

# Torat Cohanim / Wayyikra (Leviticus)

## Chapter 5

וְאֵת אָמַר יְהוָה כֹּל אֲלֹהִים וְאֵת שְׁמַעַת קְרָבָה אֲלֹהִים כְּלֹמְדָה אֶת־עֲשָׂיו וְאֵת שְׁמַעַת קְרָבָה אֲלֹהִים כְּלֹמְדָה אֶת־עֲשָׂיו Lev5:1  
אֲנָפֶשׁ כִּי־תִּחְתַּחֲטָא וְשָׁמַעַת קְוֹל אֱלֹהִים וְהַיָּא עַד אֵז  
רְאֵה אֵז יָדְךָ אֶת־לֹא יָגִיד וְנָשָׁא עָוֹנוֹ:

1. w'nephesh ki-thecheta' w'sham' ah qol 'alah  
w'hu' `ed 'o ra'ah 'o yada` 'im-lo' yagid w'nasa' `awono.

**Lev5:1** Now when a soul sins and hears the voice of swearing and he is a witness, whether he has seen or he has known, if he does not tell it, then he bears his guilt.

ε5:1> Ἐὰν δὲ ψυχὴ ἀμάρτη καὶ ἀκούσῃ φωνὴν ὄρκισμοῦ  
καὶ οὗτος μάρτυς ἦ ἐώρακεν ἢ σύνοιδεν, ἐὰν μὴ ἀπαγγείλῃ, λήμψεται τὴν ἀμαρτίαν.

1 Ean de psychē hamartē kai akousē phōnēn horkismou

And if a soul should sin, and should hear a voice of conjuring,  
kai houtos martys ē heōraken ē synoiden,  
and witness this, or see, or be fully conscious of it,  
ean mē apaggeilē, lēmpsetai tēn hamartian;  
if he should not report it, he takes responsibility for his sin.

בְּאָו נֶפֶשׁ אֲשֶׁר הָגַע בְּכָל־דָּבָר טָמֵא אָו בְּגַבְלַת חַיָּה  
טָמֵא אָה אָו בְּגַבְלַת בְּהַמָּה טָמֵא אָה אָו בְּגַבְלַת שְׁרֵץ טָמֵא  
וְגַעַלְמָמְפָנֵי וְהַוָּא טָמֵא וְאַשְׁם:

2. 'o nephesh 'asher tiga` b'kal-dabar tame' 'o b'nib'lath chayah t'me'ah  
'o b'nib'lath b'hemah t'me'ah 'o b'nib'lath sherets tame'  
w'ne `lam mimenu w'hu' tame' w'ashem.

**Lev5:2** Or when a soul touches any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he shall be guilty.

ε2> ἦ ψυχή, ἦτις ἐὰν ἀψηται παντὸς πράγματος ἀκαθάρτου, ἦ θνητιμαίου  
ἢ θηριαλάτου ἀκαθάρτου ἦ τῶν θνητιμαίων βδελυγμάτων τῶν ἀκαθάρτων  
ἢ τῶν θνητιμαίων κτηνῶν τῶν ἀκαθάρτων,

2 ē psychē, hētis ean hapsētai pantos pragmatos akathartou,  
That soul which ever should touch any thing unclean, or decaying flesh,  
ē thnēsimaiou ē thērialōtou akathartou  
or taken by wild beasts that which is unclean,  
ē tōn thnēsimaiōn bdelygmatōn tōn akathartōn  
or of the decaying flesh of abominations of the unclean,

ē tōn thnēsimaiōn ktēnōn tōn akathartōn,  
or of the decaying flesh cattle of unclean,

קְרֵב קַרְבָּן וְאֶת בְּשָׂרֶב כְּלִי מְלֵאָה עֲדָמָה עֲדָמָה עֲדָמָה  
גַּאֲוֹ כִּי רָגַע בְּטָמֵאת אָדָם לְכָל טָמֵאתוֹ אֲשֶׁר יְטַמֵּא בָּה  
וְנִعְלָם מִמְּפָנֶיךָ וְהַוְאָ יַדְעָ וְאַשְׁם:

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 ἀψηται ἀπὸ ἀκαθαρσίας ἀνθρώπου, ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ,  
ἥς ἐν ἀφάμενος μιανθῆ, καὶ ἔλαθεν αὐτόν, μετὰ τοῦτο δὲ γνῷ 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.

