

Leviticus - Vayyiqra

Version 4: 1-7-17

Chapter 1

1:1 And He called to Moshe.

And **YAHWEH** spoke to him from the Tent of Appointment, saying:

1:2 "Speak to the Children of Yisra'el and say to them, 'When a human being from them approaches with an approach offering to **YAHWEH** from the animals, from the herd or from the flock you are to approach with your approach offering *itself* **תָּנָה**."

adam - human being. Obviously this is not "Adam". It also means more than "a man". By definition it means a human being.
qorban - something brought near the slaughter site. Generally speaking, any offering. These are gifts presented for the sake of drawing near or approaching toward YAHWEH. Because of this they will be referred to as an "approach offering".
behemah - a dumb beast (animal). Typically, a herd-animal, but not limited to these.

1:3 If his offering is an olah from the cattle, a male, whole.

He is to approach with his approach offering *itself* **תָּנָה** to the Tent of Appointment for the sake of being pleasing before the face of **YAHWEH**.

olah - means a step or something ascending. It's used of "burnt offerings" because they are entirely sent up in smoke before YAHWEH. Most importantly, this is a surrender offering - it is surrendered 100% to YAHWEH and it serves as one's representation of their personal total surrender to YAHWEH.
baqar - beef or ox, generally cattle. This is often referred to as a herd animal (as opposed to one from a flock - which indicates sheep or goats.)
tamiym - entire, whole. It means completely healthy. This is often translated as 'without blemish'.
The last line, "before the face of YAHWEH" is the literal sense of the terms used. This is typically translated as "being accepted, or acceptable, in the presence of YAHWEH. This is, indeed, the very purpose of the "approach offering" - to gain acceptance, to be found pleasing to YAHWEH.

1:4 He is to lay his hand upon the head of the olah.

And it will be accepted for him for the sake of a covering over him.

The concept of being pleasing, being accepted, is repeated here. The sacrificial offering is accepted as if it were himself. **Most importantly, it's accepted as a covering over him.**
kaphar - to cover (specifically with bitumen; pitch); figuratively, to expiate or set free, atone for, ransom, pardon, etc.
The blood of the sacrifice serves as a **covering for his sinful state**. Laying his hand on its head symbolizes the transfer of his offenses to the sacrifice.
All of this is a foreshadowing of The Messiah's sacrifice on our behalf many centuries later historically.

1:5 He is to slaughter the son of the herd before the face of **YAHWEH**.

And the sons of Aharon, the priests, are to bring near the blood *itself* **תָּנָה**.

And they are to splash the blood *itself* **תָּנָה** against the slaughter site, all around, which is at the entrance

of The Tent of Appointment.

1:6 Then he is to skin the olah itself **תא**.

And he is to cut it itself **תא** into its sections.

1:7 And the sons of Aharon, the priest,
are to put fire upon the slaughter site.
And they are to arrange wood upon the fire.

1:8 And the Sons of Aharon, the priests,
are to arrange the sections themselves **תא**,
the head itself **תא**, and the fat itself **תא**,
upon the wood that is upon the fire
that is upon the slaughter site.

1:9 And its innards and its shins
he is to wash in water.

And the priest is to turn all of it itself **תא** into smoke
upon the slaughter site, as an olah of fire,
a soothing aroma to **YAHWEH**.

1:10 And if his approach offering is from the flock,
from the sheep or from the goats for an olah,
he is to bring near a male, whole.

1:11 And he is to slaughter it itself **תא**
on the north side of the slaughter site,
before the face of **YAHWEH**.

And the sons of Aharon, the priests,
are to splash its blood itself **תא**
against the slaughter site, all around.

1:12 And he is to cut it itself **תא** into its sections,
and the head itself **תא**, and its fat itself **תא**.

And the priest is to arrange they themselves **תא**
upon the wood that is upon the fire
that is upon the slaughter site.

1:13 And the innards and the shins
he is to wash in water.
And the priest is to bring near all of it itself **תא**.
And he is to turn it into smoke upon the slaughter site.
It is an olah of fire, a soothing aroma to **YAHWEH**.

1:14 And if his approach offering of olah
is from the birds for **YAHWEH**
then he is to bring near from turtledoves
or from young pigeons
as his approach offering itself **תא**.

1:15 And the priest is to bring it near, to the slaughter site.
And he is to pinch off its head itself **תא**.
And he is to turn it into smoke upon the slaughter site.
And he is to drain out its blood
against the side of the slaughter site.

1:16 And he is to remove its crop itself **תא**
with its feathers.

And he is to throw it itself **תא** beside the slaughter site,
eastward, in the place of the ashes.

1:17 And he is to tear open it itself **תא** by its wings,
not separated.

And the priest is to turn it itself **תנ** into smoke upon the slaughter site upon the wood that is upon the fire. It is an olah by fire, a soothing aroma to **YAHWEH**.

Chapter 2

2:1 And when a breathing being approaches with an approach offering, a gift to **YAHWEH** of flour, it will be his approach offering.

And he is to pour oil on it.

And he is to put frankincense on it.

minchah - bestow; a donation or tribute originally, but later used frequently of the grain offerings.

2:2 And he is to bring it to the sons of Aharon, the priests.

And he is to take a handful from there, a full handful from its flour, and from its oil, along with all its frankincense.

And the priest is to turn into smoke

its reminder portion itself **תנ**

upon the fire of the slaughter site, a soothing aroma to **YAHWEH**.

2:3 And the remainder from the grain gift is for Aharon and his sons, a set apart set apart thing from the offerings by fire for **YAHWEH**.

qodesh qodashim - literally "sacred of sacreds", or "consecrated of consecrateds". The double wording is a Hebrew way of intensifying the concept. These offerings are considered to be "the holiest of the holy things", "the set apart set apart things".

2:4 And when you approach with an approach offering of a grain gift baked in an oven... flour cakes, unleavened mixed with oil, wafers, unleavened, anointed with oil.

2:5 And if a grain gift on a pan is your approach offering... flour mixed with oil. It is to be unleavened.

2:6 Crumble it itself **תנ** into bits and pour oil upon it. It is a grain gift.

2:7 And if a grain gift by a frying pan is your approach offering it is to be made with flour with oil.

2:8 And as you bring a grain gift itself **תנ** which is made from these to **YAHWEH** then he is to bring it near, to the priest.

And he is to come near to the slaughter site.

2:9 And the priest is to lift up from the grain gift its reminder portion itself **תנ**.

And he is to turn it into smoke upon the slaughter site, an offering by fire, a soothing aroma to **YAHWEH**.

2:10 And the remainder from the grain gift is for Aharon and his sons, a set apart set apart thing from the offerings by fire for **YAHWEH**.

2:11 Every grain gift which you bring near to **YAHWEH**

is not to be made with leaven.
Indeed, any leaven and any honey
you are not to turn into smoke from it
as an offering by fire to YAHWEH.

2:12 An approach offering of first fruits
you are to bring near to YAHWEH.
But upon the slaughter site
they are not to ascend as a soothing aroma.

