to eat  
it *itself* את  
and the bread *itself* את  
that is in the basket  
of the consecrations  
as I have directed,  
saying to Aharon and his sons,  
"Eat it!"

8:32 And the remainder  
of the flesh  
and of the bread,  
you are to burn in fire.

8:33 And from the entrance to  
The Tent of Appointment  
you are not to go out  
for seven days,  
until the time of fulfilling  
of the days of consecrations,  
because with seven days  
your hands *themselves*

are filled. **את**  
[With authority for the office.]

8:34 According to what  
has been done this day  
YAHWEH has directed  
it to be done  
to make atonement for you.

8:35 And at the entrance to  
The Tent of Appointment  
you are to sit  
day and night,  
for seven days.  
And you are to protect  
the duty *itself* **את**  
of YAHWEH  
and not be put to death,  
because according to this  
I have been directed.

8:36 And Aharon  
and his sons  
did all the words themselves **את**  
that YAHWEH had directed  
by the hand of Moshe.

## Chapter 9

9:1 And it was on the eighth day.  
Moshe called Aharon  
and his sons  
and the elders of Yisra'el.

9:2 And he said to Aharon,  
"Take yourself a calf,  
a young of the cow,  
for an offense offering,  
and a ram for an olah,  
whole,  
and bring them near,  
before the face of YAHWEH.

9:3 And to the Children of Yisra'el  
you are to speak saying,  
'Take a hairy one of the goats  
for a offense offering  
and a calf  
and a lamb,  
year-old ones,  
whole,  
for an olah,  
9:4 and an ox  
and a ram  
for shelem offerings,  
to sacrifice  
before the face of YAHWEH,  
and a grain gift  
mixed with oil,  
because today  
YAHWEH will be seen  
by you!' "

9:5 And they took  
that *itself* **את**  
which Moshe had directed

to the front of  
**Lit. - before the face of**  
The Tent of Appointment.  
And the entire assembly  
came near  
and stood  
before the face of YAHWEH.

9:6 And Moshe said,  
"This is the word  
that YAHWEH has directed  
you to do.  
And the Splendor of YAHWEH  
will be seen by you!"

9:7 And Moshe said to Aharon,  
"Go near to the slaughter site  
and prepare  
your offense offering itself **את**  
and your olah itself **את**  
to make atonement  
on your behalf  
and on behalf of the people.  
And prepare  
the approach offering itself **את**  
of the people,  
and make atonement  
on their behalf  
as YAHWEH has directed."

9:8 And Aharon came near  
to the slaughter site.  
And he slaughtered  
the calf itself **את**  
for the offense offering  
that was for him.

9:9 And the sons of Aharon  
brought near to him  
the blood itself. **את**  
And he dipped his finger  
in the blood  
and put it on the horns  
of the slaughter site.  
And the blood itself **את**  
he poured out  
at the foundation  
of the slaughter site.

9:10 And the fat itself **את**  
and the kidneys *themselves* **את**  
and the lobe on liver *itself* **את**  
from the offense offering  
he turned into smoke  
on the slaughter site  
as YAHWEH had directed  
Moshe himself. **את**

9:11 And the flesh itself **את**  
and the skin itself **את**  
he burned in fire  
outside the camp.  
9:12 And he slaughtered  
the olah itself. **את**



And the sons of Aharon  
presented to him  
with the blood *itself*. את  
And he splashed it  
on the slaughter site,  
all around.

9:13 And the olah *itself* את  
they presented to him  
in its pieces,  
also the head *itself*. את  
And he turned them into smoke  
upon the slaughter site.

9:14 And he washed  
the innards *themselves* את  
and the shins *themselves*. את  
And he turned them into smoke  
upon the olah  
upon the slaughter site.

9:15 And he brought near  
the approach offering *itself* את  
of the people.  
And he took  
the hairy goat *itself* את  
of the offense offering  
that was for the people,  
and he slaughtered it.  
And he sacrificed it for offense,  
like the first-one.

9:16 And he brought near  
the olah *itself*. את  
And he prepared it  
according to regulation.

9:17 And he brought near  
the grain gift *itself*. את  
And he filled his palm  
with some of it.  
And he turned it into smoke  
upon the slaughter site,  
beside the morning olah.

9:18 Then he slaughtered  
the ox *itself* את  
and the ram *itself* את  
of the sacrifice of a shelem offering  
that was for the people.  
And the sons of Aharon  
presented to him  
the blood *itself*. את  
And he splashed it  
on the slaughter site,  
all around.

9:19 And *they took*  
the fat *itself* את  
of the ox  
and of the ram,  
the fat tail  
and what is on the kidneys,  
and the lobe of the liver.

9:20 And they put  
the fat *itself* את  
upon the breasts.  
And he turned the fat  
into smoke  
on the slaughter site.

9:21 And the breasts *themselves* את  
and the right thigh *itself* את  
Aharon waved  
for a presentation offering  
before the face of YAHWEH  
as He had directed Moshe.

9:22 And Aharon lifted  
his hands *themselves* את  
toward the people.  
And he blessed them.  
And he came down  
from preparing  
the offense offering,  
the olah,  
and the shelem offering.

9:23 And Moshe and Aharon went into  
The Tent of Appointment.  
And they came out  
and they blessed  
the people *themselves*. את  
And the Splendor of YAHWEH  
was seen  
by all the people.

9:24 And fire went out  
from before YAHWEH.  
And it consumed  
upon the slaughter site  
the olah *itself* את  
and the fat *itself*. את

And when all the people saw,  
they shouted for joy!  
And they fell on their faces.

## Chapter 10

10:1 And the sons of Aharon,  
Nadab and Abihu,  
took each man his firepan.  
And they put fire in them.  
And they placed incense on it.  
And they brought it near,  
before the face of YAHWEH,  
disgusting fire,  
which *they themselves* את  
had not been directed to bring.

Nadab means volunteer.  
Abihu means he is my father.

10:2 And fire went out  
from before the face of YAHWEH  
and consumed *they themselves*. את  
And they died  
before the face of YAHWEH.  
10:3 And Moshe said to Aharon,  
"It is what YAHWEH spoke saying,

'By those coming near to Me  
I will be set apart.  
And before all the people,  
I will be honored!' "

Aharon was speechless.

10:4 And Moshe called  
Misha'el and Eltzafan,  
the sons of Uzzi'el,  
uncle of Aharon,  
and said to them,  
"Come near!

Carry your brothers *themselves* אתם  
from the face *itself* את  
of The Set Apart Place  
to outside the camp!"

Misha'el means who is what El is.  
Eltzafan means El is my covering.  
Uzzi'el means El is my strength.

10:5 And they came near.  
And they carried them  
by their tunics  
outside the camp  
as Moshe had spoken.

10:6 And Moshe said  
to Aharon  
and to El'azar  
and to Itamar,  
his sons,  
"Your heads  
you are not to uncover  
and your garments,  
you are not to tear,  
even on account of this.  
And you will not be killed,  
and He burst out in rage  
upon the entire assembly!  
And your kindred,  
the entire House of Yisra'el,  
are to weep for  
the burning *itself* את  
that YAHWEH has kindled.

El'azar means El is helper.  
Itamar means coast of the palm tree

10:7 And from the entrance to  
The Tent of Appointment  
you are not to go out  
lest you die,  
because the oil of anointing  
of YAHWEH  
is upon you!

And they did  
according to the word of Moshe.

10:8 And YAHWEH  
spoke to Aharon saying,  
10:9 "Wine and intoxicant  
*you yourself* את  
are not to drink,  
nor *your sons themselves*, אתם

*you yourself*, את  
as you go into  
The Tent of Appointment  
and be killed.  
A rule forever,  
throughout your generations.

The unstated implication here seems to be that Nadab and Abihu were drunk when they brought incense that was not specifically prescribed into The Set apart Place.

10:10 And *it is* for a separation  
between the set apart  
and the common, ordinary  
between the defiled  
and the undefiled,  
10:11 and for the sake of instructing  
The Children of Yisra'el *themselves* אתם  
according to all the directives *themselves* אתם  
that YAHWEH has spoken to them  
by the hand of Moshe.

This last verse appears to be a later addition to the text. The wording doesn't fit the flow of the story. It appears to be a clarifying statement, inserted for later generations.

10:12 And Moshe spoke  
to Aharon  
and to El'azar  
and to Itamar,  
his sons who remained,  
"Take the grain gift *itself*, את  
the remainder  
of the offerings by fire  
of YAHWEH,  
and eat it unleavened  
beside the slaughter site,  
because it is set apart.  
It is set apart!

10:13 And *you yourself* את  
are to eat it  
in a set apart place,  
because it is your appointment  
and the appointment of your sons  
from the offerings by fire  
of YAHWEH,  
because according to this  
I have been directed."

10:14 And the breast *itself* את  
of the presentation offering  
and the thigh *itself* את  
of the elevated gift  
you are to eat in an undefiled place,  
*you yourself* את  
and your sons  
and your daughters,  
*you yourself*, את  
because it is your appointment  
and the appointment of your children,  
given from the shelem offerings  
of the Children of Yisra'el.

10:15 The thigh of the elevated gift  
and the breast of the presentation offering,

and the fat for upon the fire  
they are to bring  
to elevate as a presentation offering  
before the face of YAHWEH.  
It is to be for you  
and for your sons,  
you yourself, תָּא  
an appointment forever  
according to what  
YAHWEH has directed.

10:16 And the hairy goat itself תָּא  
of the liability offering  
Moshe sought,  
he sought!  
And behold!  
It had been burned!

And he burst out in rage  
against Elazar  
and against Itamar,  
the sons of Aharon  
the remaining ones saying,  
10:17 "Why did you not eat  
the liability offering  
in The Set Apart Place  
since it is set apart,  
set apart?  
And it itself תָּא  
has been given to you plural  
for the sake of bearing  
the perversity itself תָּא  
of the assembly,  
for the sake of  
making atonement for them  
before the face of YAHWEH.

10:18 Behold!  
Its blood itself תָּא  
has not been brought into  
The Set Apart Place,  
inside!  
You were to eat,  
eat it itself תָּא  
in The Set Apart Place  
as I directed!"

10:19 And Aharon said to Moshe:  
"Behold!  
Today they brought near  
their liability offering itself תָּא  
and their olah itself תָּא  
before the face of YAHWEH.  
And I myself תָּא  
have encountered these things.  
Had I eaten  
the liability offering today  
would it have been pleasing  
in the eyes of YAHWEH?

10:20 And Moshe listened attentively.  
And it was good in his eyes.

## Chapter 11

11:1 YAHWEH spoke to Moshe

and to Aharon  
saying to them,  
11:2 "Speak to the Children of Yisra'el  
saying to them,  
'These are the living things  
that you are to eat  
from all the animals  
that are on the land.

11:3 Every one splitting a hoof,  
and having a split hoof  
bringing up the cud,  
among the living things,  
this itself תָּא  
you are to eat.

11:4 However, this itself תָּא  
you are not to eat  
from those bringing up the cud,  
or from those having a hoof;  
the camel itself תָּא  
because it brings up the cud,  
but a hoof it does not have.  
It is defiled for you;  
11:5 and the hyrax itself, תָּא  
because it brings up the cud,  
but a hoof it does not have.  
It is defiled for you.  
11:6 and the hare itself, תָּא  
because it brings up the cud,  
but a hoof it does not have.  
It is defiled for you.  
11:7 and the pig itself תָּא  
because it has a hoof  
and cleaves a cleft in the hoof,  
but the cud it does not bring up.  
It is defiled for you.

11:8 From their flesh  
you are not to eat.  
And their carcass  
you are not to touch.  
They are defiled for you!

11:9 This itself תָּא  
you may eat  
from all that are in the waters.  
Everyone in the waters  
that has fins and scales,  
in the seas  
or in the streams,  
they themselves תָּא  
you are to eat.

11:10 And everyone that  
does not have fins and scales,  
in the seas  
or in the streams,  
from all that swarm in the waters,  
and from every live breathing being  
that is in the waters,  
they are detestable for you!  
11:11 Even detestable they are for you!  
From their flesh  
you are not to eat!

Even their carcass itself את

you are to detest!

11:12 Everyone that does not have  
fins and scales in the waters,  
it is detestable for you!

11:13 And these themselves את

you are to detest

among the birds.

They are not to be eaten!

They are detestable!

The eagle itself, את

and the bearded vulture itself, את

and the black vulture itself, את

11:14 and the kite itself את

and the falcon itself את

according to its kind,

11:15 every raven itself את

according to its kind,

11:16 and the desert owl itself, את

and the screech owl itself, את

and the sea gull itself, את

and the hawk itself, את

according to its kind,

11:17 and the little owl itself, את

and the cormorant itself, את

and the great owl itself, את

11:18 and the barn owl itself, את

and the pelican itself, את

and the Egyptian vulture itself, את

11:19 and the stork itself, את

the heron according to its kind,

and the hoopoe itself, את

and the bat itself. את

11:20 Any flying swarming creature  
that goes about on all fours,  
it is detestable for you!

11:21 However, this itself את

you are to eat

from any flying swarming creature

that goes about on all fours,

those have jointed legs Lit. - shins

above their feet,

with which to leap

over the ground.

11:22 From these themselves את

you are to eat,

the locust itself את

according to its kind,

and the bald locust itself את

according to its kind;

and the cricket itself את

according to its kind,

and the grasshopper itself את

according to its kind.

11:23 But any flying swarming creature  
that has four legs,  
it is detestable for you!

11:24 And by these

you are defiled.

Everyone touching their carcass

is defiled until sunset.

11:25 And everyone carrying

part of their carcass

is to wash his garments.

And he is defiled until sunset.

11:26 For every animal  
that divides a divided hoof,  
but split, is not split through,  
and its cud it does not bring up,  
they are defiled for you,  
Anyone touching them is defiled!

11:27 And everyone that  
goes about on its paws, Lit. - hands  
among all the live animals  
that go about on all fours,  
they are defiled for you.  
Anyone laying a hand  
on their carcass  
is defiled until sunset.

11:28 And the one carrying  
their carcass itself את  
is to wash his clothes.  
And he is defiled until sunset,  
They are defiled for you.

11:29 And this for you is defiled  
among the swarming creatures  
that crawl on the ground,  
the weasel,  
and the mouse,  
and the great lizard  
according to its kind;  
11:30 and the gecko,  
the monitor lizard  
and the common lizard,  
the sand lizard  
and the chameleon.

11:31 These are the defiled for you  
among all the crawling creatures.  
Anyone touching them  
when they are dead  
is defiled until sunset.

11:32 And anything upon which  
one of them falls  
when they are dead  
is defiled,  
whether any vessel  
of wood  
or cloth  
or skin  
or sackcloth.  
Any vessel that can be used  
to work with them  
is to go through water.  
It is defiled until sunset.  
And then it is undefiled.

11:33 And any earthen vessel  
into which one of them falls,

within it,  
everything within it  
is defiled.  
And it itself nx  
you are to break!

11:34 From all the food  
that is to be eaten  
when *such* water comes upon it,  
it is defiled.  
And any beverage  
that might be drunk  
in any *such* vessel,  
it is defiled.

11:35 And anything upon which  
their carcass falls  
is defiled.  
An oven  
or a two pot stove  
is to be demolished.  
They are defiled.  
And they will remain defiled for you.

11:36 However, a spring  
or a cistern for gathering water  
is undefiled.  
But one touching their carcass  
is defiled.

11:37 And when their carcass falls  
upon any sowing seed for sowing  
it is undefiled.  
11:38 But when water  
is put on the seed  
and their carcass falls on it  
it is defiled for you.