וְנִעְלָם מִמְּפָנֶיךָ וְהַוְאָ יַדְעָ וְאַשְׁם לְאַחַת מְאַלְהָה:  
ד אָוּ נֶפֶשׁ כִּי תְשַׁבַּע לְכָל בְּשֻׁפְתִּים לְחַרְבָּ  
אוּ לְהִיטִּיב לְכָל אֲשֶׁר יְבֹטָא חָדָם בְּשֻׁבְעָה  
וְנִעְלָם מִמְּפָנֶיךָ וְהַוְאָ יַדְעָ וְאַשְׁם לְאַחַת מְאַלְהָה:

4. ‘o nephesh ki thisaba` 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`  
‘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 ψυχή, ἢ ἄν δύμόσῃ διαστέλλουσα τοῖς χείλεσιν κακοποιῆσαι  
ἢ καλῶς ποιῆσαι κατὰ πάντα, ὅσα ἐὰν διαστείλῃ ὁ ἀνθρωπός μεθ’ ὄρκου,  
καὶ λάθῃ αὐτὸν πρὸ ὀφθαλμῶν, καὶ οὗτος γνῷ καὶ ἀμάρτῃ ἐν 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 –

וְיָדָה כִּי־יֵאָשֶׁם לְאַחֲת מֵאֶלֶף וְהַתֹּוֹדָה אֲשֶׁר חַטָּא עַלְיָהּ 5

וְיָדָה כִּי־יֵאָשֶׁם לְאַחֲת מֵאֶלֶף וְהַתֹּוֹדָה אֲשֶׁר חַטָּא עַלְיָהּ 5

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 ἔξαγορεύσει τὴν ἀμαρτίαν περὶ ὧν ἡμάρτηκεν 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.

בְּעַמְּדָה 60 קְרֻבָּה יְלִיעָמָד-אַת קְרֻבָּה 6

מִנְחָה-אַת קְרֻבָּה עַל-עַל קְרֻבָּה קְרֻבָּה 60

בְּעַמְּדָה יְלִיעָמָד עַל-עַל קְרֻבָּה 60

וְהַבְּרִיא אֶת-אַשְׁמוֹ לִיהוָה עַל חַטָּאתוֹ

אֲשֶׁר חַטָּא נֶקְבָּה מִן-הַצָּאן בְּשֵׁבָה או-שְׁעִירָה

עַזְּים לְחַטָּאת וּכְפָר עַלְיוֹ הַפְּנִין מְחַטָּאתוֹ:

6. w'hebi' 'eth-'ashamo laYahūwah `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 יְהֹוָה 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 ὧν ἐπλημμέλησεν κυρίων, περὶ τῆς ἀμαρτίας, ἦς ἡμαρτεῖν,

θῆλυν ἀπὸ τῶν προβάτων, ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν, περὶ ἀμαρτίας.

καὶ ἔξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀμαρτίας αὐτοῦ, ἦς ἡμαρτεῖν,

καὶ ἀφεθήσεται αὐτῷ ἡ ἀμαρτία.

6 kai oisei peri hōn eplēmmelēsen kyriō,

And he shall bring for which he trespassed against YHWH,

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

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

amnada ē chimairan ex aigōn, peri hamartias;

a ewe-lamb or a yearling of the goats for a sin offering.

kai exilasetai peri autou ho hiereus

And shall atone for him the priest

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

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

בְּעַמְּדָה קְרֻבָּה יְלִיעָמָד-אַת קְרֻבָּה 7 קְרֻבָּה צָבָא עַל-עַל 46-עַל

בְּעַמְּדָה אַת-אַת קְרֻבָּה עַל-עַל קְרֻבָּה עַל-עַל קְרֻבָּה עַל-עַל

וְאַמְלָא תְּגִיעַ יְדוֹ הִי שֶׁה וְהַבְּרִיא אֶת-אַשְׁמוֹ אֲשֶׁר חַטָּא שְׁתִּי

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תְּרִים אָז-שְׁנִי בְּנֵי-רַוֵּה לִיהְוֹה אֶחָד לְחַטָּאת וֶאֶחָד לְעַלְהָה:

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 **את-**עֲלָה 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> 'Εὰν δὲ μὴ ἴσχύσῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον,  
οἶσει περὶ τῆς ἀμαρτίας αὐτοῦ, ἃς ἥμαρτεν, δύο τρυγόνας  
ἢ δύο νεοσσοὺς περιστερῶν κυρίῳ, ἕνα περὶ ἀμαρτίας καὶ ἕνα 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  
or two young pigeons to YHWH; one for a sin offering,  
kai hena eis holokautōma.  
and one for a whole burnt-offering.

בְּנֵי-רַוֵּה אֶחָד לְחַטָּאת רַאשָׁוֹן וְהַקְרֵב אֶת-אָשָׁר לְעַלְהָה  
וְמַלְך אֶת-רָאשׁוֹ מִפְול עַרְפּוֹ וְלֹא יִבְדֵּל:

8. w'hebi' 'otham 'el-hakohen w'hiq'rib 'eth-'asher lachata'th ri'shonah  
umalaq '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 οἶσει αὐτὰ πρὸς τὸν Ἱερέα,  
καὶ προσάξει ὁ Ἱερεὺς τὸ περὶ τῆς ἀμαρτίας πρότερον·  
καὶ ἀποκνίσει ὁ Ἱερεὺς τὴν κεφαλὴν αὐτοῦ ἀπὸ τοῦ σφονδύλου καὶ οὐ διελεῖ·

8 kai oisei auta pros ton hierea,  
And he shall bring them to the priest.  
kai prosaxeit ho hiereus to peri tēs hamartias proteron;  
And shall bring the priest the one for the sin offering prior.  
kai apokniseit ho hiereus 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.

בְּנֵי-רַוֵּה אֶחָד לְחַטָּאת רַאשָׁוֹן וְהַקְרֵב אֶת-אָשָׁר לְעַלְהָה  
ט וְהַזֵּה מִפְנֵם הַחֲטָאת עַל-קִיר הַמִּזְבֵּחַ  
וְהַגְּשֵׁאָר בְּדָם יָמְצָה אֶל-יְסֻד הַמִּזְבֵּחַ חַטָּאת דַּיוֹא:

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 ἀμαρτίας ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου, τὸ δὲ κατάλοιπον τοῦ αἵματος καταστραγγιεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου· ἀμαρτίας γάρ ἔστιν.

9 kai hranei apo tou haimatos tou peri tēs hamartias

And he shall **sprinkle** from the blood of the one for the sin offering  
epi ton toichon tou thysiastēriou,  
upon the wall of the altar;  
to de kataloipon tou haimatos katastraggei 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.

בְּעִזּוֹתֶךָ יַעֲשֵׂה עַל־כַּפְרָה עַל־יְמִשְׁפָט וּבְכַפֵּר עַל־יְהוָה מִחְטָאת־ךָ  
וְאַתָּה־הָשֵׁנִי יַעֲשֵׂה עַל־הַמִּשְׁפָט וּבְכַפֵּר עַל־יְהוָה מִחְטָאת־ךָ  
אֲשֶׁר־חַטָּא וְגַם־לֹה כִּי

**10. w'eth-hasheni ya`aseh `olah kamish'pat**  
**w'kiper `alayu 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 ὄλοκαύτωμα, ὡς καθήκει. καὶ ἔξιλάσεται ὁ ἱερεὺς περὶ τῆς ἀμαρτίας αὐτοῦ, ἵνα 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,  
And shall atone the priest for his sin  
hēs hēmarten, kai aphethēsetai autō. --  
which he sinned, and it shall be forgiven him.