2:13 And all your approach offerings of a grain gift,
with salt you are to salt it.
And you are not to omit the salt
of your Elohim's covenant from upon your grain gift.
Upon all your approach offerings you are to bring near salt.

2:14 And if you bring near a grain gift
of first fruits to YAHWEH,
fresh heads of grain toasted with fire,
grits of fresh grain you are to bring near,
a grain gift *itself* תא of your first fruits.

2:15 And you are to put oil on it.
And you are to place frankincense on it.
It is a grain gift.

2:16 And the priest is to turn into smoke
the reminder portion *itself* תא
from its grits and from its oil
along with all its frankincense,
an offering by fire to YAHWEH.

Chapter 3

3:1 And if a shelem offering is his approach offering,
if it is from the cattle he it to bring it near,
if male, if female,
whole he is to bring it near before the face of YAHWEH.

shelem - returning a favor, a thanksgiving offering, but most often termed a peace offering. It's root word is **shalam** which means to be safe or complete, whole. While the Hebrew uses **shelem** a substitution is frequently made using **shalom**.
Shalom means safe, total well being in every aspect of one's life. It also is used to mean peace. The overlap of the meanings of these terms often causes some confusion since they are so similar in both the way they are written and in their meanings.
The peace offering was eaten in part as a fellowship meal before YAHWEH. This symbolized the reconciliation between the parties involved.
There were several variations of the peace offering - thanks, vows, free will, etc.

3:2 And he is to lay his hand on the head
of his approach offering.
And he is to slaughter it at the entrance
of The Tent of Appointment.

And the sons of Aharon, the priests,
are to splash the blood *itself* תא
against the slaughter site, all around.

3:3 And he is to bring near from the sacrifice
of the shelem offering, an offering by fire to YAHWEH,
the fat *itself* תא that covers the innards *themselves* תא
and all the fat *itself* תא that is on the innards,

Lev. 3:4 and the two kidneys themselves **נא**
and the fat *itself* **נא** that is on them, that is on the loins.
And the lobe on the liver *itself* **נא** above the kidneys
he is to remove.

3:5 And the sons of Aharon are to turn into smoke
it *itself* **נא** upon the slaughter site,
upon the olah that is upon the wood
that is upon the fire,
an offering by fire, a soothing aroma to YAHWEH.

3:6 And if his approach offering is from the flock
for a sacrifice of a shelem offering to YAHWEH,
a male or a female, whole, he is to bring near.

3:7 And if it is a lamb that he brings near
for his approach offering *itself* **נא**
he is to bring near it *itself* **נא**
before the face of YAHWEH.

3:8 And he is to lay his hand *itself* **נא**
on the head of his approach offering.
And he is to slaughter it *itself* **נא**
in front of The Tent of Appointment.

And the Sons of Aharon
are to splash its blood *itself* **נא**
against the slaughter site, all around.

3:9 And he is to bring near from the sacrifice
of his shelem offering, an offering by fire to YAHWEH.
Its fat, the whole thick tail next to the backbone,
he is to remove.

And the fat *itself* **נא**
that covers the innards themselves **נא**
and all the fat *itself* **נא** that is on the innards,
3:10 and the two kidneys themselves **נא**
and the fat *itself* **נא** that is on them, that is on the loins,
and the lobe *itself* **נא** which is on the liver
above the kidneys, he is to remove.

3:11 And the priest is to turn it into smoke
upon the slaughter site as food,
an offering by fire to YAHWEH.

Note the insertion here of "as food". It was common practice to consider sacrifices as "food for the gods" in Eastern cultures. This presents a problem for Western minds because we have little sense of the purpose for this, especially when used in connection with YAHWEH, The Creator of all things. Surely He does not need our sacrifices as "food". Yet the concept persisted within Hebrew culture.

3:12 And if a goat is his approach offering
he is to bring it near before the face of YAHWEH.

3:13 And he is to lay his hand *itself* **נא**,
on the head of his approach offering.

And he is to slaughter it *itself* **נא**
in front of The Tent of Appointment.

And the Sons of Aharon are to splash its blood *itself* **נא**
against the slaughter site, all around.

3:14 And he is to bring near from the sacrifice

of the shelem offering an offering by fire to YAHWEH,
the fat *itself* **תא** that covers the innards *themselves* **תא**
and all the fat *itself* **תא** that is on the innards,
3:15 and the two kidneys *themselves* **תא**
and the fat *itself* **תא** that is on them, that is on the loins,
and the lobe on the liver *itself* **תא** above the kidneys
he is to remove.

3:16 And the priest is to turn it into smoke
upon the slaughter site as food,
an offering by fire, a soothing aroma.

All the fat is for YAHWEH,
3:17 a rule forever for your generations
in all your settlements.

Any fat, any blood, is not to be eaten!" "

The fat is considered to be "the best part" of the animal. It is reserved for YAHWEH alone. But there are also health benefits from this practice.
The blood is "sacred". It is the source of life within the body. It is to be treated with the utmost respect. It is never to be eaten. Blood was consumed in many pagan and idolatrous worship practices. The act is detestable to YAHWEH, and He will never tolerate it.

Chapter 4

4:1 And YAHWEH spoke to Moshe saying,
4:2 "Speak to the Children of Yisra'el saying,
'When a breathing being errs in ignorance
concerning any of YAHWEH'S directives
that are not to be done,
and he does any one of them...

The end is left incomplete because what follows outlines a variety of situations and how they are to be handled.
nepesh - a breathing creature.
chata' - properly, to miss; generally, to sin (more correctly, to offend by violating the instructions given by YAHWEH.)
shagagah - a mistake or inadvertent transgression. This is an error done without forethought or intent. It's an accidental error.
mitsvah - a command. However, its root is **tsavah** which means to enjoin (charge). This is best understood in the sense of a **directive or a precept (a principle)**.

4:3 If The Anointed Priest should err,
bringing guilt upon the people,
then he is to bring near for the sake of his error
by which he has erred a bull, a young of the cattle,
whole, to YAHWEH for the sake of the offense.

The Anointed Priest would be considered to be what is commonly referred to as "The High Priest".
mashiyach, mashiach - anointed. Specifically used to refer to The Messiah.
'ashmah - guiltiness, fault.
An error such as this brings guilt upon the entire community of Yisra'el since he is the authoritative leader of the people.
chatta'ah - an offense, and its penalty, occasion, sacrifice, or expiation. (This term comes from the base word used in verse 2, **chata'**.)
Uniquely, these terms are often used to identify the consequences as well as the act. Traditionally this is 'translated' as a "sin offering". And while in practice that was in fact what happened, that's not what the language places here.
The young bull is brought because of the error. It is then sacrificed to provide the "blood of covering" (atonement) for his error.

Hebrew tradition identifies this as bringing a form of "contamination" upon the entire community. As such it becomes a very serious matter.

4:4 And he is to bring the bull itself **nx** to the entrance of The Tent of Appointment, before the face of **YAHWEH**.