11:39 And when one of the animals dies  
that is food for you  
the one touching its carcass  
is defiled until sunset.

11:40 And anyone eating from its carcass  
is to wash his garments.  
And he is defiled until sunset.  
And one carrying  
its carcass itself nx  
is to wash his garments.  
And he is defiled until sunset.

11:41 And any crawling thing  
that crawls upon the ground,  
it is detestable!  
It is not to be eaten!

11:42 Anything going about on its belly,  
anything going about on all fours,  
up to anything with many legs  
among all crawling things  
that crawl upon the ground,  
you are not to eat them  
because they are detestable!  
11:43 You are not to cause  
your lives themselves nx

to be destable  
on account of any crawling thing  
that crawls.  
And you are not to be  
contaminated by them,  
and become defiled by them,  
11:44 because I Myself am YAHWEH,  
your Elohim!  
And you are to be undefiled  
and you are to be set apart  
because I Myself  
am set apart!  
And your lives themselves nx  
are not to be defiled  
by means of any crawling thing  
that crawls about upon the ground.

11:45 Indeed, I Myself am YAHWEH,  
the one bringing up  
you yourselves nx  
from the land of Egypt,  
to be The Elohim to you!  
You are to be set apart  
because I am set apart! "

11:46 This is the Instruction  
for animals,  
flying things  
and all the live breathing beings  
that swarm in the waters,  
and all the breathing beings  
that crawl upon the ground,  
11:47 for the sake of a separation  
between the defiled  
and the undefiled,  
between the animals for eating  
and the animals  
that you are not to eat.

## Chapter 12

12:1 And YAHWEH spoke to Moshe saying,  
12:2 "Speak to the Children of Yisra'el saying,  
"When a woman has seed sown  
and gives birth to a male  
then she is defiled for seven days.  
Like the days of her menstruation  
and infirmity,  
she is defiled.

It's known that the woman does not have "the seed" in herself. It must be "sown in her" by the male.  
The menstrual flow was considered as "sickness", or infirmity, because of the "contamination" it caused for her. It involves the sloughing off of dead tissue, and therefore causes defilement.

12:3 And on the eighth day  
the flesh of his foreskin  
is to be circumcised.

12:4 For thirty days  
and three days  
she remains Lit. - sits down  
in her blood of undefilement.  
On any set apart thing  
she is not to lay her hand.  
And to a set apart area

she is not to go  
until the fulfilling of the days  
of her undefilement.

12:5 And if she gives birth to a female  
she remains defiled for two weeks,  
like the days of her menstruation.  
And for sixty days  
and six days  
she is remains in  
her blood of undefilement.

12:6 And the days of her undefilement  
being fulfilled,  
for a son or for a daughter,  
she is to bring a lamb  
of the first year  
for an olah,  
and a young pigeon  
or a turtledove  
for a offense offering  
to the entrance of  
The Tent of Appointment,  
to the priest.

12:7 And he is to bring it near  
before the face of YAHWEH.  
And he is to make atonement for her.  
And she will be undefiled  
from her flow of blood.

This is the Instruction  
for the giving birth  
to a male  
or to a female.

12:8 And if her hand  
does not find enough means  
for a lamb  
she is to take  
two turtledoves  
or two young pigeons,  
one for an olah  
and one for an offense offering.  
And the priest  
will make atonement for her  
and she will be undefiled.' "

### Chapter 13

13:1 And YAHWEH spoke  
to Moshe  
and to Aharon saying,  
13:2 "A human being,  
when there is  
in the skin of his flesh  
a swelling,  
or a scab,  
or a shiny spot  
and it becomes  
in the skin of his flesh  
a contagious skin disease  
he is to be brought  
to Aharon,  
the priest,  
or to one of his sons,  
the priests.

The defects in the skin are traditionally translated as "leprosy". But the regulations applied to any skin disease that might be communicable. Some spots only involved an infected wound. Others involved a serious diseased condition.

13:3 And the priest  
is to look at  
the contagious skin disease *itself* **nx**  
in the skin of the flesh.  
And a hair in the affliction  
having turned white,  
and the look of the affliction  
is deeper than the skin of his flesh,  
it is a contagious skin disease.  
And the priest looks at it.  
And *it itself* **nx**  
is defiled.

13:4 And if a spot is white  
in the skin of his flesh  
and is not deeper appearing  
than the skin,  
and the hair has not turned white,  
then the priest  
is to shut up  
the affliction *itself* **nx**  
for seven days.

13:5 And the priest is to look at it  
on the seventh day.  
And behold!  
The affliction has stood still  
in his sight.  
The affliction has not spread in the skin.  
The priest is to shut it up  
for seven days  
a second time.

13:6 And the priest is to look at  
it *itself* **nx**  
on the seventh day  
a second time.  
And behold!  
The affliction has faded,  
and the affliction has not  
spread in the skin.  
Then the priest  
*is to declare him* undefiled.  
It is a scab.  
And he is to wash his garments.  
And he is undefiled.

13:7 But if the scab has spread,  
spread in the skin  
after having been seen by the priest  
for sake of his undefilement  
he is to be seen again  
by the priest.  
13:8 And the priest is to look.  
And behold!  
The scab has spread in the skin.  
And to the priest it is defiled.  
It is a contagious skin disease.

13:9 An affliction of leprosy,

when it exists on a person  
and he is brought to the priest,  
13:10 and the priest looks at it,  
and behold,  
a white swelling is in the skin,  
and it has turned the hair white  
with a live raw flesh  
is in the swelling,  
13:11 it is an old affliction  
in the skin of his flesh.  
And he is defiled to the priest.  
He is not to be shut up  
because he is defiled.

13:12 And if the affliction breaks out,  
breaks out in the skin,  
and the affliction covers  
all the skin *itself* תא  
of the diseased,  
from his head  
and as far as his feet,  
wherever the eye of the priest looks,  
13:13 and the priest looks,  
and behold,  
the affliction has covers  
all his flesh *itself* תא  
then he is undefiled  
by the affliction.  
All of it has turned white.  
He is undefiled!

13:14 But on the day  
he sees in it raw flesh  
he is defiled.

13:15 And the priest  
is to look at  
the raw flesh *itself*. תא  
Then he is defiled.  
The raw flesh,  
it is defiled.  
It is a contagious disease.

13:16 Or when the raw flesh returns  
and it turns back to white  
then he is to come to the priest.  
13:17 And the priest is to look at it.  
And behold!  
The affliction has turned back to white.  
And to the priest he is undefiled.  
The affliction *itself*. תא  
it is undefiled.

13:18 And flesh,  
when there is in its skin a boil,  
and it heals,  
13:19 but there exists  
in place of the boil  
a white swelling  
or a reddish white shiny spot  
then it is to be seen by the priest.  
13:20 And the priest is to look.  
And behold!  
It appears lower than the skin,  
and its hair has turned white,

to the priest he is defiled.  
It is a contagious affliction.  
In the boil it has broken out.

13:21 But if the priest looks at it,  
and behold,  
there is not in it  
any white hair  
and it is not lower than the skin,  
but it has faded,  
the priest is to shut it up  
for seven days.

13:22 And if it spreads,  
spreads in the skin,  
to the priest  
it *itself* תא  
is defiled.  
It is a contagious disease.

13:23 But if under it  
the affliction has stood still,  
the bright spot not having spread,  
it is the inflammation of the boil.  
To the priest it is undefiled.

13:24 Or flesh,  
when there is on the skin  
a burn by fire  
and there exists  
on the live flesh of the burn  
a shiny spot,  
reddish white or white,  
13:25 and the priest looks at  
it *itself*, תא  
and behold,  
the hair has turned white  
in the shiny spot  
and it appears deeper than the skin,  
it is an affliction.  
In the burn it has broken out.  
And to the priest  
it *itself* תא  
is defiled.  
It is a contagious disease.

13:26 But if the priest looks at it,  
and behold,  
there is not in the bright spot  
any white hair,  
and it is not lower than the skin,  
and it has faded,  
the priest is to shut it up  
for seven days.  
13:27 And the priest is to look at it  
on the seventh day.  
If it has spread,  
spread on the skin,  
it *itself*, תא  
to the priest it is defiled.  
It is a contagious disease.

13:28 But if under it  
the shiny spot has stood still,  
not having spread in the skin,

and it has faded,  
it is a swelling from the burn.  
To the priest it is undefiled  
because it is an inflammation  
from the burn.

13:29 And a man or a woman,  
when they have an affliction  
on the head  
or on the beard  
13:30 then the priest is to look at  
the affliction *itself* תא  
And behold,  
it appears deeper than the skin,  
and in it there is thin yellow hair.  
Then it is defiled  
it *itself*, תא  
to the priest.  
It is a scale.  
It is an affliction of the head  
or of the beard.

13:31 But when the priest looks at  
the affliction *itself* תא  
of the scale  
and behold,  
it does not appear deeper than the skin,  
and there is no black hair in it  
the priest is to shut up  
the affliction of scale *itself* תא  
for seven days.

13:32 And the priest is to look at  
the affliction *itself* תא  
on the seventh day.  
And behold,  
the scale has not spread,  
and there is not in it yellow hair,  
and the appearance of the scale  
is not deeper than the skin,  
13:33 then he is to shave himself.  
But the scale  
he is not to shave.  
And the priest is to shut up  
the scale *itself* תא  
for seven days  
a second time.

13:34 And the priest  
is to look at  
the scale *itself* תא  
on the seventh day.  
And behold,  
the scale has not spread in the skin,  
and its appearance is not  
deeper than the skin,  
to the priest  
it *itself* תא  
is undefiled.  
And he is to wash his garments,  
and he is undefiled.  
13:35 But if the scale has spread,  
spread in the skin  
after his undefilement,  
13:36 then the priest is to look at him.

And behold,  
the scale has spread in the skin.  
The priest need not examine him  
for the yellow hair.  
He is defiled.

13:37 And if in his eyes  
the scale has stood still  
and black hair has sprouted in it  
the scale has healed.  
He is undefiled.  
And to the priest he is undefiled.

13:38 And a man  
or a woman,  
when there is  
in the skin of their flesh  
shiny spots,  
white shiny spots,  
13:39 and the priest looks,  
and behold,  
in the skin of their flesh,  
shiny spots,  
faded or white.  
It is a rash.  
It has sprouted on the skin.  
He is undefiled.

13:40 And a man,  
when his head becomes smooth,  
he is bald.  
He is undefiled.

13:41 And if on the edge of his face  
his head becomes smooth,  
he is forehead bald  
He is undefiled.

13:42 But when there is  
in the bald spot  
or on the forehead  
an affliction,  
white and reddish,  
it is a sprouting skin disease  
on his bald spot  
or on his forehead.  
13:43 And the priest is to look at  
it *itself*. תא  
And behold,  
the swelling of the disease  
is white and reddish,  
in his bald spot  
or on his forehead  
like the appearance of a skin disease  
of the skin of his flesh,  
13:44 he is a skin diseased man.  
He is defiled!  
He is defiled to the priest!  
On his head is his affliction.

13:45 And the one on whom  
is the skin disease,  
his garments are to be torn,  
and his head is to be made bare,  
and his upper lip is to be covered.



"Defiled!  
 Defiled!",  
 he is to cry out!  
 13:46 All the days  
 that the affliction is on him  
 he is defiled.  
 He is defiled!  
 He is to dwell alone.  
 Outside of the camp  
 is his location to be.

13:47 And a covering,  
 when there is in it  
 an affliction of disease,  
 in a cloth of wool  
 or a cloth of linen,  
 13:48 or in the woof  
 or in the warp  
 of the linen  
 or of the wool,  
 or in an animal skin  
 or in anything used of skin,  
 13:49 and if the affliction  
 is greenish or reddish  
 in the cloth  
 or the skin,  
 or in the woof  
 or in the warp,  
 or in any vessel of skin,  
 it is an affliction of disease.  
 And it is to be seen  
 by the priest *himself*. תא

13:50 And the priest is to look at  
 the affliction *itself*. תא  
 And he is to shut up  
 the affliction *itself* תא  
 for seven days.  
 13:51 And seeing  
 the affliction *itself* תא  
 on the seventh day,  
 if the affliction has spread  
 in the cloth  
 or in the woof  
 or in the warp  
 or in the skin,  
 for everything which is done  
 with the skin  
 for the sake of work  
 the disease is bitter.  
 The affliction is defiled.  
 13:52 And it is to be burned,  
 the covering *itself* תא  
 or the woof *itself* תא  
 or the warp *itself* תא  
 in the wool  
 or in the linen,  
 or in any vessel of skin *itself* תא  
 that has in it any affliction,  
 for it is a bitter disease!  
 In fire it is to be burned!

13:53 But if the priest looks,  
 and behold,  
 the affliction has not spread

in the covering  
 whether in the woof  
 or in the warp,  
 or in any vessel of skin,  
 13:54 then the priest  
 is to direct  
 that they wash  
 that in which is the affliction *itself*. תא  
 And it is to be shut up  
 for seven days  
 a second time.

13:55 And the priest is to look  
 after the affliction *itself* תא  
 has been washed.  
 And behold,  
 the affliction has not changed  
 to his eyes *themselves* תא  
 and the affliction has not spread,  
 it is defiled.  
 In fire you are to burn it!  
 it is a mold  
 on its "bald spot"  
 or on its "forehead."

13:56 But if the priest looks,  
 and behold!  
 The affliction has faded  
 after it *itself* תא  
 has been washed  
 he is to tear it *itself* תא  
 from the cloth  
 or from the skin  
 or from the woof  
 or from the warp.  
 13:57 And if it is seen again  
 in the covering,  
 whether in the woof,  
 or in the warp,  
 or in any vessel of skin,  
 it is a sprouting thing.  
 In fire you are to burn it,  
 in whatever there is  
 the affliction *itself*. תא

13:58 But the covering  
 or the woof  
 or the warp  
 or any vessel of skin  
 that you have washed  
 and the affliction  
 has departed from them  
 and it has been washed  
 a second time,  
 then it is undefiled.

13:59 This is the instruction for  
 the affliction of disease  
 in a covering  
 of wool  
 or of linen,  
 or the warp  
 or the woof,  
 or any vessel of skin,  
 for the sake of undefiling it

or for the sake of defiling it.

**torah** is used in line one. It means **instruction, not 'law'**.

The traditional terms used in this chapter are 'clean' and 'unclean'. They are specifically connected to defilement because any defilement causes great problems for anything that is to be set apart (holy). It cannot enter the set apart places, and it is not wanted in the community itself, since YAHWEH dwells in its midst.

## Chapter 14

14:1 And YAHWEH spoke to Moshe saying,

14:2 This is the Instruction  
for the one diseased.

On the day of his undefilling  
he is to be brought to the priest.

14:3 And the priest  
is to go outside the camp.

And the priest is to look.

And behold,

the affliction of disease has healed  
on the one diseased.

14:4 And the priest is to direct.

And he is to take  
for the undefiling

two birds,  
live,  
undefiled,  
and wood of cedar,  
and maggot scarlet,  
and hyssop.

14:5 And the priest is to direct.

And he is to slaughter

one of the birds *itself* את

in an earthen vessel  
over living water.

14:6 The living bird *itself* את

he is to take,

it *itself*, את

and the cedar wood *itself*, את

and the maggot scarlet *itself*, את

and the hyssop *itself*, את

and is to dip *they themselves* את

and the living bird *itself* את

in the blood of the slaughtered bird,  
over living water.

14:7 And he is to sprinkle it on

the one being undefiled

from the disease

seven times,

and he will be undefiled.

And he is to send away

the living bird *itself* את

into the open field.

