

* CHAPTER XL *

THEN the Lord spoke to Moses saying, [2] On the first day of the first month it being then new moon, thou shalt rear up the tabernacle of the testimony [3] and place therein the ark of the testimony and cover it with the veil. [4] Then thou shalt carry in the table and set in order the service thereof. And thou shalt carry in the candlestick and place on it the lamps: [5] and thou shalt set the golden altar, to burn incense, in its place before the ark; and thou shalt hang up the covering curtain at the door of the tabernacle of the testimony. [6] And the altar of homage offerings thou shalt place at the doors of the tabernacle of the testimony.

Then thou shalt surround the tabernacle and hallow all the things belonging to it round about. [9] For this purpose thou shalt take the anointing oil and anoint the tabernacle and all the things in it and hallow it and all its utensils and they shall be holy. [10] And thou shalt anoint the altar of homage offerings and all its utensils and hallow the altar, and this altar shall be a holy of holies.

[12] Then thou shalt bring Aaron and his sons to the doors of the tabernacle of the testimony and wash them with water. [13] And thou shalt put the holy robes on Aaron and anoint him and hallow him that he may minister to me in the priest's office. [14] Thou shalt then bring forward his sons and clothe them with vestures [15] and anoint them as thou didst their father and they shall serve Me as priests. And this unction of the priesthood shall belong to them forever throughout their generations.

[16] So Moses did all these things. Whatever the Lord commanded him so did he. [17] Accordingly, in the first month in the second year of their coming out of Egypt, at the new moon the tabernacle was reared up. [18] And when Moses had reared up the tabernacle he put on the capitals and put in the bars and set up the pilasters [19] and spread the curtains over the tabernacle and put over it the upper covering of the tabernacle as the Lord commanded Moses. [20] Then taking the testimonies he put them in the ark, and put the staves under the ark, [21] and carried the ark into the tabernacle and hung up the covering of the veil and covered from view the ark of the testimony in the manner the Lord commanded Moses.

[22] Then he placed the table in the tabernacle of the testimony,

on the north side with out the veil of the tabernacle [23] and set thereon the presence loaves before the Lord as the Lord commanded Moses. [24] Then he placed the candlestick in the tabernacle of the testimony on the south side of the tabernacle [25] and put the lamps thereon before the Lord, as the Lord commanded Moses. [26] He then placed the golden altar in the tabernacle of the testimony over against the veil [27] and burned thereon compound incense as the Lord commanded Moses. [29] Then he placed the altar of homage offerings at the doors of the tabernacle [33] and reared up the court around the tabernacle and the altar.

And when Moses had finished all these works [34] the cloud covered the tabernacle of the testimony, and the tabernacle was filled with the glory of the Lord [35] so that Moses could not go into the tabernacle of the testimony, because the cloud overshadowed it and with the glory of the Lord the tabernacle was filled.

[36] Now when the cloud ascended from the tabernacle, the Israelites prepared to march with their baggage. [37] But if the cloud did not ascend they did not prepare to march till the day when the cloud ascended. [38] For there was a cloud on the tabernacle by day and in the night there was a fire on it in the sight of all Israel throughout all their journeyings.

LEVITICUS

* CHAPTER I *

THEN the Lord called up Moses and spoke to him out of the tabernacle of the testimony saying, [2] Speak to the children of Israel and thou shalt say to them, When any man among you bringeth gifts to the Lord from your cattle, you shall bring them either from the flocks or the herds. [3] If his gift be a whole burnt offering from the herd, he shall bring a male without blemish to the door of the tabernacle of the testimony. He shall bring it before the Lord for acceptance; [4] and he shall lay his hand on the head of the homage offering to be accepted for him—to make atonement for him. [5] And they shall kill the young bull before the Lord; and the sons of Aaron, the priests shall carry the blood and pour it out round about on the altar which is at the doors of the tabernacle of the testimony; [6] and having flayed the whole burnt offering they shall cut it in quarters; [7] and the sons of Aaron the priests shall put the fire on the altar and pile wood on the fire; [8] and the sons of Aaron the priests shall lay the quarters with the head and the suet on the wood which is on the fire on the altar; [9] and they shall wash the entrails and the feet with water, and the priests shall lay them all on the altar. It is an homage gift, a sacrifice, a smell of fragrance for the Lord.

[10] And if his gift to the Lord be from the flocks, either from the lambs or the kids for a whole burnt offering, he shall bring a male without blemish and he shall lay his hands on its head; [11] and they shall kill it on the north side of the altar before the Lord: and the sons of Aaron, the priests, shall pour the blood on the altar round about; [12] then they shall cut it in quarters and the priests shall lay these with the head and the suet on the wood which is on the fire on the altar; [13] and they shall wash the entrails and the feet with water; and the priests shall carry them all up and lay them on the altar. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

[14] And if he bring an homage offering from among the fowls as his gift to the Lord; he shall bring his gift either from among the turtledoves or the pigeons; [15] and the priest shall carry it to the altar and wring off the head, and the priest shall lay it on the altar; then he shall squeeze out the blood against the base of

the altar; [16] and he shall take away the craw with the feathers and throw it on the east side of the altar into the ash hole, [17] then he shall break it off from the wings but shall not divide it; and the priest shall lay it on the altar, on the wood which is upon the fire. It is an homage offering, a sacrifice, a smell of fragrance for the Lord.

* CHAPTER II *

AND when any person shall bring a sacrificial gift to the Lord, his gift shall be fine flour, and he shall pour oil on it and lay frankincense on it. [2] It is a sacrifice: and he shall carry it to the sons of Aaron, the priests; and the priest having taken out a handful of the flour with the oil, and all the frankincense thereof shall lay this memorial of it on the altar. It is a sacrifice, a smell of fragrance for the Lord. [3] And the rest of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

[4] And if he bring a gift, a baked sacrifice from the oven, his gift to the Lord shall be of fine flour—he shall bring unleavened loaves tempered with oil or unleavened cakes anointed with oil. [5] And if thy gift be a sacrifice from the pan, it must be of fine flour tempered with oil, without leaven. [6] And having broken it to pieces thou shalt crumble the fragments and pour oil thereon. It is a sacrifice to the Lord. [7] And if thy gift be a sacrifice from the hearth, the fine flour must be made up with oil.

[8] And he shall bring the sacrifice which he hath prepared of these materials for the Lord and carry it to the priest; and the priest shall carry it near to the altar [9] and shall take from the sacrifice the memorial of it and lay it on the altar. It is an homage offering, a smell of fragrance for the Lord; [10] and the rest of the sacrifice shall be for Aaron and his sons. These are most holy portions from the homage offerings of the Lord.

[11] Every sacrifice which you bring to the Lord, you shall prepare without leaven; for you must not bring any kind of leaven, not even honey, as a gift to pay homage to the Lord. [12] You may bring them as gifts of first fruits to the Lord; but they shall not be laid on the altar for a smell of fragrance for the Lord.

[13] Every gift of your sacrifice must be seasoned with salt. You shall not withhold the salt of the covenant of the Lord from your sacrifices. With every gift you make, you shall offer salt to the Lord your God.

[14] And when thou bringest a sacrifice of first fruits to the Lord, it must be young parched grains broken in the mill. [15] This sacrifice of the first fruits thou shalt offer to the Lord, and thou shalt pour oil on it and put frankincense on it. It is a sacrifice. [16] And the priest shall carry up as the memorial of it some of the broken grains with all the frankincense. It is an homage offering to the Lord.

* CHAPTER III *

AND if his gift to the Lord be a sacrifice of thanksgiving, and he bring it from the herd, whether it be a male or a female, he shall bring it without blemish before the Lord [2] and shall lay his hands on the head of the gift and kill it before the Lord at the doors of the tabernacle of the testimony.

And the sons of Aaron, the priests shall pour the blood on the altar of whole burnt offerings round about. [3] And from the sacrifice of thanksgiving they shall offer up as an homage offering to the Lord the caul which covereth the belly and all the suet on the belly [4] and the two kidneys with the suet on them, and that on the flanks, and with the kidneys he shall take off the lobe of the liver. [5] And the sons of Aaron, the priests shall offer up these on the altar—on the whole burnt offerings which are on the wood on the fire. It is an offering of homage, a smell of fragrance for the Lord.

[6] And if his gift be a sacrifice of thanksgiving to the Lord from the flock, whether it be a male or a female, he shall offer it without blemish. [7] If he bring a lamb as his gift he shall bring it before the Lord [8] and lay his hands on the head of his gift and kill it at the doors of the tabernacle of the testimony, and the sons of Aaron, the priest shall pour the blood on the altar round about. [9] And from the sacrifice of thanksgiving he shall offer as an offering of homage to the Lord the fat tail and the whole loin which he shall take off with the rump; and having taken off the caul which covereth the inwards and all the fat on the belly [10] and the two kidneys with the suet on them and on the loin and the lobe of the liver with the kidneys [11] the priest shall offer up these on the altar. It is a sweet savour, an offering of homage to the Lord.

[12] And if his gift be from the goats, he shall bring it before the Lord [13] and lay his hands on its head. And they shall kill it

before the Lord at the doors of the tabernacle of the testimony; and the sons of Aaron, the priests, shall pour out the blood against the altar round about; [14] And from it he shall offer up as an offering of homage to the Lord the caul which covereth the belly and all the fat on the belly [15] and both the kidneys and all the suet on them. That on the loins and the lobe of the liver he shall take off with the kidneys [16] and the priest shall offer them on the altar. It is an offering of homage, a smell of fragrance for the Lord.

[17] All the suet for the Lord shall be an ordinance for ever throughout your generations. You shall not eat suet nor blood of any kind.

* CHAPTER IV *

AGAIN the Lord spoke to Moses saying, [2] Speak to the children of Israel and say, When any person sinneth unwittingly before the Lord, and doth any of those things, which by any of the commandments of the Lord he ought not to do— [3] if for instance the chief priest who hath been anointed, sin; on the account of his causing the people to sin, he shall, for the sin which he hath committed, bring a young bull without blemish from the herd before the Lord for his sin offering; [4] and having brought the young bull to the door of the tabernacle of the testimony before the Lord he shall lay his hand on the head of the young bull before the Lord and slay the bull in the presence of the Lord; [5] And the priest who is anointed, he whose hands have been consecrated, having taken some of the blood of the bull shall carry it into the tabernacle of the testimony.

[6] And this priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, before the holy veil; [7] and he shall put some of the blood of the bull on the horns of the altar of compound incense, which is before the Lord in the tabernacle of the testimony. Now all the blood of the bull he is to pour out at the base of the altar of whole burnt offerings which is at the doors of the tabernacle of the testimony.

[8] And with regard to all the suet of the bull for the sin offering, he shall strip off the caul, which covereth the entrails and all the fat on the entrails [9] and the two kidneys with the suet on them—that which is on the loins and the lobe which is on the liver he shall strip off with the two kidneys in the same manner

[10] as it is to be taken from the young bull of the sacrifice of thanksgiving; and the priest shall offer up these upon the altar of homage offerings; [11] but the skin of the bull and all his flesh with the head and the limbs and the belly and the dung [12] even the whole bull they shall carry forth without the camp to a clean place where the ashes are emptied out, and burn him on wood with fire. On the out pourings of the ashes he shall be burned.

[13] And if the whole congregation of Israel be unwittingly ignorant and a commandment hath escaped the notice of the whole congregation, and they shall do an act, which by any of the commandments of the Lord ought not to be done and shall transgress: [14] when the sin which they have thereby committed is made known to them, the congregation shall bring a young bull from the herd without blemish for their sin offering; and when they have brought him to the doors of the tabernacle of the testimony, [15] the elders of the congregation shall lay their hands on the head of the bull before the Lord and slay the bull before the Lord; [16] and the priest, the anointed one shall carry some of the blood of the bull into the tabernacle of the testimony; [17] and the priest shall dip his finger into some of the blood of the bull and sprinkle it seven times before the Lord in front of the holy veil, and shall put some of the blood on the horns of the altar of compound incense which is before the Lord in the tabernacle of the testimony.

Now all the blood he is to pour out at the base of the altar of homage offerings which is at the door of the tabernacle of the testimony. [19] Then he shall take off all the suet of the victim and carry it up upon the altar [20] and shall do with this bull in the same manner as was done with the bull for the sin offering. This being done the priest shall make atonement for them, and the sin shall be forgiven them. [21] But they must carry forth the whole bull out of the camp and burn him as they did the former bull. It is a sin offering of the congregation.

[22] And if the chief sin or do inadvertently any of those things which by the commands of the Lord his God ought not to be done and commit sin or trespass; [23] when the sin which he hath thereby committed is made known to him he shall bring as his gift a goat from the goats a male without blemish, [24] and he shall lay his hand on the head of the goat, and they shall kill it in the place where they kill the whole burnt offerings before the Lord. It is a sin offering.

[25] And the priest with his finger shall put some of the blood

of this sin offering on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar of whole burnt offerings [26] and he shall offer all the suet thereof on the altar as he did the suet of the sacrifice of thanksgiving. So the priest shall make atonement for him because of the sins which he hath committed and it shall be forgiven him.

[27] And if any of the people of the land sin inadvertently by doing any of those things which by the commands of the Lord ought not to be done and shall transgress [28] when the sin which he hath thereby committed is made known to him, he shall bring a goat from the goats—he shall bring a she-goat without blemish for the sin which he hath committed [29] and shall lay his hand on the head of the sin offering; and they shall kill this she-goat for his sin offering in the place where they kill the whole burnt offerings. [30] And the priest shall take some of the blood thereof with his finger and put it on the horns of the altar of whole burnt offerings. Now all the blood thereof he is to pour out at the base of the altar. [31] And he shall strip off all the suet in the same manner as suet is stripped from a sacrifice of thanksgiving; and the priest shall offer it on the altar for a smell of fragrance for the Lord. So shall the priest make atonement for him and he shall be forgiven.