And he is to lay his hand *itself* **nx** on the head of the bull.
And he is to slaughter the bull *itself* **nx** before the face of **YAHWEH**.

4:5 And The Anointed Priest is to take some of the blood of the bull.
And he is to bring it *itself* **nx** into The Tent of Appointment.

4:6 And the priest is to dip his finger *itself* **nx** in the blood.
And he is to sprinkle some of the blood seven times before the face of **YAHWEH**, before the veil of The Set Apart Place.

4:7 And the priest is to put some of the blood on the horns of the table of the sweet incense, before the face of **YAHWEH**, that is in The Tent of Appointment.

And all the blood *itself* **nx** of the bull he is to pour out at the foundation of the slaughter site of olah that is at the entrance of The Tent of Appointment.

4:8 And all of the fat *itself* **nx** of the bull of the offense he is to lift up from it, the fat *itself* **nx** that covers the innards and all the fat *itself* **nx** that is on the innards,

4:9 the two kidneys *themselves* **nx**, and the fat *itself* **nx** that is on them, that is on the loins, and the lobe *itself* **nx** of the liver above the kidneys, he is to remove

4:10 just as it is lifted up from the ox of the sacrifice of a shelem offering.

And the priest is to turn them into smoke on the slaughter site of olah.

4:11 And the skin *itself* **nx** of the bull, and all its flesh, with its head, and with its shins, and its innards, and its excrement

4:12 he is to bring out, all the rest of the bull *itself* **nx**, outside the camp to an undefiled place, to the emptying place for the sacrificial ashes.

And he is to burn it *itself* **nx** upon wood in fire. Upon the the emptying place for the sacrificial ashes it is to be burned.

tahowr, tahor - pure, clean.

The concept is that of an undefiled place, one that is "ritually pure" - has been ceremonially 'cleansed' to make it undefiled.

Defilement is seldom used in English translations but it should take center stage. It is **the essential concept** related to the set apart things. Whatever was undefiled (clean, pure, etc.) was acceptable. Whatever was defiled (contaminated in any manner by any act) was absolutely forbidden to be in

contact with the set apart things and areas.
**Nothing defiled was to be allowed in the presence of
YAHWEH!**

4:13 And if the entire community of Yisra'el errs
and it is concealed from the eyes of the assembly
and they do one of any of YAHWEH'S directives
that is not to be done,
and they are guilty,

4:14 and it becomes known concerning it,
the error in which they erred,
the assembly is to bring near a bull,
a young of the cattle for the sake of the offense.

They are to bring it itself חטאת
to the Tent of Appointment.

4:15 And the elders of the community
are to lay their hands themselves חטאת
on the head of the bull before the face of YAHWEH.

And one is to slaughter the bull itself חטאת
before the face of YAHWEH.

4:16 Then the Anointed Priest is to bring
some of the blood of the bull
into The Tent of Appointment.

4:17 And the priest is to dip his finger in some of the blood.
And he is to sprinkle it seven times
before the presence of YAHWEH,
before the veil itself חטאת.

4:18 And some of the blood he is to put
on the horns of the table of incense
that is before the face of YAHWEH
that is in The Tent of Appointment.

And all the blood itself חטאת he is to pour it out
at the foundation of the slaughter site of olah
that is at the entrance of The Tent of Appointment.

4:19 And all its fat itself חטאת he is to lift up from it.
And he is to turn it into smoke on the slaughter site.

4:20 And he is to do with the bull
just as he did with the bull of offense.
Thus is he to do with it.
And the priest is to make atonement for their sake.
And there will be forgiveness for them.

4:21 And he is to take the bull itself חטאת outside the camp.
And he is to burn it itself חטאת
just like he burned the first bull itself חטאת.

It is an offense offering of the assembly.

4:22 When a leader errs and has done unintentionally
any of the directives of YAHWEH, his Elohim,
that is not to be done, and is guilty,

4:23 or it is made known to him,
his error by which he erred,
then he is to bring as his approach offering itself חטאת
a hairy one of goats, a male, whole.

4:24 And he is to lay his hand
on the head of the hairy one.

And he is to slaughter it itself nx
at the place where the offering of olah itself nx
is slaughtered, before the face of YAHWEH.

It is an offense offering.

4:25 And the priest is to take some of the blood
of the offense offering with his finger.
And he is to put it on the horns of the slaughter site of olah.

And its blood itself nx he is to pour out
at the foundation of the slaughter site of olah.

4:26 And all its fat itself nx he is to turn into smoke
on the slaughter site like the fat of the sacrifice
of the shelem offering.
And the priest is to make atonement for him for his error.
And it will be forgiveness to him.

4:27 And if a breathing being errs by mistake
from the people of the land by doing
one of the directives of YAHWEH that is not to be done,
and is guilty,

4:28 or it is made known to him
the error in which he erred,
then he is to bring as his approach offering
a hairy one of goats, whole, a female,
on account of the error in which he erred.

4:29 And he is to lay his hand itself nx,
on the head of the offense offering.

And he is to slaughter the offense offering itself nx
at the place of the olah.

4:30 And the priest is to take some of the blood
of the offense offering with his finger.
And he is to put it on the horns
of the slaughter site of olah.

And all its blood itself nx he is to pour out
t the foundation of the slaughter site of olah.

4:31 And all its fat itself nx he is to remove,
like the fat that was removed from upon
the sacrifice of the shelem offering.

And the priest is to turn it into smoke on the slaughter site,
for a soothing aroma to YAHWEH.

And the priest will make atonement for it.
And it will be forgiveness to him.

4:32 And if he brings a lamb as his approach offering
for an offense offering, a female, whole, he is to bring.

4:33 And he is to lay his hand itself nx
on the head of the offense offering.

And he is to slaughter the offense offering itself nx
at the place of the olah.

4:34 And the priest is to take some of the blood of the offense offering with his finger. And he is to put it on the horns of the slaughter site of olah.

And all its blood itself **תָּנַח** he is to pour out at the foundation of the slaughter site of olah.

4:35 And all its fat itself **תָּנַח** he is to remove, like the fat of the lamb that was removed from upon the sacrifice of the shelem offering.

And the priest is to turn they themselves **תָּנַח** into smoke on the slaughter site, upon the offering by fire to **YAHWEH**.

And the priest will make atonement for it. And it will be forgiveness to him.

Chapter 5

5:1 Now a breathing being who errs, and he hears the sound of an oath, and he himself is a witness, either seeing or knowing, if he does not declare it then he is to carry his perversion.

The flow of thought is difficult. This seems to speak to the guilt of a witness who remains silent when he knows something, but who fails to tell what he knows, rather than the guilt of the one who errs.

5:2 Or a breathing being that touches anything defiled, either the carcass of a defiled animal, or the carcass of defiled cattle, or the carcass of defiled crawling things, and it is concealed from him even he himself is defiled. And he is guilty.

5:3 Or when he touches human defilement concerning any of its defilement by which one is defiled and it is concealed hidden from him, when he knows it he is guilty.