14:8 And the undefiled one

is to wash

his garments *themselves*. את

And he is to shave off

all of his hair *itself*. את

And he is to wash in water.

Then he is undefiled.

And afterward

he is to come into the camp.

But he is to stay

outside his tent

for seven days.

14:9 And it will be

on the seventh day

he is to shave off

all his hair *itself*. את

His head *itself*, את

and his beard *itself*, את

and his eyebrows *themselves*, את

and all his *other* hair *itself* את

he is to shave off.

And he is to wash

his garments *themselves*. את

And he is to wash

his flesh *itself* את

in water.

Then he is undefiled.

14:10 On the eighth day

he is to take two male lambs,

whole,

and one female lamb

in its first year,

whole,

and three tenths ephah of flour

for a grain gift,

mixed with oil,

and one log of oil.

14:11 And the priest is to stand

the one *himself* את

being undefiled

and *they themselves* את

before the face of YAHWEH

at the entrance to

The Tent of Appointment.

14:12 And the priest is to take

the one lamb *itself* את

and is to bring near

it *itself* את

for a liability offering.

Also the log of oil *itself*. את

And he is to present

*they themselves* את

for a presentation offering,

before the face of YAHWEH.

14:13 And he is to slaughter

the lamb *itself* את

in the place where he slaughters

the offense offering *itself* את

and the olah *itself*, את

in a set apart place,

because like the offense offering,

the liability offering

is for the priest.  
It is a set apart,  
set apart!

14:14 And the priest is to take  
some of the blood  
of the liability offering.  
And the priest is to place it  
on the ridge of the right ear  
of the one being undefiled,  
and on the thumb of his right hand,  
and on the big toe of his right foot.

14:15 And the priest is to take  
some of the log of oil.  
And he is to pour it  
on the left palm of the priest.  
14:16 And the priest is to dip  
his right finger *itself* תנ  
in some of the oil  
that is on his left palm.  
And he is to sprinkle  
some of the oil  
with his finger  
seven times  
before the face of YAHWEH.

14:17 And from the remaining oil  
that is in his palm  
the priest is to place some  
on the ridge of the right ear  
of the one being undefiled,  
and on the thumb of his right hand,  
and on the big toe of his right foot,  
on top of the blood  
of the liability offering.

14:18 And the remaining oil  
that is on the palm of the priest  
he is to place upon the head  
of the one being undefiled.  
And the priest  
is to make atonement for him  
before the face of YAHWEH.

14:19 And the priest  
is to prepare  
the offense offering *itself* תנ.  
And is to make atonement  
for the one being undefiled  
from his defilement.  
And afterward he is to slaughter  
the olah *itself*. תנ

14:20 And the priest is to send up  
the olah *itself* תנ  
and the grain gift *itself* תנ  
on the slaughter site.

And the priest  
having made atonement for him,  
then he is undefiled.

14:21 But if he is poor  
and his hand does not reach far

he is to take one lamb  
for a liability offering  
for presentation  
for making atonement for him by it,  
and one tenth measure of flour  
mixed with oil  
for a grain gift,  
and a log of oil,  
14:22 and two turtledoves  
or two young pigeons,  
what his hand can reach.  
And the one will be  
the offense offering  
and the other the olah.

14:23 And he is to bring  
they *themselves* תנ  
on the eighth day  
of his being undefiled  
to the priest,  
to the entrance of  
The Tent of Appointment  
before the face of YAHWEH.

14:24 And the priest is to take  
the lamb *itself* תנ  
of the liability offering  
and the log of oil *itself*. תנ  
And the priest is to elevate  
they *themselves* תנ  
for an presentation offering  
before the face of YAHWEH.

14:25 And he is to slaughter  
the lamb *itself* תנ  
of the liability offering.

And the priest is to take  
some of the blood  
of the liability offering.  
And he is to place it  
on the ridge of the right ear  
of the one being undefiled,  
and on the thumb of his right hand,  
and on the big toe of his right foot.

14:26 And some of the oil  
the priest is to pour out  
on the left palm of the priest.  
14:27 And the priest is to sprinkle  
with his right finger  
some of the oil  
that is on his left palm  
seven times  
before the face of YAHWEH.

14:28 And the priest is to place  
some of the oil  
that is on his palm  
on the ridge of the right ear  
of the one being undefiled,  
and on the thumb of his right hand,  
and on the big toe of his right foot,  
on the place above the blood  
of the liability offering.

14:29 And the remaining oil  
that is on the palm of the priest  
he is to place on the head  
of the one being undefiled  
to make atonement for him  
before the face of YAHWEH.

14:30 And he is to prepare  
the one *itself* את  
of the turtledoves  
or the young pigeons  
from what his hand can reach,  
14:31 whatever his hand  
can reach *itself*, את  
the one for an offense offering *itself* את  
and the other for an olah *itself* את  
with the grain-gift.  
And the priest is to make atonement  
for the one being undefiled  
before the face of YAHWEH.' "

14:32 This is the Instruction  
for the one who has  
an affliction of disease  
whose hand cannot reach means  
for his undefilement.

14:33 And YAHWEH spoke  
to Moshe  
and to Aharon saying,  
14:34 "When you enter  
the land of Kena'an  
which I Myself  
am giving to you  
for a possession  
and I put an affliction of disease  
in a house  
in the land of your holding  
14:35 and one comes  
whose house it is  
and reports to the priest saying,  
'Something like a disease  
has been seen by me  
in the house.',  
14:36 then the priest  
is to direct that  
the house *itself* את  
is to be cleared  
before the priest  
comes to see  
the disease *itself* את  
and all that is in the house  
will not be made defiled.

And after that the priest  
is to go in to see  
the house *itself*. את

14:37 And he is to look at  
the disease *itself*. את  
And behold!  
The disease is  
in the walls of the house  
a greenish or reddish depression.  
And their appearance

is deeper than the wall *surface*.

14:38 Then the priest  
is to go out of the house,  
to the entrance of the house.  
And he is to shut up  
the house *itself* את  
for seven days.

14:39 And he is to return  
on the seventh day.  
And he is to look.  
And behold!  
The disease has spread  
in the walls of the house.

14:40 Then the priest is to direct.  
And they are to pull out  
the stones *themselves* את  
in which is the disease  
and they are to throw  
they *themselves* את  
outside the city  
in a defiled place.

14:41 And the house *itself* את  
is to be scraped inside,  
all around.  
And they are to pour out  
the dirt *itself* את  
that has been scraped off  
outside the city  
in a defiled place.

14:42 And they are to take  
other stones  
and bring them  
instead of the original stones.  
Other dirt they are to take.  
And they are to replaster  
the house *itself*. את

14:43 And if the disease returns  
and sprouts in the house  
after pulling out  
the stones *themselves*, את  
and after the house *itself* את  
has been scraped,  
and after it has been plastered,  
14:44 then the priest is to come.  
And he is to look  
And behold!  
The disease has spread  
in the house.  
It is a bitter disease in the house.  
It is defiled.

14:45 And the house *itself* את  
its stones *themselves* את  
and its wood *itself* את  
is to be torn down.  
And all the dirt of the house  
is also to be sent away  
outside the town  
to a defiled place.

14:46 And one going into the house  
during all the days of it itself את  
being shut up  
will be defiled until sunset.

14:47 And one lying in the house  
is to wash  
his garments themselves. את

And one eating in the house  
is to wash  
his garments themselves. את

14:48 And if the priest should go in  
go in and and look,  
and behold,  
the disease has not spread  
in the house  
after the replastering  
of the house itself את  
then to the priest  
the house itself את  
is undefiled  
because the disease  
has been cured.

14:49 And he is to take  
for the offense of  
the house itself את  
two birds,  
and cedar wood,  
maggot scarlet,  
and hyssop.  
14:50 And he is to slaughter  
the one bird itself את  
in an earthen vessel  
over living water.

14:51 And he is to take  
the cedar wood itself, את  
and the hyssop itself, את  
and the maggot scarlet itself, את  
and the live bird itself, את  
and he is to dip  
they themselves את  
in the blood  
of the slaughtered bird,  
and in the living water.  
And he is to sprinkle it  
on the house  
seven times.

14:52 And he is to de-offense  
the house itself את  
with the blood of the bird  
and with the living water,  
and with the live bird,  
and with the cedar wood,  
and with the hyssop  
and with the maggot scarlet.

14:53 And he is to send away  
the living bird itself את  
outside the town,  
into the open field.

And he is to make atonement  
for the house.  
It is undefiled.' "

14:54 This is the Instruction  
for any affliction of disease,  
for scales,  
14:55 for disease of a covering  
or of a house,  
14:56 for swelling,  
for scabs  
or for shiny spots,  
14:57 for the sake of teaching  
concerning the day of defilement  
and concerning the day of undefilement.

This is the Instruction for disease.

## Chapter 15

15:1 And YAHWEH spoke  
to Moshe  
and to Aharon saying,  
15:2 "Speak to the Children of Yisra'el  
and say to them,  
'A man,  
a man when he has a flow  
from his flesh,  
a discharge,  
it is defiled.  
15:3 And this is his defilement  
whether his discharge  
is flowing from his flesh  
or his flesh is sealed up  
from his discharge itself. את  
It is his defilement.

15:4 Any bed upon which he lies  
and any device that he sits on  
is defiled.

15:5 And one who touches his bed  
is to wash his garments  
and wash in water,  
and is defiled until sunset.

15:6 And one who sits  
on the device on which  
he with the discharge sat upon it  
is to wash his garments  
and wash in water,  
and is defiled until sunset.

15:7 And one who touches the flesh  
of the one with the flow  
is to wash his garments  
and wash in water  
and is defiled until sunset.

15:8 And if one with a flow  
spits on one who is undefiled  
he is to scrub his garments  
and wash in water  
and is defiled until sunset.

15:9 And any saddle  
on which one with a flow rides

is defiled.

15:10 Anyone touching  
anything that is under him  
is defiled until sunset.  
And one who carries  
they themselves תא  
is to wash his garments  
and wash in water  
and is defiled until sunset.

15:11 Anyone whom  
the one with the flow touches  
and he has not rinsed  
his hands in water,  
is also to wash his garments  
and wash in water  
and is defiled until sunset.

15:12 And an earthen vessel  
that the one with a flow touches  
is to be shattered.  
And any wooden vessel  
is to be rinsed in water.

15:13 And when the one with a flow  
is undefiled from his discharge  
he is to count for himself  
seven days  
for the sake of his undefilement.  
And he is to wash his garments  
and wash his flesh  
in living water  
and he is undefiled.

15:14 On the eighth day  
he is to take for himself  
two turtledoves  
or two young pigeons  
and is to come  
before the face of YAHWEH  
at the entrance to  
The Tent of Appointment.  
And he is to give them  
to the priest.  
15:15 And the priest is to prepare  
they themselves, תא  
the one as a offense offering  
and the other as an olah.  
And the priest  
is to make atonement for him  
before the face of YAHWEH,  
from his discharge.

15:16 And a man,  
when there goes out from him  
an emission of seed  
is to wash in water  
all of his flesh itself תא  
and is defiled until sunset.

15:17 And any garment  
and any animal skin  
on which there is  
an emission of seed

is to be washed in water  
and is defiled until sunset.

15:18 And a woman  
who lies with a man,  
she herself, תא  
with an emission of seed,  
they are to wash in water  
and they are defiled until sunset.

15:19 And woman,  
when she is issuing blood  
from her flesh,  
seven days  
she is to remain  
in her rejection.  
And everything touching her  
is defiled until sunset.

15:20 Everything that lies upon her  
in her rejection  
is defiled.  
And everything that she sits upon  
is defiled.

15:21 And anyone who touches her bed  
is to wash his garments  
and wash in water  
and is defiled until sunset.

15:22 And anyone touching any device  
upon which she sits  
is to wash his garments  
and wash in water  
and is defiled until sunset.  
15:23 Whether it is on the bed  
or upon the device she is sitting upon,  
by touching it  
he is defiled until sunset.

15:24 And if a man lies down,  
lies down with her herself, תא  
so that her menstruation  
is upon him  
then he is defiled  
for seven days.  
Any bed upon which he lies  
is defiled.

15:25 And a woman,  
when she has  
an issue of her blood  
for many days  
not at the time  
of her menstruation,  
or when it flows  
beyond her menstruation,  
all the days of her defiled issue  
are as the days  
of her menstruation.  
She is defiled.

15:26 Any bed upon which she lies  
all the days of her discharge  
are to be as the bed

during her menstruation.  
 And any device  
 that she sits upon  
 is defiled,  
 like the defilement  
 of her menstruation.  
 15:27 And anyone touching them  
 is defiled.  
 He is to wash his garments  
 and wash in water  
 and is defiled until sunset.

15:28 And if she is undefiled  
 from her discharge  
 she is to number seven days.  
 And afterward she is undefiled.

15:29 And on the eighth day  
 she is to take herself  
 two turtledoves  
 or two young pigeons  
 and is to bring  
they themselves תא  
 to the priest,  
 to the entrance of  
 The Tent of Appointment.

15:30 And the priest is to prepare  
 the one for an offense offering itself תא  
 and the other as an olah itself. תא  
 And the priest is to make atonement for her  
 before the face of YAHWEH  
 from her defiled discharge.

15:31 And the Children  
of Yisra'el themselves תא  
 are to abstain from defilement  
 and not be killed  
 on account of their defilement  
 by defiling  
My Dwelling itself תא  
 which is in their midst.

15:32 This is the Instruction  
 for one with a flow  
 and for one  
 from whom goes out  
 an emission of seed,  
 being defiled by it,  
 15:33 and for one infirm  
 in her menstruation,  
 and the one who has  
 a discharge itself תא  
 for a man  
 and for a male or female  
 who lies with a defiled one.

## Chapter 16

16:1 And YAHWEH spoke to Moshe  
 after the death  
 of the two sons of Aharon  
 concerning their coming near  
 before the face of YAHWEH  
 and they died.

16:2 YAHWEH said to Moshe,  
 "Tell Aharon,  
 your brother,  
 that he is not to go in  
 at just any time  
 to The Set Apart Place,  
 within the veil,  
 before The Cover of Atonement  
 that is upon The Chest,  
 and he does not die,  
 because in a cloud  
 I will be seen  
 above The Cover of Atonement.

16:3 According to this  
 is Aharon to enter  
 The Set Apart Place,  
 with a bull,  
 a young- ne of the herd,  
 for a offense offering,  
 and a ram for an olah.

16:4 In a tunic of linen,  
 set apart,  
 he is to clothe himself.  
 And linen breeches are to be  
 over his "flesh".  
 And with a sash of linen  
 he is to gird himself.  
 And with a turban of linen  
 he is to wrap himself.  
 These are set apart garments.  
 And he is to wash in water  
his flesh itself. תא  
 Then he is to clothe himself  
 with them.

16:5 From the assembly itself תא  
of the Children of Yisra'el  
 he is to take two hairy goats  
 for a offense offering  
 and one ram for an olah.

16:6 And Aharon is to bring near  
 the bull itself תא  
for the offense offering  
that is for him.  
 And he is to make atonement  
 on behalf of himself  
 and on behalf of his household.

16:7 And he is to take  
 the two hairy goats themselves תא  
 and he is to stand  
they themselves תא  
 before the face of YAHWEH  
 at the entrance to  
 The Tent of Appointment.

16:8 And Aharon is to give lots  
 upon the two hairy goats,  
 one lot for YAHWEH  
 and one lot for the scapegoat.

azazel - goat of departure, scapegoat.  
 There is considerable discussion concerning whether

**azazel** is a name for some location. Some believe it was a high cliff over which this goat was run, to destroy it. It's also thought by some to represent a "wilderness demon".

