

Chamesh haPekudim / Bemidbar (Numbers)

Chapter 5

אֲוִיבֵר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: Num5:1

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

Num5:1 Then אֲוִיבֵר spoke to Mosheh, saying,

<5:1> Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

1 Kai elalēsen kyrios pros Mōusēn legōn

And YHWH spoke to Moses, saying,

וְצַו אֶת-בְּנֵי יִשְׂרָאֵל וְיִשְׁלְחוּ מִן-הַמַּחֲנֶה כָּל-צָרוּעַ
וְכָל-זָב וְכָל טָמֵא לְנַפְשׁ׃

2. tsaw 'eth-b'ney Yis'ra'El wishal'chu min-hamachaneh kal-tsaru`a
w'kal-zab w'kol tame' lanaphesh.

Num5:2 Command the sons of Yisra'El that they send away from the camp every leper
and everyone having a discharge and everyone who is unclean because of a dead soul.

<2> Πρόσταξον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐξαποστείλατῶσαν ἐκ τῆς παρεμβολῆς πάντα λεπρὸν
καὶ πάντα γονορρυῆ καὶ πάντα ἀκάθαρτον ἐπὶ ψυχῇ·

2 Prostaxon tois huiōis Israēl kai exaposteilatōsan ek tēs parembolēs panta lepron

Assign to the sons of Israel, and let them send out from the camp every leper,

kai panta gonorryē kai panta akatharton epi psychē;

and every one having gonorrhoea, and every one unclean from a dead soul!

גַּמְזָכָר עַד-נְקֵבָה תִּשְׁלְחוּ אֶל-מַחֲנֶה תִּשְׁלְחוּם
וְלֹא יִטְמְאוּ אֶת-מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם׃

3. mizakar `ad-n'qebah t'shalechu 'el-michuts lamachaneh t'shal'chum
w'lo' y'tam'u 'eth-machaneyhem 'asher 'ani shoken b'thokam.

Num5:3 You shall send away from male to female; you shall send them outside the camp
so that they shall not defile their camp where I dwell in their midst.

<3> ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ ἐξαποστείλατε ἔξω τῆς παρεμβολῆς,
καὶ οὐ μὴ μιανούσιν τὰς παρεμβολὰς αὐτῶν, ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς.

3 apo arsenikou heōs thēlykou exaposteilate exō tēs parembolēs,

from male unto female you send them outside the camp!

kai ou mē mianousin tas parembolas autōn, en hois egō kataginomai en autois.

for in no way shall they defile their camp in which I occupy among them.

אַחֲרָיֶם לְפָנָיו לְעֵשׂוֹן בְּנֵי יִשְׂרָאֵל וַיִּשְׁלַח אֹתָם אֶל־מַחֲוֵן לְמַחֲנֵה
 :לְעֵשׂוֹן בְּנֵי יִשְׂרָאֵל וַיִּשְׁלַח אֹתָם אֶל־מַחֲוֵן לְמַחֲנֵה
 כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּנֵי יִשְׂרָאֵל׃ פ

**4. waya`asu-ken b'ney Yis'ra'El way'shal'chu 'otham 'el-michuts lamachaneh
 ka'asher diber Yahúwah 'el-Mosheh ken `asu b'ney Yis'ra'El.**

Num5:4 The sons of Yisra'El did so and sent them outside the camp;
 just as אָמַר had spoken to Mosheh, thus the sons of Yisra'El did.

<4> καὶ ἐποίησαν οὕτως οἱ υἱοὶ Ἰσραὴλ καὶ ἐξαπέστειλαν αὐτοὺς ἔξω τῆς παρεμβολῆς·
 καθὰ ἐλάλησεν κύριος τῷ Μωϋσῆ, οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραὴλ.

4 kai epoiēsan houtōs hoi huioi Israēl kai exapesteilan autous exō tēs parembolēs;
 And did thus the sons of Israel. And they sent them outside the camp
 katha elalēsen kyrios tō Mōusē, houtōs epoiēsan hoi huioi Israēl.
 as YHWH said to Moses – thus did the sons of Israel.

הַיְדֹבֵר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃
 אַחֲרָיֶם לְפָנָיו לְעֵשׂוֹן בְּנֵי יִשְׂרָאֵל וַיִּשְׁלַח אֹתָם אֶל־מַחֲוֵן לְמַחֲנֵה

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

Num5:5 Then אָמַר spoke to Mosheh, saying,

<5> Καὶ ἐλάλησεν κύριος πρὸς Μωϋσῆν λέγων

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

וְהִבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵינֶשׁ אִישׁ אֶחָד מִכֻּל־חַטָּאת הָאֵלֶּם
 לְמַעַל מֵעַל בֵּיהוָה וְאִשְׁמָה הַנֶּפֶשׁ הַהוּא׃
 וַיִּבֶר אֶל־בְּנֵי יִשְׂרָאֵל אֵינֶשׁ אִישׁ אֶחָד מִכֻּל־חַטָּאת הָאֵלֶּם
 לְמַעַל מֵעַל בֵּיהוָה וְאִשְׁמָה הַנֶּפֶשׁ הַהוּא׃

**6. daber 'el-b'ney Yis'ra'El 'ish 'o-'ishah ki ya`asu mikal-chato'th ha'adam
 lim`ol ma'al baYahúwah w'ash'mah hanephes hahiw'.**