[32] And if he bring a sheep as his gift for his sin offering, he shall bring a ewe without blemish, [33] and lay his hand on the head of the sin offering; and they shall kill it in the place where they kill the whole burnt offerings; [34] and the priest having taken up with his finger some of the blood of the sin offering shall put it on the horns of the altar of whole burnt offerings.

Now all the blood thereof he is to pour out at the base of the altar of whole burnt offerings: [35] and he shall strip off all its suet in the same manner as the suet is stripped from the sheep for a sacrifice of thanksgiving; and the priest shall lay it on the altar on the whole burnt offering of the Lord. So shall the priest make atonement for him and he shall be forgiven.

* CHAPTER V *

AND when any person shall sin inadvertently—now should one be adjured and being a witness hath either seen or known, if he do not tell, he will contract that sin; [2] or if any person touch any unclean thing, either a corpse, or the unclean prey of wild

beasts, or the carcasses of unclean abominations, or the carcasses of unclean beasts, [3] or shall touch any impurity of man—any of his impurities by the touching of which one would be defiled, and it escaped his notice and he hath afterwards come to the knowledge of it; [4] or if a person be a transgressor, either pronouncing with his lips to do evil; or to do good according to all that the man might pronounce with an oath and it hath escaped his notice; when he hath come to the knowledge of his having inadvertently sinned in any of these cases, [5] he shall confess his sin in respect to whatever he hath sinned; [6] and for trespassing against the Lord, for the sin which he hath sinned, he shall bring a female from the flock either a lamb or a kid of the goats for a sin offering; and the priest shall make atonement for him for the sin which he hath sinned; and the sin shall be forgiven him.

[7] And if he is not able to furnish a lamb, he shall bring for the trespass which he hath committed two turtledoves or two young pigeons to the Lord, one for a sin offering and the other for a whole burnt offering: [8] and he shall carry them to the priest and the priest shall offer that for the sin offering, first. And the priest shall wring off its head from the neck, but shall not divide it; [9] and he shall sprinkle some of the blood of that which is for a sin offering on the side of the altar and squeeze out the rest of the blood on the base of the altar. It is a sin offering. [10] Then he shall offer the other as an offering of homage in the usual manner. So shall the priest make atonement for him for the sin which he hath committed and it shall be forgiven him.

[11] But if his hand cannot find a pair of doves or two young pigeons, then he shall bring as his gift for the sin which he hath committed the tenth of an ephah of fine flour for a sin offering. Upon this he shall not pour oil, nor shall he lay incense on it, because it is a sin offering. [12] And he shall bring it to the priest; and the priest having taken his handful from it shall lay this memorial of it on the altar of whole burnt offerings for the Lord. It is a sin offering. [13] So shall the priest make atonement for him, for the sin which he hath committed and it shall be forgiven him. And what is left shall be for the priest, as the sacrifice of fine flour.

[14] Moreover the Lord spoke to Moses saying, [15] If a person through inadvertence hath forgotten or been unwittingly deficient in any of the holy things of the Lord; when he shall bring for his trespass against the Lord a ram without blemish

from the flock, thou must estimate in silver shekels, by the shekel of the sanctuary, the value of that in respect to which he hath trespassed, [16] and he shall pay the amount of the deficiency of which he hath been guilty, and shall add thereto a fifth and give it to the priest; and the priest shall make atonement for him with the trespass ram and he shall be forgiven.

[17] So with respect to every person, who may have sinned; when he shall do any of those things, which by any of the commands of the Lord ought not to be done, and did not know—if he hath trespassed and contracted guilt; [18] when he shall bring a ram without blemish from the flock, thou must fine him in money before the priest to the amount of the trespass; and the priest shall make atonement for him, for the ignorance of which he was guilty, though he did not know; and he shall be forgiven; [19] for he hath been guilty of a trespass in the sight of the Lord.

* CHAPTER VI *

MOREOVER the Lord spoke to Moses saying, [2] With regard to the person who shall sin, and who, utterly disregarding the commands of the Lord, shall lie to his neighbour touching a deposit, or touching any thing which he might use in common, or touching any thing made a prey of, whether he hath defrauded his neighbour in any respect, [3] or hath found what was lost, and shall lie concerning it; or hath sworn falsely in respect to any of the things which he may have done, so as thereby to commit sin; [4] when he who hath thus sinned and transgressed hath restored the thing wrongfully taken, or that which he hath got unjustly, or the deposit which was committed to his trust, or the thing lost which he hath found; [5] then for everything about which he hath sworn falsely he shall pay as a fine to the same amount, and add thereto a fifth.

To him whose it is he shall make restoration on the day he is convicted. [6] And when for his trespass he shall bring for the Lord a ram from the flock without blemish, thou must fine him to the amount of his trespass. [7] Then the priest shall make atonement for him before the Lord; and he shall be forgiven for each of those things which he hath done, and by which he hath trespassed.

[8] Again the Lord spoke to Moses, saying, [9] Give a charge to Aaron and his sons, saying, This is the law of the whole burnt

offering. The whole burnt offering must be burning on the altar the whole night until the morning, and the fire of the altar must be kept burning thereon. It must not be extinguished. [10] Then the priest shall put on a linen vesture, and around his body he shall put on linen drawers; and he shall take away the ashes, into which the fire hath consumed the whole burnt offering, from the altar, and lay them near the altar.

[11] Then he shall put off his robe, and put on another robe, and he shall carry forth the ashes without the camp to a clean place. [12] And the fire on the altar shall be kept burning from itself, and shall not be extinguished. And the priest shall kindle wood upon it every morning, and shall lay the whole burnt offering in order upon it; and upon it he shall lay the suet of the offerings of thanksgiving. [13] So the fire shall be kept burning continually, and shall not be extinguished.

[14] This is the law of the sacrifice of flour, which the sons of Aaron shall offer before the Lord, in front of the altar. [15] Having taken from it his handful of the flour of the sacrifice, with the oil of it, and all the frankincense which is on the sacrifice, he shall lay this memorial of it on the altar as an offering of homage, a smell of fragrance for the Lord. [16] And what is left of it Aaron and his sons shall eat. It shall be eaten without leaven in a holy place. They shall eat it in the court of the tabernacle of the testimony. [17] It shall not be baked with leaven. This portion I have given them from the homage offerings of the Lord. It is most holy, as is that of the sin offering, and as is that of the trespass offering. [18] Every male among the priests shall eat it. It shall be an everlasting ordinance throughout your generations, in respect to the homage offerings of the Lord, whoever shall touch them shall be hallowed.

[19] Moreover the Lord spoke to Moses, saying, [20] This is the gift of Aaron and his sons, which they shall offer to the Lord, on the day when thou shalt anoint him, the tenth of the ephah of fine flour for a continual sacrifice—the half of it in the morning, and the half of it in the evening. [21] It shall be prepared in a pan with oil. Being mixed up, he shall offer it in rolls, as a sacrifice of fragments, for a smell of fragrance for the Lord. [22] The priest who is anointed, that one of his sons who is to succeed him shall prepare it. This is an everlasting ordinance, *Let it be all consumed*. [23] Indeed every sacrifice of a priest must be wholly burned. It shall not be eaten.

[24] Again the Lord spoke to Moses, saying, [25] Speak to

Aaron and his sons, and say, This is the law of the Sin Offering. Wherever they kill the whole burnt offering, there they shall kill the sin offerings before the Lord. They are most holy. [26] The priest who carrieth it up shall eat it in a holy place. It shall be eaten in the court of the tabernacle of the testimony. [27] Everyone who toucheth the flesh of it shall be hallowed. And if any of the blood of it shall be sprinkled on any one's garment, he who is sprinkled therewith shall be washed in a holy place. [28] And if it be boiled in an earthen vessel, the vessel shall be broken; but if it be boiled in a brazen vessel, they must scour it and rinse it with water. [29] Every male among the priests shall eat thereof. It is most holy to the Lord. [30] But none of the sin offerings, some of the blood of which hath been carried into the tabernacle of the testimony, to make an atonement in the sanctuary, shall be eaten. They must be burned with fire.

* CHAPTER VII *

AND this is the law of the ram for a trespass offering. It is most holy. [2] In the place where they kill the whole burnt offerings, they shall kill the ram for a trespass offering before the Lord; and its blood shall be poured on the base of the altar all around; [3] and of it shall be offered up the whole fat tail, and loin, and all the membrane which covereth the entrails, and all the suet on the entrails, [4] and the two kidneys with the suet on them. That on the loins, and the lobe which is on the liver, shall be stript off with the kidneys.

[5] And the priest shall carry them up upon the altar as an offering of homage to the Lord. It is a trespass offering. [6] Every male among the priests shall eat thereof. They shall eat it in a holy place. It is most holy. [7] As is the sin offering, so is the trespass offering. There is one law for both: The priest who shall make atonement with it shall have it. [8] And the priest who offereth any man's whole burnt offering shall have the skin of the whole burnt offering which he offereth.

[9] And every sacrifice of flour which shall be prepared in the oven, and everyone which shall be baked on the hearth, or in a pan, shall be the priest's who offereth it: [10] and every sacrifice of flour, whether made up with oil or not, shall be for all the sons of Aaron, for one as much as another.

[11] This is the law of the sacrifice of thanksgiving which they

shall offer to the Lord— [12] If one offereth it for praise, he shall bring with the sacrifice of praise loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour tempered with oil. [13] With loaves of leavened bread he shall present these gifts of his for a sacrifice of praise and thanksgiving; [14] and from every of these gifts of his he shall set apart one, and present it as a dedication to the Lord. It shall be for the priest who poureth out the blood of the victim offered for thanksgiving. [15] And the flesh of the victim of praise and thanksgiving shall be for himself, and shall be eaten on the day it is offered. They shall not leave any of it till the morning. [16] And if it be a vow; or if one offer his gift as a voluntary sacrifice, it shall be eaten on the day he offereth his sacrifice, or the next morning.

[17] And what is left of the flesh of the sacrifice till the third day shall be burned with fire. [18] And if anyone eat of the flesh on the third day, it shall not be accepted for him who offereth it. It shall not be placed to his account. It is an abomination. Whoever shall eat it shall contract guilt. [19] If any flesh touch any unclean thing, it shall not be eaten. It shall be burned with fire. Every person who is clean may eat flesh. [20] But if any person shall eat of the flesh of the sacrifice of thanksgiving, which is the Lord's, with his uncleanness upon him, that person shall be cut off from among his people. [21] And the person who shall touch any unclean thing, whether it be the uncleanness of a man, or of unclean beasts, or any unclean abomination, and shall eat of the flesh of the sacrifice of thanksgiving, which is the Lord's, that person shall be destroyed from among His people.

[22] Moreover the Lord spoke to Moses, saying, [23] Speak to the children of Israel, and say, You shall not eat any suet of cattle, nor of sheep, nor of goats. [24] The suet of beasts which die of themselves, or which are torn by wild beasts, may be used for any kind of work; but shall not be eaten for food. [25] Whoever eateth of the suet of cattle of which he is to make an offering of homage to the Lord, that person shall be cut off from among His people. [26] You shall not eat any blood in any of your dwellings, neither the blood of cattle, nor of fowls. [27] Whoever shall eat blood, that person shall be cut off from among His people.

[28] The Lord also spoke to Moses, saying, [29] Thou shalt speak to the children of Israel, and say, He who offereth a sacrifice of thanksgiving shall bring his gift to the Lord; and from the sacrifice of thanksgiving [30] his own hands shall present, as his offerings of homage to the Lord, the suet, with the breast, and the

lobe of the liver. These he shall present that they may be laid before the Lord as a gift. [31] And the priest shall offer up the suet on the altar; and the breast shall be for Aaron and his sons. [32] You shall also give the right shoulder, as a portion dedicated and set apart for the priest, from your sacrifices of thanksgiving. [33] That one of the sons of Aaron who offereth the blood of the thank offering, and the suet, shall have the right shoulder for his portion. [34] For the breast which is dedicated by being laid upon hands, and the shoulder which is dedicated by being set apart, I have taken from the children of Israel—from your sacrifices of thanksgiving; and have given them to Aaron, the priest and his sons. It is an everlasting due from the children of Israel.

[35] This is the unction of Aaron and the unction of his sons, the reward assigned them from the homage offerings of the Lord, on the day he took them into his house to minister to the Lord in the priest's office; [36] and which the Lord commanded to be given them on the day He anointed them from among the children of Israel, as an everlasting due throughout their generations.

[37] This is the law of the *whole burnt offering* and the *sacrifice of flour*, and of the *sin offering*, and of the *trespass offering* and of the *consecration offering* and of the *sacrifice of thanksgiving*, [38] as the Lord commanded Moses at mount Sina, on the day when he commanded the children of Israel to bring their gifts before the Lord in the wilderness of Sina.

* CHAPTER VIII *

THEN the Lord spoke to Moses saying, [2] Take Aaron and his sons, and his robes and the anointing oil, and the young bull for the sin offering, and the two rams, and the basket of unleavened cakes; [3] and assemble all the congregation at the door of the tabernacle of the testimony. [4] And Moses did as the Lord commanded him. And when he had assembled the congregation at the door of the tabernacle of the testimony, [5] Moses said to the congregation, This is the thing which the Lord hath commanded to be done. [6] Then Moses brought forward Aaron and his sons, and washed them with water. [7] Then he arrayed him with the vesture, and girded him with the girdle, and put on him the under robe, and over it he put on the ephod, and girded him with the girdle of the same fabric as the ephod, and bound him up tight with it, [8] and put on it the oracle; and upon the oracle

he put the manifestation and the truth. [9] Then he put the mitre on his head; and on the mitre, on the front of it, he put the golden plate, the holy sanctified jewel as the Lord commanded Moses. [10] Then Moses took some of the anointing oil, [11] and sprinkled some of it on the altar seven times, and anointed the altar, and hallowed it and all its appurtenances, and the laver and its base. And when he had hallowed them he anointed the tabernacle, and all the utensils thereof, and hallowed it. [12] Then Moses poured some of the anointing oil on the head of Aaron. And when he had anointed him, and hallowed him, [13] then Moses brought forward the sons of Aaron, and arrayed them with vestures, and girded them with girdles, and put tiaras on them, as the Lord commanded Moses.