It seems important to consider this instruction as we have it, not as someone might "think" it should be. Let Scripture speak for itself. Perhaps in some sense it's a foreshadowing of The Messiah taking upon Himself our offenses and removing them from consideration before YAHWEH.

16:9 And Aharon is to bring near  
the hairy goat *itself* **תא**  
upon which fell  
the lot for YAHWEH.  
And he is to prepare it  
for the offense offering.

16:10 And the hairy goat  
upon which fell  
the lot for the scapegoat  
is to be stood alive  
before the face of YAHWEH  
for the sake of making atonement upon it,  
for the sake of sending away  
it *itself* **תא**  
as the scapegoat  
into the wilderness.

Traditionally many use **azazel** in this verse as a "name" rather than as a term of description. However, if one is consistent in translating the term as "scapegoat" there is nothing lost in the translation except the "traditions of men".  
You'll have to decide for yourself which makes more sense in this context.

16:11 And Aharon is to bring near  
the bull *itself* **תא**  
of the offense offering  
that is for him.  
And he is to make atonement  
on behalf of himself  
and on behalf of his household.

And he is to slaughter  
the bull *itself* **תא**  
of the offense offering  
that is for him.

16:12 And is to take  
a fire panpan full  
of burning coals of fire  
from upon the slaughter site,  
from before the face of YAHWEH,  
and two handfuls  
of sweet incense,  
finely ground.  
And he is to go  
inside the veil.

16:13 And he is to put  
the incense *itself* **תא**  
upon the fire  
before the face of YAHWEH.  
And the cloud of the incense  
will cover

The Cover of Atonement *itself* **תא**  
that is over The Testimony.  
And he will not die.

16:14 And he is to take  
some of the blood of the bull  
and he is to sprinkle it  
with his finger  
on the front of  
The Cover of Atonement,  
eastward.  
And upon  
The Cover of Atonement  
he is to sprinkle  
seven times  
some of the blood  
with his finger.

16:15 And he is to slaughter  
the male goat *itself* **תא**  
of the offense offering  
that is for the people.  
And he is to come  
with its blood *itself* **תא**  
within the veil.

And he is to do  
with its blood *itself* **תא**  
as he did  
with the blood of the bull.  
And he is to sprinkle  
it *itself* **תא**  
upon The Cover of Atonement,  
and in front of  
The Cover of Atonement.

16:16 And he is to make atonement  
for the sake of The Set Apart Place  
on account of the defilement  
of the Children of Yisra'el,  
on account of their rebellions,  
on account of all their offenses.

And thus he is to do with  
The Tent of Appointment  
which stays permanently with  
they themselves, **תא**  
in the midst of their defilement.

16:17 And any human being  
is not to be in  
The Tent of Appointment  
as he goes in  
to make atonement  
in The Set Apart Place  
until he comes out.

He is to make atonement  
on behalf of himself  
and on behalf of his household,  
and on behalf of  
the entire assembly of Yisra'el.

16:18 And he is to go out  
to the slaughter site



that is before the face of YAHWEH.  
And he is to make atonement on it.

And he is to take  
some of the blood of the bull  
and some of the blood of the male goat.  
And he is to put it  
on the horns of the slaughter site,  
all around.

16:19 And he is to sprinkle on it  
some of the blood  
with his finger,  
seven times.  
And he is to undefile it.

And he is to set it apart  
from the defilement  
of The Children of Yisra'el.

16:20 And having finished from undefiling  
The Set Apart Place itself את  
and The Tent of Appointment itself את  
and the slaughter site itself את  
then he is to bring near  
the live hairy goat itself. את

16:21 And Aharon is to lay  
his two hands themselves את  
on the head of the live hairy goat.  
And he is to confess over it  
all the perversities themselves את  
of the Children of Yisra'el,  
and all their rebellions themselves, את  
for the sake of all their offenses.  
And he is to place  
they themselves את  
upon the head of the hairy goat.  
And he is to send it away  
by the hand of a man who is ready  
into the wilderness.  
16:22 And the hairy goat  
is to carry upon itself  
all their perversities themselves את  
to a separate area.  
And he is to send away  
the hairy goat itself את  
into the wilderness.

16:23 Then Aharon is to go to  
The Tent of Appointment.  
And he is to strip off  
his linen garments themselves את  
in which he clothed himself  
for the sake of going into  
The Set Apart Place,  
and is to lay them down there.

16:24 And he is to wash  
his flesh itself את  
in water  
in a set apart place.  
And he is to put on  
his garments themselves. את  
And he is to go out.

And he is to prepare  
his olah itself את  
and the olah itself את  
of the people.  
And he is to make atonement  
on behalf of himself  
and on behalf of the people.

16:25 And the fat itself את  
of the offense offering  
he is to turn into smoke  
upon the slaughter site.

16:26 And the one sending away  
the hairy goat itself את  
for a scapegoat  
is to wash his garments  
and wash his flesh in water.  
And after doing thus  
he may come into the camp.

16:27 And the bull itself את  
of the offense offering  
and the hairy goat itself את  
of the offense offering  
whose blood itself את  
came in  
for the sake of making atonement  
in The Set apart Place  
are to go outside the camp.  
And they are to burn with fire  
their skins themselves, את  
and their flesh itself, את  
and their excrement itself. את

16:28 And one who is burning  
they themselves את  
is to wash his garments  
and wash his flesh itself את  
in water.  
And after doing so  
he may come into the camp.

16:29 And it will be for you  
a rule forever.  
In the seventh new moon,  
on the tenth after the new moon  
you are to humble  
your lives themselves. את

And any employment  
you are not to do,  
the native  
and the sojourner  
who sojourns in your midst,  
16:30 because on this day  
atonement is to be made  
for your sakes  
to undefile you yourselves את  
from all your offenses  
before the face of YAHWEH.  
You will be undefiled.

16:31 It is a Special Sabbath for you.

And you are to humble  
your lives *themselves*. תא  
It is a rule forever.

16:32 The priest who has been anointed,  
he *himself*. תא  
even whose hand *itself* תא  
has been filled  
to officiate in place of his father  
will make atonement.

And he is to dress  
in the garments of linen *themselves*, תא  
the garments of The Set Apart Place.

16:33 And he is to make atonement  
for the consecrated place *itself*, תא  
The Set Apart Place.

And for The Tent of Appointment *itself* תא  
and for the slaughter site *itself* תא  
he is to make atonement.

And for the priests  
and for all the people of the assembly  
he is to make atonement.

16:34 And this will be for you  
a rule forever,  
to make atonement  
for the Children of Yisra'el  
from all their offenses  
once a year."

And he did  
as YAHWEH directed  
Moshe *himself*. תא

## Chapter 17

17:1 And YAHWEH spoke to Moshe saying,  
17:2 "Speak to Aharon  
and to his sons  
and to all the Children of Yisra'el  
and say to them,  
'This is the word  
that YAHWEH has directed saying,

17:3 Any man  
of the House of Yisra'el  
who slaughters  
an ox or a sheep or a goat  
in the camp  
or who slaughters it  
outside the camp,  
17:4 and to the entrance of  
The Tent of Appointment  
does not come to bring it near  
for an approach offering  
to YAHWEH  
in front of  
The Dwelling of YAHWEH,  
blood is to be accounted  
to that man.  
Blood has he shed.  
And that man himself

is to be cut off  
from amid his people  
17:5 in order that the Children of Yisra'el  
will bring  
*their slaughterings themselves* תא  
that they are slaughtering  
upon the face of the open field.

And they are to come  
to YAHWEH,  
to the entrance of  
The Tent of Appointment,  
to the priest.  
And they are to slaughter them  
as sacrifice of peace offerings  
to YAHWEH,  
*they themselves*. תא

17:6 And the priest  
is to splash  
*their blood itself* תא  
against the slaughter site  
of YAHWEH  
at the entrance of  
The Tent of Appointment.  
And he is to turn the fat into smoke  
as a soothing aroma to YAHWEH.

17:7 And they are no longer to slaughter  
*their sacrifices themselves* תא  
to the hairy goat demons  
after whom they are whoring.

A rule forever  
this is to be for them  
throughout their generations."

17:8 And to them you are to say,  
'Any man of the House of Yisra'el  
or of the sojourners  
that sojourn in their midst  
who offers up an olah  
or a sacrifice  
17:9 and to The Tent of Appointment  
does not come  
to prepare it *itself* תא  
for YAHWEH,  
that man is to be cut off  
from his people!

17:10 And any man  
of the House of Yisra'el  
or of the sojourners  
that sojourn in their midst  
who eats any blood,  
then I will set My face  
against the person  
who is eating  
*the blood itself!* תא  
And I will cut off  
*he himself* תא  
from among his people,  
17:11 **because the life of the flesh  
is in the blood!**  
**And I Myself**

**have given it to you  
upon the slaughter site  
to make atonement  
for your lives,  
because the blood  
makes atonement for life!**

This is an extremely important Truth of Scripture.  
It is not to be treated with disrespect.

17:12 For this reason I have said  
to the Children of Yisra'el  
any life among you  
is not to eat blood!  
And the sojourner  
that sojourns in your midst  
is not to eat blood!

17:13 And any man  
of the Children of Yisra'el  
or of the sojourner  
that sojourns in your midst  
who hunts as game  
a living animal  
or a bird that is to be eaten  
is to pour out  
its blood *itself*. תנא

And he is to cover it with dirt,  
17:14 **because the life of all flesh,  
blood in it is life!**

And I say to the Children of Yisra'el,  
**The blood of all flesh  
you are not to eat  
because the life of all flesh,  
it is its blood.  
Anyone eating it  
will be cut off!**

17:15 And any life  
that eats a carcass  
or an something torn to pieces  
among the natives  
or among the sojourners,  
is then to washes his garments  
and to wash in water.  
And he is defiled until sunset.  
Then he is undefiled.

17:16 But if he does not wash them  
and his flesh he does not wash,  
then he will carry his perversity!" "

## Chapter 18

18:1 And YAHWEH spoke to Moshe saying,  
18:2 "Speak to the Children of Yisra'el  
and say to them,

'I Myself am YAHWEH,  
your Elohim!

18:3 According to acts done  
in the land of Egypt,  
in which you were settled  
you are not to do!  
And according to the acts done

in the land of Kena'an  
to which I am bringing  
you yourselves תנא  
you are not to do!

And according to their rules  
you are not to walk!

18:4 My regulations themselves תנא  
you are to do!  
And My rules themselves תנא  
you are to protect,  
for the sake of walking  
according to them!

I Myself am YAHWEH,  
your Elohim!

18:5 And you are to protect  
My rules themselves תנא  
and My regulations themselves תנא  
which as a human is doing  
they themselves תנא  
the human being  
will live according to them.

I Myself am YAHWEH!

18:6 Any man toward any body  
of his own "flesh"  
you are not to come near,  
for the sake of exposing  
their "nakedness"!

I Myself am YAHWEH!

The references here to "flesh" and "nakedness" are  
both euphemisms for one's genitals. The concept is  
that of sexual relationships with members of one's own  
family.

18:7 The "nakedness" of your father  
and the "nakedness" of your mother  
you are not to expose!  
She is your mother.  
You are not to expose her "nakedness"!

18:8 The "nakedness" of your father's wife  
you are not to expose!  
She is the "nakedness" of your father.

18:9 The "nakedness" of your sister,  
the daughter of your father,  
or the daughter of your mother,  
born in the house  
or born outside,  
you are not to expose their "nakedness"!

18:10 The "nakedness"  
of your son's daughter  
or of your daughter's daughter,  
you are not to expose their "nakedness"!  
Indeed, they are your "nakedness".

18:11 The "nakedness" of the daughter  
of your father's wife,

born to your father,  
she is your sister.  
You are not to expose her "nakedness"!

18:12 The "nakedness" of your father's sister  
you are not to expose!  
She is the relative of your father.

18:13 The "nakedness" of your mother's sister  
you are not to expose!  
Indeed, she is the relative of your mother.

18:14 The "nakedness" of your father's brother  
you are not to expose!  
To his wife you are not to come near!  
She is your aunt.

18:15 The "nakedness" of your daughter-in-law  
you are not to expose!  
She is your son's wife.  
You are not to expose her "nakedness"!

18:16 The "nakedness" of your brother's wife  
you are not to expose!  
She is the "nakedness" of your brother.

18:17 The "nakedness" of a woman  
and her daughter  
you are not to expose!  
Her son's daughter herself תא  
or her daughter's daughter herself תא  
you are not to take in marriage,  
exposing their "nakedness"!  
They are relatives.  
It is treachery!

18:18 And a woman  
along with her sister  
you are not to take in marriage  
to be distressing  
by exposing her "nakedness"  
in addition to her  
during her lifetime!

18:19 And toward a woman  
during her menstrual defilement  
you are not to come near,  
exposing her "nakedness"!

18:20 And to the wife of your neighbor  
you are not to give  
your emission of seed,  
to be defiled with her!

18:21 And your seed  
you are not give  
for the sake of passing over to Molekh!  
And you are not to profane defile  
the name itself תא  
of your Elohim!

I Myself am YAHWEH!

18:22 And a male himself תא  
you are not to lie down with

as if lying with a woman!  
It is detestable!

18:23 And with any animal  
you are not to give  
your emission of seed,  
being defiled by it!

A woman is not to stand  
before an animal,  
mating with it!  
It is perversion!

18:24 You are not to become defiled  
through any of these,  
because by all of these  
the nations that I Myself  
am sending out  
from before your faces  
are defiled,  
18:25 and the land is defiled.

And I called it to account  
for its perversity.

And the land has vomited out  
its inhabitants themselves. תא

18:26 But you yourselves  
are to protect  
My rules themselves תא  
and My regulations themselves. תא

And you are not to do  
any of these detestable things,  
the native  
or the sojourner  
that sojourns in your midst,  
18:27 because all these  
detestable things themselves תא  
were done by men of the land  
who were before you.  
And they defiled the land.

18:28 Then the land  
will not vomit out  
you yourselves תא  
in your defilement  
as it vomited out  
the nation itself תא  
that was before you.

18:29 Indeed, anyone who does  
any of these detestable things,  
even cut off will those lives be  
who are doing them  
from among their people!

18:30 You are to keep  
My duty itself תא  
by not doing the detestable customs  
that were done before you.  
And you are not to be defiled by them!

I Myself am YAHWEH,

your Elohim!

### Chapter 19

19:1 And YAHWEH spoke to Moshe saying,

19:2 "Speak to the entire assembly  
of the Children of Yisra'el

and say to them,

'Set apart you are to be  
because I Myself am set apart,

YAHWEH  
your Elohim!

19:3 Each man,  
his mother  
and his father  
you are to revere.

And My Sabbaths themselves תא  
you are to protect.

I Myself am YAHWEH,  
your Elohim!

19:4 Do not turn  
to what is good for nothing. idols  
And molten elohim  
you are not to make for yourselves.

I Myself am YAHWEH,  
your Elohim!

19:5 Now when you slaughter  
a sacrifice of shelem offering  
to YAHWEH,  
for the sake of your acceptance  
you are to slaughter it.

19:6 On the day of your sacrifice  
it is to be eaten,  
and on the next day.

But what remains  
until the third day  
is to be burned in fire.

19:7 And if it is eaten,  
eaten on the third day,  
it is contaminated.  
It will not be acceptable.

19:8 And one eating it  
will carry his perversity  
because a set apart thing itself תא  
of YAHWEH  
he has profaned. defiled  
And that life  
will be cut off  
from his people!

19:9 Now when you cut down  
the harvest itself תא  
of your land  
you are not to finish  
to the edges of your field  
by cutting it down.  
And the gleanings of your harvest

you are not to gather.