Num5:6 Speak to the sons of Yisra'El, When a man or woman commits any of the sins of mankind,
 acting unfaithfully against אָמַר, and that soul is guilty,

<6> Λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων Ἄνῆρ ἢ γυνή, ὅστις ἐὰν ποιήσῃ ἀπὸ πασῶν τῶν ἁμαρτιῶν
 τῶν ἀνθρωπίνων καὶ παριδὼν παρίδῃ καὶ πλημμελήσῃ ἢ ψυχὴ ἐκείνη,

6 Lalēson tois huiois Israēl legōn Anēr ē gynē, hostis ean poiēsē
 Speak to the sons of Israel! saying, A man or woman, who ever should commit
 apo pasōn tōn hamartiōn tōn anthrōpinōn kai paridōn paridē kai plēmmelēsē hē psychē ekeinē,
 of all the sins of mankind, and ignoring should ignore, and should trespass that soul,

וְאִשְׁמָה הַנֶּפֶשׁ הַהוּא׃
 וַיִּבֶר אֶל־בְּנֵי יִשְׂרָאֵל אֵינֶשׁ אִישׁ אֶחָד מִכֻּל־חַטָּאת הָאֵלֶּם
 לְמַעַל מֵעַל בֵּיהוָה וְאִשְׁמָה הַנֶּפֶשׁ הַהוּא׃

זוהתודהו את-חטאתם אשר עשו והשיב את-אשמו בראשו
 וְחַמִּישְׁתּוֹ יִסֵּף עָלָיו וְנָתַן לְאִשֶּׁר לְאִשָּׁם לוֹ:

7. w'hith'wadu 'eth-chata'tham 'asher `asu w'heshib 'eth-'ashamo b'ro'sho
 wachamishitho yoseph `alayu w'nathan la'asher 'asham lo.

Num5:7 then he shall confess his sins which he has committed, and he shall make restitution in full
 for his wrong and add to it one-fifth of it, and give it to him whom he has wronged.

<7> ἔξαγορεύσει τὴν ἀμαρτίαν, ἣν ἐποίησεν, καὶ ἀποδώσει τὴν πλημμέλειαν τὸ κεφάλαιον
 καὶ τὸ ἐπίπεμπτον αὐτοῦ προσθήσει ἐπ' αὐτὸ καὶ ἀποδώσει, τίνι ἐπλημμέλησεν αὐτῷ.

7 exagoreusei tēn hamartian, hēn epoiēsen,
 he should declare openly the sin which he did,
 kai apodōsei tēn plēmmeleian to kephalaion
 and shall give for the trespass offering the total sum,
 kai to epipempton autou prosthēsei ep' auto kai apodōsei,
 and the fifth part of it he shall add unto it, and shall give back
 tini eplēmmeleisen autō.
 to whomever he trespassed against him.

גִּזְיוֹן אֶת-חַטְאוֹתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ
 וְחַמִּישְׁתּוֹ יִסֵּף עָלָיו וְנָתַן לְאִשֶּׁר לְאִשָּׁם לוֹ:

חַטְאוֹתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ
 לְאִשֶּׁר לְאִשָּׁם לוֹ וְנָתַן לְאִשֶּׁר לְאִשָּׁם לוֹ
 וְחַמִּישְׁתּוֹ יִסֵּף עָלָיו וְנָתַן לְאִשֶּׁר לְאִשָּׁם לוֹ:

8. w'im-'eyn la'ish go'el l'hashib ha'asham 'elayu ha'asham hamushab laYahúwah lakohen
 mil'bad 'eyl hakippurim 'asher y'kaper-bo `alayu.

Num5:8 But if the man has no relative to whom restitution may be made for the guilt,
 the restitution which is made for the guilt shall be to יָהוָה for the priest,
 besides the ram of atonement, by which he makes atonement for him.

<8> ἐὰν δὲ μὴ ἦ τῷ ἀνθρώπῳ ὁ ἀγχιστεύων ὥστε ἀποδοῦναι αὐτῷ τὸ πλημμέλημα πρὸς αὐτόν,
 τὸ πλημμέλημα τὸ ἀποδιδόμενον κυρίῳ τῷ ἱερεὶ ἔσται πλήν τοῦ κριοῦ τοῦ ἰλασμοῦ,
 δι' οὗ ἔξιλάσεται ἐν αὐτῷ περὶ αὐτοῦ.

8 ean de mē ē tō anthrōpō ho agchisteuōn
 But if there might not be to the man acting as next of kin,
 hōste apodounai autō to plēmmelema pros auton,
 so as to give to him satisfaction for the trespass offering to him,
 to plēmmelema to apodidomenon kyriō tō hierēi estai
 let the trespass offering, the one being given be to YHWH – for the priest it shall be,
 plēn tou kriou tou hilasmou, di' hou exilasetai en autō peri autou.
 besides the ram of the atonement, by which he shall atone with it for him.

אֶת-חַטְאוֹתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ
 לְאִשֶּׁר לְאִשָּׁם לוֹ וְנָתַן לְאִשֶּׁר לְאִשָּׁם לוֹ
 וְחַמִּישְׁתּוֹ יִסֵּף עָלָיו וְנָתַן לְאִשֶּׁר לְאִשָּׁם לוֹ:

9. w'kal-t'rumah l'kal-qad'shey b'ney-Yis'ra'El 'asher-yaq'ribu lakohen lo yih'yeh.