5:4 Or when a breathing being swears thoughtlessly with his lips for bad or for good, for everything a human being speaks thoughtlessly in swearing and it is concealed from him, when he knows it he is guilty for one of these.

5:5 And it will be when he is guilty for one of these, and he confesses how he has erred on account of this,

5:6 then he is to bring his liability offering itself **תָּנַח** to **YAHWEH** for the sake of the offense with which he has offended, a female from the flock, a she lamb, or a hairy she goat, for the sake of the offense.

And the priest is to make atonement for him because of his offense.

'asham - guilt; by implication, a fault; also a sin-offering. The offering, here called a "sin-offering" is tied to one's guilt for some action. These actions were often evaluated by the priest and some form of restitution was made. Because of this it's often been called a "guilt offering". However, since the term implies guilt and there is a 'penalty' associated with it, it seems better to call this a **liability offering**.

5:7 But if his hand cannot reach enough for a sheep
he is to bring as his liability offering *itself* **תא**
for what he erred two turtledoves,
or two young pigeons to YAHWEH,
one for an offense offering,
and one for an olah.

5:8 And he is to bring *they themselves* **תא** to the priest.
And he is to bring near *that itself* **תא**
which is for the offense offering first.
And he is to pinch off *its head itself* **תא**
at the nape of the neck.
But he is not to separate it.

5:9 And he is to sprinkle some of the blood
of the offense offering against the side of the slaughter site.
And the remaining blood is to be drained out
at the foundation of the slaughter site.

It is an offense offering.

5:10 And *the second one itself* **תא**
he is to do as an olah according to regulation.
And the priest is to make atonement
on account of his error by which he has erred.
And it will be forgiveness for him.

5:11 But if his hand cannot reach for two turtledoves
or for two young pigeons,
he is to bring as his approach offering *itself* **תא**
by which he has erred a tenth of an ephah of flour
for an offense offering.
He is not to place oil on it.
And he is not to put frankincense on it
because it is an offense offering.

5:12 And he is to bring it to the priest.
And the priest is to take a handful from it,
a full handful, *a reminder portion itself* **תא**.

And he is to turn it into smoke on the slaughter site,
upon the offering by fire to YAHWEH.

It is an offense offering.

5:13 And the priest is to make atonement for him
for his error in which he erred in one of these.

And it will be forgiveness for him.
And it will be for the priest, like the grain gift.' "

5:14 And YAHWEH spoke to Moshe saying,
5:15 "A breathing being, when he acts unfaithfully,
he is unfaithful and errs by mistake
concerning the set apart things of YAHWEH,
he is to bring as his liability offering *itself* **תא** to YAHWEH
a ram, whole, from the flock
according to your valuation in silver shekels
according to the set apart shekel,
for his offense offering.

5:16 And for *that itself* **תא** by which he offended
concerning the set apart things he is to make peace.
And *a fifth of it itself* **תא** he is to add to it.

And he is to give it *itself* **nx** to the priest.
And the priest is to make atonement for it
with the ram of the liability offering.
And it will be forgiveness for him.

5:17 But if a breathing being when he errs
and he does one of the directives of **YAHWEH**
that are not to be done,
even if he did not know and is guilty,
he must carry his perversion.
Lit. - crookedness

5:18 And he is to bring a ram, whole, from the flock,
according to your valuation,
as a liability offering to the priest.
And the priest is to make atonement for his offense
by which he offended, even if he did not know.
And it will be forgiveness for him.

5:19 It is a liability offering.
He is guilty, guilty before **YAHWEH!**"

Note: In traditional English texts Chapter 6 begins here.
However, in the Hebrew text it does not begin until what is
normally seen as following verse 30.

Chapter 6

6:1 (H 5:20) And **YAHWEH** spoke to Moshe saying,
6:2 (H 5:21) "A breathing being,
when one errs and acts unfaithfully,
is unfaithful against **YAHWEH**,
and he lies concerning his neighbor,
concerning a deposit, or concerning
what is placed in one's hand *for safe keeping*,
or concerning robbery,
or has oppressed his neighbor,
6:3 (H 5:22) or has found a lost thing
and lies concerning it,
or he swears falsely about anything at all
that a human being does to err concerning these,
6:4 (H 5:23) then it will exist,
when he has erred and is guilty
he is to return the stolen thing *itself* **nx** that he stole,
or the thing *itself* **nx** he got by oppression,
or the deposit *itself* **nx** that he was to manage,
it *itself* **nx**, or the lost thing *itself* **nx** that he found,
6:5 (H 5:24) or anything about which he swears falsely.

And he is to restore it *itself* **nx**
according to its original value.
And he is to add its fifth to it.
To him whose it is he is to give it
on the day of his offense offering.

6:6 (H 5:25) And his liability offering *itself* **nx**
he is to bring to **YAHWEH**, a ram, whole, from the flock,
according to your assessment for a liability offering,
to the priest.

6:7 (H 5:26) And the priest is to make atonement for him
before the face of **YAHWEH**.
And it will be forgiven to him for the sake of one
of anything he has done, being guilty on account of it."

6:8 (H 6:1) And **YAHWEH** spoke to Moshe saying,

6:9 (H 6:2) "Instruct Aharon himself **nx**
and his sons themselves **nx** saying,
"This is the instruction for the olah.

It is to ascend upon the fuel of the slaughter site
all night until dawn.

And the fire of the slaughter site is to be kept burning on it.

torah - instruction.
Note the use of this term.
This is **not** a commandment.
It is an **instruction**.

6:10 (H 6:3) And the priest is to clothe himself
in his extended garment of linen.
And underwear of linen he is to wear over his "flesh".

And he is to lift up the ashes themselves **nx**
by which the fire has consumed the olah itself **nx**
upon the slaughter site.
And he is to set them beside the slaughter site.

6:11 (H 6:4) Then he is to strip off his garments themselves **nx**
and clothe himself in other garments.

And he is to bring out the ashes themselves **nx**
to outside the camp, to an undefiled place.

6:12 (H 6:5) And the fire on the slaughter site
is to be kept burning on it.
It is not to be extinguished!

And the priest is to kindle wood on it at dawn, at dawn!
And he is to arrange on it the olah.
And he is to turn into smoke on it
the fat of the shelem offering.

6:13 (H 6:6) Fire is to be continually burning
upon the slaughter site.
It is not to be extinguished!

6:14 (H 6:7) And this is the Instruction for the grain gift.
Aharon's sons are to bring near it itself **nx**,
before the face of **YAHWEH**,
to the front of the slaughter site.

6:15 (H 6:8) And he is to lift up a handful
from the flour of the grain gift and some of its oil,
and all of the frankincense itself **nx**
that is upon the grain gift.
And he is to turn it into smoke on the slaughter site,
a soothing aroma, its reminder portion for **YAHWEH**.

6:16 (H 6:9) And the remainder of it
Aharon and his sons are to eat.
Unleavened it is to be eaten, in a set apart place.
In the courtyard of The Tent of Appointment
they are to eat it.