וְאַתָּה־לֹא תַשְׁיַג יָדוֹ לְשֻׁתֵּי תְּרִيم אֹו לְשֻׁנֵּי בְנֵי־יִשְׂרָאֵל  
וְהַבְּרִיא אֶת־קָרְבָּנוֹ אֲשֶׁר חַטָּא עֲשִׂירַת הַאֲפָה סָלַת לְחַטָּאת  
לְאַרְשִׁים עַלְיָה שֶׁמֶן וּלְאַדְתָּן עַלְיָה לְבָנָה כִּי חַטָּאת 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 εὑρίσκῃ αὐτοῦ ἡ χεὶρ ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν, καὶ οἶσει τὸ δῶρον αὐτοῦ περὶ οὐ ἥμαρτεν, τὸ δέκατον τοῦ οιφι σεμίδαλιν περὶ ἀμαρτίας· οὐκ ἐπιχεεῖ ἐπ’ αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ’ αὐτὸ λίβανον, ὅτι περὶ ἀμαρτίας ἔστιν·

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 hēmartēn,  
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 elaison  
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.

בְּוֹהָבִיא אֶל־הַפְּהָן וּקְמֵץ הַפְּהָן מִמְּנָה מְלֹא קְמַצֵּז  
אֲת־אִזְכַּרְתָּה וְהִקְטִיר הַמִּזְבְּחָה עַל אֲשֶׁר יְהֻדָּה חִטְאָת הַוָּא:  
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 קְמַצֵּז: it is a sin offering.

<12> καὶ οἶσει αὐτὸ πρὸς τὸν ἱερέα. καὶ δραξάμενος ὁ ἱερεὺς ἀπ’ αὐτῆς πλήρη τὴν δράκα, τὸ μνημόσυνον αὐτῆς ἐπιθήσει ἐπὶ τὸ θυσιαστήριον τῶν ὀλοκαυτωμάτων κυρίῳ· ἀμαρτία ἔστιν.

12 kai oisei auto pros ton hierea. kai draxamenos ho hieerus 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.

יְהֻדָּה לֹא וְהִתְהַלֵּךְ לְפָנָיו כִּי כָל־חִטְאָתוֹ אֲשֶׁר־חִטְאָה מֵאֲחָת מֵאֲלָה  
13. w'kiper `alayu hakohen `al-chata'tho 'asher-chata' me'achath me'eleh

w'nis'lach lo w'hay'thah lkohen 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 ἵερεὺς περὶ τῆς ἀμαρτίας αὐτοῦ, ἃς ἦμαρτεν, ἐφ' ἐνὸς τούτων, καὶ ἀφεθήσεται αὐτῷ.

τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ ὡς ἡ θυσία τῆς σεμιδάλεως.

13 kai exilasetai peri autou ho hiereus 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 hierei hōs hē thysia tēs semidaleōs.

And the remaining shall be for the priest as a sacrifice of the fine flour.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

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

**Lev5:14** Then spoke to Mosheh, saying,

<14> Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

14 Kai elalēsen kyrios pros Mōusēn legōn

And YHWH spoke to Moses, saying,

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כִּי־תִּטְמַעַל מִעֵל וְחַטָּאת בְּשֶׁבֶת מִקְדָּשׁ יְהוָה  
עַל־צָבָא עַל־עֲדָת עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה  
עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה עַל־עַלְמָה

טו נֶפֶשׁ כִּי־תִּטְמַעַל מִעֵל וְחַטָּאת בְּשֶׁבֶת מִקְדָּשׁ יְהוָה  
וְהַבְּרִיא אֶת־אַשְׁמוֹ לִיהוָה אֵל תְּמִימָם מִן־הַצָּאן בְּעֶרֶב  
כְּסֶף־שְׂקָלִים בְּשֶׁקֶל־הַקְדֵּשׁ לְאַשְׁם:

15. nephesh ki-thim' ol ma'al w'chat'ah bish'gagah 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 , then he shall bring his guilt offering to :

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 λήθη καὶ ἀμάρτη ἀκουσίως ἀπὸ τῶν ἀγίων κυρίου,  
καὶ οἴσει τῆς πληρμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἄμωμον ἐκ τῶν προβάτων  
τιμῆς ἀργυρίου σύκλων, τῷ σύκλῳ τῶν ἀγίων, περὶ οὗ ἐπληρμέλησεν.