Num5:9 Also every contribution pertaining to all the holy things of the sons of Yisrael, which they offer to the priest, shall be his.

<9> καὶ πᾶσα ἀπαρχὴ κατὰ πάντα τὰ ἁγιαζόμενα ἐν υἱοῖς Ἰσραὴλ, ὅσα ἂν προσφέρωσιν τῷ κυρίῳ τῷ ἱερεῖ, αὐτῷ ἔσται.

9 kai pasa aparchē kata panta ta hagiazomena en huiois Israēl,

And every first-fruit of all the things having been sanctified among the sons of Israel,

hosa an prosperōsin tō kyriō tō hierēi, autō estai.

as many as they should offer to YHWH, for the priest himself shall be.

יִשְׂרָאֵל אֶת-קִדְשָׁיו לֹא יִהְיוּ אִישׁ אֲשֶׁר-יִתֵּן לַכֹּהֵן לֹא יִהְיֶה׃ פ
:אבאב זל גאזל גאז-אבא באב זבאב זל זבאאפ-אב באבז 10

10. w'ish 'eth-qadashayu lo yih'yu 'ish 'asher-yiten lakohen lo yih'yeh.

Num5:10 So every man's holy things shall be his; whatever any man gives to the priest, it becomes his.

<10> καὶ ἐκάστου τὰ ἡγιασμένα αὐτοῦ ἔσται· ἀνὴρ ὃς ἐὰν δῶ τῷ ἱερεῖ, αὐτῷ ἔσται.

10 kai hekastou ta hēgiasmena autou estai; anēr

And the things of each man having been sanctified it shall be his; and a man,

hos ean dō tō hierēi, autō estai.

who ever should give anything to the priest, to him it shall be his.

יִאֲדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר׃
:אבזל אבא-זל אבאב אבאבז 11

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

Num5:11 Then אבאב spoke to Mosheh, saying,

<11> Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

11 Kai elalēsen kyrios pros Mōusēn legōn

And YHWH spoke to Moses, saying,

אבז באב אבזל אבאבז זל אבאב זבא-זל אבא 12
:זל זב אבאבז זבאב זבאב אבאב-זב
יב זבאב אב-בני ישראל ואמרת אליהם איש איש
כי-תשטה אשתו ומעלה בו מעל׃

12. daber 'el-b'ney Yis'ra'El w'amar'at 'alehem 'ish 'ish ki-this'teh 'ish'to uma`alah bo ma`al.

Num5:12 Speak to the sons of Yisrael and say to them,

If any man's wife goes astray and has committed a trespass against him,

<12> Λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς

Ἄνδρὸς ἀνδρὸς ἐὰν παραβῆ ἢ γυνὴ αὐτοῦ καὶ παρίδῃ αὐτὸν ὑπεριδοῦσα

12 Lalēson tois huiois Israēl kai ereis pros autous

Speak to the sons of Israel! and you shall say to them,

Andros andros ean parabē hē gynē autou kai paridē auton hyperidoussa

The man, a man if should violate his wife, and in overlooking should ignore him,

אַוֹכַח אֶת־אִשׁוֹ וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה 13
 אֶת־אִשׁוֹ וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה
 יג וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה
 וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה:

**13. w'shakab 'ish 'othah shik'bath-zera` w'ne`lam me`eyney 'ishah
 w'nis't'rah w'hi' nit'ma'ah w`ed 'eyn bah w'hiw' lo' nith'pasah.**

Num5:13 and a man has intercourse with her with the seed of copulation
 and it is hidden from the eyes of her husband and she is kept hidden,
 and she has been defiled herself, and there is no witness against her and she has not been caught,

<13> καὶ κοιμηθῆ τις μετ' αὐτῆς κοίτην σπέρματος καὶ λάθῃ ἐξ ὀφθαλμῶν τοῦ ἀνδρὸς αὐτῆς
 καὶ κρύψῃ, αὐτὴ δὲ ἦ μωμιαμμένη καὶ μάρτυς μὴ ἦν μετ' αὐτῆς καὶ αὐτὴ μὴ ἦ συνειλημμένη,

13 kai koimēthē tis met' autēs koitēn spermatos
 and anyone should go to bed with her in the marriage-bed of semen,
kai lathē ex ophthalmōn tou andros autēs
 and it should be unaware from the eyes of her husband,
kai kruyē, autē de ē memiammenē
 and she should hide it, and herself should be defiled,
kai martys mē ēn met' autēs kai autē mē ē syneilēmnenē,
 and witness there should be no against her, and she should not be conceived;

אֶת־אִשׁוֹ וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה 14
 אֶת־אִשׁוֹ וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה
 יד וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה
 אוֹ-עָבַר עָלָיו רִיחַ-קִנְיָהּ וְקִנְיָהּ אֶת־אִשְׁתּוֹ וְהָיָה נִסְתַּחֲפָה:
 אוֹ-עָבַר עָלָיו רִיחַ-קִנְיָהּ וְקִנְיָהּ אֶת־אִשְׁתּוֹ וְהָיָה נִסְתַּחֲפָה:

**14. w`abar `alayu ruach-qin'ah w'qine' 'eth-'ish'to w'hiw' nit'ma'ah
 'o-`abar `alayu ruach-qin'ah w'qine' 'eth-'ish'to w'hi' lo' nit'ma'ah.**

Num5:14 if a spirit of jealousy comes over him and he is jealous of his wife when she has defiled herself,
 or if a spirit of jealousy comes over him and he is jealous of his wife when she has not defiled herself,

<14> καὶ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, αὐτὴ δὲ μεμιάνται,
 ἢ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, αὐτὴ δὲ μὴ ἦ μωμιαμμένη,

14 kai epelthē autō pneuma zēlōseōs kai zēlōsē tēn gynaika autou,
 and there should come upon him a spirit of jealousy, and he should be jealous of his wife,
autē de memiantai, ē epelthē autō pneuma zēlōseōs
 and she be defiled; or there should come upon him a spirit of jealousy
kai zēlōsē tēn gynaika autou, autē de mē ē memiammenē,
 and he should be jealous of his wife, and she should not be defiled;

אֶת־אִשׁוֹ וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה 15
 אֶת־אִשׁוֹ וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה וְנִסְתַּחֲפָה
 טו וְהִבִּיאָהּ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיאָהּ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיאָהּ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן
 טו וְהִבִּיאָהּ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיאָהּ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיאָהּ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן

עֲשִׂירֵת הָאֵיפָה קֶמַח שְׁעָרִים לֹא-יִצֹק עָלָיו שֶׁמֶן וְלֹא-יִתֵּן
עָלָיו לְבִנָּה כִּי-מִנְחַת קִנְאֹת הוּא מִנְחַת זְכָרוֹן מִזְכֶּרֶת עֹוֹן:

15. w'hebi' ha'ish 'eth-'ish'to 'el-hakohen

w'hebi' 'eth-qar'banah `aleyah `asirith ha'eyphah qemach s'`orim lo'-yitsoq `alayu shemen
w'lo'-yiten `alayu l'bonah ki-min'chath q'na'oth hu' min'chath zikaron maz'kereth `awon.

Num5:15 then the man shall bring his wife to the priest, and shall bring as an offering
for her one-tenth of an ephah of barley meal; he shall not pour oil on it nor put frankincense on it,
for it is a grain offering of jealousy, a grain offering of memorial, a reminder of iniquity.

<15> καὶ ἄξει ὁ ἄνθρωπος τὴν γυναῖκα αὐτοῦ πρὸς τὸν ἱερέα καὶ προσοίσει τὸ δῶρον περὶ αὐτῆς τὸ
δέκατον τοῦ οἴφι ἄλευρον κρίθινον, οὐκ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ' αὐτὸ λίβανον,
ἔστιν γὰρ θυσία ζηλοτυπίας, θυσία μνημοσύνου ἀναμιμνήσκουσα ἁμαρτίαν.

15 kai axei ho anthrōpos tēn gynaika autou pros ton hierēa kai prosoisei to dōron peri autēs
then shall lead the man his wife to the priest, and he shall bring the gift for her,

to dekaton tou oiphi aleuron krithinon, ouk epicheei ep' auto elaion

the tenth of the ephah of flour of barley; he shall not pour upon it olive oil,

oude epithēsei ep' auto libanon, estin gar thysia zēlotypias,

nor shall he place upon it frankincense; for it is a sacrifice for jealousy,

thysia mnēmosynou anamimnēskousa hamartian.

a sacrifice of memorial, calling to mind sin.

16 אָזְיָאָבְרַב אֶתְהָּ אֶתְהָּ הַכֹּהֵן וְהָעֹמֶרֶת לְפָנָי יְהוָה:

טז וְהִקְרִיב אֶתְהָּ אֶתְהָּ הַכֹּהֵן וְהָעֹמֶרֶת לְפָנָי יְהוָה:

16. w'hiq'rib 'othah hakohen w'he'emidah liph'ney Yahúwah.

Num5:16 Then the priest shall bring her near and have her stand before אָזְיָאָבְרַב,

<16> καὶ προσάξει αὐτήν ὁ ἱερεὺς καὶ στήσει αὐτήν ἔναντι κυρίου,

16 kai prosaxeí autēn ho hierēus kai stēsei autēn enanti kyriou,

And shall bring her the priest, and stand her before YHWH.

17 אֶתְהָּ אֶתְהָּ הַכֹּהֵן וְהָעֹמֶרֶת לְפָנָי יְהוָה:

17 אֶתְהָּ אֶתְהָּ הַכֹּהֵן וְהָעֹמֶרֶת לְפָנָי יְהוָה:

יִזְוֹלְקַח הַכֹּהֵן מִים קְדָשִׁים בְּכִלֵּי-קֹדֶשׁ וּמִן-הָעֶפֶר אֲשֶׁר

יְהִי בְּקִרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל-הַמַּיִם:

17. w'laqach hakohen mayim q'doshim bik'li-chares

umin-he`aphar 'asher yih'yeh b'qar'qa` hamish'kan yiqach hakohen w'nathan 'el-hamayim.

Num5:17 and the priest shall take holy water in an earthenware vessel;
and the priest shall take some of the dust that is on the floor of the tabernacle
and put it into the water.