6:17 (H 6:10) It is not to be baked with leaven.
As their portion I have given it itself **nx**
from My offering by fire.
It is set apart, set apart!
As the offense offering, so also is the liability offering.

6:18 (H 6:11) Every male among the children of Aharon

may eat it, a decree to eternity for your generations
from the offering by fire of YAHWEH.
Everything that touches it is set apart.' "

6:19 (H 6:12) And YAHWEH spoke to Moshe saying,
6:20 (H 6:13) This is the approach offering
of Aharon and his sons
that they are to bring near to YAHWEH
on the day of his being anointed, it itself **nx**.
A tenth measure of an ephah of flour
as a continual grain gift,
half of it at dawn and half of it at sunset.

6:21 (H 6:14) On a pan, with oil, it is to be made.
Mixed are you to bring it,
as baked crumbled bits of grain you are to bring it near,
a soothing aroma to YAHWEH.

6:22 (H 6:15) Also the priest anointed in his place
from his sons is to do it itself **nx**,
a decree for eternity,
to YAHWEH, entirely turned into smoke.

6:23 (H 6:16) And every grain gift of a priest *is to be*
entirely *turned into smoke*.
It is not to be eaten!"

6:24 (H 6:17) And YAHWEH spoke to Moshe saying,
6:25 (H 6:18) "Speak to Aharon and to his sons saying,
'This is the Instruction for the offense offering.

In the place where the olah is slaughtered
the offense offering is to be slaughtered,
before the face of YAHWEH.
It is set apart, set apart!

6:26 (H 6:19) The priest who is sacrificing
the offense offering itself **nx** is to eat it.
In a set apart place it is to be eaten,
in the courtyard of The Tent of Appointment.

The rendering of this verse gives the intent. The Hebrew is difficult, and does not provide a clear sense of what is to happen in the first two lines.

6:27 (H 6:20) Whatever touches its flesh is set apart.
And if some of its blood is spattered on a garment
it is to be washed in a set apart place.

6:28 (H 6:21) And a vessel of earthenware
in which it was boiled is to be broken.
And if it was in a copper vessel that it was boiled
it is to be scoured and rinsed with water.

6:29 (H 6:22) Any male among the priests
may eat it itself **nx**.
It is set apart, set apart!

6:30 (H 6:23) But any offense offering
from which the blood is brought
into The Tent of Appointment
to make atonement in The Set Apart Place
is not to be eaten!
In fire it is to be burned!

Chapter 7

7:1 And this is the Instruction for the liability offering.
It is set apart, set apart!

7:2 In the place where they slaughter the olah *itself* תנ
they are to slaughter the liability offering *itself* תנ.
And its blood *itself* תנ is to be splashed
upon the slaughter site, all around.

7:3 And all its fat from it *itself* תנ is to be brought near,
the thick tail *itself* תנ and the fat *itself* תנ
that covers the innards,
7:4 and the two kidneys *themselves* תנ
and the fat *itself* תנ that is on them, that is on the loins,
and the lobe of the liver *itself* תנ above with the kidneys
is to be removed.

7:5 And the priest is to turn *they themselves* תנ
into smoke on the slaughter site,
an offering by fire to YAHWEH.
It is a liability offering.

7:6 Any male among the priests may eat it.
In a set apart place it is to be eaten.
It is set apart, set apart!

7:7 As the offense offering,
so also the liability offering.
One Instruction for them.

The priest who makes atonement with it,
it is to be for him.

7:8 And the priest who brings near
the olah *itself* of a man תנ,
the skin of the olah that he brings near is for the priest.
It is to be for him.

7:9 And any grain gift that is baked in an oven,
and any that is done in a frying pan or on a baking pan,
it is for the priest that brings it near, *he himself* תנ.
It is to be for him.

7:10 But any grain gift mixed with oil or dry,
for any of the sons of Aharon it is to be,
each man like his brother.

7:11 And this is the Instruction for the sacrifice
of the shelem offering that is brought near to YAHWEH.

7:12 If it is on account of thanksgiving that he brings it near
he is to bring near with the sacrifice of thanksgiving
unleavened cakes mixed with oil,
unleavened wafers anointed with oil,
and flour mixed into cakes, overflowing with oil,
7:13 with cakes of leavened bread
he is to bring near his approach offering,
with his sacrifice of thanksgiving as a shelem offering.

Note the shift here and the introduction of **leavened** cakes.
This should catch our attention. This same use of both
unleavened and leavened food also occurs during Shavuot
(Pentecost).

7:14 And he is to bring near from it
one from each gift as a gift to YAHWEH.

It is for the priest who splashes the blood *itself* **nx**
of the shelem offering.
It is to be for him.

7:15 And the flesh of his sacrifice of thanksgiving,
his shelem offering,
on the day of his bringing it near it is to be eaten.
He is not to leave any of it until morning.

7:16 And if a promise offering or a spontaneous offering
is his sacrifice of approach offering,
on the day of his bringing near his sacrifice itself **nx**
it is to be eaten.
On the next day the remainder of it may be eaten.

The promise offering is normally called the vow offering. Since this often involved an oath of some kind it was considered a vow. But the literal sense of the term is "promise".
Similarly, the spontaneous offering is traditionally called a "freewill offering". But using that terminology loses the sense of being a gift offered simply whenever one chooses. It's not merely "freely given", but it's done without prior contemplation. Otherwise, it's not spontaneous, which is what the term literally means.

7:17 But that remaining from the flesh of the sacrifice
on the third day is to be burned in fire.

7:18 And if it is eaten, *if* any of the flesh
of his sacrifice of his shelem offerings
is eaten on the third day,
what he has brought near will not to be accepted!
It *itself* **nx** will not be regarded on his behalf.
It is detestable!
And the breathing being eating from it
will carry his perversion!

7:19 And the flesh that touches anything defiled
is not to be eaten!
It is to be burned in fire!
But all the undefiled flesh, he may eat of it.

7:20 And the breathing being who eats flesh
from the sacrifice of shelem offerings
which are for **YAHWEH**
while his defilement is upon him,
the breathing being is even to be cut off, that one,
from his people!

nephesh - properly, a breathing creature, i.e. animal of (abstractly) vitality.
While often translates as "soul" there is no such concept in ancient Hebrew thought. "Soul" is a Greek invention. This could be translated as 'life' or 'person', but it's also used of animals.
karath - to cut (off, down, or asunder).
This same term is used in connection with The Messiah, who was "cut off" on our behalf.
It refers to destruction.

7:21 And a breathing being,
when he touches anything defiled,
by human defilement, or by a defiled animal,
or by anything filthy, defiled,
and he eats from the flesh
of the sacrifice of shelem offerings which are for **YAHWEH**
that breathing being is also to be cut off be from his people! "

7:22 And **YAHWEH** spoke to Moshe saying,

7:23 Speak to the Children of Yisra'el saying,
"Any fat of an ox or a lamb or a goat
you are not to eat!

7:24 And fat from a carcass
and fat from a torn animal
may be used for any work.
But to eat, you are not to eat it!

