

אָז כּוֹסֵף יָוֵף יִכְתּוּב לְעַל מְאֹד כּוֹסֵף וְכִי יִשָּׁרֵף
 מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף
 גַּאֲוֹ כִי יִגַּע בְּטִמְאַת אָדָם לְכֹל טִמְאַתוֹ אֲשֶׁר יִטְמָא בָּהּ
 וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם:

3. 'o ki yiga` b'tum'ath 'adam l'kol tum'atho 'asher yit'ma' bah
 w'ne`lam mimenu w'hu' yada` w'ashem.

Lev5:3 Or when he touches human uncleanness, of any of its uncleanness by which he becomes unclean by it, and it is hidden from him, and he know it, then he is guilty.

<3> ἢ ἄψηται ἀπὸ ἀκαθαρσίας ἀνθρώπου, ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ, ἢς ἂν ἀψάμενος μιανθῆ, καὶ ἔλαθεν αὐτόν, μετὰ τοῦτο δὲ γνῶ καὶ πλημμελήσῃ,

3 ē hapsētai apo akatharsias anthrōpou, apo pasēs akatharsias autou,
 or should touch of the uncleanness of a man, of any of his uncleanness –
 hēs an hapsamenos mianthē, kai elathen auton,
 what ever touching he should be defiled, and he be unaware of it,
 meta touto de gnō kai plēmmelēsē,
 but after this he should know even he should have trespassed.

לְעַל מְאֹד כּוֹסֵף יָוֵף יִכְתּוּב לְעַל מְאֹד כּוֹסֵף וְכִי יִשָּׁרֵף
 מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף
 דַּאֲוֹ כִי תִשָּׁבַע לְבַטָּא בְּשִׁפְתַיִם לְהַרְעֵ אוֹ לְהִיטִיב לְכֹל

אֲשֶׁר יִבְטָא הָאָדָם בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם לְאַחַת מֵאֵלֶּה:

4. 'o nephesh ki thishaba` l'bate' bis'phathayim l'hara` 'o l'heytib l'kol 'asher y'bate' ha'adam
 bish'bu`ah w'ne`lam mimenu w'hu'-yada` w'ashem l'achath me'eleh.

Lev5:4 Or when a soul swears speaking rashly with his lips to do evil or to do good, in whatever a man may speak rashly with an oath, and it is hidden from him, and he know it, then he is guilty in one of these.

<4> ἢ ψυχῆ, ἢ ἂν ὁμόση διαστέλλουσα τοῖς χείλεσιν κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα, ὅσα ἂν διαστείλῃ ὁ ἄνθρωπος μεθ' ὄρκου, καὶ λάθῃ αὐτόν πρὸ ὀφθαλμῶν, καὶ οὗτος γνῶ καὶ ἀμάρτη ἓν τι τούτων,

4 ē psychē, hē an omosē
 The soul, in what ever he should swear by an oath,
 diastellousa tois cheilesin kakopoiēsai ē kalōs poiēsai kata panta,
 drawing apart his lips to do evil or well to do according to all
 hosa ean diasteilē ho anthrōpos meth' horkou,
 as much as who should draw apart the man according to an oath,
 kai lathē auton pro ophthalmōn,
 and should be unaware of it from his eyes
 kai houtos gnō kai hamartē hen ti toutōn,
 and this one should know and should sin any one of these things –

אֲשֶׁר יִבְטָא הָאָדָם בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם לְאַחַת מֵאֵלֶּה
 הַיְהִיָּה כִי יִשָּׁרֵף מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף מִלְּפָנֶיךָ וְכִי יִשָּׁרֵף

5. w'hayah ki-ye'sham l'achath me'eleh w'hith'wadah 'asher chata' `aleyah.

Lev5:5 So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned by it.

<5> καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ᾧν ἠμάρτηκεν κατ' αὐτῆς,

5 kai exagoreusei tēn hamartian peri hōn hēmartēken kat' autēs, then he shall declare openly the sin for which he has sinned by it.