<17> καὶ λήμψεται ὁ ἱερεὺς ὕδωρ καθαρὸν ζῶν ἐν ἀγγείῳ ὄστρακίνῳ καὶ τῆς γῆς τῆς οὖσης
ἐπὶ τοῦ ἐδάφους τῆς σκηנῆς τοῦ μαρτυρίου καὶ λαβῶν ὁ ἱερεὺς ἐμβαλεῖ εἰς τὸ ὕδωρ,

17 kai lēmpsetai ho hierēus hydōr katharon zōn en aggeiō ostrakinō

And shall take the priest water clean living in receptacle an earthenware,

kai tēs gēs tēs ousēs epi tou edaphous tēs skēnēs tou martyriou
 and some of the earth being upon the floor of the tent of the testimony;
 kai labōn ho hiereus embalei eis to hydōr,
 and taking it, the priest shall put it into the water.

אֶת־הָאֲשָׁה אֵת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ 18
 כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא כְּיָדָא
 אֶת־הָאֲשָׁה אֵת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ

יְהוָה עֲלֵי־כַפֵּיהָ אֵת מִנְחַת הַזִּכְרוֹן מִנְחַת קִנְאָת הוּא
 וּבְיַד הַכֹּהֵן יִהְיוּ מֵי הַמְּרִים הַמְּאָרְרִים:

18. w'he`emid hakohen 'eth-ha'ishah liph'ney Yahúwah uphara` 'eth-ro'sh ha'ishah
 w'nathan `al-kapeyah 'eth min'chath hazikaron min'chath q'na'oth hiw'
 ub'yad hakohen yih'yu mey hamarim ham'ararim.

Num5:18 Then the priest shall have the woman stand before אָרְבָּע
 and shall uncover the woman's head, and place the grain offering of memorial in her palms,
 which it is the grain offering of jealousy,
 and in the hand of the priest shall have the water of bitterness that brings a curse.

<18> καὶ στήσει ὁ ἱερεὺς τὴν γυναῖκα ἔναντι κυρίου καὶ ἀποκαλύψει τὴν κεφαλὴν τῆς γυναικὸς
 καὶ δώσει ἐπὶ τὰς χεῖρας αὐτῆς τὴν θυσίαν τοῦ μνημοσύνου, τὴν θυσίαν τῆς ζηλοτυπίας,
 ἐν δὲ τῇ χειρὶ τοῦ ἱερέως ἔσται τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου.

18 kai stēsei ho hiereus tēn gynaika enanti kyriou
 And shall stand the priest the woman before YHWH,
 kai apokaluuei tēn kephalēn tēs gynaikos
 and he shall uncover the head of the woman,
 kai dōsei epi tas cheiras autēs tēn thysian tou mnēmosynou, tēn thysian tēs zēlotypias,
 and he shall give unto her hands the sacrifice of memorial, the sacrifice of jealousy;
 en de tē cheiri tou hiereōs estai to hydōr tou elegmou tou epikatarōmenou toutou.
 but in the hand of the priest shall be the water of rebuke, the one accursing this.

יְהוָה אֵת־הָאֲשָׁה אֵת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ 19
 אֶת־הָאֲשָׁה אֵת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ

יְהוָה אֵת־הָאֲשָׁה אֵת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ
 וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ וְכָרַע אֶת־רֹאשׁ אֲשֶׁר־עָלָהּ

19. w'hish'bi'a 'othah hakohen w'amar 'el-ha'ishah 'im-lo' shakab'ish 'othah
 w'im-lo' satith tum'ah tachath 'ishek hinaqi mimey hamarim ham'ararim ha'eleh.

Num5:19 The priest shall have her swear and shall say to the woman,
 If no man has lain with you and if you have not gone aside to uncleanness,
 being under your husband, to be free from this water of bitterness that brings a curse;

<19> καὶ ὀρκιεῖ αὐτὴν ὁ ἱερεὺς καὶ ἐρεῖ τῇ γυναικί· Εἰ μὴ κεκοίμηταί τις μετὰ σοῦ,
 εἰ μὴ παραβέβηκας μιανθῆναι ὑπὸ τὸν ἄνδρα τὸν σεαυτῆς,
 ἄθῳ ἴσθι ἀπὸ τοῦ ὕδατος τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου·

19 kai horkiei autēn ho hierews kai erei tē gynaiki

And shall adjure her the priest, and he shall say to the woman,

Ei mē kekoimētai tis meta sou,

If no one has gone to bed with you,

ei mē parabebēkas mianthēnai hypo ton andra ton seautēs,

if you have not violated to be defiled being under husband your own,

athōa isthi apo tou hydatos tou elegmou tou epikatarōmenou toutou;

be innocent from by the water of rebuke this accursing!

אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר וְעָשָׂה אִתְּךָ 20
:עָשָׂה אִתְּךָ אִישׁ אַחֵר וְעָשָׂה אִתְּךָ אִישׁ אַחֵר

כִּי אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר
וְעָשָׂה אִתְּךָ אִישׁ אַחֵר מִבְּלִעְדֵי אִישׁךָ:

20. w'at' ki satith tachath 'ishek w'ki nit'me'th wayiten 'ish bak 'eth-sh'kab'to mibal'adey 'ishek.