[14] Then Moses brought forward the young bull for the sin offering, and Aaron and his sons laid their hands on the head of the young bull for the sin offering; [15] and he slew it, and Moses took some of the blood, and put it on the horns of the altar round about with his finger, and purified the altar. Then he poured out the blood on the base of the altar. And when he had hallowed it to make an atonement upon it, [16] then Moses took all the suet on the entrails, and the lobe which is on the liver, and both the kidneys with the suet on them, and carried them up upon the altar; [17] but the bull, and his hide, and his flesh, and his dung, these he caused to be burned with fire without the camp, as the Lord commanded Moses.

[18] Then Moses brought forward the ram which was for a whole burnt offering, and Aaron and his sons laid their hands on the head of the ram; [19] and Moses slew the ram, and poured the blood against the altar round about. [20] And having divided the ram into quarters, Moses carried up the head, and the pieces, and the suet. [21] Then having washed the belly and the feet with water, Moses carried up the whole ram upon the altar. It is a whole burnt offering for a smell of fragrance—an offering of homage to the Lord, as the Lord commanded Moses.

[22] Then Moses brought forward the other ram, which was for a consecration offering, and Aaron and his sons laid their hands on the head of this ram, [23] and he slew it. And Moses took some of the blood thereof, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. [24] Then Moses brought forward the sons of Aaron, and put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of

their right feet. He then poured the blood against the altar round about. [25] And he took the tail, and the loin, and the suet on the belly, and the lobe of the liver, and the two kidneys with the suet on them, and the right shoulder; [26] and from the basket of the consecration offering, which was before the Lord, he took one unleavened loaf, and one loaf of oil bread, and one cake, and laid them on the suet and the right shoulder, [27] and put them all on the hands of Aaron, and on the hands of his sons, and caused them to be lifted up as a dedication before the Lord.

[28] Then Moses took them from their hands, and carried them up upon the altar—on the consecration whole burnt offering, which is for a smell of fragrance. It is an offering of homage to the Lord. [29] Then having taken the breast, Moses set this, which had been laid on hands before the Lord, apart from the ram of the consecration offering. And it was Moses' portion, as the Lord commanded Moses.

[30] Then Moses took some of the anointing oil, and some of the blood which was by the altar, and sprinkled them on Aaron and his robes, and on his sons and their robes with him. And when he had hallowed Aaron and his robes, and his sons and their robes with him, [31] then Moses said to Aaron and his sons, Boil this flesh in the court of the tabernacle of the testimony, in a holy place, and eat it there with the bread which is in the basket of the consecration offering, as it hath been given me in charge, saying, Aaron and his sons shall eat these. [32] And what is left of the flesh, and of the bread, you must burn with fire. [33] And from the door of the tabernacle of the testimony you shall not depart for seven days, until the day be completed—the day of your consecration; for he will consecrate your hands seven days, [34] as he hath done this very day, in which the Lord hath commanded me to do this in order to make an atonement for you. [35] You shall therefore continue seven days at the door of the tabernacle of the testimony. Day and night you shall keep the watches of the Lord, that you may not die; for so the Lord God hath commanded me.

[36] And Aaron and his sons did all that the Lord commanded Moses.

* CHAPTER IX *

ON the eighth day Moses called Aaron and his sons, and the senate of Israel, [2] and Moses said to Aaron, Take for thyself a

calf from the herd for a sin offering, and a ram for a whole burnt offering, both without blemish and offer them before the Lord [3] and speak to the senate of Israel saying, Take ye a kid of the goats for a sin offering, and a calf and a lamb of the first year for an homage offering, all without blemish, [4] and a young bull and a ram for a sacrifice of thanksgiving before the Lord, and fine flour tempered with oil; for to-day the Lord will appear among you.

[5] And when they had brought them, as Moses commanded, over against the tabernacle of the testimony, and all the congregation were come, and stood before the Lord, [6] Moses said, This is the thing which the Lord hath commanded; do it, and the glory of the Lord will appear among you.

[7] Then Moses said to Aaron, Go near to the altar, and offer thy own sin offering, and thy own burnt offering, and make atonement for thyself and thy house, then offer the gifts of the people, and make atonement for them, as the Lord commanded Moses.

[8] Accordingly Aaron went near to the altar, and slew the calf for his own sin offering, and the [9] sons of Aaron brought the blood to him, and he dipped his finger in the blood, and put it on the horns of the altar, and having poured out the blood on the base of the altar, [10] he carried up the suet, and the kidneys, and the lobe of the liver, of the sin offering, upon the altar as the Lord commanded Moses, [11] and the flesh and the skin he caused to be burned with fire without the camp.

[12] Then he slew the whole burnt offering, and the sons of Aaron brought him the blood, and he poured it out against the altar round about. [13] Then they presented the whole burnt offering by pieces, and these and the head he laid on the altar.

[14] He then washed the belly and the feet with water, and laid them on the whole burnt offering on the altar.

[15] Then he brought forward the gift of the people, and he took the goat for the sin offering of the people, and slew it, and purified it as he had done the first. [16] He then brought forward the whole burnt offering, and did with it in the manner prescribed. [17] Then, presenting the sacrifice of flour, he filled his hands with some of it, and laid the handful on the altar apart from the morning whole burnt offering.

[18] Then he slew the young bull and the ram for the people's sacrifice of thanksgiving; and the sons of Aaron brought him the blood; and he poured it out against the altar round about. [19] And the suet of the bull and that of the ram with the loin and the

caul which covereth the belly, and the two kidneys with the suet on them, and the lobe of the liver— [20] the several parcels of suet he laid on the breast, and having carried up the suet upon the altar, [21] Aaron took away the breast and the right shoulder as a portion set apart before the Lord, as the Lord commanded Moses.

[22] Then Aaron, lifting up his hands over the people, blessed them—When he came down from offering the sin offering, and the whole burnt offerings, and the offerings of thanksgiving, [23] and Moses and Aaron had gone into the tabernacle of the testimony, and come out and blessed all the people, then the glory of the Lord appeared to all the people, [24] and there came forth a fire from the Lord which consumed what were on the altar, both the whole burnt offerings and the parcels of suet. And when all the people saw this, they were struck with consternation and fell on their faces.

* CHAPTER X *

AND the two sons of Aaron, Nadab and Abiud, having taken each his censer, laid fire on it, and threw incense thereon, and presented before the Lord strange fire, which the Lord had not ordered them; [2] upon which a fire darted forth from the Lord, and destroyed them, and they died before the Lord. [3] Whereupon Moses said to Aaron, This is what the Lord spoke, saying, I will be hallowed by them who come near me, and glorified by all the congregation; and Aaron was pierced with anguish.

[4] Then Moses called Misado and Elisaphan, the sons of Oziel, the sons of Aaron's uncle, and said to them, Go near and carry out your brethren from before the holies, out of the camp. [5] So they went near, and carried them, in their vestures, out of the camp, as Moses ordered. [6] Then Moses said to Aaron, and to Eleazar, and Ithamar, his surviving sons, Uncover not your heads, nor rend your garments, lest you die, and wrath come on the whole congregation: but let your brethren, the whole house of Israel, bewail this burning with which the Lord hath burned them. [7] But you must not go from the door of the tabernacle of the testimony lest you die; for the anointing oil of the Lord is upon you. So they did according to the command of Moses.

[8] And the Lord spoke to Aaron, saying, [9] Thou, and thy sons with thee, must not drink wine nor strong drink, when you come into the tabernacle of the testimony, or when you approach

the altar, lest you die. It is your everlasting privilege, throughout your generations, [10] to distinguish between holy things and things unholy, and between clean and unclean things, [11] and to teach the children of Israel all the statutes which the Lord hath delivered them by the ministration of Moses.

[12] Then Moses said to Aaron, and to Eleazar, and Ithamar, the sons of Aaron, who were left, Take the sacrifice of flour which was left from the homage offerings of the Lord, and eat the unleavened bread near the altar. It is most holy; [13] therefore you must eat it in a holy place; for this is thy due, and thy sons due, from the homage offerings of the Lord: for so it hath been given me in charge. [14] The dedicated breast, and the dedicated shoulder, which are set apart, you shall eat in a holy place, thou, and thy sons, and thy household with thee, for it hath been given thee as thy due, and to thy sons as their due from the thank offerings of the children of Israel. [15] The dedicated shoulder, and the dedicated breast, they shall offer on the homage offerings of suet, to be set apart as a dedication before the Lord; and they shall be for thee, and for thy sons, and for thy daughters with thee, an everlasting due, as the Lord commanded Moses.

[16] Now when Moses made diligent search for the goat of the sin offering, and behold it was burned, Moses was angry with Eleazar and Ithamar, the sons of Aaron who were left, and said, [17] Why did you not eat the sin offering in a holy place? for because it is most holy, he hath given this to you to eat, that you may take away the sin of the congregation, and make atonement for them before the Lord; [18] for none of its blood was carried into the sanctuary. You should have eaten it publicly in the court, in a holy place, as the Lord commanded me. [19] Upon this Aaron spoke to Moses, saying, Though they have this day brought their sin offerings and their whole burnt offerings before the Lord; yet such things having befallen me, had I this day eaten their sin offering, would it have been well pleasing to the Lord? [20] Upon hearing this Moses was satisfied with him.

* CHAPTER XI *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] Speak to the children of Israel, and say, Among all the beasts which are on the earth, these are the beasts which you may eat. [3] Every beast having a double hoof, its hoof parted into two

distinct hoofs, and bringing up the cud, these among the beasts you may eat. [4] But of these you shall not eat—of those which chew the cud, and of those which have parted hoofs—the camel, though it cheweth the cud; yet because it hath not a parted hoof, it is unclean to you, [5] the rock badger, though it cheweth the cud, yet because it hath not a parted hoof, it is unclean to you; [6] and the hare, though it cheweth the cud, yet because it hath not a parted hoof, it is unclean to you; [7] and the swine, though it hath a parted hoof, yet because it doth not chew the cud, it is unclean to you. [8] Of the flesh of these you shall not eat; nor shall you touch their dead carcasses. They are unclean to you.

[9] And these are what you may eat of all that are in the waters: all that have fins and scales, in the waters or in the seas, or in the brooks, these you may eat; [10] but all that have not fins and scales in the waters, and in the seas, and in the brooks, of all the multitudes which the waters produce, and of all the living creatures in the waters, are an abomination, and shall be an abomination to you. [11] Of their flesh you shall not eat; and their dead carcasses you shall abominate. [12] All in the waters which have not fins and scales are an abomination to you.

[13] And among the birds, these are what you must abominate, and which shall not be eaten; they are an abomination: the eagle, and the osprey, and the sea-eagle, [14] and the vulture, and the kite and all of its kind, and the ostrich, and the owl, and the gull and all of its kind, and crows of all sorts and their kind, and the hawk and all its kind, and the night raven, and the cormorant and the ibis, and the flamingo, and the pelican, and the swan, and the heron, and the plover and all of its kind, and the hoopoe, and the bat.

[20] Also all the flying reptiles* which walk on four feet are abominations to you: [21] but of the winged reptiles which walk on four feet, you may eat those which have legs above their feet to hop with them on the ground. [22] These of them in particular you may eat: the palmer worm and its species, and the attacus and all its species, and the serpent-fighter and all its species, and the grasshopper and all its species.

[23] Every flying reptile which hath four feet is an abomination to you. With them you must not defile yourselves. [25] Whosoever toucheth their dead carcasses shall be unclean until the evening. And whoever carrieth any of their carcasses shall wash his clothes,

* By this phrase, which Thomson faithfully translated from the Greek text, was most probably meant simply "insects," despite the mention of only "four" feet instead of six.

and be unclean until evening. [26] And among all the beasts whatever hath a hoof parted in two—a hoof divided into two hoofs, but cheweth not the cud, shall be unclean to you. And whoever toucheth their carcasses shall be unclean until evening.

[27] And every beast which walketh on paws among all the beasts which walk on four feet, is unclean to you. [28] Whoever toucheth their carcasses shall be unclean until the evening. And he who carrieth any of their carcasses shall wash his clothes, and be unclean until the evening. These are unclean to you.

[29] And of the reptiles which are on the earth, these are unclean to you—the weasel, and the mouse, [30] and the tortoise, and the shrew, and the chameleon, and the spider, and the lizard, and the mole. [31] These are unclean to you above all the reptiles which are on the earth. Whoever toucheth them when dead, shall be unclean until the evening. [32] And upon whatsoever any of them, when dead, shall fall, it shall be unclean; whether it be a vessel of wood, or a garment, or a sack, every utensil in which any work is done shall be plunged in water, and shall be unclean until evening. Then it shall be clean.

[33] And if any of them fall into a vessel made of clay, all that is in it shall be unclean, and it shall be broken; [34] and every kind of meat which is eatable, upon which water out of it shall come, shall be unclean; and every kind of drink which may be drunk in every such earthen vessel shall be unclean. [35] And everything upon which any of their dead carcasses may fall shall be unclean. Ovens, and stands for pots, shall be broken down: they are unclean, and shall be unclean to you. [36] But fountains of water, and a lake, or collection of water, shall be clean. And he who toucheth their carcasses shall be unclean. [37] If any of their carcasses fall on seed which is to be sown it shall be clean. [38] But if water hath been poured on any kind of grain, and any of their carcasses fall upon it, it shall be unclean to you.

[39] Now if any of those beasts which you may lawfully eat should happen to die, he who toucheth their dead carcasses shall be unclean until evening. [40] And he who eateth of their carcasses shall wash his clothes, and be unclean until evening. And he who carrieth any of their carcasses shall wash his clothes, and wash himself with water, and be unclean until evening.