יְהִי כַּאֲשֶׁר-אָמַרְתִּי לְךָ וְעָלְתָּ אֶת-חַטֹּאתֶיךָ אֲשֶׁר חָטָאתָ בָּהֶן מִן-הַצִּבְּיָאן
:יְהִי כַּאֲשֶׁר-אָמַרְתִּי לְךָ וְעָלְתָּ אֶת-חַטֹּאתֶיךָ אֲשֶׁר חָטָאתָ בָּהֶן מִן-הַצִּבְּיָאן
כְּשֶׁבַח אֱלֹהֵינוּ שֶׁעֲלֵינוּ לְחַטֹּאת וְכִפֹּר עָלֵינוּ הַכֹּהֵן מִחַטֹּאתֵינוּ:

6. w'hebi' 'eth-'ashamo laYahúwah `al chata'tho 'asher chata' n'qebah min-hatso'n kis'bah 'o-s'`irath `izim l'chata'th w'kiper `alayu hakohen mechata'tho.

Lev5:6 He shall also bring his guilt offering to אֵזְרָאֵל for his sin which he has committed, a female from the flock, a lamb or an ewe of the goats as a sin offering.

So the priest shall make atonement on his behalf for his sin.

<6> καὶ οἴσει περὶ ᾧν ἐπλημμέλησεν κυρίῳ, περὶ τῆς ἁμαρτίας, ἧς ἠμαρτεν, θῆλυ ἀπὸ τῶν προβάτων, ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν, περὶ ἁμαρτίας· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἠμαρτεν, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία.

6 kai oisei peri hōn eplēmmelēsen kyriō,

And he shall bring for which he trespassed against YHWH,

peri tēs hamartias, hēs hēmarten, thēly apo tōn probatōn,

for the sin of which he sinned, a female from the sheep,

amnada ē chimairan ex aigōn, peri hamartias; kai exilasetai peri autou ho hierews

a ewe-lamb or a yearling of the goats for a sin offering. And shall atone for him the priest

peri tēs hamartias autou, hēs hēmarten, kai aphethēsetai autō hē hamartia.

for his sin which he sinned, and shall be forgiven him the sin.

אֵזְרָאֵל אֲשֶׁר-אָמַרְתִּי לְךָ וְעָלְתָּ אֶת-חַטֹּאתֶיךָ אֲשֶׁר חָטָאתָ בָּהֶן מִן-הַצִּבְּיָאן
:אֵזְרָאֵל אֲשֶׁר-אָמַרְתִּי לְךָ וְעָלְתָּ אֶת-חַטֹּאתֶיךָ אֲשֶׁר חָטָאתָ בָּהֶן מִן-הַצִּבְּיָאן
זָוְאָם-לֹא תִגְנַע יָדוֹ הִי שְׁהָ וְהִבִּיא אֶת-אֲשֶׁמוֹ אֲשֶׁר חָטָא
שְׁתֵּי תֹרִים אֶל-שְׁנֵי בְנֵי-יֹנָה לִיהֹנָה אֶחָד לְחַטֹּאת וְאֶחָד לְעֹלָה:

7. w'im-lo' thagia` yado dey seh w'hebi' 'eth-'ashamo 'asher chata' sh'tey thorim 'o-sh'ney b'ney-yonah laYahúwah 'echad l'chata'th w'echad l'`olah.

Lev5:7 But if his hand cannot reach sufficient for a lamb, then he shall bring to אֵזְרָאֵל his guilt offering for that in which he has sinned, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

<7> Ἐὰν δὲ μὴ ἰσχύσῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον,

οἴσει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἠμαρτεν,

δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν κυρίῳ, ἓνα περὶ ἁμαρτίας καὶ ἓνα εἰς ὄλοκαύτωμα.