7:25 When anyone is eating fat from an animal
from which an offering by fire is brought near for YAHWEH,
even cut off from his people
is that breathing being to be who is eating!

7:26 And any blood you are not to eat
throughout all your settlements,
of flying things or of animals!

7:27 Any person who eats any blood,
that breathing being is to be cut off from his people! "

7:28 And YAHWEH spoke to Moshe saying,
7:29 "Speak to the Children of Yisra'el saying,
'He who brings near his sacrifice *itself* תא
of shelem offerings to YAHWEH
is to bring near his approach offering *itself* תא to YAHWEH
from his sacrifice of shelem offerings.
7:30 His hands are to bring
the offerings by fire *themselves* תא of YAHWEH.

The fat *itself* תא with the breast he is to bring.
The breast *itself* תא for presenting it *itself* תא
as a presentation offering before the face of YAHWEH.
7:31 And the priest is to turn into smoke the fat *itself* תא
on the slaughter site.
And the breast is to be for Aharon and for his sons.

7:32 And the right thigh *itself* תא of the presented gift
you are to give to the priest
from your sacrifice of shelem offerings.

7:33 He who is bringing near the blood *itself* תא
of the shelem offerings and the fat *itself* תא
from the sons of Aharon, it is to be for him,
the right thigh for a portion.

7:34 Indeed, the breast *itself* תא of the elevation offering
and the thigh *itself* תא of the contribution
I have taken from the Children of Yisra'el *themselves* תא,
from their sacrifices of shelem offerings,
and I have given *they themselves* תא
to Aharon, the priest, and to his sons,
as an appointment to eternity
from the Children of Yisra'el *themselves* תא.

7:35 This is the anointed share of Aharon
and the anointed share of his sons
from the offerings by fire of YAHWEH,
from the day He brought near *they themselves* תא
to officiate as priests for YAHWEH,
7:36 which YAHWEH directed to be given to them
from the day of His anointing *they themselves* תא
from the Children of Yisra'el *themselves* תא
as a rule to eternity for their generations.' "

7:37 This is the Instruction concerning the olah, concerning the grain gift, concerning the offense offering, and concerning the liability offering, concerning the dedication offering, and concerning the sacrifice of shelem offerings
7:38 that YAHWEH gave as direction to Moshe *himself* at Mount Sinai on the day of his directing the Children of Yisra'el *themselves* to bring near *their approach offerings themselves* to YAHWEH in the wilderness of Sinai.

Chapter 8

8:1 And YAHWEH spoke to Moshe saying,
8:2 "Take Aharon *himself* and his sons *themselves* with he *himself*, the garments *themselves*, and the oil for anointing *itself*, and the bull for the offense offering *itself*, and the two rams *themselves*, and the basket of unleavened bread *itself*."

8:3 And the entire assembly *itself* is to assemble at the entrance to The Tent of Appointment."

8:4 And Moshe did according to what YAHWEH had directed *he himself*. And the assembly assembled at the entrance to The Tent of Appointment.

8:5 And Moshe said to the assembly, "This is the word that YAHWEH has directed to be done."

8:6 And Moshe brought near Aharon *himself* and his sons *themselves*.

And he washed *they themselves* with water.
8:7 And he put on him the tunic *itself*.
And he girded *he himself* with the sash.
And he clothed *he himself* with the robe *itself*.
And he put on him the ephod *itself*.
And he girded *he himself* with the waistband of the ephod.
And he tied it to him with it.

8:8 And he placed on him the breastpiece *itself*.
And he put into the breastpiece the Urim *itself* and the Thummim *itself*.

It's not known at this point what the Urim and the Thummim were. Their meaning appears to be "the Lights and the Perfections. Many suggest they were two items, one light and one dark, that were used in "casting lots" to make decisions for The Children of Yisra'el.

8:9 And he placed the turban *itself* on his head.
And he placed on the turban, at the front of his face, the plate of gold *itself*, the set apart crown, according to what YAHWEH had directed Moshe *himself*.

8:10 And Moshe took the oil of the anointing *itself* אָ.
And he anointed The Dwelling Place *itself* אָ
and everything *itself* אָ that was in it.
And he set apart they themselves אָ.

8:11 And he sprinkled some of it on the slaughter site
seven times.
And he anointed the slaughter site *itself* אָ,
and all its vessels *themselves* אָ,
and the basin *itself* אָ,
and its stand *itself* אָ
for the sake of setting set them apart.

8:12 And he poured some of the oil for anointing
on the head of Aharon.
And anointed he himself אָ
for the sake of setting him apart.

8:13 And Moshe brought near
the sons of Aharon *themselves* אָ.

And he clothed them in robes.
And he girded they themselves אָ with sashes.
And he wrapped headbands for them
according to what YAHWEH
had directed Moshe *himself* אָ.

8:14 And he brought near
the bull of the offense offering *itself* אָ.
And Aharon and his sons
laid their hands themselves אָ
upon the head of the bull of the offense offering.

8:15 And he slaughtered it.
And Moshe took the blood itself אָ.
And he put it on the horns of the slaughter site,
all around, with his finger.
And he *atoned for the offense*
of the slaughter site itself אָ.

And the blood *itself* אָ he poured out
at the foundation of the slaughter site.
And he set it apart
for the sake of making atonement upon it.

The reference to the offense of the slaughter site reflects the purpose of putting the blood upon its horns (a symbol of its power and authority).

This is traditionally translated as "purified". But the word used is *chata* - to miss, hence, to sin. The slaughter site cannot offend by itself. Yet it is contaminated by the offense that surrounds it. And it is the place where atonement for those offenses will be made. This is a transference of the offense for the action of "covering the offense with the blood of the sacrifice".

To look at this in straight translation would be to say Moshe made the slaughter site offend.

That can only make sense to us when we consider that The Messiah, YAHUSHUA, "became 'sin' for us". Like the slaughter site, He took our place. He took upon Himself our offenses, and in doing so was then able to make atonement for us.

8:16 And he took all the fat *itself* אָ that is on the innards,
and the lobe of the liver *itself* אָ,

and the two kidneys *themselves* **תא**,
and their fat *itself* **תא**.
And Moshe turned them into smoke on the slaughter site.

8:17 And the bull *itself* **תא**, and its skin *itself* **תא**,
and its flesh *itself* **תא**, and its excrement *itself* **תא**,
he burned in fire outside the camp
according to what YAHWEH
had directed Moshe *himself* **תא**.

8:18 And he brought near the ram for the olah *itself* **תא**.
And Aharon and his sons laid their hands *themselves* **תא**
upon the head of the ram.

8:19 And he slaughtered it.
And Moshe splashed the blood *itself* **תא**
on the slaughter site, all around.

8:20 And the ram *itself* **תא** he cut into its pieces.
And Moshe turned into smoke the head *itself* **תא**,
and the pieces *themselves* **תא**,
and the fat *itself* **תא**.

8:21 And the innards *themselves* **תא**
and the shins *themselves* **תא** he washed with water.