Num5:20 but, if you have gone aside, being under your husband,

and if you have defiled yourself and some man has given his semen to you besides your husband,

<20> εἰ δὲ σὺ παραβέβηκας ὑπάνδρως οὐσα ἢ μεμίανσαι
καὶ ἔδωκέν τις τὴν κοίτην αὐτοῦ ἐν σοὶ πλὴν τοῦ ἀνδρός σου.

20 ei de sy parabebēkas hypandros ousa ē memiansai

But if you violated being married, or were defiled,

kai edōken tis tēn koitēn autou en soi plēn tou andros sou.

and any gave of his marriage-bed with you, besides your husband;

אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר וְעָשָׂה אִתְּךָ 21
אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר וְעָשָׂה אִתְּךָ
:אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר וְעָשָׂה אִתְּךָ

כִּי אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר
וְעָשָׂה אִתְּךָ אִישׁ אַחֵר מִבְּלִעְדֵי אִישׁךָ
בְּתוֹךְ עַמֶּךָ בְּתַתְּךָ אֵתְּךָ יִרְכֶּךָ נִפְלֶת וְאֵתְּךָ בְּטִנֵּךְ צָבָה:

21. w'hish'bi`a hakohen 'eth-ha'ishah bish'bu`ath ha'alah

w'amar hakohen la'ishah yiten Yahúwah 'othak l'alah

w'lish'bu`ah b'thok `amek b'theth Yahúwah 'eth-y'rekek nopheleth w'eth-bit'nek tsabah.

Num5:21 (then the priest shall have the woman swear with the oath of the curse,

and the priest shall say to the woman), אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר וְעָשָׂה אִתְּךָ אִישׁ אַחֵר make you a curse and an oath in the midst of your people when אֵתְּךָ אֲשֶׁר עָשָׂה אִתְּךָ אִישׁ אַחֵר makes your thigh waste away and your abdomen swell;

<21> καὶ ὀρκιεῖ ὁ ἱερεὺς τὴν γυναῖκα ἐν τοῖς ὀρκοῖς τῆς ἀράς ταύτης,
καὶ ἐρεῖ ὁ ἱερεὺς τῇ γυναικί Δόμη κύριός σε ἐν ἀρᾷ καὶ ἐνόρκιον ἐν μέσῳ τοῦ λαοῦ σου
ἐν τῷ δοῦναι κύριον τὸν μηρόν σου διαπεπτωκότα καὶ τὴν κοιλίαν σου πεπρησμένην,

21 kai horkiei ho hierews tēn gynaika en tois horkois tēs aras tautēs,

then shall bind the priest the woman by the oaths of this imprecation.

kai erei ho hierews tē gynaiki Dōē kyrios se en arā

And shall say the priest to the woman, May appoint you YHWH to a curse

kai enorkion en mesō tou laou sou
 and solemn affirmation in the midst of your people,
 en tō dounai kyrion ton mēron sou diapeptōkota kai tēn koilian sou peprēsmenēn,
 in YHWH giving of your thigh to miscarry, and your belly to bloat;

יָאֵלֶּךָ לְגַלְיָהּ מִסָּוָה אֲבָרְךָ מִכִּלְיָהּ מִכִּלְיָהּ יָבִיא 22
 מִכִּלְיָהּ מִכִּלְיָהּ אֲבָרְךָ אֲבָרְךָ
 כִּבּוּבֵי הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמַעֲיֶיךָ לְצַבּוֹת בְּטֶן וְלִנְפֹל יָרֵךְ
 וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן:

22. uba'u hamayim ham'ar'rim ha'eleh b'me'ayik lats'both beten w'lan'pil yarek
 w'am'rah ha'ishah 'amen 'amen.

Num5:22 and these waters that brings a curse shall go into your stomach,
 and make your abdomen swell and your thigh waste away. And the woman shall say, Amen. Amen.

<22> καὶ εἰσελεύσεται τὸ ὕδωρ τὸ ἐπικαταρώμενον τοῦτο εἰς τὴν κοιλίαν σου πρῆσαι γαστέρα
 καὶ διαπεσεῖν μηρόν σου. καὶ ἐρεῖ ἡ γυνή Γένοιτο, γένοιτο.

22 kai eiseleusetai to hydōr to epikatarōmenon touto eis tēn koilian sou prēsai gastera
 and shall enter water this accursing into your belly to bloat pregnant

kai diapesein mēron sou. kai erei hē gynē Genoito, genoito.

and to miscarry by your thigh. And shall say the woman, May it be. May it be.

מִכִּלְיָהּ מִכִּלְיָהּ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ 23
 כִּנְיֻכָתָב אֶת־הָאֵלֶּה הַכֹּהֵן בְּסֵפֶר וּמָחָה אֶל־מֵי הַמָּרִים:

23. w'kathab 'eth-ha'aloth ha'eleh hakohen basepher umachah 'el-mey hamarim.

Num5:23 Then the priest shall write these curses on a scroll,
 and he shall wash them off into the water of bitterness.

<23> καὶ γράψει ὁ ἱερεὺς τὰς ἀρὰς ταύτας εἰς βιβλίον
 καὶ ἐξαλείψει εἰς τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου

23 kai grapsei ho hiereus tas aras tautas eis biblion

And shall write the priest these imprecations on a scroll,

kai exaleipsei eis to hydōr tou elegmou tou epikatarōmenou

and shall wipe them away in the water of the rebuke of the accursing.