7 Ean de mē ischysē hē cheir autou to hikanon eis to probaton,

And if is **not strong his hand** to be fit for bringing the sheep,
 oisei peri tēs hamartias autou, hēs hēmarten, duo trygonas
 he shall bring for his sin offering of which he sinned, two turtle-doves,
 ē duo neossous peristerōn kyriō, hena peri hamartias kai hena eis holokautōma.
 or two young pigeons to YHWH; one for a sin offering, and one for a whole burnt-offering.

אָפּוּרֵי חַטָּאת וְאֶת־הַכֹּהֵן וְהַקָּרִיב אֶת־אֲשֶׁר לַחַטָּאת הָאֲשׁוּנָה
 וּמִלֶּק אֶת־רֹאשׁוֹ מִמּוֹל עַרְפוֹ וְלֹא יִבְדֵּיל׃

8. w'hebi' 'otham 'el-hakohen w'hiq'rib 'eth-'asher lachata'th ri'shonah
 umalqa 'eth-ro'sho mimul `ar'po w'lo' yab'dil.

Lev5:8 He shall bring them to the priest, who shall offer first that which is for the sin offering
 and shall nip its head at the front of its neck, but he shall not sever it.

«8» καὶ οἴσει αὐτὰ πρὸς τὸν ἱερέα, καὶ προσάξει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας πρότερον·
 καὶ ἀποκνίσει ὁ ἱερεὺς τὴν κεφαλὴν αὐτοῦ ἀπὸ τοῦ σφονδύλου καὶ οὐ διελεῖ·

8 kai oisei auta pros ton hiera,

And he shall bring them to the priest.

kai prosaxe ho hierous to peri tēs hamartias proteron;

And shall bring the priest the one for the sin offering prior.

kai apoknisei ho hierous tēn kephalēn autou apo tou sphondylou kai ou dielei;

And shall pluck off the priest its head from the neck, and shall not divide it.

וְהִנֵּשְׂאָר בָּהֶם יִמְצֵא אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת הִוא׃
 טוּהַזָּה מִזֶּם חַטָּאת עַל־קִיר הַמִּזְבֵּחַ
 וְהִנֵּשְׂאָר בָּהֶם יִמְצֵא אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת הִוא׃

9. w'hizah midam hachata'th `al-qir hamiz'beach
 w'hanish'ar badam yimatseh 'el-y'sod hamiz'beach chata'th hu'.

Lev5:9 He shall also sprinkle some of the blood of the sin offering on the side of the altar,
 while the rest of the blood shall be drained out at the base of the altar: it is a sin offering.

«9» καὶ ῥανεῖ ἀπὸ τοῦ αἵματος τοῦ περὶ τῆς ἁμαρτίας ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου, τὸ δὲ
 κατάλοιπον τοῦ αἵματος καταστραγγιεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου· ἁμαρτίας γάρ ἐστιν.

9 kai hranei apo tou haimatos tou peri tēs hamartias epi ton toichon tou thysiastēriou,

And he shall sprinkle from the blood of the one for the sin offering upon the wall of the altar;

to de kataloipon tou haimatos katastraggiei epi tēn basin tou thysiastēriou;

but the rest of the blood he shall drop upon the base of the altar –

hamartias gar estin.

an offering on account of sin for it is.

וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת
 וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת וְאֶת־הַחֹטֵאִת

י וְאֶת-הַשְּׂנִי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וְכִפֶּר עָלָיו כִּכֹּהֵן מִחֻטָּאתוֹ
 אֲשֶׁר-חָטָא וְנִסְלַח לוֹ: ס

10. w'eth-hasheni ya`aseh `olah kamish'pat
w'kipper `alayuh hakohen mechata'tho 'asher-chata' w'nis'lach lo.

Lev5:10 The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.

<10> καὶ τὸ δεύτερον ποιήσει ὀλοκαύτωμα, ὡς καθήκει.
 καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἤμαρτεν, καὶ ἀφεθήσεται αὐτῷ. --

10 kai to deuteron poiēsei holokautōma, hōs kathēkei.