19:10 And your vineyard  
you are not to glean.  
And the strays of your vineyard  
you are not to gather.

For the sake of the humiliated  
and for the sojourner  
you are to leave  
they themselves. תא

I Myself am YAHWEH,  
your Elohim!

19:11 You are not to steal!

And you are not to lie!

You are not to deal falsely, cheat  
each man with his companion!

19:12 You are not to swear  
with My name falsely  
and profane defile  
the name itself תא  
of your Elohim!

I Myself am YAHWEH!

19:13 You are not to defraud  
your neighbor himself תא

And you are not to rob!

You are not to keep overnight  
the wages of one hired  
by you yourself תא  
until morning.

19:14 You are not to insult the deaf!

And before the blind  
you are not to put a stumbling block!

And you are to revere your Elohim!

I Myself am YAHWEH!

19:15 You are not to do injustice  
in judgment!

You are not to lift up *in favor*  
the face of the poor.

And you are not to honor  
the face of the great.

With rightness you are to judge  
your companion!

19:16 You are not to go  
as a scandal monger  
among your people!

You are not to stand  
on the blood of your neighbor!

I Myself am YAHWEH!

Standing on the blood of a neighbor is a Hebraism for  
disrespecting your neighbor by not helping him when  
he's in need or in adversity - when his life is at stake.

19:17 You are not to hate  
your brother *himself* אנ  
in your heart!

Be right,  
be right  
with your companion *himself* אנ  
and you will not carry an offense  
because of him!

19:18 You are not to avenge!

And you are not to carry a grudge  
against the children *themselves* אנ  
of your people!

And you are to love to your companion  
as *you love* yourself!

I Myself am YAHWEH!

19:19 My rules *themselves* אנ  
you are to protect!

Your animal you are not to breed  
with different kinds!

Your field you are not to sow  
with different seeds!

A garment of mingled threads  
is not to go on you!

19:20 And a man,  
when he lies with  
a woman *herself* אנ  
with an emission of seed,  
and she is a female slave  
betrothed to another man,  
but redeemed,  
she has not been redeemed,  
or freedom has not been given her,  
there is to be punishment.  
They are not to be put to death  
because she has not been freed.

19:21 And he is to bring  
his liability offering *itself* אנ  
to YAHWEH,  
to the entrance of  
The Tent of Appointment,  
a ram as a liability offering.

19:22 And the priest  
is to make atonement for him  
with the ram of the liability offering  
before the face of YAHWEH

because of the offence  
with which he has offended.  
And he will be forgiven  
for the offense  
with which he has offended.

19:23 And when you go into the land  
and you plant any tree for eating  
you are to regard its fruit  
as uncircumcised,  
uncircumcised is its fruit *itself*. אנ

For three years  
it is to for you as uncircumcised.  
It is not to be eaten!

19:24 And in the fourth year  
all its fruit is to be a set apart  
for rejoicing to YAHWEH.

19:25 And in the fifth year  
you are to eat its fruit *itself* אנ  
to add to you its produce.

I Myself am YAHWEH,  
your Elohim!

19:26 You are not to eat  
anything with blood!

You are not to practice divination!

You are not to practice witchcraft!

19:27 You are not to round off  
the corners of your head!

You are not to ruin  
the corners *themselves* אנ  
of your beard!

Both of these were practices related to idolatry.

19:28 And an incision for a *dead* life  
you are not to make in your flesh!

And marks or cuttings  
you are not to put on you!

I Myself am YAHWEH!

19:29 You are not to defile  
your daughter *herself* אנ  
by making her a whore!

And the land is not to go whoring  
and have the land be filled  
with treachery.

19:30 My Sabbaths *themselves* אנ  
you are to protect!

My Set apart Place  
you are to revere!

I Myself am YAHWEH!

19:31 You are not to turn  
to necromancers! mediums, spiritists

And to conjurers wizards  
you are not to inquire  
to be defiled by them!

I Myself am YAHWEH,  
your Elohim!

19:32 Before gray hair  
you are to rise.  
And you are to honor  
the face of the elderly.

And you are to revere  
your Elohim!

I Myself am YAHWEH!

19:33 And when one sojourns  
with you yourself, אנך  
a stranger in your land,  
you are not to oppress  
he himself. אנך

19:34 As the native born among you  
he is to be to you,  
the stranger who dwells  
with you yourself. אנך  
And you are to love him  
as you love yourself  
because you were strangers  
in the land of Egypt.

I am YAHWEH your God!

19:35 You are not to do injustice,  
in measure,  
in weight,  
or in capacity.

19:36 Just balances,  
just weights,  
a just ephah,  
and a just hin  
you are to have!

I Myself am YAHWEH,  
your Elohim,  
who brought out  
you yourselves אנך  
from the land of Egypt!

19:37 You are to protect  
all my rules themselves אנך  
and all my regulations themselves אנך  
and you are to do  
they themselves! אנך

I Myself am YAHWEH!

## Chapter 20

20:1 And YAHWEH spoke to Moshe saying,  
20:2 "And to the Children of Yisra'el  
you are to say,  
'Any man of the Children of Yisra'el

and of the sojourners  
that sojourn in Yisra'el  
that gives from his seed to Molekh  
is to be put to death,  
be put to death!  
The people of the land  
are to pelt him with stones.

20:3 And I Myself  
will direct My face itself אנך  
against that man!

And I will cut off  
he himself אנך  
from among his people  
because from his seed  
he has given to Molekh  
thereby defiling  
My Set Apart Place itself! אנך  
And he defiles  
My set apart name itself! אנך

20:4 And if they hide,  
the people of the land  
hide their eyes themselves אנך  
concerning that man  
according to his giving  
from his seed to Molekh  
by failing to put to death  
he himself, אנך

20:5 then I Myself  
will set My face itself אנך  
against that man  
and against his family!

And I will cut off  
he himself אנך  
and everyone himself אנך  
who goes whoring after him,  
to go whoring after the Molekh,  
from among their people.

20:6 And the life  
who turns to a necromancer  
or to wizards  
to whore after them,  
then I will direct  
My face itself אנך  
against that person!

And I will cut off  
he himself אנך  
from among his people!

20:7 Now you are to be undefiled.  
And you are to be set apart  
because I Myself am YAHWEH,  
your Elohim!

20:8 You are to protect  
My rules themselves! אנך  
And you are to do  
they themselves! אנך  
I Myself, YAHWEH,

am the One  
setting you apart!

**chuqqah** - an enactment, hence, an appointment (of time, space, quantity, labor, or usage).  
This term generally refers to customs or decrees. The context seems to support the idea of customs, normal practices of the culture. This is not the same term as that used for "laws", although many translations use that term here because of the idea of "an enactment".  
The concept of appointment seems far more appropriate, YAHWEH having "appointed" these things as what He desires of His people. Those appointments are typically understood to be customs of the culture.

20:9 When any man dishonors  
his father *himself* אַתָּה  
or his mother *herself* אַתָּה  
he is to be put to death,  
put to death!  
His father and his mother  
he has dishonored.  
His blood is on him!

The last line means he is responsible for his own death.

20:10 A man who commits adultery  
with the wife *herself* אַתָּה  
of another man,  
who commits adultery  
with the wife *herself* אַתָּה  
of his neighbor,  
is to be put to death,  
put to death,  
the adulterer  
and the adulteress!

20:11 A man who lies with  
the wife *herself* אַתָּה  
of his father,  
the "nakedness" of his father  
he has exposed.  
The two of them  
are to be put to death,  
put to death!  
Their blood is upon them!

20:12 And a man who lies  
with his daughter-in-law *herself*, אַתָּה  
the two of them  
are to be put to death,  
put to death!  
They have done perversion!  
Their blood is upon them!

20:13 And a man who lies  
with a male *himself* אַתָּה  
as one lies with a woman,  
a detestable thing  
the two of them have done!  
They are to be put to death,  
put to death!  
Their blood is upon them!

20:14 A man who takes  
a woman *herself* אַתָּה  
and her mother *herself*, אַתָּה

it is treachery!  
In fire they are to be burned,  
he *himself* אַתָּה  
and they *themselves*! אַתָּה  
And there is to be  
no *such* treachery among you!

20:15 And a man  
who gives his emission of seed  
to an animal  
is to be put to death,  
put to death!  
And the animal *itself* אַתָּה  
you are to slaughter!

20:16 And a woman  
who approaches any animal  
to mate with *it itself* אַתָּה  
you also are to kill  
the woman *herself* אַתָּה  
and the animal *itself*. אַתָּה  
They are to be put to death,  
put to death!  
Their blood is upon them!

20:17 A man who takes  
his sister *herself*, אַתָּה  
the daughter of his father  
or the daughter of his mother,  
and he sees  
her "nakedness" *itself* אַתָּה  
and she sees  
his "nakedness" *itself*, אַתָּה  
it is a disgraceful thing!

And they are to be cut off  
before the eyes of their people!

The "nakedness" of his sister  
he has exposed.  
His perversity he will carry!

20:18 And a man who lies  
with a woman *herself* אַתָּה  
with her infirmity,  
and exposes  
her "nakedness" *itself* אַתָּה  
her source *itself* אַתָּה  
he has laid bare.

And she has exposed  
her source of blood *itself*. אַתָּה

And the two of them  
are to be cut off  
from among their people!

20:19 And the nakedness  
of your mother's sister  
or your father's sister  
you are not to expose,  
because his own relative *herself* אַתָּה  
he has laid bare.  
Their perversity they are to carry!



20:20 And a man who lies  
with his aunt *herself*, אָה  
the "nakedness" of his uncle  
he has exposed.  
Their offense they are to carry.  
Childless will they die!

20:21 And a man that takes  
the wife *herself* אָה  
of his brother,  
she is separated.  
The "nakedness" of his brother  
he has exposed.  
Childless they will be!

20:22 Now you are to protect  
all My rules *themselves* אָה  
and all My regulations *themselves*! אָה  
And you are to do  
they *themselves*! אָה

Then you *yourselves* אָה  
will not be vomitted out of the land  
into which I Myself  
am bringing  
you *yourselves* אָה  
to settle in it.

20:23 And you are not to walk  
according to the customs of the nations  
that I Myself  
am sending out  
from before your faces  
because all these things *themselves* אָה  
they have done.

And I was disgusted with them!

20:24 And I say to you,  
it is you who will occupy  
their soil *itself*! אָה  
And I Myself  
am giving it to you,  
to occupy it *itself*, אָה  
a land flowing with milk and honey.

I Myself am YAHWEH,  
your Elohim,  
who has separated  
you *yourselves* אָה  
from the nations!

20:25 And you are to separate  
between the undefiled animals  
and the defiled ones,  
and between the defiled fowl  
and the undefiled.

And you are not to make  
your lives *themselves* אָה  
detestable  
on account of  
an animal  
or a fowl

or anything which crawls  
on the ground  
which I have separated  
for your sake as defiled.

20:26 And you are to be  
set apart to Me  
because I Myself,  
YAHWEH,  
am set apart!

And I have separated  
you *yourselves* אָה  
from the nations  
to be Mine!

20:27 And a man or a woman  
when they have with them  
a necromancer  
or a wizard  
are to be put to death,  
put to death!  
With stones you are to pelt  
they *themselves*! אָה  
Their blood is upon them!" "

## Chapter 21

21:1 And YAHWEH said to Moshe,  
"Speak to the priests,  
the sons of Aharon,  
and say to them,  
'For the sake of a life  
among his people,  
one is not to be made defiled  
21:2 except for his relative,  
one near to him,  
for his mother  
or for his father,  
or for his son,  
or for his daughter  
or for his brother,  
21:3 or for his virgin sister,  
the one near to him  
who has never belonged to a man.  
For her he may make himself defiled.

21:4 He is not to make himself defiled  
like Ba'al  
among his people *does*,  
to defile them.

The traditional translation of this verse say "as a husband", or "as a chief man". The term used is *ba'al*. It means a master; hence, a husband, or (figuratively) owner. Given the context of what follows it seems Ba'al is intended. The customs of those following Ba'al did the things cited below.

21:5 They are not to make baldness  
on their head.

And the edge of their beard  
they are not to shave off.  
And in their flesh  
they are not to make cuts.

21:6 Set apart they are to be

to their Elohim.

And they are not to defile  
the name of their Elohim  
because the offerings by fire themselves תא  
of YAHWEH,  
the food offerings  
of their Elohim,  
they bring near!  
And they are to be set apart!

21:7 An adulterous woman  
or a defiled one  
they are not to take.

And a woman driven out  
from her husband  
they are not to take  
because he is set apart  
to his Elohim.

21:8 And you are to set him apart  
because the food offerings themselves תא  
of your Elohim  
he brings near.  
He is to be set apart for you  
because I Myself am set apart,  
YAHWEH,  
the one setting you apart!

21:9 And the daughter of a man,  
a priest,  
when she defiles herself by adultery,  
it is her father himself תא  
that she defiles.  
In fire she is to be burned!

21:10 And the priest,  
the one greater than his brothers,  
who has had poured on his head  
the oil of anointing  
and who has had filled  
his hands themselves תא  
for the sake of wearing  
the garments themselves, תא  
his head he is not to bare,  
and his garments  
he is not to tear!

21:11 And on the account  
of any dying life  
he is not to go in,  
for his father  
or his mother  
he is not to make himself defiled!

21:12 And from The Set Apart Place  
he is not to go out!  
And he is not to defile  
The Set Apart Place itself תא  
of his Elohim  
because the set apart  
oil of anointing of his Elohim  
is upon him!

I Myself am YAHWEH!

21:13 And he is to take  
a woman in her virginity.

21:14 A widow,  
or a driven out woman,  
or one defiled by adultery,  
these themselves תא  
he is not to take.

Instead, a virgin from his people  
he is to take as a wife.

21:15 And he is not to defile his seed  
among his people,  
because I Myself am YAHWEH,  
the one setting him apart!

21:16 And YAHWEH spoke to Moshe saying,  
21:17 "Speak to Aharon saying,  
'A man of your seed,  
throughout their generations,  
who has in him a defect  
is not to come near,  
to come near  
the food of his Elohim!

21:18 Indeed, any man  
who has in him a defect  
is not to come near,  
a man blind  
or lame  
or facially disfigured  
or too long limbed,  
21:19 or a man that has in him  
a broken leg  
or a broken arm,  
21:20 or a hunchback  
or a dwarf,  
or a defect in his eye,  
or a scab  
or eruptions,  
or crushed testicles.

21:21 Any man who has in him a defect  
from the seed of Aharon,  
the priest,  
is not to approach,  
for the sake of bringing near  
the offerings by fire themselves תא  
of YAHWEH!

A defect is in him.

The food of his Elohim itself תא  
he is not to approach  
for the sake of bringing it near!

21:22 The food offerings  
of his Elohim,  
from the most set apart,  
or from the set apart portions  
he may eat.

21:23 However, the veil  
he is not to enter,  
and the slaughter site  
he is not to approach,  
because a defect is in him.

He is not to defile  
My Set Apart Places *themselves* תא  
because I Myself am YAHWEH,  
the one who sets them apart!" "

21:24 And Moshe spoke to  
Aharon and to his sons  
and to all the Children of Yisra'el.

## Chapter 22

22:1 And YAHWEH spoke to Moshe saying,  
22:2 "Speak to Aharon  
and to his sons,  
that they are to treat as dedicated  
the set apart gifts  
of the Children of Yisra'el  
so that they do not defile  
My Set Apart Name *itself* תא  
by that which  
they are being set apart to Me.

I Myself am YAHWEH!