מִכִּלְיָהּ מִכִּלְיָהּ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ 24
 מִכִּלְיָהּ מִכִּלְיָהּ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ אֲבָרְךָ
 כִּדְוַהֲשִׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים
 וּבִיאֵי בֵה הַמַּיִם הַמְאָרְרִים לְמָרִים:

24. w'hish'qah 'eth-ha'ishah 'eth-mey hamarim ham'ararim
 uba'u bah hamayim ham'ararim l'marim.

Num5:24 Then he shall make the woman drink the water of bitterness that brings a curse,
 so that the water which brings a curse shall go into her for bitterness.

<24> καὶ ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου,

καὶ εἰσελεύσεται εἰς αὐτήν τὸ ὕδωρ τὸ ἐπικαταρώμενον τοῦ ἐλεγμοῦ.

24 kai potiei tēn gynaika to hydōr tou elegmou tou epikatarōmenou,
And he shall give to drink to the woman the water of the rebuke of the accursing;
kai eiseleusetai eis autēn to hydōr to epikatarōmenon tou elegmou.
and shall enter into her the water of the rebuke of the accursing.

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כהוּלְקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת הַקִּנְיָאִת
וְהַנִּירָף אֶת-הַמִּנְחָה לְפָנַי יְהוָה וְהִקְרִיב אֹתָהּ אֶל-הַמִּזְבֵּחַ:

25. w'laqach hakohen miyad ha'ishah 'eth min'chath haq'na'oth
w'heniph 'eth-hamin'chah liph'ney Yahúwah w'hiq'rib 'othah 'el-hamiz'beach.

Num5:25 The priest shall take the grain offering of jealousy from the woman's hand,
and he shall wave the grain offering before YHWH and bring it to the altar;

<25> καὶ λήμψεται ὁ ἱερεὺς ἐκ χειρὸς τῆς γυναικὸς τὴν θυσίαν τῆς ζηλοτυπίας
καὶ ἐπιθήσει τὴν θυσίαν ἔναντι κυρίου καὶ προσοίσει αὐτήν πρὸς τὸ θυσιαστήριον,

25 kai lēmpsetai ho hiereus ek cheiros tēs gynaikos tēn thysian tēs zēlotypias
And shall take the priest from out of the hand of the woman the sacrifice of jealousy,
kai epithēsei tēn thysian enanti kyriou kai prosoisei autēn pros to thysiastērion,
and shall place the sacrifice before YHWH. And he shall bring her unto the altar.

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כוּ וְקָמַץ הַכֹּהֵן מִן-הַמִּנְחָה אֶת-אֲזַכְרָתָהּ וְהִקְטִיר הַמִּזְבֵּחַ
וְאַחַר יִשְׁקָה אֶת-הָאִשָּׁה אֶת-הַמַּיִם:

26. w'qamats hakohen min-hamin'chah 'eth-'az'karathah
w'hiq'tir hamiz'bechah w'achar yash'qeh 'eth-ha'ishah 'eth-hamayim.

Num5:26 and the priest shall take a handful of the grain offering as its memorial offering
and offer it up in smoke on the altar, and afterward he shall make the woman drink the water.

<26> καὶ δράξεται ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς
καὶ ἀνοίσει αὐτὸ ἐπὶ τὸ θυσιαστήριον καὶ μετὰ ταῦτα ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ.

26 kai draxetai ho hiereus apo tēs thysias to mnēmosynon autēs
And shall grab the priest from the sacrifice as a memorial of it,
kai anoisei auto epi to thysiastērion
and he shall offer it upon the altar;
kai meta tauta potiei tēn gynaika to hydōr.
and after these things he shall cause to drink the woman the water.

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כִּזְוֵהוּשְׁקָה אֶת-הַמַּיִם וְהִיתָה אִם-נִטְמְאַהּ וְהַמְעַל מֵעַל בְּאִישָׁה

וּבָאוּ בָּהּ הַמַּיִם הַמְאַרְרִים לְמַרִּים וְצָבְתָהּ בְּטָנָהּ
וְנִפְלְאָה יְרֵכָהּ וְהִיטָהּ הָאִשָּׁה לְאַלָּהּ בְּקֶרֶב עַמָּהּ:

27. w'hish'qah 'eth-hamayim w'hay'thah 'im-nit'm'ah watim'ol ma'al b'ishah
uba'u bah hamayim ham'ararim l'marim w'tsab'thah bit'nah
w'naph'lah y'rekah w'hay'thah ha'ishah l'alah b'qereb `amah.

Num5:27 When he has made her drink the water, then it shall come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse shall go into her and cause bitterness, and her abdomen shall swell and her thigh shall waste away, and the woman shall become a curse in the midst of her people.

<27> καὶ ἔσται ἐὰν ἦ μεμιαμμένη καὶ λήθη λάθη τὸν ἄνδρα αὐτῆς,
καὶ εἰσελεύσεται εἰς αὐτήν τὸ ὕδωρ τοῦ ἐλεγμοῦ τὸ ἐπικαταρῶμενον, καὶ πρησθήσεται
τὴν κοιλίαν, καὶ διαπεσεῖται ὁ μηρὸς αὐτῆς, καὶ ἔσται ἡ γυνὴ εἰς ἄραν ἐν τῷ λαῷ αὐτῆς.