[41] Moreover every creeping thing which creepeth on the earth shall be an abomination to you. It shall not be eaten. [42] Whether it runneth on its belly, or goeth continually on four, whatever among the reptiles, which creep on the earth, hath

many feet, this you shall not eat; for it is an abomination to you; [43] and you should not pollute yourselves with any of the reptiles which creep on the earth. You indeed are not to pollute yourselves with them, nor be made unclean by them. [44] Because I am the Lord your God, therefore you must hallow yourselves, and be holy, because I the Lord your God am holy. And you must not defile yourselves with any of the reptiles, which creep on the earth, [45] because I am the Lord who brought you up out of Egypt, to be your God. You shall therefore be holy, because I, the Lord am holy.

[46] This is the law respecting beasts, and fowls, and every living creature which moveth in the water, and every living creature which creepeth on the earth, [47] to distinguish between the unclean and the clean, and between the viviparous animals which may be eaten, and the viviparous which are not to be eaten.

* CHAPTER XII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and say unto them, When a woman hath conceived, and brought forth a male, she shall be unclean seven days. During her days of separation for her lying in she shall be unclean. [3] And on the eighth day she shall circumcise the flesh of his foreskin, [4] and continue thirty-three days in her impurity. She shall not touch anything that is hallowed, nor come to the sanctuary, until the days of her purification be completed. [5] But if she hath brought forth a female, she shall be unclean twice seven days for her lying in, and shall continue sixty-six days in her impurity.

[6] And when the days of her purification are completed, either for a son or a daughter, she shall bring a lamb of the first year, without blemish, for a whole burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the tabernacle of the testimony, to the priest, [7] and present it before the Lord. And the priest shall make atonement for her, and purify her from the issue of her blood.

This is the law touching her who beareth a male or a female child. [8] But if she be not in circumstances to furnish a lamb, she shall take two turtledoves, or two young pigeons, one for a whole burnt offering, and one for a sin offering, and the priest shall make atonement for her and she shall be cleansed.

* CHAPTER XIII *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] If any man hath, on the outer coat of the skin, a remarkable swelling, very white, and there be a touch of the leprosy on the outer coat of his skin, he shall be brought to Aaron the priest, or to one of his sons, the priests: [3] and the priest shall look at the touch on the outer coat of his skin; and if the hair in the touch be turned white, and the appearance of the touch be deeper than the outer skin, it is a touch of the leprosy. And when the priest shall see this, he shall pronounce him unclean. [4] But though the whiteness be exceedingly bright on the outer coat of the skin, if the appearance of it be not deeper than the outer coat, and the hair thereof be not turned white, but is of a dusky colour; the priest shall set apart the patient seven days.

[5] And on the seventh day the priest shall view the touch; and if the touch still remaineth before him, but hath not spread on the outer skin, the priest shall set him apart seven days more. [6] And on the seventh day the priest shall look on him again, and if the touch be languid, and hath not spread on the outer skin, the priest shall pronounce him clean; for it is but a mark. And having washed his clothes, he shall be clean. [7] But if the mark on the outer skin shall change, and spread, after the priest viewed him for the purpose of pronouncing him clean, he shall again appear before the priest, [8] and the priest shall view him; and if the mark hath spread on the skin, the priest shall pronounce him unclean. It is a leprosy.

[9] And when any man hath a touch of the leprosy, he shall come to the priest; [10] and the priest shall view it: and if there be a white swelling on the outer skin, and it hath changed the hair, and there be some raw flesh in the swelling, [11] it is an inveterate leprosy in the outer skin of the flesh, and the priest shall pronounce him unclean, and set him apart, for he is unclean. [12] But if the leprosy hath formed an efflorescence on the outer skin, and covered the whole skin of the patient from head to foot, wherever the priest looketh: [13] and the priest shall look and see that the leprosy hath covered the whole skin of the flesh, the priest shall pronounce him clean. Because it hath turned all white it is clean. [14] But whenever raw flesh appeareth on him he shall become unclean. [15] When the priest shall see the raw flesh, that raw flesh shall announce him unclean; for he is un-

clean. It is a leprosy. [16] But if the raw flesh stop, and turn white, he shall come to the priest. [17] And when the priest shall look, and see that the touch is turned white, the priest shall pronounce him clean. In regard to the touch he is clean.

[18] And if the flesh at the outer skin hath been a boil, and healed, [19] and in the place of the boil there be a white swelling of a very shining whiteness or redness, [20] he shall appear before the priest; and when the priest shall see that the appearance is deeper than the outer skin, and that the hair is changed white, the priest shall pronounce him unclean, for it is a leprosy; it hath broken out in the boil.

[21] But if the priest shall see that there is no white hair in it, and that it is not deeper than the outer skin, and the hair is of a dusky colour, the priest shall set him apart seven days. [22] And if it actually spread on the skin, the priest shall pronounce him unclean. It is a touch of the leprosy. It hath broken out in the boil. [23] But if the brightness continueth in its place and is not spread; it is the effect of the boil and the priest shall pronounce him clean.

[24] And if the flesh hath been a burn of fire, and the burn when healed become remarkably splendid, whitish, reddish, or very white, [25] the priest shall view it: and if the white hair hath changed to a shining whiteness, and the appearance is deeper than the skin, it is a leprosy. It hath broken out in the burn. So the priest shall pronounce him unclean. It is a touch of the leprosy. [26] But if the priest see that there is no white hair in the bright spot, and that it is not deeper than the skin, but is of a brownish colour, the priest shall set him apart seven days; and on the seventh day [27] the priest shall view him; and if it hath actually spread on the skin, the priest shall pronounce him unclean. It is a touch of the leprosy. [28] It hath broken out in the blister. But if the shining spot remaineth in its place, and hath not spread on the skin, and the hair be of a brownish colour, it is the effect of the burn, and the priest shall pronounce him clean; for it is the scar of the burn.

[29] And if any man or woman hath a touch of the leprosy in the head or on the chin, [30] the priest shall view the touch; and if he perceive that the appearance of the touch is deeper than the skin, and that the hair in it is thin, and of a yellowish colour, the priest shall pronounce the person unclean. It is a scald, a leprosy of the head, or a leprosy of the chin. [31] But if the priest, upon viewing the touch of the scald, see that the appearance of it is not

deeper than the skin, and that the hair in it is not of a yellowish colour, the priest shall set apart the person who hath the touch of the scald, seven days. [32] And on the seventh day the priest shall view the touch; and if the scald hath not spread, and there be no yellowish hair in it, and the appearance of the scald is not deeper than the skin; [33] then the skin must be shaved; but the scald must not be shaved, and the priest shall set apart the scald seven days more.

[34] And on the seventh day, if the priest, upon viewing the scald see that the scald hath not spread on the skin after the patient was shaved, and that the appearance of the scald is not deeper than the skin, the priest shall pronounce him clean; and, having washed his clothes, he shall be clean. [35] But if the scald spread on the skin after the person hath been pronounced clean, [36] and the priest, upon viewing it, shall see that the scald hath spread on the skin, the priest shall examine no farther about the yellow hair, for he is unclean. [37] But, if upon his viewing it, the scald continueth in its place, and the black hair grow in it, the scald is healed. He is clean, and the priest shall pronounce him clean.

[38] And if any man or woman hath shining spots on the skin of the flesh, of a shining whiteness; [39] and the priest, upon viewing it, see in the skin of the flesh spots of a shining whiteness, it is a kind of leucophlegmacy; it springeth up in the skin of the flesh; he is clean.

[40] And if any person's head shed its hair, though he be bald he is clean. [41] And if his head shed its hair before, he is forehead bald, yet he is clean. [42] But, if on the bald head, or bald forehead, there come a white or red spot, it is a leprosy in the bald head, or bald forehead. [43] And if the priest, upon viewing, see that the appearance of the spot is white, or reddish, in the bald head, or bald forehead, like the appearance of the leprosy in the skin of the flesh, [44] he is a leprous man, the priest shall instantly pronounce him unclean. The touch is in his head.

[45] Now the leper who hath the touch, must have his clothes rent, and his head uncovered, but he must cover his mouth, and he shall be proclaimed unclean. All the time the touch shall be upon him, being unclean, he shall be unclean, [46] he shall dwell alone by himself. His abode shall be without the camp.

[47] And if there be a touch of leprosy in a garment of wool, or a garment of hemp, or any web woven, or any thing made of linens [48] or woollens, or in any skin, or workmanship made of

skin, [49] and the touch be of a greenish or reddish colour in the skin, or in the garment, or in the woven web, or in any vessel made of skin, it is a touch of the leprosy, and must be shewn to the priest. [50] And the priest, upon seeing the touch, shall set apart the thing touched, seven days. [51] And if on the seventh day the touch be spread in the garment, or in the web, or in the skin, into whatever things the skins may be made up, the touch is an inveterate leprosy. [52] He must burn the garment, or the web, whether made of linen thread, or woollen yarn, or whatever the thing be which is made of skin, in which there is a touch of the leprosy. Because it is touched with leprosy, it shall be burned with fire.

[53] But if the priest find that the touch is not spread in the garment, or web, or vessel, whatever it be, made of skin; [54] the priest shall order that which hath the touch to be washed, and the priest shall set it apart seven days more. [55] And if upon viewing the touch after it hath been washed, the priest see that the touch hath not changed its appearance, though it hath not spread, it is unclean, and must be burned with fire. It is fixed in the garment, or web.

[56] But if the priest see that the touch is of a brownish colour after being washed, he shall tear it out of the garment, or web, or out of the skin. [57] And if it appear any more in the garment, or web, or in the leathern vessel, whatever it be, it is a fretting leprosy; that in which the touch is, shall be burned with fire. [58] Now the garment, or web, or anything made of skin, which shall be washed, and from which the touch shall depart, shall be washed a second time with water, and it shall be clean. [59] This is the law of the touch of a leprosy, in a woollen or hempen garment, or web, or any vessel made of skin, to pronounce it clean, or unclean.

* CHAPTER XIV *

THEN the Lord spoke to Moses, saying, [2] This is the law of the leper. Whenever he is cleansed he shall be brought before the priest. [3] The priest shall go out of the camp; and if upon looking, the priest see that the touch of the leprosy is healed in the leper, [4] the priest shall give orders, and they shall take from him who is cleansed, two clean live birds, and cedar wood, and scarlet yarn, and hyssop; [5] and the priest shall give orders, and

they shall kill one live bird, over spring water, in an earthen vessel. [6] Then he shall take the living bird, and the cedar wood, and the scarlet yarn, and the hyssop, and dip them, and the living bird, in the blood of the bird which was killed over the spring water, [7] and sprinkle some of it seven times on him who is cleansed from the leprosy, and he shall be clean.

Then he shall let the live bird go into the field. [8] And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself with water; and he shall be clean; and after this he may come into the camp; but he must tarry abroad, out of his own house, seven days. [9] And on the seventh day he shall shave off all the hair on his head, and beard, and his eyebrows; and having shaved off all his hair, he shall wash his clothes, and wash his body with water, and he shall be clean.

[10] And on the eighth day he shall take two male lambs, of the first year, without blemish, and three tenths of fine flour, tempered with oil, for a sacrifice, and one cotulus of oil; [11] and the priest who pronounceth him clean shall set the man who is cleansed, and these things, before the Lord, at the door of the tabernacle of the testimony; [12] and the priest shall take one of the male lambs, and offer it for a trespass offering, with the cotulus of oil, and set them apart as a dedication before the Lord; [13] (Now they shall kill the lamb in the place where they kill the whole burnt offerings and the sin offerings—in a holy place) for as is the sin offering, so is the trespass offering, for the priest. They are most holy.

[14] And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot. [15] Then taking some of the cotulus of oil, the priest shall pour it into his own left hand, [16] and he shall dip his right finger into the oil which is in his left hand, and sprinkle it with his finger before the Lord seven times.

[17] And the rest of the oil which is in his left hand the priest shall put on the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot on the place of the blood of the trespass offering. [18] And the oil still left in his hand the priest shall put on the head of him who is cleansed. So shall the priest make atonement for him before the Lord. [19] Then the priest shall prepare the sin offering, and make atonement for him who is cleansed, with his sin offering, and after that the priest shall kill the whole burnt offering.

[20] And the priest shall offer up the whole burnt offering, and the sacrifice of flour, on the altar. So shall the priest make atonement for him, and he shall be cleansed.

[21] But if he be poor, and not of ability to furnish this, he shall take one lamb for the trespass which he hath committed, that it may be set apart as a dedication, so that atonement may be made for him, and a tenth of fine flour tempered with oil for a sacrifice, and a cotulus of oil, [22] and two turtledoves, or two young pigeons, which ever he can find most readily, the one for a sin offering, and the other for a whole burnt offering. [23] And on the eighth day he shall bring these to the priest, that he may cleanse him, to the door of the tabernacle of the testimony before the Lord.

[24] And the priest having taken the lamb of the trespass offering, and the cotulus of oil, shall set them apart as a dedication before the Lord. [25] And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it on the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot; [26] then pouring some of the oil into his own left hand, [27] the priest shall sprinkle, with his right finger, some of the oil in his left hand, seven times before the Lord. [28] And the priest shall put some of the oil in his hand on the tip of the right ear of him who is cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass offering; [29] and shall put the oil remaining in his hand, on the head of him who is cleansed; so having made atonement for him before the Lord, [30] the priest shall offer one of the turtledoves, or one of the young pigeons, [31] as his hand hath found, the one for a sin offering, and the other for a whole burnt offering, with the sacrifice of flour.

So shall the priest make atonement for him who is cleansed. [32] This is the law for him on whom there is a touch of the leprosy, and who is not of ability to furnish the other offerings for his purification.

[33] Then the Lord spoke to Moses and Aaron, saying, [34] When you are come to the land of the Chananites which I give you for a possession, and I send a touch of a leprosy on the houses of the land which you possess, [35] the owner of the house shall come and tell the priest, saying, Something like a touch hath appeared to me in the house. [36] Upon this the priest shall order the house to be unfurnished, before he goeth in to view the touch,

that what is in the house may not be made unclean. And this being done, the priest shall go in to examine the house. [37] And if, upon viewing the touch, he see that there is a touch in the walls of the house, and he seeth the cavities of a reddish or greenish colour, which appear to be deep in the wall; [38] upon coming out of the house, at the door of the house, the priest shall sequester the house for seven days.

