

5 וַיִּקְרָא לֵוִיִּם

יא 11 And if one's means do not suffice for two turtledoves or two pigeons, that person shall bring as an offering for that of which one is guilty a tenth of an eifah of choice flour for a purgation offering; one shall not add oil to it or lay frankincense on it, for it is a purgation offering.

יב 12 The offerer shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion and turn it into smoke on the altar, with the Eternal's offerings by fire; it is a purgation offering.

יג 13 For whichever of these sins one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. It shall belong to the priest, like the meal offering.

יד 14 And the Eternal One spoke to Moses, saying:

טו 15 When a person commits a trespass, being unwittingly remiss about any of the Eternal's sacred things: One shall bring as a penalty to the Eternal a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a reparation offering.

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

יז וְאִם-לֹפֶשׁ כִּי תַחֲטָא וְעָשְׂתָה אַחַת מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא-יָדַע וְאָשָׁם וְנִשְׂא עוֹנוֹ: **17** And a person who, without knowing it, sins in regard to any of the Eternal's commandments about things not to be done, and then realizes guilt: Such a person shall be subject to punishment.

יח וְהָבִיָּא אֵיל תָּמִים מִן-הֶעָאן בְּעֶרְכָּךְ לְאָשָׁם אֶל-הַכֹּהֵן וְכֹפֵר עָלָיו הַכֹּהֵן עַל שְׂגֵגָתוֹ אֲשֶׁר-שָׁגָג וְהוּא לֹא-יָדַע וְנִסְלַח לוֹ: **18** That person shall bring to the priest a ram without blemish from the flock, or the equivalent, as a reparation offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven.

יט אָשָׁם הוּא אָשָׁם אֲשֶׁם לִיהוָה: **19** It is a reparation offering; guilt has been incurred before the Eternal.

כ וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: **20** The Eternal One spoke to Moses, saying:

כא נָפֶשׁ כִּי תַחֲטָא וּמַעֲלָה מֵעַל בִּיהוָה וְכֹחֵשׁ בְּעֵמִיתוֹ בְּפִקְדוֹן אֹו-בִתְשׁוּמַת יָד אֹו בְּגָזֵל אֹו עָשָׂק אֶת-עֵמִיתוֹ: **21** When a person sins and commits a trespass against the Eternal—by dealing deceitfully with another in the matter of a deposit or a pledge, or through robbery, or by defrauding another,

כב אֹו-מָצָא אֲבֵדָה וְכֹחֵשׁ בָּהּ וְנִשְׁבַּע עַל-שֹׁקֵר עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה הָאָדָם לַחֲטָא בְּהִנָּה: **22** or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby—

כג וְהָיָה כִּי-יַחֲטָא וְאָשָׁם וְהָשִׁיב אֶת-הַגְּזוּלָה אֲשֶׁר גָּזַל אֹו אֶת-הַעֲשָׂק אֲשֶׁר עָשָׂק אֹו אֶת-הַפִּקְדוֹן אֲשֶׁר הִפְקִד אֹתוֹ אֹו אֶת-הָאֲבֵדָה אֲשֶׁר מָצָא: **23** when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found[...]