22:3 Say to them,  
'Throughout your generations  
any man that comes near,  
from all of your seed,  
to the set apart things  
which the Children of Yisra'el  
set apart for YAHWEH,  
with his defilement upon him,  
that person will be cut off  
from before My face!

I Myself am YAHWEH!

22:4 Any man of the seed of Aharon,  
if he has a disease  
or an discharge,  
of the set apart things  
he is not to eat  
until he is undefiled.

And anyone touching  
anything defiled by a *dead* life,  
or a man from whom goes out  
an emission of seed,  
22:5 or a man that touches  
any crawling thing  
by which he is defiled,  
or a human being that is defiled  
by whatever is his defilement,  
22:6 the life who touches it  
is defiled until sunset.  
And he is not to eat  
of the set apart things  
unless he washes his flesh in water.  
22:7 And at the going down of the sun  
then he is undefiled.

And afterward he may eat  
from the set apart things  
because they are his food.

22:8 And a carcass  
or a torn animal  
he is not to eat,  
to be defiled by it.

I Myself am YAHWEH!

22:9 And they are to keep  
My duty *itself* תא

And they are not carry an offense  
on account of it  
and die  
because they have defiled it.

I Myself am YAHWEH,  
who is setting them apart!

22:10 And any outsider  
is not to eat  
the set apart things.

A sojourner of a priest  
or a hired servant  
is not to eat the set apart things.

22:11 But a priest,  
when he buys a life  
with his wealth,  
that one may eat of it.  
And one born into his household  
may eat of his food.

22:12 And the daughter of a priest,  
when she belongs to a man,  
an outsider,  
she is not to eat  
of the presentation offerings,  
the set apart things.

22:13 And the daughter of a priest,  
if she is a widow  
or one driven out,  
and she has no child,  
and she returns  
to her father's household  
as in her youth,  
from her father's food  
she may eat.

But any outsider  
is not to eat of it.

22:14 And a a man,  
when he eats  
a set apart thing  
by mistake,  
then he is to add its fifth to it  
and give to the priest  
the set apart thing *itself* תא

22:15 But they are not to defile  
the set apart things *themselves* תא  
of the Children of Yisra'el,  
which they exalted  
for the sake of YAHWEH  
22:16 and they *themselves* תא  
carry the perversity of an offense  
by eating their set apart things *themselves* תא  
because I Myself am YAHWEH,  
who is setting you apart!" "

22:17 And YAHWEH spoke to Moshe saying,  
22:18 "Speak to Aharon  
and to his sons  
and to all the Children of Yisra'el  
and say to them,  
'A man  
from the House of Yisra'el  
or from the sojourners in Yisra'el  
who brings near his approach offering,  
for any of their vows,  
or for any of their spontaneous gifts  
that they bring near to YAHWEH  
for an olah,  
22:19 for your acceptance  
they are to be  
whole,  
a male  
among the cattle,  
among the sheep  
or among goats.

22:20 Any in which is a defect  
you are not to bring near  
because it will not be acceptable  
for your sake.

22:21 And a man,  
when he brings near  
a sacrifice of a shelem offering  
to YAHWEH  
for making a vow of separation  
or for a spontaneous offering  
from the herd  
or from the flock,  
it is to be whole  
for the sake of acceptance.

Any defect is not to be in it.

22:22 One blind  
or broken,  
or mutilated,  
or with a spotted eye,  
or scab,  
or eruptions,  
you are not to bring these near  
to YAHWEH!

An offering by fire  
you may not give from them  
upon the slaughter site  
to YAHWEH.

22:23 But an ox  
or a sheep,

long-limbed or stunted,  
you may sacrifice it  
as a spontaneous offering.

But for a vow  
it *itself* תא  
is not to be prepared.  
It will not be accepted.

22:24 And one bruised  
or smashed  
or torn-up  
or cut ooff *in the testicles*  
you are not to bring near  
to YAHWEH.  
And in your land  
these are not to be prepared.

22:25 And from the hand of a foreigner  
you are not to bring near  
the food *itself* תא  
of your Elohim  
from any of these,  
because their corruption  
is in them.  
A defect is in them.  
They will not be accepted  
for your sake!" "

In the ancient world sacrifices were seen as "the food of the gods". Within the nation of Yisra'el this is an oxymoron, yet it is still used. Their Elohim does not need food, since He is the very source of all food.

22:26 And YAHWEH spoke to Moshe saying,  
22:27 "An ox,  
or a sheep,  
or a goat,  
when it is born  
is to remain seven days  
under its mother.  
And from the eighth day  
and forward  
it will be accepted  
as an approach offering,  
as an offering by fire  
to YAHWEH.

22:28 And an ox  
or a sheep,  
it *itself* תא  
and its young *itself*, תא  
you are not to slaughter  
on one day.

22:29 And when you slaughter  
a sacrifice of thanksgiving  
to YAHWEH,  
for the sake of your acceptance  
you are to slaughter it.  
22:30 On that day  
it is to be eaten.  
Nothing is to remain from it  
until morning.

I Myself am YAHWEH!

22:31 And you are to protect  
My directives!  
And you are to do  
they themselves! **תנא**

I Myself am YAHWEH!

22:32 And you are not to defile  
My set apart name itself! **תנא**

And I am to be set apart  
among the Children of Yisra'el!

I Myself am YAHWEH,  
who sets you apart,  
22:33 who is bringing out  
you yourselves **תנא**  
from the land of Egypt  
to be for you an Elohim.

I Myself am YAHWEH!

### Chapter 23

23:1 And YAHWEH spoke to Moshe saying,  
23:2 "Speak to the Children of Yisra'el  
and say to them,  
'The appointed times of YAHWEH,  
which you are to proclaim to  
they themselves, **תנא**  
set apart convocations are these.  
They are My appointed times!

23:3 Six days employment is to be done.  
But on the seventh day  
is a Special Sabbath,  
a set apart convocation.

Any employment  
you are not to do.

It is a Sabbath to YAHWEH  
throughout all your settlements.

**shabbath shabbathown** - a Special Sabbath.  
**shabbath** means intermission.  
**shabbathown** is traditionally translated as "rest".  
That yields "an intermission of rest" for this  
combination.  
The second term comes from the first. They essentially  
mean the very same thing. But when they are used in  
combination in Scripture the general sense is that of a  
Special Sabbath, a day in which YAHWEH is to be  
honored by not doing one's "normal employment"  
activities.  
Tradition, however, has taught that this means  
"absolutely no effort is to be put forth ('work) for  
ANYTHING." This is based on their interpretation of  
certain events that took place on The Sabbath Day. But  
those interpretations are subject to debate.  
The original term used in Genesis is **shabath**. The  
spelling is only slightly different. And it means the same  
thing, to rest.  
The use of the combined term seems to indicate a  
"more special" Sabbath than usual. It's used in relation  
to some of the appointed times of YAHWEH.  
The Sabbath Day was instituted for the Children of  
Yisra'el at Mount Sinai as part of The Torah. It was to  
be a special sign to the Yisra'elites to remind them each

week of what YAHWEH had done, and was doing for  
them.

23:4 These are  
the appointed times of YAHWEH,  
set apart convocations,  
which you are to proclaim,  
they themselves, **תנא**  
at their appointed times.

The appointed times of YAHWEH are traditionally  
referred to as "The Feasts of Israel". This is not really  
proper!  
While they were given to Yisra'el as part of YAHWEH's  
instructions to them (The Torah) they should properly  
be referred to as "The Appointed Times of YAHWEH."  
That is what they are. And that's exactly how the  
Hebrew text describes them. They are not called  
"feasts" except by translators who do not choose to  
follow what the text literally says.  
Tradition has once again replaced The Word of  
YAHWEH.  
Note that the text actually says "The appointed times of  
YAHWEH... are to be proclaimed at **their appointed  
times**."

23:5 On the first new moon,  
on the fourteenth after the new moon,  
between the evenings  
is Passover to YAHWEH.

"Between the evenings" has been interpreted many  
ways. Generally it refers to sundown. But it has also  
been identified as late afternoon when the sun in  
approaching the horizon. It apparently does not mean  
"after dark".  
Passover is the first annual appointed time. A careful  
study of it and all the references to it in Scripture is  
extremely enlightening. Virtually everything that  
happens in Scripture is ultimately tied to the concept of  
"passing over" the penalty for one's offenses against  
YAHWEH.

23:6 On the fifteenth day  
after this new moon  
is the Festival of Unleavened Bread **matstah**  
to YAHWEH.  
Seven days  
unleavened bread  
you are to eat!

23:7 On the first day  
a set apart convocation  
is to exist for you.  
Any laborious work  
you are not to do.

23:8 And you are to bring near  
an offering by fire  
to YAHWEH  
for seven days.

On the seventh day  
is a set apart convocation.  
Any laborious work  
you are not to do.'

23:9 And YAHWEH spoke to Moshe saying,  
23:10 "Speak to the Children of Yisra'el  
and say to them,

'When you enter the land  
that I Myself  
am giving you  
and you cut down  
its harvest *itself* תא  
then you are to bring  
a sheaf *itself* תא  
of the first of your harvest  
to the priest.

23:11 And he is to elevate  
the sheaf *itself* תא  
before the face of YAHWEH  
for the sake of acceptance for you.

On the day after The Sabbath  
the priest is to elevate it.

This is often referred to as The Feast of First Fruits. But it's often confused with the harvest festival that occurs 50 days later at Shavuot (Pentecost). This first one is for the barley harvest. The second one is for the wheat harvest.

23:12 You are to prepare  
on the day of elevating  
the sheaf *itself* תא  
a sheep,  
whole,  
in its first year  
as an olah  
to YAHWEH,  
23:13 and its grain gift,  
two tenth measures of flour  
mixed with oil,  
an offering by fire  
to YAHWEH,  
a soothing aroma,  
and its drink offering of wine,  
a fourth of a hin.

23:14 And bread  
or parched grain  
or groats  
you are not to eat  
until that same day,  
until you have brought  
the approach offering *itself* תא  
of your Elohim.

It is a rule forever  
for your generations,  
in all your settlements.

23:15 And you are to count  
for yourselves  
from the day after The Sabbath,  
from the day that you bring  
the elevated sheaf *itself*, תא  
seven Sabbaths,  
whole *weeks* they are to be.

23:16 Until the day after  
the seventh Sabbath  
you are to count,  
fifty days.

Then you are to bring near  
a grain gift  
of new *grain*  
to YAHWEH.

23:17 From your settlements  
you are to bring bread  
as an elevation offering,  
two *loaves*.  
Two tenth measures of flour  
they are to be.

With leaven  
you are to bake them,  
as firstfruits  
to YAHWEH.

This is known as Shavuot. Traditionally, it is called "Pentecost", based on the concept of fifty days. This is the **only appointed time** that calls for **leaven**. Leaven is typically considered to represent "sin". This is the one appointed time that involves specifically the presentation of the "good news" to the Gentiles. As non-Yisra'elites they are perceived as being contaminated with "leaven". The out-pouring of The Divine Nature took place on this date, the sixth of Sivan on the Hebrew calendar. Only unleavened bread was allowed in The Tent of Appointment. Tradition also suggests this was the date for the giving of The Torah at Sinai, and the birth of Moshe, and the flood of Noah.

23:18 And you are to bring near  
along with the bread  
seven lambs,  
whole,  
a year old,  
and a bull,  
a young of the herd,  
and rams,  
two.  
They will be an olah  
to YAHWEH,  
and their grain gift  
and their drink offerings,  
an offering by fire,  
a soothing aroma  
to YAHWEH.

23:19 And you are to prepare  
one hairy goat  
for an offense offering  
and two sheep,  
a year old,  
for a sacrifice of shelem offering.

23:20 And the priest  
is to elevate  
they *themselves* תא  
with the bread  
of the firstfruits  
as an elevation offering  
before the face of YAHWEH  
with the two lambs.

They are to be set apart  
to YAHWEH

for the priest.

23:21 And you are to proclaim  
on that very same day  
that a set apart convocation  
there will be for you.  
Any laborious work  
you are not to do!

A rule forever  
in all your settlements  
throughout your generations.

23:22 And when you cut down  
the harvest *itself* תנ  
of your land  
you are not to complete  
the edge of your field  
in cutting it down/  
And the gleaning of your harvest  
you are not to glean.

For the humiliated  
and for the stranger  
you are to leave them.

I Myself am YAHWEH,  
your Elohim!" "

23:23 And YAHWEH spoke to Moshe saying,  
23:24 Speak to the Children of Yisra'el saying,  
'On the seventh new moon,  
on day one of the new moon,  
there is to be for you  
a Special Sabbath,  
a memorial blowing, of trumpets  
a set apart convocation.

The day is known as Yom Teruah, or Feast of Trumpets.

23:25 Any laborious work  
you are not to do.  
And you are to bring near  
an offering by fire  
to YAHWEH.' "

23:26 And YAHWEH spoke to Moshe saying,  
23:27 Surely, on the tenth  
after this seventh new moon  
it is The Day of Atonement.  
A set apart convocation  
there is to be for you.

And you are to humble  
your lives *themselves*. תנ  
And you are to bring near  
an offering by fire  
to YAHWEH.

23:28 And any laborious work  
you are not to do  
on that very same day  
because it is The Day of Atonement,  
for the sake of making  
atonement for you  
before the face of YAHWEH,  
your Elohim.

23:29 When any life  
does not humble himself  
on that very same day  
he is to be cut off  
from his people.

23:30 And if any life  
does any employment  
on that very same day  
I will cause  
that life *itself* תנ  
to perish  
from among his people!  
23:31 Any employment  
you are not to do.

A rule forever  
throughout your generations  
in all your settlements.

23:32 It is Special Sabbath for you.  
And you are to humble  
your lives *themselves*. תנ

On the ninth day  
after the new moon,  
at sunset,  
from sunset to sunset,  
you are to rest.  
It is for you a Sabbath!" "

23:33 And YAHWEH spoke to Moshe saying,  
23:34 "Speak to the Children of Yisra'el saying,  
'On the fifteenth day  
after this seventh new moon  
is the festival of booths  
for seven days  
to YAHWEH.

This festival is known as Sukkot, or Tabernacles. The word means booths, in the sense of temporary shelters. It's the last of the appointed times of YAHWEH.

23:35 On the first day is  
a set apart convocation.  
Any laborious work  
you are not to do.

23:36 For seven days  
you are to bring near  
an offering by fire  
to YAHWEH.

On the eighth day,  
there is to be for you  
a set apart convocation.  
And you are to bring near  
an offering by fire  
to YAHWEH.  
It is an assembly.  
Any laborious work  
you are not to do.

23:37 These are  
the appointed times of YAHWEH  
which you are to proclaim

for you yourself, תָּא  
 set apart convocations  
 for the sake of bringing near  
 offerings by fire  
 to YAHWEH,  
 olah,  
 grain gift,  
 sacrifices,  
 and drink offerings,  
 the word for the day  
 on its day,  
 23:38 besides The Sabbaths of YAHWEH,  
 and besides your gifts,  
 and besides your vow offerings,  
 and besides all your spontaneous offerings  
 that you give to YAHWEH.

23:39 Surely, on the fifteenth day  
 after the seventh new moon  
 when you have gathered  
 the produce of the land itself תָּא  
 you are to celebrate  
 the festival itself תָּא  
 of YAHWEH  
 for seven days.

On the first day  
 is a Sabbath of rest  
 and on the eighth day  
 is a Sabbath of rest.

**shabbathown** is used twice in this verse, without **shabbath**.  
 This indicates a different type of occasion than a normal Sabbath or a Special Sabbath. The context suggest its meaning.