And the second one he shall offer for a whole offering as is fit.

kai exilasetai ho hiereus peri tēs hamartias autou, hēs hēmarten, kai apethēsetai autō. --

And shall atone the priest for his sin which he sinned, and it shall be forgiven him.

אָפּוּרִים-עֹלָה אֲשֶׁר יִבְרָא אֶת-קָרְבָּנוֹ אֲשֶׁר חָטָא עַשְׂרֵית הָאֶפָה סֶלֶת לְחֻטָּאת
 לְאִישׁ־יְשׁוּם עָלֶיהָ וְלֹא־יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֻטָּאת הִיא:
 יֵאָמְרוּם-לֹא תִשָּׂיג יָדוֹ לְשִׁתֵּי תֹרִים אוֹ לְשִׁנֵּי בְנֵי-יֹונָה
 אָפּוּרִים-עֹלָה אֲשֶׁר יִבְרָא אֶת-קָרְבָּנוֹ אֲשֶׁר חָטָא עַשְׂרֵית הָאֶפָה סֶלֶת לְחֻטָּאת
 לְאִישׁ־יְשׁוּם עָלֶיהָ וְלֹא־יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֻטָּאת הִיא:
 אָפּוּרִים-עֹלָה אֲשֶׁר יִבְרָא אֶת-קָרְבָּנוֹ אֲשֶׁר חָטָא עַשְׂרֵית הָאֶפָה סֶלֶת לְחֻטָּאת
 לְאִישׁ־יְשׁוּם עָלֶיהָ וְלֹא־יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֻטָּאת הִיא:
 אָפּוּרִים-עֹלָה אֲשֶׁר יִבְרָא אֶת-קָרְבָּנוֹ אֲשֶׁר חָטָא עַשְׂרֵית הָאֶפָה סֶלֶת לְחֻטָּאת
 לְאִישׁ־יְשׁוּם עָלֶיהָ וְלֹא־יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֻטָּאת הִיא:

11. w'im-lo' thasig yado lish'tey thorim 'o lish'ney b'ney-yonah w'hebi' 'eth-qar'bano
'asher chata' `asirith ha'ephah soleth l'chata'th lo'-yasim `aleyah shemen
w'lo'-yiten `aleyah l'bonah ki chata'th hi'.

Lev5:11 But if his hand cannot reach sufficient for two turtledoves or for two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it nor place frankincense on it, for it is a sin offering.

<11> ἐὰν δὲ μὴ εὐρίσκη αὐτοῦ ἡ χεὶρ ζευγῶν τρυγόνων ἢ δύο νεοσσούς περιστερῶν,
 καὶ οἴσει τὸ δῶρον αὐτοῦ περὶ οὗ ἤμαρτεν, τὸ δέκατον τοῦ οἴφι σεμίδαλιν περὶ ἁμαρτίας·
 οὐκ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ' αὐτὸ λίβανον, ὅτι περὶ ἁμαρτίας ἐστίν·

11 ean de mē heuriskē autou hē cheir zeugos trygonōn ē duo neossous peristerōn,

And if should not find his hand a pair of turtle-doves, or two young pigeons,

kai oisei to dōron autou peri hou hēmarten,

then he shall bring his gift for which he sinned -

to dekaton tou oiphi semidalin peri hamartias;

the tenth of the ephah of fine flour for a sin offering.

ouk epicheei ep' auto elaion

He shall not pour upon it olive oil,

oude epithēsei ep' auto libanon, hoti peri hamartias estin;

nor place upon it frankincense, for because it is a sin offering.