And Moshe turned into smoke the entire ram *itself* **תא**
upon the slaughter site,

It is an olah, for a soothing aroma,
an offering by fire to YAHWEH,
according to what YAHWEH
had directed Moshe *himself* **תא**.

8:22 And he brought near the second ram *itself* **תא**,
the ram for consecration.

And Aharon and his sons
laid their hands *themselves* **תא** on the head of the ram.

8:23 And he slaughtered it.
And Moshe took some of its blood.
And he put it on the ridge of the right ear of Aharon,
and on the thumb of his right hand,
and on the big toe of his right foot.

8:24 And he brought near
the sons of Aharon *themselves* **תא**.
And Moshe put some of the blood
on the ridge of their right ear,
on the thumb of their right hand,
and on the big toe of their right foot.
And Moshe splashed the blood *itself* **תא**
on the slaughter site, all around.

8:25 And he took the fat *itself* **תא**,
and the fat tail *itself* **תא**,
and all the fat *itself* **תא** that is on the innards,
and the lobe of the liver *itself* **תא**,
and the two kidneys *themselves* **תא**,
and their fat *itself* **תא**,
and the right thigh *itself* **תא**.

8:26 And from the basket of unleavened bread that was before the face of YAHWEH he took one cake of unleavened bread, and one cake of oil bread, and one wafer. And he put them on the fat and on the right thigh.

8:27 And he put all of this *itself* upon the palms of Aharon and upon the palms of his sons.

And they waved *these themselves* as a presentation offering before the face of YAHWEH.

8:28 And Moshe took *these themselves* from their palms. And he turned them into smoke on the slaughter site, on the olah, as their consecration offerings, for a soothing aroma. It is an offering by fire to YAHWEH.

8:29 Then Moshe took *the breast itself*. And he waved it as a presentation offering before the face of YAHWEH, from the ram of consecration. It was for Moshe as a portion, according to what YAHWEH had directed *Moshe himself*.

8:30 And Moshe took some of the oil for anointing and some of the blood that was upon the slaughter site. And he sprinkled it on Aharon, on his garments, on his sons and on the garments of his sons, *he himself*.

And he set apart Aharon *himself*, his garments *themselves*, and his sons *themselves*, and the garments of his sons *themselves*, *he himself*.

8:31 And Moshe said to Aharon and to his sons, "Boil *the flesh itself* at the entrance to The Tent of Appointment.

And there you are to eat *it itself* and *the bread itself* that is in the basket of the consecrations as I have directed, saying to Aharon and his sons, "Eat it!"

8:32 And the remainder of the flesh and of the bread you are to burn in fire.

8:33 And from the entrance to The Tent of Appointment you are not to go out for seven days, until the time of fulfilling of the days of consecrations, because with seven days your hands *themselves* are filled.

With authority for the office.

8:34 According to what has been done this day YAHWEH has directed it to be done for the sake of making atonement for you.

8:35 And at the entrance to The Tent of Appointment you are to sit day and night, for seven days.

And you are to protect the duty *itself* **תנא** of YAHWEH!
And you will not be put to death,
because according to this I have been directed.

8:36 And Aharon and his sons did
all the words *themselves* **תנא**
that YAHWEH had directed by the hand of Moshe.

Chapter 9

9:1 And it was on the eighth day.
Moshe called Aharon and his sons
and the elders of Yisra'el.

9:2 And he said to Aharon,
"Take yourself a calf, a young of the cow,
for an offense offering, and a ram for an olah, whole,
and bring them near, before the face of YAHWEH.

9:3 And to the Children of Yisra'el you are to speak saying,
"Take a hairy one of the goats for a offense offering
and a calf and a lamb, year old ones, whole, for an olah,
9:4 and an ox and a ram for shelem offerings
to sacrifice before the face of YAHWEH,
and a grain gift mixed with oil,
because today YAHWEH will be seen by you!" "

9:5 And they took that *itself* **תנא**
which Moshe had directed
to the front of The Tent of Appointment.
And the entire assembly came near and stood
before the face of YAHWEH.

9:6 And Moshe said, "This is the word
that YAHWEH has directed you to do.
Then the Splendor of YAHWEH will be seen by you!"

9:7 And Moshe said to Aharon,
"Go near to the slaughter site
and prepare your offense offering *itself* **תנא**
and your olah *itself* **תנא**
for the sake of making atonement
on your behalf and on behalf of the people.

And prepare the approach offering *itself* **תנא**
of the people.
And make atonement on their behalf
according to what YAHWEH has directed."

9:8 And Aharon came near to the slaughter site.
And he slaughtered the calf *itself* **תנא**
for the offense offering that was for him.

9:9 And the sons of Aharon brought near to him
the blood *itself* **תנא**.
And he dipped his finger in the blood.
And he put it on the horns of the slaughter site.
And the blood *itself* **תנא** he poured out
at the foundation of the slaughter site.

9:10 And the fat *itself* **תנא**
and the kidneys *themselves* **תנא**
and the lobe on liver *itself* **תנא** from the offense offering
he turned into smoke on the slaughter site
according to what YAHWEH
had directed Moshe *himself* **תנא**.

9:11 And the flesh *itself* and the skin *itself* he burned in fire outside the camp.

9:12 And he slaughtered the olah and the sons of Aharon presented to him the blood and he splashed it on the slaughter site, all around.

9:13 And the olah they presented to him in its pieces, also the head and he turned them into smoke upon the slaughter site.

9:14 And he washed the innards and the shins and he turned them into smoke upon the olah upon the slaughter site.

9:15 And he brought near the approach offering of the people. And he took the hairy goat of the offense offering that was for the people. And he slaughtered it. And he sacrificed it for offense like the first one.

9:16 And he brought near the olah and he prepared it according to regulation.

9:17 And he brought near the grain gift and he filled his palm with some of it. And he turned it into smoke upon the slaughter site, beside the morning olah.

9:18 Then he slaughtered the ox and the ram of the sacrifice of shelem offering that was for the people.

And the sons of Aharon presented to him the blood and he splashed it on the slaughter site, all around.

9:19 And they took the fat of the ox and of the ram, the fat tail and what is on the kidneys, and the lobe of the liver.
9:20 And they put the fat beside the breasts. And he turned the fat into smoke on the slaughter site.

9:21 And the breasts and the right thigh Aharon waved for a presentation offering before the face of YAHWEH according to what He had directed Moshe.

9:22 And Aharon lifted his hands toward the people. And he blessed them. And he came down from preparing the offense offering, the olah, and the shelem offering.

9:23 And Moshe and Aharon went into The Tent of Appointment. And they came out. And they blessed the people. And the Splendor of YAHWEH was seen by all the people.

9:24 And fire went out from before YAHWEH.
And it consumed upon the slaughter site
the olah *itself* **nx** and the fat *itself* **nx**.

And when all the people saw they shouted for joy!
And they fell on their faces.

Chapter 10

10:1 And the sons of Aharon, Nadab and Abihu,
took each man his firepan.
And they put fire in them.
And they placed incense on it.
And they brought it near, before the face of YAHWEH,
disgusting fire which they *themselves* **nx**
had not been directed *to bring*.