[39] And on the seventh day the priest shall come again and view the house: And if he seeth that the touch hath spread in the walls of the house, [40] the priest shall order them to take out the stones in which is the touch, and to carry them out of the city to an unclean place, [41] and to scrape the house on the inside round about, and pour out the dust which is scraped off, without the city, into an unclean place. [42] And they shall take other stones, well scraped, and put them in the place of those stones, and take other mortar, and plaster the house.

[43] And if the touch come again, and break out in the house after they have taken away the stones, and after the house hath been scraped, and after it hath been plastered; [44] the priest shall go in and take a view; and if the touch hath spread in the house, it is an inveterate leprosy in the house. It is unclean. [45] They shall therefore demolish the house, and carry the wood thereof, and the stones thereof, and the rubbish thereof, out of the city to an unclean place. [46] Now he who goeth into the house, all the while it is sequestered, shall be unclean till the evening. [47] And he who sleepeth in the house shall wash his clothes, and be unclean until the evening: And he who eateth in the house shall wash his clothes, and be unclean until the evening.

[48] But when the priest shall come, and go in, if upon taking a view he seeth that the touch hath not spread in the house, after being plastered, the priest shall pronounce the house clean, because the touch is healed. [49] And in order to cleanse the house, he shall take two clean live birds, and cedar wood, and scarlet yarn, and hyssop. [50] And he shall kill one of the birds, over spring water, in an earthen vessel. [51] Then he shall take the cedar wood, and the scarlet yarn, and the hyssop, and the living bird, and dip them in the blood of the bird which was killed over spring water, and with them sprinkle the house seven times, [52] and cleanse the house with the blood of the bird, and with the spring water, and with the living bird, and with the hyssop, and with the scarlet yarn. [53] Then he shall send away the live bird

out of the city into the open field. So shall he make atonement for the house, and it shall be clean.

[54] This is the law for every touch of a leprosy and scald, [55] and of the leprosy in a garment, and a house, [56] and of a boil, and a scar, and the bright spot; [57] and to teach when a thing is unclean, and when it is to be pronounced clean. This is the law of the leprosy.

* CHAPTER XV *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] Speak to the children of Israel, and say unto them, If any man hath an efflux from his body; because of his efflux he is unclean, [3] and this is the law touching his uncleanness.

If his efflux be a gonorrhoea, this is an uncleanness in him. So long as his gonorrhoea continueth, it is his uncleanness. [4] Every bed on which such a one lieth is unclean; and every seat whereon he shall sit, shall be unclean. [5] And whoever shall touch his bed must wash his clothes, and wash himself with water, and shall be unclean until the evening. [6] And whoever sitteth on the seat whereon he sat, shall wash his clothes, and wash himself with water, and be unclean until the evening. [7] And whoever toucheth his flesh, shall wash his clothes, and wash himself with water, and be unclean until the evening. [8] And if he spit on one who is clean, the person who was clean shall wash his clothes, and wash himself with water, and be unclean until the evening.

[9] And every saddle of an ass on which he shall ride, shall be unclean until evening. [10] And whoever toucheth any things which were under him, shall be unclean until evening. [11] And whoever carrieth them shall wash his clothes, and wash himself with water, and be unclean until evening. And everyone whom he who hath the gonorrhoea toucheth, without washing his hands, shall wash his clothes, and wash himself with water, and be unclean until evening. [12] And every earthen vessel which he shall touch shall be broken; but a vessel of wood shall be washed with water, and shall be clean. [13] And when he is clean of his disorder, he shall reckon for himself seven days for his purification, and he shall wash his clothes, and wash his body with water, and he shall be clean. [14] And on the eighth day he shall take him two turtledoves, or two young pigeons, and bring them before

the Lord, to the door of the tabernacle of the testimony, and give them to the priest. [15] And the priest shall offer one of them for a sin offering, and the other for a whole burnt offering. So shall the priest make atonement for him before the Lord, on the account of his efflux.

[16] And if any man's seed go from him by copulation, he shall wash his whole body with water, and be unclean until evening. [17] And every garment, and every skin on which the seminal matter may be, shall be washed with water, and be unclean until the evening. [18] And with respect to a woman, if any man lie carnally with her, they shall wash themselves with water, and be unclean until the evening.

[19] And if any woman hath an efflux, and it be in her body, she shall confine herself seven days to her peculiar seat. Everyone who toucheth her shall be unclean until the evening. [20] And everything on which she lieth during her state of separation, shall be unclean; and everything on which she shall sit, shall be unclean. [21] And whoever toucheth her bed shall wash his clothes, and wash himself with water, and be unclean until evening. [22] And whoever toucheth any thing on which she sat, shall wash his clothes, and wash himself with water, and be unclean until evening. [23] Whether she be in bed, or on any seat whereon she may sit, when one toucheth her, he shall be unclean until evening. [24] But if anyone lie down by her, and her uncleanness is upon him, he shall be unclean seven days; and every bed on which he may lie, shall be unclean.

[25] And if any woman hath an efflux of blood many days, out of the time of her separation; or if it continue beyond the time of her separation, all the days of this issue of uncleanness, shall be like the days of her separation. She shall be unclean; [26] and every bed on which she may lie during this issue, shall be to her like her bed of separation. And every seat on which she may sit, shall be unclean according to the uncleanness of her separate state. [27] Everyone who toucheth her shall be unclean, and shall wash his clothes, and wash his body with water, and be unclean until evening. [28] And when she is clear of her disorder she shall reckon for herself seven days, and after that she shall be clean. [29] And on the eighth day she shall take two turtle-doves, or two young pigeons, and carry them to the priest, to the door of the tabernacle of the testimony. [30] And the priest shall offer one of them for a sin offering, and the other for a whole burnt

offering; and the priest shall make atonement for her before the Lord, on the account of her uncleanness.

[31] Thus shall you make the children of Israel religiously careful to guard against their uncleanness, that they may not die for their uncleanness—for defiling my tabernacle which is among them.

[32] This is the law for him who hath a gonorrhoea, and for him whose seed goeth from him so as to be defiled thereby; [33] and for her who is menstruous; and for the emission of seed between a man and a woman; and for a man who lieth by a woman; in her state of separation.

* CHAPTER XVI *

AND the Lord spoke to Moses after the death of the two sons of Aaron: when they brought strange fire before the Lord, and were dead, [2] the Lord said to Moses, Speak to Aaron thy brother, and let him not come at all times into the sanctuary, within the veil, into the presence of the propitiatory, which is on the ark of the testimony; that he may not die. For in a cloud I will appear on the propitiatory. In this manner Aaron shall come into that holy place. [3] With a young bull from the herd for a sin offering [he shall bring] a ram for a whole burnt offering. [4] And he shall put on a holy linen vesture, and shall have linen drawers on his flesh, and shall be girded with a linen girdle, and shall put on a linen tiara. These are holy garments, therefore he shall wash his whole body with water, and put them on. [5] And he shall take, from the congregation of the children of Israel, two he-goats for a sin offering, and a ram for a whole burnt offering. [6] And Aaron shall offer the young bull for his own sin offering, and make atonement for himself and his household. [7] Then he shall take the two he-goats, and present them before the Lord at the door of the tabernacle of the testimony. [8] And Aaron shall cast lots on the goats, one lot, "For the Lord," and one lot, "For escape." [9] And Aaron shall bring forward the goat, on which the lot, "For the Lord" fell; and shall offer it for a sin offering, [10] but the goat, on which the lot, "For escape," fell, he shall present alive before the Lord, to make atonement on it, so as to let it escape; and he shall send it away into the wilderness.

[11] Then Aaron shall bring forward the young bull for his own

sin offering, to make atonement for himself and his household, and shall slay the young bull for his sin offering; [12] and he shall take a censer full of coals of fire from the altar, which is before the Lord, and he shall fill his hands with the compound incense, beaten fine, and carry it within the veil; [13] and he shall put the incense on the fire before the Lord; and the smoke of this incense shall cover the propitiatory which is on the testimonies, and he shall not die. [14] Then he shall take some of the blood of the bull, and sprinkle it with his finger on the propitiatory, on the east side.

In front of the propitiatory he shall sprinkle some of the blood seven times with his finger. [15] Then he shall kill the goat for a sin offering—that for the people, before the Lord, and he shall carry some of its blood within the veil, and do with the blood thereof as he did with the blood of the bull, and sprinkle the blood thereof on the propitiatory, in front of the propitiatory, [16] and make atonement for the holy place on account of the uncleanness of the children of Israel, and on account of their transgressions, for all their sins.

While he shall be doing this in the tabernacle of the testimony, which is built among them in the midst of their uncleanness, [17] there shall be no other man in the tabernacle of the testimony, from the time of his going in to make an atonement in the holy place, until he come out. And when he shall have made atonement for himself, and his household, and for all the congregation of the children of Israel, [18] he shall come out to the altar which is before the Lord, and make atonement on it. He shall take some of the blood of the bull, and some of the blood of the goat, and put it on the horns of the altar round about, [19] and sprinkle some of the blood against it seven times with his finger, and purify it, and hallow it from the uncleanness of the children of Israel.

[20] And when he hath finished making atonement for the sanctuary, and for the tabernacle of the testimony, and the altar, and hath made purification for the priests, then he shall bring forward the living goat, [21] and Aaron shall lay his hands on the head of the live goat, and over it make confession of all the iniquities of the children of Israel, and of all their transgressions, and all their sins, and lay them on the head of the live goat, and send him away by the hand of a man ready for the purpose, into the wilderness. [22] And the goat shall bear away upon him their iniquities to an untrodden land.

And having sent away the goat into the wilderness, [23] Aaron

shall go into the tabernacle of the testimony, and put off his linen raiment which he had on when he went into the holy place, and shall lay it up there. [24] And he shall wash his body with water, in a holy place, and put on his robe, and come forth, and offer his own whole burnt offering, and the whole burnt offering of the people, and made atonement for himself and his household, [25] and for the people, as well as for the priests; and shall offer up the suet of the sin offerings on the altar.

[26] And he who letteth go the he-goat which was sent away to be set at liberty, shall wash his clothes, and wash his body with water, and after that come into the camp. [27] And they shall carry forth out of the camp the bull for the sin offering, and the goat for the sin offering, the blood of which was carried in to make atonement in the holy place, and shall burn them with fire, both the skins, and the flesh, and the dung thereof. [28] And he who burneth them shall wash his clothes and wash his body with water, and after that he shall come into the camp.

[29] And this shall be to you an everlasting rite: In the seventh month, on the tenth day of the month, you shall humble your souls, and do no work, whether native or the proselyte who dwelleth among you; [30] for on that day he shall make atonement for you, to purify you from all your sins before the Lord, that you may be cleansed. [31] This rest shall be to you a sabbath of sabbaths, and you shall humble your souls. It is an everlasting statute.

[32] That priest shall make the atonement, who shall be anointed, and whose hands shall be consecrated to officiate as priest after his father. And he shall put on the linen raiment—the holy raiment, [33] and shall make an atonement for the holy sanctuary, and for the tabernacle of the testimony, and he shall make atonement for the altar; and he shall make atonement for the priests, and for all the congregation. [34] And the making this atonement for the children of Israel, for all their sins, shall be to you an everlasting statute. It shall be made once a year, as the Lord commanded Moses.

* CHAPTER XVII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to Aaron and his sons, and to all the sons of Israel, and thou shalt say unto them, This is the thing which the Lord hath commanded, saying, [3] Be the man who he may of the children of Israel, or of the

proselytes who dwell among you, who shall kill a young bull, or a sheep, or a goat, in the camp, or who shall kill any of them out of the camp, [4] and not bring it to the door of the tabernacle of the testimony, that it may be offered for a whole burnt offering, or for a thank offering to the Lord, to be accepted for a smell of fragrance—even though he kill it without the camp, if he bring it not to the door of the tabernacle of the testimony, that it may be offered as a gift to the Lord, before the tabernacle of the Lord, blood shall be imputed to that man. He hath shed blood; that person shall be cut off from among his people. [5] In order that the children of Israel may offer up their sacrifices, whatever they kill in the fields they shall carry for the Lord to the doors of the tabernacle of the testimony, to the priest, and offer them as a sacrifice of thanksgiving to the Lord; [6] and the priest shall pour the blood against the altar round about, before the Lord, at the doors of the tabernacle of the testimony; and offer up the suet for a smell of fragrance for the Lord. [7] And they shall no more offer their sacrifices to vanities after which they go a whoring. It shall be a perpetual statute for you throughout your generations.

[8] Therefore thou shalt say unto them, Be the man who he may of the children of Israel, or of the children of the proselytes who dwell among you, who shall offer a whole burnt offering, or a sacrifice of flour, [9] and not bring it to the door of the tabernacle of the testimony, that it may be offered to the Lord, that man shall be cut off from among his people.

[10] And be the man who he may of the children of Israel, or of the proselytes who dwell among you, who shall eat any blood, I will set my face against that person who eateth blood, and destroy him from among his people. [11] For the blood is the life of all flesh; and I have given it to you to make atonement on the altar for your souls. For the blood shall make atonement for souls. [12] For this cause I have said to the children of Israel, No person among you shall eat blood, even the proselyte who dwelleth among you shall not eat blood.

[13] And be the man who he may of the children of Israel, or of the proselytes who dwell among you, who in hunting shall catch a wild beast, or a bird, which may be eaten, he shall pour out the blood, and cover it in the ground. [14] For its blood is the life of all flesh, therefore I have said to the children of Israel, you shall not eat the blood of any flesh. Because its blood is the life of all flesh, everyone who eateth it shall be cut off. [15] And every person who eateth that which hath died of itself, or been

caught by wild beasts, whether he be one of yourselves, or of the proselytes, shall wash his clothes, and wash himself with water, and be unclean until evening. Then he shall be clean. [16] But if he do not wash his clothes, and if his body be not washed with water, he shall bear his iniquity.