23:40 And you are to take  
 for yourselves  
 on the first day  
 the fruit of magnificent trees,  
 branches of palm trees,  
 and boughs of dense trees,  
 and willows of the brook.

And you are to rejoice  
 before the face of YAHWEH,  
 your Elohim,  
 for seven days.

23:41 And you are to celebrate  
it itself תָּא  
 as a festival to YAHWEH  
 for seven days a year.

A rule forever,  
 throughout your generations.

In the seventh new moon  
 you are to celebrate  
it itself. תָּא

23:42 In booths you are to dwell  
 for seven days.  
 Every native in Yisra'el  
 is to dwell in booths

23:43 in order that  
 your generations may know  
 that in booths  
 I caused to dwell  
The Children of Yisra'el themselves תָּא  
 when I brought out  
they themselves תָּא  
 from the land of Egypt!

I Myself am YAHWEH,  
 your Elohim!

23:44 And Moshe declared  
the appointed times themselves תָּא  
of YAHWEH  
 to the Children of Yisra'el.

## Chapter 24

24:1 And YAHWEH spoke to Moshe saying,  
 24:2 "Give direction to  
the Children of Yisra'el themselves. תָּא  
 And they are to bring to you  
 oil of olives,  
 clear,  
 beaten,  
 for light,  
 for burning lamps continually.

24:3 Outside the veil of The Testimony,  
 in The Tent of Appointment,  
 Aharon is to arrange  
it itself תָּא  
 from sunset to dawn  
 before the face of YAHWEH  
 continually.

A rule forever  
 throughout your generations.

24:4 On the undefiled menorah  
 he is to arrange  
the lamps themselves תָּא  
 before the face of YAHWEH  
 continually.

24:5 And you are to take flour.  
 And you are to bake  
it itself, תָּא

twelve loaves,  
 two tenth measures  
 is to be the one loaf.

24:6 And you are to place  
they themselves תָּא  
 in two rows,  
 six per row,  
 on the undefiled table,  
 before the face of YAHWEH.

24:7 And you are to place  
 upon the row  
 pure frankincense.  
 And it is to be  
 with the bread  
 as a memorial,  
 an offering by fire  
 to YAHWEH.



24:8 On every Sabbath Day  
he is to arrange it  
before the face of YAHWEH  
continually from  
the Children of Yisra'el *themselves*. תא

*It is a covenant forever.*

24:9 And they are to be  
for Aharon  
and for his sons.

And they are to eat them  
in a set apart place  
because they are set apart.  
It is set apart for him  
from the offerings by fire  
of YAHWEH.

A directive forever."

24:10 Now the son  
of an Yisra'elite woman  
went out,  
(he was also the son  
of an Egyptian man)  
among the Children of Yisra'el.  
And they quarreled  
in the camp,  
the son of the Yisra'elite *woman*  
and a man of Yisra'el.

24:11 And the son  
of the Yisra'elite woman  
pierced *The Name itself* תא  
and trivialized it  
And they brought  
*he himself* תא  
to Moshe.  
(And the name of his mother was Shelomit,  
daughter of Dibri,  
of the tribe of Dan.)

Shelomit means peaceableness.  
Dibri means wordy.  
Dan means judge.  
It's very likely this verse has been altered from its  
original form. The use of "The Name" was not common  
until much later in Yisra'elite history. It was used as a  
replacement for YAHWEH. At the very least it seems  
likely that "YAHWEH" has been deleted from the text by  
an editor.  
There are two words to note.  
**naqab** - to puncture, literally or figuratively; pierced.  
The concept is that of wounding or damaging a thing.  
It's often translated as "blasphemed", but that's not its  
literal sense.  
**qalal** - to be (causatively to make) light, trifling, etc.; to  
trivialize. ("take the name in vain")

24:12 And they settled him down in custody  
for the sake of distinguishing for themselves  
according to the mouth of YAHWEH.

24:13 And YAHWEH spoke to Moshe saying,  
24:14 "Bring out  
the trivializer *himself* תא  
outside the camp.

And all who heard  
are to lay  
their hands *themselves* תא  
on his head.  
And the entire assembly  
is to pelt  
*he himself!* תא

24:15 And to the Children of Yisra'el  
you are to speak saying,  
"A man who trivializes his Elohim,  
is also to carry his offense!

24:16 But whoever pierces  
the name of YAHWEH  
is to be put to death,  
put to death!

The entire assembly  
is to pelt him with stones,  
to pelt him with stones!

As for the stranger,  
so for the native.

One trivializing The Name  
is to be put to death!

This clearly delineates the intent of The Third Word of  
The Torah. One is not to treat with disrespect the name  
of YAHWEH!

24:17 Now a man,  
when he strikes down  
any human life,  
he is to be put to death,  
put to death!

24:18 One who strikes down  
the life of an animal  
is to make good for it,  
life in place of life.

24:19 And a man,  
when he renders a defect  
in his companion,  
as he has done  
thus it is to be done to him,  
24:20 break in place of break,  
eye in place of eye,  
tooth in place of tooth.  
As he has rendered a defect  
in a human being  
thus it is to be given to him.

24:21 And whoever strikes down an animal  
is to make good for it.  
But one who strikes down  
a human being  
is to be put to death!

24:22 One standard of judgment  
there is to be for you.  
As for the sojourner,  
so is it to be for the native  
because I Myself am YAHWEH,

your Elohim!"

24:23 And Moshe spoke  
to the Children of Yisra'el.  
And they took out  
the trivializer himself, תא  
outside the camp.  
And they pelted  
he himself תא  
with stones.

And the Children of Yisra'el did  
as YAHWEH had directed  
to Moshe himself. תא

## Chapter 25

25:1 And YAHWEH spoke to Moshe  
at Mount Sinai saying,  
25:2 "Speak to the Children of Yisra'el  
and say to them,  
'When you enter the land  
that I Myself am giving to you  
the land is to rest.  
*It is a Sabbath to YAHWEH.*

25:3 Six years  
you are to sow your field.  
And six years  
you are to prune your vineyard.  
And you are to gather  
its produce itself. תא  
25:4 And in the seventh year  
it is a Special Sabbath.  
It is to be for the land,  
a Sabbath to YAHWEH.  
Your field you are not to sow.  
And your vineyard  
you are not to prune.

25:5 What grows on its own  
of your harvest itself תא  
you are not to cut down.  
And the grapes themselves תא  
of your consecrated vines  
you are not to clip off.  
A year of Sabbath  
there is to be  
for the land!

25:6 And the Sabbath of the land  
is for you,  
for food,  
for you,  
and for your male slave  
and for your female slave,  
for your hired servant  
and for your resident foreigner,  
the one sojourning with you,  
25:7 and for your livestock  
and for wild animals  
that are in your land  
All its produce is to be for eating.

25:8 And you are to count for yourselves  
seven Sabbaths of years,

seven years,  
seven times.  
And it is to be for you  
seven Sabbaths of years,  
nine and forty years.

25:9 And you are to pass over  
a shofar blast.  
in the seventh new moon,  
on the tenth after the new moon,  
on The Day of Atonement  
you are to pass over a shofar *blast*  
in all your land.

**'abar** - to cross over; used very widely of any transition.  
"Pass over" has been used because of its extreme  
significance in Scripture. The shofar, a ram's horn, was  
to be blown so that it "passed over" the entire land.  
When connected to The Day of Atonement it  
symbolizes the passing over of our sin debt that  
YAHWEH would accomplish much later in sending The  
Messiah to earth.

25:10 And you are to set apart  
the year itself, תא  
the fiftieth year!

And you are to proclaim freedom  
in the land  
for the sake of all its inhabitants.

It is to be a horn blast for you.

And you are to return,  
each man to his possession.  
And each man is to return  
to his family.

**yowbel, or yobel** - the blast of a horn.  
Tradition translates this as "Jubilee". That's a  
transliteration of the word, not a translation of it. Thus  
we've been given "The Year of Jubilee". It should be  
translated, more properly, as "The Year of The Horn  
Blast."  
Now a distinction was indeed needed because Yom  
Teruah (The Day of The Trumpet) is held once every  
year, at this very same time of the year. The Year of  
The Yobel needs to be distinguished from this.  
But there's something else we need to identify. The  
blast of the horn was heard by The Yisra'elites at Mount  
Sinai when YAHWEH spoke The Torah to them. There  
was a loud "noise", like a rushing wind (horn blast?) at  
Shavuot (Pentecost). And there will be a loud horn blast  
sounded at the return of The Messiah.  
Each of these events proclaims a "freedom" of some  
sort.

25:11 A horn blast year  
the fiftieth year is to be for you.  
You are not to sow.  
And you are not to cut down  
what grows on its own. תא  
And you are not to gather  
its consecrated vines themselves תא  
25:12 because it is a horn blast.

It is to be set apart for you.

From the field  
you are to eat of

its produce *itself*. תא

25:13 In this Year of The Horn Blast  
you are to return,  
each man to his possession.

25:14 And when you sell property  
to your companion  
or purchase it  
from the hand of your companion  
a man is not to maltreat  
his brother *himself*! תא

25:15 According to  
the number of years after  
The Horn Blast Year  
you are to purchase from  
your companion *himself* תא

According to  
the amount of years of income  
he is to sell it to you.  
25:16 By the speech  
of the many years  
you are to increase his purchase.  
And by the speech  
of the few years  
you are to reduce his purchase  
since an amount of income  
is what he is selling to you.

25:17 And you are not to maltreat  
any man *his companion himself*. תא

And you are to revere  
your Elohim  
because I Myself,  
YAHWEH,  
am your Elohim!

25:18 And you are to do  
*My rules themselves*! תא

And *My regulations themselves* תא  
you are to protect!  
And you are to do  
*they themselves*! תא

And you will settle  
on the land  
with security.  
25:19 And the land  
will give its fruit.  
And you will eat to satisfaction.  
And you will settle  
with security  
upon it.

25:20 And if you should say,  
'What are we to eat  
in the seventh year?  
Behold!  
We are not to sow,  
And we are not to gather  
*our produce itself*!' תא

25:21 Then I will direct  
*My blessing itself* תא  
to you in the sixth year.  
And it will make  
*the produce itself* תא  
for three years.

25:22 And you are to sow  
*the eighth year itself*. תא

And you are to eat  
from the old produce  
until the ninth year.  
Until its produce comes in  
you are to eat the old.

25:23 And the land  
is not to be sold with finality  
because **the land is Mine!**

Indeed, you yourselves  
are strangers  
and sojourners with me.

25:24 And in all the land  
of your possessions  
you are to grant redemption  
of the land.

25:25 When your brother  
grows thin from poverty  
and sells some of his possession  
his redeemer of nearest kin  
is to come to him.  
And he is to redeem  
*the property itself* תא  
of his brother.

25:26 And if there is not a man  
to be his redeemer  
but his hand reaches  
and brings forth enough  
to redeem it

25:27 then he is to regard  
*the years themselves* תא  
of its sale.

And he is to return the surplus  
to the man to whom he sold it.  
And he is to return  
to his possession.

25:28 But if his hand  
does not find enough  
to restore it  
what he sold  
is to be in the hand  
of the one purchasing  
*it itself* תא  
until The Year of The Horn Blast.

Then it is to go free  
in The Year of The Horn Blast.  
And he is to return  
to his possession.

25:29 And a man,  
 when he sells a residential house  
 in a walled town,  
 its redemption period  
 is until the end  
 of the whole year of its sale.  
 A year of days  
 is to be its redemption period.  
 25:30 And If it is not redeemed by him  
 within a full year  
 then it is to be established forever,  
 the house that is in the town,  
 which is in its wall,  
 to him who purchases  
it itself תא  
 throughout his generations.

It is not to go free  
 in The Year of The Horn Blast.

25:31 And houses in villages  
 that do not have a wall around them,  
 as upon open fields of the land  
 they are to be regarded.  
 There is to be redemption for them.  
 And in The Year of The Horn Blast  
 they are to go free.

Lev. 25:32 And towns of the Levites,  
 the houses of the towns  
 of their possession,  
 redemption is to be forever  
 for the sake of the Levites.  
 25:33 And what is to be redeemed  
 from the Levites,  
 then the house sold  
 and the town of their possession,  
 is to go out *free*  
 in The Year of The Horn Blast  
 because houses of Levitical towns,  
 they are their possession  
 among the Children of Yisra'el.

25:34 And the field around their towns  
 is not to be sold  
 because it is a possession  
 forever for them.

25:35 And when your brother  
 becomes thin from poverty  
 and his hand wavers by you,  
 then you are to strengthen him  
 like a stranger  
 or a sojourner.  
 And he is to live with you.

25:36 You are not to take  
 from he *himself* תא  
 interest on debt  
 or unjust gain.

And you are to revere  
 your Elohim.  
 And your brother  
 is to live with you!

25:37 Your silver *itself* תא  
 you are not to give him  
 with interest.  
 And for profit  
 you are not to give him your food.

25:38 I Myself am YAHWEH,  
 your Elohim  
 who brought out  
you yourselves תא  
 from the land of Egypt  
 to give to you  
the land of Kena'an itself, תא  
 to be for you The Elohim!

25:39 And when your brother  
 is thin from poverty with you  
 and he sells himself to you  
 you are not to work with him  
 the work of a slave.  
 25:40 As a hired hand,  
 as a sojourner  
 is he to be with you.

Until The Year of The Horn Blast  
 he is to serve with you.  
 25:41 Then he himself  
 is to go free from beside you,  
 and his children with him.  
 And he is to return  
 to his family.  
 And to the possession of his fathers  
 he is to return,  
 25:42 because My servants are they  
 whom I have brought out,  
they themselves, תא  
 from the land of Egypt.  
 They are not to be sold  
 as slave property.

25:43 You are not to have  
 dominion over him  
 with crushing labor.  
 And you are to revere  
 your Elohim!

25:44 Now you male slaves  
 and your female slaves  
 that are yours  
 from the nations themselves תא  
which are around you,  
 from them you are to purchase  
 male slaves  
 and female slaves.

25:45 And also  
 from the sons of the residents  
 who are sojourning with you,  
 from them you may purchase,  
 or from their families  
 that are with you,  
 which they bear in your land.  
 And they will be your possessions.  
 25:46 You may bequeath  
they themselves תא

to your children after you  
to inherit as possessions  
forever as your slaves.

But concerning your brothers,  
the Children of Yisra'el,  
a man toward his brother,  
you are not to have dominion over him  
with crushing labor!

25:47 Now when the hand  
of a foreigner  
or a sojourner  
reaches means with you,  
and your brother  
becomes thin from poverty with him,  
and he sells himself  
to the resident sojourner beside you,  
or to an offshoot  
of the sojourner's family,  
25:48 after he has sold himself  
redemption may be his.  
One of his brothers  
may redeem him,  
25:49 or his uncle  
or the son of his uncle  
may redeem him,  
or from his flesh,  
from his family,  
may redeem him.  
Or if his hand reaches means  
he may redeem himself.

25:50 Then he is to consider  
with his purchaser  
from the year that he was sold to him  
until The Year of The Horn Blast.  
And the silver from his sale  
is to be according to the number of years.  
Like the days of a hired hand  
it is to be with him.

25:51 If there are still many years,  
according to the speech  
he is to return it  
for his redemption  
from the silver of his purchase.

25:52 And if few remain in years  
until The Year of The Horn Blast  
he is to regard it to him.  
According to its years  
he is to return it  
for his redemption *itself*. א

25:53 As a hired servant  
year by year  
he is to be with him.

He is not to have dominion over him  
with crushing labor  
before your eyes.