אָפּוּרִים-עֹלָה אֲשֶׁר יִבְרָא אֶת-קָרְבָּנוֹ אֲשֶׁר חָטָא עַשְׂרֵית הָאֶפָה סֶלֶת לְחֻטָּאת
 לְאִישׁ־יְשׁוּם עָלֶיהָ וְלֹא־יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֻטָּאת הִיא:
 אָפּוּרִים-עֹלָה אֲשֶׁר יִבְרָא אֶת-קָרְבָּנוֹ אֲשֶׁר חָטָא עַשְׂרֵית הָאֶפָה סֶלֶת לְחֻטָּאת
 לְאִישׁ־יְשׁוּם עָלֶיהָ וְלֹא־יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֻטָּאת הִיא:

יְבֹהֵבֶינָהּ אֶל-הַכֹּהֵן וְקָמַץ הַכֹּהֵן מִמֶּנָּה מְלֹא קִמְצוֹ אֶת-אֲזִקְרָתָהּ
וְהִקְטִיר הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה חַטָּאת הוּא׃

12. **wehebi'ah 'el-hakohen w'qamats hakohen mimenah m'lo' qum'tso 'eth-'az'karathah w'hiq'tir hamiz'bechah `al 'ishey Yahúwah chata'th hiw'.**

Lev5:12 He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and shall burn it as incense on the altar, with the fire offerings of אָזִקְרָתָהּ: it is a sin offering.

<12> καὶ οἴσει αὐτὸ πρὸς τὸν ἱερέα. καὶ δραξάμενος ὁ ἱερεὺς ἀπ' αὐτῆς πλήρη τὴν δράκα, τὸ μνημόσυνον αὐτῆς ἐπιθήσει ἐπὶ τὸ θυσιαστήριον τῶν ὀλοκαυτωμάτων κυρίῳ· ἁμαρτία ἐστίν.

12 kai oisei auto pros ton hieria. kai draxamenos ho hierews ap' autēs plērē tēn draka,
And he shall bring it to the priest. And grabbing the priest from it handful of it,
to mnēmosynon autēs epithēsei epi to thysiastērion
the memorial portion of it shall place upon the altar,
tōn holokautōmatōn kyriō; hamartia estin.
upon the whole burnt-offerings to YHWH – a sin offering it is.

אָזִקְרָתָהּ אֶת־מִלְּכָהּ כֹּהֵן-מְלֹא יָקָמַץ הַכֹּהֵן-לֹם אֶת־עֵלֶיךָ יְהוָה 13
אֶת־הַחַטָּאת הַזֹּאת עַל-הַכֹּהֵן וְהִקְטִירָהּ עִלְיֵי יְהוָה כַּחַטָּאת

יְגִבְרָהּ עִלְיֵי הַכֹּהֵן עַל-חַטָּאתוֹ אֲשֶׁר-חַטָּא מֵאֵת מֵאֵלֶּה
וְנִסְלַח לוֹ וְהִיְתָה לְכֹהֵן כַּמִּנְחָה׃ ס

13. **w'kipper `alayu hakohen `al-chata'tho 'asher-chata' me'achath me'eleh w'nis'lach lo w'hay'thah lakohen kamin'chah.**

Lev5:13 So the priest shall make atonement for him concerning his sin which he has committed from one of these, and it shall be forgiven him; then the rest shall become the priests, like the grain offering.

<13> καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἤμαρτεν, ἐφ' ἐνὸς τούτων, καὶ ἀφεθήσεται αὐτῷ. τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ ὡς ἡ θυσία τῆς σεμιδάλεως.

13 kai exilasetai peri autou ho hierews peri tēs hamartias autou,
And shall atone for him the priest for his sin
hēs hēmarten, eph' henos toutōn, kai aphethēsetai autō.
which he sinned against one of these things – and it shall be forgiven him.
to de kataleiphthen estai tō hierai hōs hē thysia tēs semidaleōs.
And the remaining shall be for the priest as a sacrifice of the fine flour.