* CHAPTER XVIII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel; and thou shalt say unto them, I the Lord am your God; [3] you shall not do according to the customs of Egypt, in which you sojourned; nor shall you do according to the customs of the land of Chanaan, to which I am leading you; you shall not walk by their ordinances. [4] You shall execute My judgments, and keep My statutes, and walk by them; I the Lord am your God, [5] therefore you shall keep all My commandments, and all My judgments, and execute them, which if a man do he shall live thereby.

I the Lord am your God; [6] no man, be he who he may, shall approach to near relations of his own flesh to uncover their nakedness. I am the Lord; [7] the nakedness of thy father, that is the nakedness of thy mother, thou shalt not uncover; for she is thy mother, thou shalt not uncover her nakedness. [8] The nakedness of thy father's wife thou shalt not uncover; for it is thy father's nakedness. [9] The nakedness of thy sister by the same father or by the same mother, whether born at home or born abroad, their nakedness thou shalt not uncover. [10] The nakedness of thy son's daughter, or of thy daughter's daughter, their nakedness thou shalt not uncover, for it is thy own nakedness. [11] The nakedness of the daughter of thy father's wife thou shalt not uncover; being of the same father she is thy sister; thou shalt not uncover her nakedness. [12] The nakedness of thy father's sister thou shalt not uncover, for she is thy father's near kinswoman. [13] The nakedness of thy mother's sister thou shalt not uncover; for she is thy mother's near kinswoman. [14] The nakedness of thy father's brother thou shalt not uncover; thou shalt not go in unto his wife for she is thy near relation. [15] The nakedness of thy daughter-in-law thou shalt not uncover; for she is thy son's wife, thou shalt not uncover her nakedness. [16] The nakedness of thy brother's wife thou shalt not uncover, it is the nakedness of thy brother. [17] The nakedness of a wife and

of her daughter thou shalt not uncover. Thou shalt not take thy son's daughter, nor thy daughter's daughter to uncover their nakedness; for they are thy near kinswomen. It is wickedness.

[18] In addition to a sister thou shalt not take to wife a rival sister to uncover her nakedness while her sister is still living.

[19] And thou shalt not approach to a wife during the time of her separation for uncleanness, to uncover her nakedness: [20] and with thy neighbour's wife thou shalt not lie carnally to defile thyself with her. [21] Thou shalt not give any of thy seed to serve an Archon; nor shalt thou profane the holy name *I the Lord*. [22] Thou shalt not lie with a man as with a woman; for it is an abomination. [23] Nor shalt thou lie with any beast to pollute thyself with it; nor shall a woman be exposed to any beast to be pressed by it; for it is horrible.

[24] Be not polluted with any such things; for with all such things have those nations been polluted, which I drive out before you, [25] and the land hath been polluted, and for its sake I have retributed to them their iniquity, and the land is become a mortal enemy to them who dwell therein. [26] You therefore shall keep all my institutions and all my ordinances; and none of you, neither the native, nor the proselyte who dwelleth among you, shall commit any of these abominations, [27] which the men of the country who were before you have committed, and by which the land hath been polluted; [28] that the land may not become a mortal enemy to you when you pollute it; as it hath been to those nations which were before you. [29] For whoever shall commit any of these abominations, the persons who shall commit them shall be cut off from among their people. [30] Therefore you shall keep My ordinances that you may not practise any of these abominable customs, which were practised before you. You shall not pollute yourselves with them: for I the Lord am your God.

* CHAPTER XIX *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the congregation of the children of Israel; and thou shalt say unto them, You shall be holy, for I the Lord your God am holy. [3] Let every one reverence his father and his mother. And you shall keep My sabbaths. I am the Lord your God; [4] you shall not follow idols, nor make for yourselves molten gods. I the Lord am your God; [5] therefore when you offer a sacrifice of thanks-

giving to the Lord, you shall offer it in an acceptable manner. [6] On the day you offer such a sacrifice it shall be eaten; or on the next day; and if any of it be left till the third day, it shall be burned with fire. [7] And if it be eaten on the third day, it is as if it had not been offered. It will not be accepted. [8] He who eateth it will contract guilt, because he hath profaned the holy things of the Lord. The persons therefore who eat it shall be cut off from among their people.

[9] And when you gather in the harvest of your land, you shall not make a complete ingathering of the harvest of your field, nor gather up the gleanings of thy harvest; [10] nor shalt thou go over thy vineyard a second time, nor gather the straggling clusters of thy vineyard. Thou shalt leave them for the poor, and for the stranger. I am the Lord your God; [11] you shall not steal; you shall not lie; nor shall anyone accuse his brother for trifles, [12] you shall not swear by My name to a falsehood; nor profane the holy name of your God.

I am the Lord your God, [13] thou shalt not injure thy neighbour, nor commit rapine; nor shall the wages of a hireling remain with thee till the morning. [14] Thou shalt not curse the deaf, nor lay a stumbling block before the blind, but shalt fear the Lord thy God.

I am the Lord your God; [15] you shall not do an unjust thing in the execution of justice: thou shalt not respect the face of the poor, nor revere the face of the mighty. With righteousness thou shalt judge thy neighbour. [16] Thou shalt not go about with deceit among thy nation, nor set thyself against the blood of thy neighbour.

I am the Lord your God; [17] thou shalt not hate thy brother in thy heart. With rebuke thou shalt correct thy neighbour, and not contract guilt on his account; [18] but let not thy hand take vengeance. Thou shalt not bear a grudge against the children of thy people; but thou shalt love thy neighbour as thyself. I am the Lord; [19] you shall keep My law.

Thou shalt not let the cattle gender with one of another kind, nor plant thy vineyard with different sorts of seed; nor put on unscoured, a woven garment made of flax and wool.

[20] If any man lie carnally with a woman, and she be a servant betrothed to a man, and hath not been redeemed, nor had her freedom granted her, they shall be chastised, but shall not be put to death, because she was not set free. [21] And for his trespass against the Lord, he shall bring to the door of the tabernacle of

the testimony, the ram of a trespass offering; [22] and the priest shall make atonement for him with the ram of the trespass offering before the Lord for the sin which he hath committed; and the sin which he hath committed shall be forgiven him.

[23] Now when you come into the land which the Lord your God giveth you, you may plant all sorts of trees for food; but you must purge away their impurity. [24] The fruit thereof shall be three years unclean to you, and shall not be eaten: and in the fourth year all the fruit thereof shall be hallowed, to praise the Lord; [25] and in the fifth year, you may eat the fruit. The products thereof will be an additional supply to you.

I am the Lord your God; [26] you must not eat on the mountains, nor practise divination, nor augury by birds. [27] You shall not make a rounding of the hair of your head, nor disfigure the appearance of your beard. [28] You shall not make gashes in your body for the dead, nor any fixed marks on you.

I am the Lord your God; [29] thou shalt not prostitute thy daughter to cause her to commit whoredom, that the country may not fall into whoredom; and that the land may not be filled with iniquity. [30] You shall keep My sabbaths, and reverence My holy things.

I am the Lord your God: [31] you shall not go after trance-speakers, nor attach yourselves to sorcerers to be polluted by them.

I am the Lord your God: [32] you shall rise up before the hoary head, and honour the face of an elder, and fear thy God.

I am the Lord your God; [33] if any stranger come among you in your land, you shall not afflict him. [34] The stranger who cometh to you, shall be as one born among you; and thou shalt love him as thyself; for you were strangers in the land of Egypt.

I am the Lord your God; [35] you shall not do injustice in the exercise of judgment, nor in measures, nor in weights, nor in balances. [36] You shall have among you just balances, just weights and a just measure.

I am the Lord your God who brought you out of the land of Egypt, [37] therefore you shall keep all My law and all My statutes and do them. I am the Lord your God.

* CHAPTER XX *

MOREOVER the Lord spoke to Moses, saying, [2] Thou shalt also say to the children of Israel, If any of the children of

Israel, or of those who have become proselytes among Israel, shall give any of his seed to an Archon let him be put to death. The people of the land shall stone him with stones: and as for me [3] I will Myself set My face against that man, and destroy him from among his people, because he hath given of his seed to an Archon, to pollute My holy things, and to profane the name of those who have been hallowed to Me.

[4] And though those born in the land may, upon seeing him, connive at that man when he giveth of his seed to an Archon, and not kill him, [5] I will indeed set My face against that man, and against his family, and destroy him, and all who encourage him, to go a-whoring after the Archons, from among their people. [6] And with respect to the person who shall follow trance-speakers and sorcerers, so as to go a-whoring after them, I will set My face against that person, and destroy him from among his people.

[7] You shall therefore be holy, because I the Lord your God am holy. [8] And you shall keep My statutes and do them. It is I the Lord who hallow you. Be the man who he may who curseth his father or his mother, let him be put to death. [9] He hath cursed his father or his mother, he shall be held guilty. [10] Whosoever committeth adultery with the wife of a man who is head of a family, or who shall commit adultery with the wife of his neighbour, let both the adulterer and the adulteress be put to death. [11] And if anyone lie with his father's wife he hath uncovered his father's nakedness, let them be put to death; they are both guilty. [12] And if any man lie with his daughter-in-law, let them both be put to death; for they have committed wickedness, and are guilty.

[13] And if any man lie with man as with woman, they have both committed an abomination; let them be put to death. They are guilty. [14] And if any man take to wife a mother and a daughter it is a violation of law, they shall burn him and them with fire that there may be no transgressing of law among you. [15] And whoever shall lie with a beast, he shall be put to death, and you shall kill the beast. [16] And if any woman approach to any beast to be pressed under it, you shall kill the woman and the beast. Let them be put to death. They are guilty.

[17] Whoever shall take his sister by the same father, or the same mother, and see her nakedness, and she see his; it is a disgraceful act. They shall be excommunicated in the presence of the children of their family. He hath uncovered the nakedness of his sister. They shall bear their sin. [18] And if any man lie

with his wife during her infirmity, and uncover her nakedness, he hath uncovered her fountain, and she hath discovered her menstrual efflux; they shall both be cut off from their family. [19] Thou shalt not uncover the nakedness of thy father's sister or thy mother's sister; for when one uncovereth his near of kin they shall bear their sin. [20] Whoever hath lain with his near of kin, he hath uncovered the nakedness of his near relation, they shall die childless. [21] If a man take his brother's wife, it is an act of uncleanness. He hath uncovered the nakedness of his brother; they shall die childless.

[22] You shall keep all My statutes and My judgments and do them, that the land to which I am leading you to dwell therein, may not become your mortal enemy. [23] You must not walk in the customs of the nations which I drive out from before you. Because they did all these things, therefore I held them in abhorrence, [24] and said to you, You shall inherit their land, and I will give it to you for a possession—a land flowing with milk and honey. I am the Lord your God, who have separated you from all the nations, [25] you shall therefore keep yourselves separate by making a distinction between the clean beasts, and the beasts which are unclean; and between the clean birds, and the birds which are unclean; and you shall not pollute yourselves with the beasts, or the birds, or any of the reptiles of the earth which I have distinguished for you, by uncleanness, and you shall be consecrated to Me. [26] Because I the Lord your God am the Holy One, who hath separated you from all the nations, that you should be Mine, [27] therefore the man, or the woman, among you, who hath become a trance-speaker, or a sorcerer, shall be put to death. Stone them with stones. They are guilty.

+ CHAPTER XXI +

AGAIN the Lord spoke to Moses, saying, Speak to the priests, the sons of Aaron, and thou shalt say unto them, They must not defile themselves for the dead in their family, [2] except only for their nearest of kin. For a father, or a mother, or for sons, or daughters, or for a brother, [3] and for a virgin sister who dwelleth with him, and who hath not been betrothed to a husband; for these he may defile himself. [4] He must not defile himself unexpectedly among his people, to occasion their defilement. [5] You shall not shave the head to make it bald, for the dead. Nor shall they shave their beard, nor make gashes in their flesh.

[6] They shall be consecrated to their God, and shall not profane the name of their God, for they are to offer up the sacrifices of the Lord—the gifts to their God; therefore they shall be holy. [7] They shall not take to wife a harlot, nor a woman who hath been defiled, nor a woman divorced from her husband.

Because he [*i.e.* the priest] is consecrated to the Lord his God, [8] therefore thou shalt hallow him. He offereth up the gifts of the Lord your God, he shall be hallowed. Because I the Lord am the holy one Who halloweth them, [9] therefore if the daughter of a priest profane herself by whoredom, she profaneth the name of her father, she shall be burned with fire. [10] And with regard to the priest, who is great above his brethren, the oil of the anointed one having been poured on his head, and he having been consecrated to put on the garments, he must not take the tiara from his head, nor rend his garments, [11] nor go near any dead person, nor defile himself for his father, nor for his mother, nor go out of the holy places, [12] nor defile the sanctuary of his God; because the holy oil, the anointing of his God, is upon him. I am the Lord.

[13] He shall take to wife a virgin of his own family. [14] A widow, or a woman divorced or defiled, or a harlot, these he shall not take. He shall take none to wife, but a virgin of his own tribe; [15] and he shall not profane his seed among his people. It is I the Lord who hallow him.

[16] Moreover the Lord spoke to Moses, saying, [17] Say to Aaron, be the man who he may of thy family, throughout your generations, who hath any blemish about him, he shall not come near to present the gifts of his God. [18] No man who hath any blemish, who is blind, or lame, or hath a hare lip, or a slit ear; nor any man who hath a contortion in the hand, [19] or a splay foot, [20] or who is humpbacked, or dim-sighted, or blear-eyed, nor any man who hath the scurvy, or the itch, or a rupture— [21] No person of the seed of Aaron the priest, who hath any blemish about him, shall come near to offer the sacrifices of thy God.

Because he hath a blemish he shall not come near to offer the gifts of God. [22] With regard to the gifts of God, even the most holy, of these he may eat, [23] but he shall not approach to the veil, nor come near to the altar, because he hath a blemish. And he shall not profane the sanctuary of his God, because I am the Lord who halloweth them.

[24] And Moses spoke to Aaron and his sons, and to all the children of Israel.