25:54 And if he has not been redeemed  
in these ways

he is to go out *free*  
in The Year of The Horn Blast,  
he and his children with him,  
25:55 because it is to Me  
that the Children of Yisra'el  
are servants.

**They are My servants  
whom I have brought out,  
they themselves, א  
from the land of Egypt!**

I Myself am YAHWEH,  
your Elohim!

## Chapter 26

26:1 You are not to make  
for yourselves idols.  
And a carved image  
or a standing column  
you are not to raise up  
for yourselves.  
A stone statue  
you are not to place  
in your land,  
to prostrate yourselves toward it,  
because I Myself am YAHWEH,  
your Elohim!

There are four different terms used here, each of which represents an idol of some sort.

**'eliyl** - good for nothing, vain; specifically an idol. (An idol is any image used to represent a 'god', a deity of some sort.

**pecel** - an idol.

**matsebah** - something stationed, a column or memorial stone; by analogy, an idol. From a root word meaning to carve. Hence, a carved image.

**maskiyth** - a figure (carved on stone, the wall, or any object). This term is used with 'stone', so represents a stone figure. Statue has been used since it seems to represent the concept.

But the most important issue is that of 'prostrating oneself before such an "image-reproduction"'. The concept is that of paying homage to it as if it were your 'god'. This is **not** to be done.

26:2 My Sabbaths themselves א  
you are to protect!  
And My Set Apart Place  
you are to revere!

I Myself am YAHWEH!

26:3 If according to My rules  
you will walk  
and My directives themselves א  
you will protect,  
and you will do  
they themselves, א

26:4 then I will give your rains  
in their seasons.

And the land will give its yield.

And the trees of the field  
will give their fruit.

26:5 And threshing will reach  
for you to the vintage *itself*. אֲנִי

And vintage will reach  
to seeding *itself*. אֲנִי

And you will eat your food to satisfaction.

And you will be settled  
in security in your land.

26:6 And I will grant shalom  
in the land.

And you will lie down  
with nothing will make you tremble.

And I will cause to cease  
harmful animals from the land.

And a sword will not pass over  
into your land.

**shalom** - safe, i.e. (figuratively) well, happy, friendly;  
also (abstractly) welfare, i.e. health, prosperity, peace.  
To the Hebrew mind shalom means far more than  
merely 'peace'. It means total well-being in every aspect  
of one's life. Thus, the concept of safety spreads to  
every area of one's existence.

26:7 And you will pursue  
your enemies *themselves*. אֲנִי

And they will fall before your faces  
by the sword.

26:8 And five of you  
will pursue a hundred.

And a hundred of you,  
a myriad will pursue.

And your enemies  
will fall before your faces  
by the sword.

26:9 And I will turn toward you.

And I will make fruitful  
you yourselves. אֲנִי

And I will increase  
you yourselves. אֲנִי

And I will establish  
My covenant *itself* אֲנִי  
with you yourselves. אֲנִי

26:10 And you will eat the old  
as being old.

And the old from before the new  
you will send out.

26:11 And I will put My Dwelling  
in the midst of you.

And I will not detest  
you yourselves. אֲנִי

26:12 And I will walk  
in the midst of you.

And I will be for you  
as The Elohim,

And you yourselves  
will be for Me  
as a people.

26:13 I Myself am YAHWEH,  
your Elohim,  
who has brought out  
you yourselves אֲנִי  
from the land of Egypt,  
from your being slaves to them.

I have broken  
the bars of your yoke.  
And I have made  
you yourselves אֲנִי  
to walk erectly!

The promise **if they are faithful to put YAHWEH first**  
is overwhelmingly wondrous. We would do well to learn  
from this lesson. What follows portrays the  
consequences of not following YAHWEH's ways. Study  
this carefully!

26:14 **But if you do not  
listen attentively to Me,**  
and you do not do  
all these directives *themselves*, אֲנִי  
26:15 and if according to My rules  
you reject *living*,  
and if My regulations *themselves* אֲנִי  
your life detests,  
*thus* failing to do  
all My directives *themselves*, אֲנִי  
*thus* causing your breaking of  
My covenant *itself*, אֲנִי  
26:16 **surely I Myself  
will do this to you.**

I will visit upon you  
panic,  
emaciation *itself*, אֲנִי  
wasting away  
and the burning fever *itself*, אֲנִי  
causing the eyes to fail  
and weakening the life breath.

You will sow seed for nothing  
and your enemies will eat it.  
26:17 And I will set My face  
against you!

And you will be smitten  
in the face of your enemies.

And those hating you  
will have dominion over you.

And you will flee,  
but no one will be pursuing  
you yourselves! אֲנִי

26:18 And if after all that  
you do not listen attentively to Me  
I will add seven times more  
to punish  
you yourselves את  
for your offenses.

26:19 And I will break  
your mighty arrogance itself את

And I will set  
your skies themselves את  
like iron  
and your land itself את  
like copper.

26:20 And your might  
will be used for emptiness.

And your land will not give  
its produce itself את

And the trees of the land  
will not give their fruit.

26:21 And if you walk with Me  
in hostility  
and are not willing  
to listen attentively to Me  
then I will add upon you  
seven times more blows,  
according to your offenses.

26:22 And I will send against you  
the wild animals themselves את

And they will bereave  
you yourselves את

And they will cut off  
your livestock themselves את

And they will diminish  
you yourselves את  
And roads will be desolate.

26:23 And if by these things  
you are not corrected for Me  
but you are walking with Me  
in hostility

26:24 then I will walk,  
indeed I Myself,  
with you in hostility!  
And I will strike  
you yourselves את  
I Myself,  
yet seven times  
on account of your offenses!

26:25 And I will bring against you  
an avenging sword,  
taking revenge for The Covenant!

And you will gather yourselves  
into your walled villages.

And I will send pestilence  
in the midst of you!

And you will be given  
into the hand of your enemy.

26:26 In My breaking  
the "staff of bread" for you,  
then ten women will bake your bread  
in one oven.  
And they will return your bread  
by weight.

And you will eat  
but you will not  
be filled to satisfaction.

26:27 And if by this  
you will not listen attentively to Me,  
but you walk with Me  
in hostility  
26:28 then I will walk with you  
in the heat of hostility!

And I will discipline  
you yourselves את  
even I Myself,  
seven times  
on account of your offenses!

26:29 And you will eat  
the flesh of your sons!

And the flesh of your daughters  
you will eat!

26:30 And I will make desolate  
your high places themselves את

And I will cut down  
your sun pillars themselves את

And I will set  
your corpses themselves את  
upon the corpses of your idols;

And I will detest  
you yourselves את

The "high places" were locations where idols were worshipped and often involved sexual misconduct. **chamman** - a sun-pillar - idol, image. The literal sense is given. These were pillars at which the sun was worshipped. However, tradition includes every other idol for which such things were made. **gilluwl** - properly, a log. This is translated as "idols" since that is what was created using a log. If you think in terms of a "totem pole" you'll have the proper concept of these images.

26:31 And I will give to  
your walled villages themselves את  
desolation!

And I will devastate  
your consecrated places themselves את

And I will not smell  
your soothing aromas!

26:32 And I will devastate,  
I Myself,  
the land *itself*. את

And your enemies  
who settle in it  
will be astonished  
on account of it!

26:33 And *you yourselves* את  
I will scatter  
among the nations!

And I will unsheath the sword  
after you!

And your land  
will be a devastation!

And your walled villages  
will be a desolation.

26:34 Then the land will enjoy  
*its Sabbaths themselves* את  
all the days of its devastation.

And *you yourselves* את  
*will be* in the land of your enemies.

Then the land will rest  
and it will enjoy  
*its Sabbaths themselves*. את

26:35 All the days of its devastation  
it will rest,  
*which itself did not rest* את  
*on your Sabbaths*  
*in your being settled upon it.*

26:36 And those remain among you,  
I will bring faintness into their hearts  
in the lands of their enemies.

And *they themselves* את  
will be put to flight  
by the sound of a leaf  
being blown about.

And they will flee  
as retreating from a sword.

And they will fall,  
but there is no pursuer!

26:37 And they will stumble,  
a man against his brother  
as before the sword.  
But no one is pursuing.

And you will not be able to stand  
before your enemies.

26:38 And you will perish

among the nations.

And the land of your enemies  
will devour  
*you yourselves*. את

26:39 And those remaining among you  
will rot away  
on account of their perversity  
in the lands of their enemies.

And because of the perversities  
of their fathers  
*they themselves* את  
will rot away.

26:40 But if they confess  
*their perversity itself* את  
and the perversity *itself* את  
of their fathers,  
according to their unfaithfulness  
by which they acted unfaithfully  
against Me  
and also in which they  
have walked with Me  
in hostility,

26:41 *for which reason I said,*  
"Surely I Myself  
will walk with them  
in hostility!"

And I have brought  
*they themselves* את  
into the land of their enemies,  
then  
if they humble  
their uncircumcised heart  
and if they accept  
their perversity *itself*, את

The text gives evidence of something being left out. It shifts the tone of the statement causing some ambiguity. The first line has been added in italics to suggest a possible correction.

26:42 then I will take note of  
*My covenant itself* את  
with Ya'akov.

And also  
*My covenant itself* את  
with Yitzhak,  
and also

*My covenant itself* את  
with Abraham  
I will take note of.

And I will take note of the land.

26:43 And the land will be left by them.

And it will enjoy  
*its Sabbaths themselves* את  
by being desolate of them.

And they will accept  
responsibility for  
*their perversity itself*, את  
because, even because  
My regulations they rejected



and My rules themselves תנ  
their lives detested!

26:44 And even for all this,  
in their being in the land  
of their enemies,  
I will not reject them.

I will not detest them  
to finish them off,  
to break My covenant  
with they themselves תנ  
because I Myself am YAHWEH,  
their Elohim!

26:45 And I will take note of  
for their sake  
the covenant of the former ones  
whom I brought out,  
they themselves, תנ  
from the land of Egypt  
in the eyes of the nations,  
to be for them The Elohim!.

I Myself am YAHWEH!

26:46 These are the rules,  
and the regulations,  
and the instructions  
that YAHWEH gave  
between Himself  
and the Children of Yisra'el  
at Mount Sinai  
by the hand of Moshe.

## Chapter 27

27:1 And YAHWEH spoke to Moshe saying,

27:2 "Speak to the Children of Yisra'el  
and say to them,

'When a man  
makes an extraordinary promise,  
by your valuation of lives,  
to YAHWEH,

27:3 then your valuation  
for a male  
from the age of twenty years  
and up to the age of sixty years,  
fifty shekels of silver  
is to be your valuation  
according to The Set Apart Place shekel.

27:4 And if it is a female  
your valuation is to be thirty shekels.

27:5 And if it is from five years  
and up to the age of twenty years  
your valuation for a male,  
twenty shekels  
and for a female,  
ten shekels.

27:6 And If from the age of a month  
and up to the age of five years  
then your valuation for a male,  
is to be five shekels of silver  
and for a female

your valuation *is to be*  
three shekels of silver.

27:7 And if from the age of sixty years  
and upward,  
if it is a male  
then your valuation is to be  
fifteen shekels,  
and for a female,  
ten shekels.

27:8 And If he is poorer  
than the valuation  
then he is to be stood  
before the face of the priest.

And the priest is to value

he himself. תנ

According to the mouth  
concerning what the hand can reach  
of the one promising  
the priest is to value him.

27:9 If an animal  
which one has brought near  
is an approach offering  
to YAHWEH,  
all of what he gives from it  
to YAHWEH  
is to be set apart.

27:10 He is not to replace it  
and he is not to exchange  
it itself, תנ  
good with bad  
or bad with good.  
And if he exchanges it,  
exchanges it animal for animal,  
it will be that it  
and its exchanged one  
will be set apart.

27:11 And If any animal is defiled  
which is not to be brought near  
as an approach offering  
to YAHWEH

then the animal itself תנ

is to be stood  
before the face of the priest.

27:12 And the priest is to value

it itself, תנ

whether good or bad.

According to your valuation  
by the priest,  
so it will be.

27:13 And if *he is* redeeming it,  
he is to redeem it  
and he is to add  
its fifth part  
over your valuation.

27:14 And when a man sets apart  
his house itself תנ  
as set apart to YAHWEH  
then the priest is to value it,

whether good or bad.  
According to what the priest values  
it itself, תנא  
so will it be established.

27:15 And if the one setting it apart  
is to redeem  
his house itself תנא  
then he is to add  
a fifth part of your silver valuation  
above it.  
And it will be his.

27:16 And If some of the field  
of his possession  
a man has set apart  
to YAHWEH  
then your valuation is to be  
according to its seed requirement,  
the seed of a homer of barley,  
fifty shekels of silver.

27:17 If as of The Year of The Horn Blast  
he sets apart his field,  
according to your assessment  
it will be established.

27:18 But if it is after  
The Year of The Horn Blast  
that he sets apart his field  
then the priest is to reckon for him  
the silver itself תנא  
according to the years remaining  
until The Year of The Horn Blast.  
And it is to be subtracted  
from your valuation.

27:19 And if redeeming it  
he is to redeem  
the field itself, תנא  
The one setting it apart,  
he himself, תנא  
is also to add a fifth part  
of the silver of your assessment  
above it.  
And it will be established for him.

27:20 But if he does not redeem  
the field itself, תנא  
or if he has sold  
the field itself תנא  
to another man  
it cannot be redeemed  
any longer.

27:21 And the field will be,  
in its going out  
in The Year of The Horn Blast,  
set apart to YAHWEH,  
as a field devoted  
to the priest.  
It is to be his possession.

27:22 And if his purchased field itself תנא  
which is not a field of his possession

is set apart to YAHWEH  
27:23 then the priest  
is to reckon for him  
the amount of your valuation  
until The Year of The Horn Blast.  
And he is to give  
your valuation itself תנא  
at that time.

It is set apart  
to YAHWEH.

27:24 In The Year of The Horn Blast  
the field will return  
to the one from whom he purchased  
it itself, תנא  
to him whose possession of land it is.

27:25 And all your assessments  
are to be according to  
the shekel of The Set Apart Place,  
twenty gerahs being the shekel.

27:26 However, a firstborn  
that is *already* a firstborn to YAHWEH  
among animals,  
no man is to set iapart  
it itself, תנא  
whether ox or sheep.  
It is YAHWEH'S.

27:27 And if among the animals  
one is defiled  
then he is to redeem it  
at your valuation,  
and is to add its fifth part  
above it.

But if it is not redeemed  
then it is to be sold  
at your valuation.

27:28 However, everything devoted  
that a man devotes to YAHWEH  
from all that is his,  
whether of man  
or of animal,  
or of the field of his possession,  
it is not to be sold  
and it is not to be redeemed,  
everything devoted  
is set apart.

It is set apart to YAHWEH.

27:29 Anyone devoted  
that has been devoted  
from among human beings  
is not to be ransomed.  
He is to be put to death,  
put to death!

27:30 And every tithe of the land  
from the seed of the land,  
from the fruit of the tree,

it is YAHWEH's.

It is set apart to YAHWEH.

27:31 And if a man is redeeming it,  
redeeming from his tithes,  
its fifth part he is to add  
above it.

27:32 And every tithe,  
of herd,  
or of flock,  
everything that passes over  
under the rod,  
the tenth one  
is to be set apart  
to YAHWEH.

27:33 He is not to search  
between good and bad.  
Ane he is not to exchange it.

And if he exchanges it,  
exchanges it,  
then it is to be  
and its exchange is to be  
set apart.  
They are not to be redeemed.

27:34 These are the directives  
that YAHWEH gave as directions to  
Moshe himself מנ  
toward the Children of Yisra'el  
at Mount Sinai.