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  
 then he shall bring for his trespass offering to YHWH ram an unblemished  
 ek tōn probatōn timēs argyriou siklōn,  
 of the flocks, of the value of silver of shekels,  
 tō siklō tōn hagiōn, peri hou eplēmmelēsen.  
 in the shekel in the holy place, for what he trespassed.

יְהוָה תִּקְרֹב אֶל־עַדְיָה וְאֶל־עֲדֵי־עַדְיָה וְאֶל־עַדְיָה  
 וְאֶל־עַדְיָה וְאֶל־עַדְיָה וְאֶל־עַדְיָה וְאֶל־עַדְיָה  
 טז וְאֶת אֲשֶׁר חָטָא מִן־הַקְדֵּשׁ רִשְׁלָם וְאֶת־חַמִשִּׁיתוֹ יוֹסֵף עַל־  
 וְנָתַן אֹתוֹ לְכָהּ וְהַכְהֵן יִכְפֶּר עַל־יוֹסֵף בְּאִיל הַאֲשֶׁר וְגַסְלָח לֹז: כ

**16.** w'eth 'asher chata' min-haqodesh y'shalem w'eth-chamishitho yoseph `alayu  
 w'nathan 'otho laohen 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 ἤμαρτεν ἀπὸ τῶν ἀγίων, ἀποτείσαι αὐτὸν καὶ τὸ ἐπίπεμπτον προσθήσει  
 ἐπ' αὐτὸν καὶ δώσει αὐτὸν τῷ ἱερεῖ· καὶ ὃ ἱερεὺς ἔξιλάσεται  
 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 aphethēsetai autō.  
 And it shall be forgiven him.

קְנֻתָּה כִּי תִּחְטֹא וְעַשְׂתָה אֶחָת מִקְלָ-מִצְוֹת יְהוָה  
 יְהוָה נֶפֶשׁ כִּי תִּחְטֹא וְעַשְׂתָה אֶחָת מִקְלָ-מִצְוֹת יְהוָה  
 אֲשֶׁר לֹא תִּعְשֶׂר וְלֹא־יִרְדֶּע וְאֲשֶׁר וְנַשְׁא עָרֹנוֹ:

**17.** w'im-nephesh ki thecheta' w'as'thah 'achath mikal-mits'woth Yahūwah  
 '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 צדקה  
 of what should not to be done, though he was unaware, still he is guilty  
 and shall bear his punishment.

<17> Καὶ ἡ ψυχή, ἣ ἂν ἀμάρτῃ καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου,  
 ὅν 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;

יְחִזְבֵּיא אֵיל תָמִים מִן־הַצָּאן בְּעֲרָכָה לְאַשְׁם אֶל־הַכֹּהן וּכְפֵר  
עַל־יְדוֹ הַכֹּהן עַל שְׂגַנְתּוֹ אֲשֶׁר־שָׁגַג וְהִיא לֹא־יְדַע וְגַסְלָח לוֹ:

18. w'hebi' 'ayil tamim min-hatso'n b'er'k'ak l'asham 'el-hakohen  
w'kiper `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 οἵσει κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου  
εἰς πλημμέλειαν πρὸς τὸν ἵερα· καὶ ἔξιλάσεται περὶ αὐτοῦ ὁ ἵερεὺς  
περὶ τῆς ἀγνοίας αὐτοῦ, ἃς ἡγνόησεν καὶ αὐτὸς οὐκ ἤδει, 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 hiera;  
the value of silver for the trespass offering to the priest.  
kai exilasetai peri autou ho hiereus 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 aphethēsetai autō;  
and he did not know. And it shall be forgiven him,

רְטָאַשְׁם הִיא אַשְׁם אַשְׁם לִיהְוָה: כִּי 19

19. 'asham hu' 'ashom 'asham laYahūwah.

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

<19> ἐπλημμέλησεν γὰρ πλημμέλησιν ἔναντι κυρίου.

19 eplēmmelēsen gar plēmmelēsin enanti kyriou.

for he has surely been guilty of transgression before YHWH.