* CHAPTER XXII *

THEN the Lord spoke to Moses, saying, [2] Speak to Aaron and his sons and let them take heed not to profane My holy name, in respect to any of the holy things of the children of Israel, which they dedicate to Me. I am the Lord; [3] say unto them, What man soever of your seed, throughout your generations, shall come near to the holy things which the children of Israel may dedicate to the Lord, and have any uncleanness upon him, that person shall be cut off from Me. I am the Lord your God; [4] though a man be of the seed of Aaron the priest, yet if he be a leper, or hath a gonorrhoea, he shall not eat of the holy things until he be cleansed.

And with respect to him who toucheth any uncleanness of the dead, or the man from whom seminal matter may proceed; [5] or who may touch any unclean reptile which may defile him; or any man, by whom he may be defiled, whatever his uncleanness may be; [6] the person who shall touch such things shall be unclean until evening. [7] He shall not eat of the holy things unless he wash his body with water, and the sun be set.

When he shall be clean, then he may eat of the holy things; for it is his food. [8] What died of itself, or is torn by wild beasts, he shall not eat to pollute himself therewith. I am the Lord, [9] therefore they shall keep My statutes, that they may not, on the account of those things, contract guilt, and die because of them, when they profane them.

I am the Lord, the God who halloweth them, [10] therefore none of another family shall eat the holy things, nor shall he, who sojourneth with a priest, or who is hired by him, eat of them. [11] But if the priest shall have a person bought with money, this person may eat of his food. And they who are born in his family may eat of his food. [12] But if the daughter of a priest be married to a man of another family, she shall not eat of the dedications of the sanctuary. [13] But if the daughter of a priest become a widow, or be divorced, and have no issue, she may return to her father's house as in her youth, and eat of her father's food: But none of another family shall eat thereof. [14] And whoever shall eat of the holy things through inadvertence, he shall add a fifth to it, and give the holy thing to the priest. [15] Thus the priests will not profane the holy things of the children of Israel, which they set apart for the Lord, [16] nor bring upon themselves the guilt of a trespass, when they eat their holy things, for I am the Lord who hallow them.

[17] Moreover the Lord spoke to Moses, saying, [18] Speak to Aaron and his sons, and to the whole congregation of Israel, and thou shalt say unto them, Be the man who he may of the children of Israel, or of the proselytes who dwell among them in Israel, who shall bring his gifts according to any vow they may have made, or according to any determination they may have come to,—whatever they bring for a whole burnt offering to God, [19] must, in order to be accepted for you, be males without blemish, from the herd, or from the sheep, or from the goats.

[20] What hath any blemish in it they shall not bring to the Lord; for it will not be accepted for you. [21] And whoever shall bring a sacrifice of thanksgiving to the Lord, either in discharge of a vow, or as a free will offering, or at your festivals, from the herd or from the flock, it must, in order to its being accepted, be without blemish. There must be no blemish in it. [22] That which is blind, or bruised, or which hath its tongue cut, or hath been eaten by ants, or is infected with scurvy or mange—these they shall not bring to the Lord, nor shall you give any such for an offering of homage on the altar to the Lord. [23] A young bull, or a sheep which hath its ear cropped, or its tail cut, these thou mayst slaughter for thyself; but in discharge of thy vow they will not be accepted. [24] What are castrated by crushing, bruising, cutting or extracting—these thou shalt not bring to the Lord, nor shall you make an offering of them in your land, [25] nor from the hand of a stranger bring any such forward as gifts for your God. Because there is a defect in them—a blemish in them; they will not be accepted for you.

[26] Moreover the Lord spoke to Moses, saying, [27] With respect to a young bull, or a sheep, or a goat, when it is brought forth, it must be seven days under its dam, and on the eighth day, and thenceforward, it will be accepted as a gift for an homage offering to the Lord. [28] But whether it be a young bull, or a lamb, thou must not kill the dam and the young on the same day. [29] And if thou wilt offer a sacrifice—a vow of joy, to the Lord, in order that you may offer it acceptably, [30] it must be eaten on the same day. You shall not leave any of the flesh of it till the next morning.

I am the Lord, [31] therefore you shall keep these My commands, and do them; [32] And you shall not profane the name of the Holy One; so shall I be hallowed in the midst of the children of Israel. I am the Lord, [33] Who am hallowing you, Who am bringing you out of the land of Egypt, to be your God. I am the Lord.

* CHAPTER XXIII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say unto them, With respect to the festivals of the Lord, which you shall proclaim holy, set days,—these are My festivals. [3] Six days thou shalt perform works, but on the seventh day are sabbaths, a solemn rest dedicated to the Lord, thou shalt not do any work. Sabbaths are for the Lord in all your dwellings. [4] These are the festivals for the Lord—holy, set days, which you shall proclaim in their set times. [5] In the first month, on the fourteenth day of the month, between the two evenings, is the passover for the Lord. [6] And on the fifteenth day of this month beginneth the festival of unleavened bread for the Lord. Seven days you shall eat unleavened bread. [7] Now the first day shall be a holy, set day for you. You shall do no sacrificial service, [8] but offer whole burnt offerings to the Lord seven days, and the seventh day shall be a holy set day for you. You shall do no sacrificial service.

[9] Moreover the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say unto them, When you are come into the land which I give you, and are about to reap the harvest thereof, you shall bring a sheaf, as the first fruits of your harvest, to the priest, [11] and he shall offer up the sheaf before the Lord, to be accepted for you—On the morrow after the first day, the priest shall offer this up. [12] And on the day when you bring the sheaf, you shall prepare a lamb without blemish, of the first year, for a whole burnt offering for the Lord, [13] and for the sacrifice thereof, two tenths of fine flour, made up with oil for the Lord, a smell of fragrance for the Lord—and for the libation thereof, the fourth of an hin of wine. [14] You shall not eat bread, nor parched grains, of the new corn, till this day—until you have offered these gifts to your God. It is an everlasting statute for your generations, in all your dwellings:

[15] That from the morrow of these sabbaths—from the day on which you offer up the dedicated sheaf, you shall reckon for yourselves seven whole weeks, [16] even till the morrow after the last week, you shall reckon fifty days, and then offer a sacrifice of new corn to the Lord. [17] You shall bring from your dwelling two loaves, as loaves of dedication. They shall consist of two tenths of fine flour. Being of the first fruits for the Lord, they shall be baked with leaven. [18] And with the loaves you

shall present seven lambs of the first year, without blemish, and one young bull from the herd, and two rams without blemish; and they shall be a whole burnt offering for the Lord; and their sacrifices, and their libations, shall be a sacrifice, a smell of fragrance for the Lord. [19] They shall also prepare one kid of the goats for a sin offering, and two lambs of the first year, for a sacrifice of thanksgiving, with the loaves of the first fruits. [20] And the priest shall dedicate these, with the loaves of the first fruits, as a dedication before the Lord, with the two lambs. They shall be dedicated to the Lord; they shall be for the priest who offereth them. [21] And you shall call this day, a set day. It shall be hallowed for you. On it you shall do no sacrificial work. It is an everlasting statute for your generations in all your dwellings.

[22] And when you reap the harvest of your land, you shall not make a clean riddance of the harvest of thy field when thou reapest, nor shalt thou gather up the gleanings of thy harvest. Thou shalt leave them for the poor, and for the stranger. I am the Lord your God.

[23] Moreover the Lord spoke to Moses, saying, [24] Speak to the children of Israel, and say, In the seventh month, on the first day of the month, there shall be a rest for you—a memorial of trumpets. It shall be a holy set day for you. [25] You shall not do any sacrificial service, but offer a whole burnt offering to the Lord.

[26] Moreover the Lord spoke to Moses, saying, [27] On the tenth day of the seventh month is the day of Atonement. It shall be a holy set day for you; and you shall humble your souls, and offer a whole burnt offering to the Lord. [28] On this day you shall not do any kind of work: for it is the day of Atonement for you, to make atonement for you before the Lord your God. [29] Every soul who shall not humble himself on that day, shall be cut off from among his people. [30] And every person who shall do any work on that day, shall be destroyed from among the people. [31] You shall not do any kind of work. It is an everlasting statute for your generations in all your dwellings. [32] They shall be sabbaths of sabbaths for you, that you may humble your souls. From the ninth of the month, from evening till evening, you shall keep these sabbaths of yours.

[33] Moreover the Lord spoke to Moses, saying, [34] Speak to the children of Israel, and say, On the fifteenth of this seventh month shall commence the festival of Tabernacles, seven days for the Lord. [35] The first day shall be proclaimed holy. You

shall do no sacrificial work; [36] seven days you shall offer whole burnt offerings to the Lord, and the eighth day shall be proclaimed holy for you, and you shall offer whole burnt offerings to the Lord. It is the exit. You shall not do any sacrificial service.

[37] These are the festivals for the Lord, which you shall proclaim holy, in order that you may offer homage offerings to the Lord—whole burnt offerings, with their sacrifices and their libations—that allotted for each day on its day, [38] over and above the sabbaths of the Lord, and over and above your gifts, even besides all your vows, and besides your free-will offerings, which you may give to the Lord. [39] Now on the fifteenth day of this seventh month, when you have finished the ingathering of the products of the land, you shall begin this festival of seven days for the Lord. [40] On the first day there shall be a rest; and on the eighth day, a rest. And on the first day you shall take the ripe fruit of trees, and branches of palm trees, and bushy boughs of trees and willows, and branches of the willow of the brook, to rejoice before the Lord your God seven days of the year. [41] It shall be an everlasting statute for your generations. In the seventh month you shall celebrate this festival. [42] You shall dwell in booths seven days. All that are Israelites born, shall dwell in booths, [43] that your posterity may see that I caused the children of Israel to dwell in tents when I brought them out of the land of Egypt. I am the Lord your God.

[44] And when Moses had mentioned these festivals of the Lord to the Israelites,—

* CHAPTER XXIV *

THE Lord spoke to Moses, saying, [2] Give orders to the children of Israel, and let them bring the oil, pure expressed oil for light, that a lamp may burn continually, [3] without the veil, in the tabernacle of the testimony. And Aaron and his sons shall keep it burning, from evening till morning, continually, before the Lord. It is an everlasting statute for your generations. [4] You shall keep the lamps burning on the pure candlestick before the Lord, until the morning.

[5] And you shall take fine flour, and make it into twelve loaves, every loaf shall consist of two tenths; [6] and you shall lay them in two piles, six loaves in each pile, on the pure table before the Lord. [7] And on each pile you shall lay pure frankincense, and

salt. They shall be set before the Lord for loaves of remembrance. [8] On the day of the sabbaths they shall be set continually before the Lord, in the sight of the children of Israel, as an everlasting covenant; [9] and they shall be for Aaron and his sons. And they shall eat them in a holy place; for they are most holy. This shall be their peculiar due, for ever, from those things sacrificed to the Lord.

Now there had come out among the Israelites a son of an Israelitish woman, but his father was an Egyptian. [10] And this son of the Israelitish woman, and a man who was an Israelite, quarrelled in the camp. [11] And the son of the Israelitish woman having named the name [of God], cursed it. Upon which they brought him before Moses. Now his mother's name was Salomith, she was a daughter of Dabri, of the tribe of Dan.

[12] And when they had committed him to custody, to pass sentence on him by the decree of the Lord, [13] the Lord spoke to Moses, saying, [14] Lead out him who cursed, without the camp, and all who heard shall lay their hands on his head, and all the congregation shall stone him. [15] Then speak to the children of Israel, and thou shalt say to them, Be the man who he may who shall curse a god, he shall contract guilt; [16] but let him who nameth the name of the Lord be put to death.

Let the whole congregation of Israel stone him with stones; whether he be a proselyte, or born among them, when he nameth the name of the Lord, let him die. [17] And whosoever smiteth another so that he die, let him be put to death. [18] And whosoever shall smite a beast, so that it die, let him make compensation, beast for beast. [19] And whosoever shall cause a blemish in his neighbour; as he hath done to him, so shall it be done to himself; [20] bruise for bruise; eye for eye; tooth for tooth; according to the blemish he hath given the man, so shall it be returned to him. [21] *Whosoever shall smite a man so that he die, let him be put to death,* [22] shall be one and the same decision for the proselyte, and for the neighbour; for I am the Lord your God. [23] Thereupon Moses spoke to the children of Israel, and they brought forth him who had cursed without the camp, and stoned him with stones.

And when the children of Israel had done as the Lord commanded Moses,—

* CHAPTER XXV *

THE Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say unto them: When you are come into the land which I give you, the land which I give you must rest sabbaths for the Lord. [3] Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the fruit thereof. [4] But in the seventh year there shall be sabbaths—there shall be a rest for the land—sabbaths for the Lord. [5] Thou shalt neither sow thy field nor prune thy vineyard, nor reap the spontaneous productions of thy field, nor gather the grapes of thy dedication. It shall be a year of rest for the land. [6] And the sabbaths of the land shall be food for thee, and for thy man servant, and for thy maid servant, and for thy hired servant, and for the stranger who sojourneth with thee; [7] and for thy cattle, and the wild beasts in thy land, shall the whole product thereof be for food.

[8] Moreover thou shalt reckon for thyself seven rests of years, seven times seven years, and these forty nine years, shall be the seven weeks of years; [9] and you shall make proclamation with the sound of a trumpet, throughout all your land, in the seventh month, and tenth day of the month—On the day of the atonement, you shall make proclamation with a trumpet, throughout all your land, [10] and dedicate the fiftieth year, and proclaim liberty in the land, to all the inhabitants thereof.

And this shall be a year of rest, a Jubilee for you; and every one shall return to his possession, and every one shall go to his family. [11] This jubilee, this fiftieth year, shall be for you a general release, you shall not sow, nor shall you reap the spontaneous productions thereof, nor gather the vintage which is dedicated. [12] Because it is a jubilee, it shall be holy to you. From the fields you may eat the productions thereof. [13] In this year of release, proclaimed by the sound of trumpets, every one shall return to his possession. [14] Whether therefore thou sellest to thy neighbour, or purchasest of thy neighbour, let no man take advantage of his neighbour. [15] According to the number of years after the jubilee, thou shalt purchase of thy neighbour; and according to the number of years of crops, he shall sell to thee. [16] In proportion to the greater number of years, thou shalt rate his possession higher, and according to the fewness of the years,

thou shalt rate it lower. For according to the number of crops, so shall he sell to thee.