אֶת־הַחַטָּאת הַזֹּאת עַל-הַכֹּהֵן וְהִקְטִירָהּ עִלְיֵי יְהוָה כַּחַטָּאת
וְהַיְתָה לְכֹהֵן כַּמִּנְחָה׃ 14

14. **way'daber Yahúwah 'el-Mosheh le'mor.**

Lev5:14 Then אָזִקְרָתָהּ spoke to Mosheh, saying,

<14> Καὶ ἐλάλησεν κύριος πρὸς Μωσῆν λέγων

14 Kai elalēsen kyrios pros Mōusēn legōn
And YHWH spoke to Moses, saying,

אֶת־הַחַטָּאת הַזֹּאת עַל-הַכֹּהֵן וְהִקְטִירָהּ עִלְיֵי יְהוָה כַּחַטָּאת 15

וַיָּבִיֵא אֶת-אֲשֶׁר לַיהוָה לְמַעַל וְחַטָּאת בְּשִׁגְגָה מִקִּדְשֵׁי יְהוָה
וְהִבִּיא אֶת-אֲשֶׁמוֹ לַיהוָה אֵיל תָּמִים מִן-הַצֹּאֵן בְּעֶרְכָּךְ
כֶּסֶף-שְׁקָלִים בְּשִׁקְלֵי-הַקֹּדֶשׁ לְאֲשָׁם:

15. nephesh ki-thim'ol ma'al w'chat'ah bish'gahah miqad'shey Yahúwah w'hebi' 'eth-'ashamo
laYahúwah 'ayil tamim min-hatso'n b'er'k'ak keseph-sh'qalim b'sheqel-haqodesh l'asham.

Lev5:15 When a soul acts unfaithfully and sins unintentionally against the holy things of אֵיל תָּמִים, then he shall bring his guilt offering to אֵיל תָּמִים: a ram without blemish from the flock, according to your valuation in silver by shekels, in terms of the shekel of the sanctuary, for a guilt offering.

<15> Ψυχὴ ἐὰν λάθῃ αὐτὸν λήθῃ καὶ ἀμάρτη ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου, καὶ οἴσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου σίκλων, τῷ σίκλῳ τῶν ἁγίων, περὶ οὗ ἐπλημμέλησεν.

15 Psychē ean lathē auton lēthē

The soul who ever should be unaware himself with forgetfulness,

kai hamartē akousiōs apo tōn hagiōn kyriou,

and should sin unintentionally of the holy things of YHWH,

kai oisei tēs plēmmeleias autou tō kyriō krion amōmon ek tōn probatōn

then he shall bring for his trespass offering to YHWH ram an unblemished of the flocks,

timēs argyriou siklōn, tō siklō tōn hagiōn, peri hou eplēmmelēsen.

of the value of silver of shekels, in the shekel in the holy place, for what he trespassed.

וְהָיָה כִּי-יַעַבְדֶּנּוּ אֶת-יְהוָה וְהָיָה אֵיל תָּמִים מִן-הַצֹּאֵן בְּעֶרְכָּךְ
כֶּסֶף-שְׁקָלִים בְּשִׁקְלֵי-הַקֹּדֶשׁ לְאֲשָׁם:

וְהָיָה כִּי-יַעַבְדֶּנּוּ אֶת-יְהוָה וְהָיָה אֵיל תָּמִים מִן-הַצֹּאֵן בְּעֶרְכָּךְ
כֶּסֶף-שְׁקָלִים בְּשִׁקְלֵי-הַקֹּדֶשׁ לְאֲשָׁם:

16. w'eth 'asher chata' min-haqodesh y'shalem w'eth-chamishitho yoseph `alayu
w'nathan 'otho lakohen w'hakohen y'kaper `alayu b'eyl ha'asham w'nis'lach lo.

Lev5:16 He shall make restitution for that which he has sinned against the holy thing, and shall add to it its fifth part and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it shall be forgiven him.

<16> καὶ ὃ ἥμαρτεν ἀπὸ τῶν ἁγίων, ἀποτίσαι αὐτὸ καὶ τὸ ἐπίπεμπτον προσθήσει ἐπ' αὐτὸ καὶ δώσει αὐτὸ τῷ ἱερεὶ· καὶ ὁ ἱερεὺς ἐξιλάσεται περὶ αὐτοῦ ἐν τῷ κριῷ τῆς πλημμελείας, καὶ ἀφεθήσεται αὐτῷ.