27 kai estai ean ē memiammenē kai lēthē lathē ton andra autēs,
And it shall be if she should be defiled, and in forgetfulness should be unaware her husband,
kai eiseleusetai eis autēn to hydōr tou elegmou to epikatarōmenon, kai prēsthēsetai tēn koilian,
then shall enter into her the water of rebuke of accursing, and shall bloat the belly,
kai diapeseitai ho mēros autēs, kai estai hē gynē eis aran en tō laō autēs;
and shall miscarry her thigh. And shall be the woman for a curse to her people.

כַּח וְאִם-לֹא נִטְמְאַתְּ אִשָּׁה וְטָהַרְתְּ הוּא וְנִקְתָּה וְנִזְרַעְתְּ זֶרַע:

28. w'im-lo' nit'm'ah ha'ishah ut'horah hiw' w'niq'thah w'niz'r`ah zara`.

Num5:28 But if the woman has not defiled herself and it is clean, then she shall be free and conceive seed.

<28> ἐὰν δὲ μὴ μιανθῇ ἡ γυνὴ καὶ καθαρὰ ἦ,
καὶ ἄθῳα ἔσται καὶ ἐκσπερματιεῖ σπέρμα. --

28 ean de mē mianthē hē gynē kai kathara ē,
But if should not be defiled the woman, and should be clean,
kai athōa estai kai ekspermatiei sperma. --
then she shall be innocent, and shall produce offspring of semen.

כַּט זֵאת תּוֹרַת הַקְּנָאָה אֲשֶׁר תִּשְׁטָה אִשָּׁה תַּחַת אִישָׁהּ וְנִטְמְאַתְּ:

29. zo'th torath haq'na'oth 'asher tis'teh 'ishah tachath 'ishah w'nit'ma'ah.

Num5:29 This is the law of jealousy: when a wife goes aside under her husband and defiles herself,

<29> οὗτος ὁ νόμος τῆς ζηλοτυπίας, ᾧ ἐὰν παραβῇ ἡ γυνὴ ὑπὸ ἀνδρὸς οὔσα καὶ μιανθῇ.

29 houtos ho nomos tēs zēlotypias,
This is the law of the jealousy
hō ean parabē hē gynē hypandros ousa kai mianthē;
in which ever should violate a woman being married and should be defiled;

אֲשֶׁר מִצְוָה יְיָ אֱלֹהֵינוּ לַעֲשׂוֹת בְּעֵת הַזֶּה וְעַתָּה יֵשׁוּב הַלְוִיָּהּ וְיִשְׁמַח בְּעַמּוּתָהּ:

לֹא אִישׁ אֲשֶׁר תֵּעַבֵּר עָלָיו רוּחַ קִנְאָה וְקָנָא אֶת-אִשְׁתּוֹ וְהֶעֱמִיד
אֶת-הָאִשָּׁה לְפָנָי יְהוָה וְעָשָׂה לָּהּ כְּכֹהֵן אֵת כָּל-הַתּוֹרָה הַזֹּאת:

**30. 'o 'ish 'asher ta`abor `alayu ruach qin'ah w'qine' 'eth-'ish'to
w'he`emid 'eth-ha'ishah liph'ney Yahúwah w`asah lah hakohen 'eth kal-hatorah hazo'th.**

Num5:30 or a man when a spirit of jealousy comes over him and he is jealous of his wife,
then he shall make the woman stand before אָשֶׁתּוֹ, and the priest shall do all this law to her.

<30> ἢ ἄνθρωπος, ᾧ ἐὰν ἐπέλθῃ ἐπ' αὐτὸν πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ,
καὶ στήσῃ τὴν γυναῖκα αὐτοῦ ἐναντι κυρίου, καὶ ποιήσῃ αὐτῇ ὁ ἱερεὺς πάντα τὸν νόμον τοῦτον·

30 ē anthrōpos, hō ean epelthē ep' auton pneuma zēlōseōs

or a man who ever should have come upon him a spirit of jealousy,

kai zēlōsē tēn gynaika autou, kai stēsei tēn gynaika autou enanti kyriou,

and should be jealous of his wife, and should stand his wife before YHWH,

kai poiēsei autē ho hierēus panta ton nomon touton;

then shall do to her the priest all this law.

לֹא וְנִקָּה הָאִישׁ מֵעֲוֹן וְהָאִשָּׁה הִקְוֹא תִשָּׂא אֶת-עֲוֹנָהּ: פ
אָשֶׁתּוֹ-כִּי יָבִיא רֹחַ קִנְאָה עָלָיו וְהָאִישׁ יִתֵּן אֶת-כָּל-תּוֹרַת יְהוָה הַזֹּאת לְעֹשֵׂהָ:

31. w'niqah ha'ish me`awon w'ha'ishah hahiw' tisa' 'eth-`awonah.

Num5:31 And the man shall be free from guilt, but that woman shall bear her guilt.

<31> καὶ ἀθῶος ἔσται ὁ ἄνθρωπος ἀπὸ ἁμαρτίας, καὶ ἡ γυνὴ ἐκείνη λήμψεται τὴν ἁμαρτίαν αὐτῆς.

31 kai athōos estai ho anthrōpos apo hamartias, kai hē gynē ekeinē lēmpsetai tēn hamartian autēs.

And shall be innocent the man from sin. And that woman shall take the sin on herself.