[17] Let no man take advantage of his neighbour. Thou shalt fear the Lord thy God. [18] I am the Lord your God, therefore you shall practise all my rules of rectitude, and all my judgments, and keep and do them; so shall you dwell securely in the land, [19] and the land shall yield its productions; and you shall eat plentifully, and dwell securely therein. [20] Now if you should say, What shall we eat in this seventh year, if we neither sow nor gather our produce? [21] I indeed will send my blessing for you, in the sixth year, and it will make the products thereof sufficient for the three years. [22] Though you are to sow in the eighth year, yet on account of the produce, you shall eat the old, even to the ninth year, even till the products of that come in, you shall eat of the old store. [23] Now the land must not be sold forever; for the land is mine. Because you are strangers, and sojourners before me, [24] therefore in all the land of your possession, you shall grant a right of redeeming the land.

[25] And if thy brother who is with thee become poor, and sell any part of his possession; when he who is next of kin to him cometh, he shall redeem what his brother hath sold. [26] And if any person hath none to redeem, and his own hand hath attained, and found a sufficiency, he shall have the right of redemption. [27] And he shall compute the years of his sale, and pay back what is still due to the man to whom he sold it. So shall he return to his possession. [28] But if his hand cannot attain a sufficiency to repay him, the sale shall be good to him who purchased, until the last sixth year of the jubilee, and in the jubilee, he shall quit, and the seller shall return to his possession.

[29] And if any person sell a dwelling house in a walled city, he shall have the right of redeeming it till the term expire. The term for redemption shall be a year. [30] And if it be not redeemed till the whole year expire, the house which is in a walled city, shall be confirmed for ever to the purchaser. And he shall not go out in the jubilee. [31] But the houses which are in villages, unsurrounded with walls, shall be accounted as the fields in the country, and shall be always subject to redemption, and go out in the jubilee.

[32] And the cities of the Levites, the houses of the cities of their possession, shall always be redeemable by the Levites; [33] and whoever among the Levites shall redeem, the intermediate

purchase of the houses of the city of their possession shall terminate in the jubilee. For the houses of the cities of the Levites are their possession among the children of Israel. [34] And the fields set apart for their cities shall not be sold; for this is their perpetual possession.

[35] And if thy brother who is with thee become poor and distressed in his circumstances when near thee, thou shalt help him, as a proselyte or a sojourner, and thy brother shall live with thee. [36] Thou shalt not take from him usury or increase, but thou shalt fear thy God, *I, the Lord*; and thy brother shall live with thee. [37] Thou shalt not lend him thy money on usury, nor give him thy victuals for an increase. [38] I am the Lord your God who brought you out of the land of Egypt, to give you the land of Chanaan, and to be your God.

[39] And if thy brother who dwelleth by thee be humbled, and sold to thee, he shall not serve thee as a slave. [40] He shall be with thee as a hireling, or a sojourner. Until the year of the release he shall work for thee, [41] and in the year of the release he shall go out, and his children with him, and shall go to his own family—to his paternal possession he shall haste away. [42] Because they are my servants, whom I brought out of the land of Egypt; he must not be sold as a slave. [43] Thou shalt not overburthen him with toil, but fear the Lord thy God. [44] The male and female slaves, whom thou mayst have, must be of the nations around thee. Of them you may purchase a male or a female slave; [45] or of the children of strangers who sojourn among you—of them you may purchase and of their relations who may be born in your land. [46] Let them be your property, and divide them among your children after you, and they shall be your slaves for life: but of your brethren, the children of Israel, one shall not rule over another with rigour.

[47] And if a proselyte, or a sojourner who is with thee, prosper, and thy brother, being poor, be sold to the proselyte, or to the stranger who is with thee, or to the descendant of the proselyte; [48] after he is sold he shall have a right to be redeemed. One of his brethren may redeem him, [49] his uncle, or his uncle's son, may redeem him, or any of his blood relations, of the same tribe, may redeem him; and if he be able he may redeem himself. [50] In which case he shall settle with him who purchased him, from the year he sold himself, to the year of the release, and the price of his purchase shall be as the yearly wages of a hired servant for the years he is to be with him.

[51] And if any one hath many years to serve, for them he shall pay the rates of redemption, on account of the money paid for him; [52] and if but few years remain to the year of release, he shall settle with him according to those years, and pay the rates of his redemption. [53] As a servant hired from year to year, he shall be with him; and thou shalt not suffer him to be oppressed with labour in thy sight. [54] If he be not redeemed in any of these ways, in the year of the release he shall go out, and his children with him; [55] for the children of Israel are My domestics—they are My servants whom I brought out of Egypt.

* CHAPTER XXVI *

I AM the Lord your God; you shall not make for yourselves carved or graven images, nor set up a pillar for yourselves, nor place a watch stone in your land to worship it. I am the Lord your God, [2] you shall keep My sabbaths, and reverence My holy things.

I am the Lord; [3] if you walk in My statutes, and keep My commandments, and do them, [4] I will give you rain in its season: and the land shall yield its productions; [5] and the trees of the field shall yield their fruit; and the thresher shall overtake the vintager; and the vintager shall overtake the sower; and you shall eat your bread in plenty; and dwell in your land securely, and war shall not pass through your land. [6] I will indeed give you peace in your land; and you shall lie down to rest; and there shall be none to make you afraid.

I will destroy the wild beasts out of your land; [7] and you shall pursue your enemies, and they shall fall before you with destruction. [8] Even five of you shall pursue an hundred; and a hundred of you shall pursue myriads, and your enemies shall fall before you by the sword. [9] And I will watch over you, and increase you, and multiply you, and establish my covenant with you. [10] And you shall eat the last year's crops, and the crops of the year before, and remove old stores out of the way of new. [11] And I will fix My tabernacle among you, and My soul will not abhor you. [12] And I will walk about among you, and be your God, and you shall be My people.

[13] I am the Lord your God, Who brought you out of the land of Egypt. When you were slaves, I broke the bond of your yoke, and led you out in confidence: [14] Now if you will not hearken

to Me, nor perform these My commandments, [15] but disobey them; and your souls abhor My judgments, so as not to perform all My commandments, so as to break My covenant, [16] I will deal with you in this manner—I will send against you distress, and the scab, and the gangrene to eat out your eyes; and wasting consumption; and you shall sow your seed in vain; for your enemies shall eat it: [17] and I will set My face against you; and you shall fall before your enemies; and they who hate you shall pursue you; and you shall flee when there is none pursuing you. [18] And if for all this you will not hearken to Me, I will proceed to chastise you sevenfold for your offences, [19] and break the haughtiness of your pride.

I will make the heaven for you as iron, and your land as brass; [20] and your strength shall be spent in vain. The earth shall not yield you its seed, nor shall the trees of the field yield you their fruit. [21] And after all these things, if you walk adversely and will not hearken to Me, I will bring sevenfold plagues upon you according to your sins— [22] I will send against you the wild beasts of the earth, and they shall devour you, and destroy your cattle; and I will make you few in number, and your highways shall be desolate. [23] And if by these things you be not reformed, but walk adversely before Me, [24] I also will walk with you in adverse wrath, and smite you sevenfold for your sins— [25] I will bring a sword against you to avenge the cause of the covenant; and when you flee to your cities, I will send pestilence among you, and you shall be delivered into the hands of your enemies. [26] In your affliction for want of bread, ten women shall bake your bread in one oven and dole out your bread by weight and you shall eat, but shall not be satisfied.

[27] And if for these things you will not hearken to Me, but walk adversely before Me, [28] I also will walk with you in adverse ire, and chastise you sevenfold, according to your sins. [29] And you shall eat the flesh of your sons; and the flesh of your daughters also you shall eat: [30] and I will lay waste your pillars, and utterly destroy your carved images of wood, and cast your mangled limbs among the mangled limbs of your idols, and my soul will abhor you. [31] And I will lay waste your cities, and make your sanctuaries a desolation, and no longer be regaled with the smell of your sacrifices. [32] I will also make your land a desolation, and your enemies who dwell therein shall be astonished at it.

[33] And I will scatter you among the nations, and a sword shall overtake and consume you. And your land shall be a waste,

and your cities a desolation. [34] And the land shall then enjoy its sabbaths all the time of its desolation. When you shall be in the land of your enemies, the land shall then rest; and the land shall keep those sabbaths, [35] which it did not keep by your sabbaths when you dwelt therein. [36] And upon those of you who are left, I will bring a slavery, which shall reach their very hearts, in the land of their enemies. The sound of a leaf driven by the wind will scare them; and they shall flee like those who flee from a battle, and shall fall when none pursueth. [37] And brother shall overlook brother as in a battle, though none attacketh; and you shall not be able to withstand your enemies.

[38] And you shall perish among the nations, and the land of your enemies shall devour you. [39] And those of you who are left shall pine away for their sins, and for the sins of their fathers—In the land of their enemies they shall pine away, [40] and confess their sins and the sins of their fathers, that they have transgressed, and neglected me, and that they have walked perversely before me, [41] and I have walked with them in vengeful ire. When I am destroying them in the land of their enemies, then will their uncircumcised heart be ashamed, and then will they bear their sins with humble submission; [42] whereupon I will call to remembrance the covenant with Jacob, and the covenant with Isaak, and I will call to remembrance the covenant with Abraham, and remember the land.

[43] When the land shall be forsaken by them, and when the land shall have enjoyed its sabbaths by being made a waste on their account, and they have borne their iniquities because they neglected my judgments, and in their hearts abhorred my statutes, [44] (as I did not, when they were in their enemies' country, wholly overlook them, nor abhor them so as to destroy them utterly, for breaking my covenant which I made with them, for I am the Lord their God) [45] then will I remember the covenant with them—that old covenant when I brought them out of the land of Egypt—out of the house of bondage, to be their God.

I am the Lord: [46] These are My judgments, and these are My statutes, and this is the law which the Lord hath given between Himself and the children of Israel, at mount Sina, by the ministration of Moses.

* CHAPTER XXVII *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whoever shall vow a vow as the price of his life to the Lord, the price shall be—of a male from twenty to sixty years of age, [3] the price shall be fifty didrachms of silver, sanctuary weight; [4] and of a female, the valuation shall be thirty didrachms. [5] And if it be of one from five to twenty years of age, the price of a male shall be twenty didrachms, and of a female ten didrachms. [6] And if it be of one from a month to five years old, the price of a male shall be five didrachms, and of a female three didrachms of silver. [7] And if it be of one from sixty years old and upwards; if a male the price shall be fifteen didrachms of silver, and if a female, ten didrachms. [8] And if any be too poor for this valuation, he shall present himself before the priest and the priest shall set a value on him—according to the ability of him who made the vow, the priest shall value him.

[9] But if the gift to the Lord be from the cattle which may be offered, whoever shall give any of these to the Lord, it shall be sacred. [10] He shall not change it, a good for a bad; nor a bad for a good: and if he actually change this beast for another, both it and that given in exchange shall be scared. [11] But if it be any kind of unclean beast of which a gift cannot be made to the Lord, he shall present the beast before the priest; [12] and the priest shall value it at a medium between a good and a bad one; and according as the priest shall value it, so it shall stand; [13] and if the person choose to redeem it, he shall add a fifth to the valuation.

[14] And if a man make a dedication of his house to the Lord, the priest shall value it at a medium between a good and a bad house. And according as the priest shall value it so it shall stand; [15] and if he who dedicated it choose to redeem it, he shall add thereto a fifth of the money at which it was rated, and it shall be his.

[16] And if it be a part of the land of his possession, which a man shall dedicate to the Lord, the valuation shall be according to the seed thereof, fifty didrachms of silver for a cor of barley. [17] If he dedicate it at the jubilee; at this valuation it shall stand. [18] But if he dedicate his field after the jubilee; the priest shall compute for him the money on the years which remain

to the jubilee, and make a deduction from the full valuation of it. [19] And if the man who made the dedication choose to redeem the field, he shall add one fifth of the money to the valuation of it, and it shall be his. [20] But if he decline to redeem the field, and selleth the field to another man, he shall never afterwards redeem it; [21] but at the going out of the jubilee the field shall be consecrated to the Lord, and he shall have possession of it as land set apart for the priest.

[22] And if a man make a dedication to the Lord of a field which he hath purchased, and which is not a part of his inheritance, [23] though the priest settle with him the amount of the price from the year of the jubilee, and he pay the price at which it was rated on the day he made the dedication to the Lord; [24] yet in the year of the jubilee the field shall be restored to the man of whom he purchased it, and whose field of possession it was. [25] Now every valuation shall be by holy weight, twenty oboli making a didrachm.

[26] And with regard to every firstling, if it be among the cattle, it shall be for the Lord, and none shall dedicate it. Whether it be of the herds or flocks it is the Lord's. [27] And if it be of the four footed beasts which are unclean, he must redeem it according to the valuation, and add thereto a fifth, and it shall be his. And if he will not redeem it, it shall be sold for its value.

[28] But with respect to every dedication which a man may devote to the Lord from all that he hath, whether from man or beast, or from field of his possession, it shall not be sold nor redeemed. Every dedication shall be most sacredly devoted to the Lord. [29] And every thing which hath been devoted as a dedication from among men, shall not be redeemable, but by death. [30] The whole tenth of the land, both of the produce of the land, and of the fruit of the trees, is for the Lord. It is dedicated to the Lord. [31] And if any man choose to redeem his tenth by purchase, he shall add to the valuation a fifth, and it shall be his.

[32] Now the whole tenth of herds and flocks—even every one which in numbering shall come under the rod, that tenth shall be dedicated to the Lord. [33] Thou shalt not change a good for a bad, nor a bad for a good; and if thou shalt actually make an exchange, that given in exchange shall also be consecrated, and shall not be redeemed.

[34] These are the commands which the Lord gave in charge to Moses for the children of Israel at mount Sina.