16 kai ho hēmartēn apo tōn hagiōn, apoteisai auto

And what ever he sinned, from the holy things he shall pay it,

kai to epipempton prosthēsei ep' auto kai dōsei auto tō hierei;

and the fifth part he shall add to it. And he shall give it to the priest.

kai ho hiereus exilasetai peri autou en tō kriō tēs plēmmeleias,

And the priest shall atone for him by the ram of the trespass offering.

kai aphetēsetai autō.

And it shall be forgiven him.

אָפּוֹנֹה אֶת־כָּל־מִצְוֹת יְהוָה
וְעָשָׂה אֶת־כָּל־צִוְיֹתָיו וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
אָפּוֹנֹה אֶת־כָּל־מִצְוֹת יְהוָה
וְעָשָׂה אֶת־כָּל־צִוְיֹתָיו וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃

17. w'im-nephesh ki thecheta' w'as'thah 'achath mikal-mits'woth Yahúwah
'asher lo' the`aseynah w'lo'-yada` w'ashem w'nasa' `awono.

Lev5:17 Now when a soul sins and does any of all the instructions of אָפּוֹנֹה
of what should not to be done, though he was unaware, still he is guilty and shall bear his punishment.

<17> Καὶ ἡ ψυχὴ, ἢ ἂν ἀμάρτη καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ὧν οὐ δεῖ ποιεῖν,
καὶ οὐκ ἔγνω καὶ πλημμελήσῃ καὶ λάβῃ τὴν ἀμαρτίαν,

17 Kai hē psychē, hē an hamartē kai poiēsē mian

And the soul who ever should sin, and should commit one trespass

apo pasōn tōn entolōn kyriou, hōn ou dei poiein,

from all of the commandments of YHWH, which not must he do,

kai ouk egnō kai plēmmelēsē kai labē tēn hamartian,

and does not know, and should trespass, and should take the guilt;

יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃

18. w'hebi' 'ayil tamim min-hatso'n b'er'h'ak l'asham 'el-hakohen
w'kipper `alayu hakohen `al shig'gatho 'asher-shagag w'hu' lo'-yada` w'nis'lach lo.

Lev5:18 He shall bring to the priest a ram without blemish from the flock,
according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning
his error in which he sinned unintentionally and he did not know it, and it shall be forgiven him.

<18> καὶ οἴσει κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου εἰς πλημμέλειαν πρὸς τὸν ἱερέα·
καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀγνοίας αὐτοῦ, ἧς ἠγνόησεν καὶ αὐτὸς οὐκ ᾔδει,
καὶ ἀφεθήσεται αὐτῷ·

18 kai oisei krion amōmon ek tōn probatōn

then he shall bring ram an unblemished from out of the flocks,

timēs argyriou eis plēmmeleian pros ton hierēa;

the value of silver for the trespass offering to the priest.

kai exilasetai peri autou ho hierēus peri tēs agnoias autou, hēs ēgnoēsen

And shall atone for him the priest for his ignorance of which he was ignorant of,

kai autos ouk ēdei, kai apethēsetai autō;

and he did not know. And it shall be forgiven him,

יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃
יְהוָה יִבְרַךְ אֶת־כָּל־אֲשֵׁר יַעֲשֶׂה וְלֹא יָדָע וְנִשְׁאַף עוֹנוֹ׃

19. 'asham hu' 'ashom 'asham laYahúwah.

Lev5:19 It is a guilt offering; he was certainly guilty before יהוה.

<19> ἐπλημμέλησεν γὰρ πλημμέλησιν ἔναντι κυρίου.

19 eplēmmelēsen gar plēmmelēsīn enanti kyriou.

for he has surely been guilty of transgression before YHWH.