Nadab means volunteer.
Abihu means he is my father.

10:2 And fire went out from before the face of YAHWEH.
And it consumed *they themselves* **nx**.
And they died before the face of YAHWEH.

10:3 And Moshe said to Aharon,
"It is what YAHWEH spoke saying,
'By those coming near to Me I will be set apart.
And before all the people I will be honored!' "

Aharon was speechless.

10:4 And Moshe called Misha'el and Eltzafan,
the sons of Uzzi'el, uncle of Aharon.
And he said to them, "Come near!
Carry your brothers *themselves* **nx**
from the face *itself* **nx** of The Set Apart Place
to outside the camp!"

Misha'el means who is what El is.
Eltzafan means El is my covering.
Uzzi'el means El is my strength.

10:5 And they came near.
And they carried them by their tunics outside the camp
according to what Moshe had spoken.

10:6 And Moshe said to Aharon
and to El'azar and to Itamar, his sons,
"Your heads you are not to uncover
and your garments you are not to tear
even on account of this.
Then you will not be put to death
and He will *not* burst out in rage
upon the entire assembly!

And your kindred, the entire House of Yisra'el,
are to weep for the burning *itself* **nx**
that YAHWEH has kindled.

El'azar means El is helper.
Itamar means coast of the palm tree

10:7 And from the entrance to The Tent of Appointment
you are not to go out lest you be put to death
because the oil of anointing of YAHWEH is upon you!

And they did according to the word of Moshe.

10:8 And YAHWEH spoke to Aharon saying,
10:9 "Wine and intoxicant you *yourself* תא are not to drink,
nor your sons *themselves* תא, you *yourself* תא,
as you go into The Tent of Appointment
or you will be put to death.
A rule to eternity for your generations.

The unstated implication here seems to be that Nadab and Abihu were drunk when they brought incense that was not specifically prescribed into The Set apart Place.

10:10 And *it is* for a separation
between the set apart and the common,
between the defiled and the undefiled,
10:11 and for the sake of instructing
The Children of Yisra'el *themselves* תא
according to all the directives *themselves* תא
that YAHWEH has spoken to them by the hand of Moshe.

This last verse appears to be a later addition to the text. The wording doesn't fit the flow of the story. It appears to be a clarifying statement, inserted for later generations.

10:12 And Moshe spoke to Aharon
and to El'azar and to Itamar, his sons who remained,
"Take the grain gift *itself* תא,
the remainder of the offerings by fire of YAHWEH,
and eat it unleavened beside the slaughter site.
Indeed it is set apart. It is set apart!

10:13 And you *yourself* תא are to eat it in a set apart place
because it is your appointment
and the appointment of your sons
from the offerings by fire of YAHWEH.
Indeed, according to this I have been directed."

10:14 And the breast *itself* תא of the presentation offering
and the thigh *itself* תא of the elevated gift
you are to eat in an undefiled place, you *yourself* תא,
and your sons, and your daughters, you *yourself* תא,
because it is your appointment
and the appointment of your children,
given from the shelem offerings of the Children of Yisra'el.

10:15 The thigh of the elevated gift
and the breast of the presentation offering,
and the fat for upon the fire
they are to bring to elevate as a presentation offering
before the face of YAHWEH.
It is to be for you and for your sons,
you *yourself* תא, an appointment to eternity
according to what YAHWEH has directed.

10:16 And the hairy goat *itself* תא of the liability offering
Moshe sought.
He sought it!
And behold! It had been burned!

And he burst out in rage against El'azar and against Itamar,
the sons of Aharon, the remaining ones saying,
10:17 "Why did you not eat the liability offering
in The Set Apart Place since it is set apart, set apart?
And it *itself* תא has been given to you
for the sake of bearing
the perversion *itself* תא of the assembly,
for the sake of making atonement for them

before the face of YAHWEH.

10:18 Behold!

Its blood *itself* תא has not been brought
into The Set Apart Place, inside!
You were to eat, eat it *itself* תא,
in The Set Apart Place as I directed!"

10:19 And Aharon said to Moshe,
"Behold!

Today they brought near their liability offering *itself* תא
and their olah *itself* תא before the face of YAHWEH.
And I *myself* תא have encountered these things.
Had I eaten the liability offering today
would it have been pleasing in the eyes of YAHWEH?

10:20 And Moshe listened attentively.
And it was good in his eyes.

Chapter 11

11:1 YAHWEH spoke to Moshe and to Aharon
saying to them,

11:2 "Speak to the Children of Yisra'el saying to them,
'These are the living things that you are to eat
from all the animals that are on the land.

11:3 Every one splitting a hoof, and having a split hoof
bringing up the cud, among the living things;
this *itself* תא you are to eat.

11:4 However, this *itself* תא you are not to eat
from those bringing up the cud,
or from those having a hoof:
the camel *itself* תא.

Indeed, it brings up the cud,
but a hoof it does not have.
It is defiled for you.

11:5 And the hyrax *itself* תא.
Indeed, it brings up the cud,
but a hoof it does not have.
It is defiled for you.

11:6 And the hare *itself* תא.
Indeed, it brings up the cud,
but a hoof it does not have.
It is defiled for you.

11:7 And the pig *itself* תא.
Indeed, it has a hoof
and it cleaves a cleft in the hoof,
but the cud it does not bring up.
It is defiled for you.

11:8 From their flesh you are not to eat.
And their carcass you are not to touch.
They are defiled for you!

11:9 This *itself* תא you may eat
from all that are in the waters.
Everything in the waters that has fins and scales,
in the seas or in the streams,
they *themselves* תא you are to eat.

11:10 But everything that does not have fins and scales
in the seas or in the streams,
from all that swarm in the waters,

even from every live breathing being that is in the waters,
they are detestable for you!

11:11 Even detestable they are for you!

From their flesh you are not to eat!

Even their carcass *itself* תא you are to detest!

11:12 Everything that does not have fins and scales
in the waters, it is detestable for you!

11:13 And these themselves תא

you are to detest among the birds.

They are not to be eaten!

They are detestable!

The eagle *itself* תא,

and the bearded vulture *itself* תא,

and the black vulture *itself* תא,

11:14 and the kite *itself* תא

and the falcon *itself* תא according to its kind,

11:15 every raven *itself* תא according to its kind,

11:16 and the desert owl *itself* תא,

and the screech owl *itself* תא,

and the sea gull *itself* תא,

and the hawk *itself* תא according to its kind,

11:17 and the little owl *itself* תא,

and the cormorant *itself* תא,

and the great owl *itself* תא,

11:18 and the barn owl *itself* תא,

and the pelican *itself* תא,

and the Egyptian vulture *itself* תא,

11:19 and the stork *itself* תא,

the heron according to its kind,

and the hoopoe *itself* תא,

and the bat *itself* תא.

11:20 Any flying swarming creature
that goes about on all fours,
it is detestable for you!

11:21 However, this *itself* תא you are to eat

from any flying swarming creature

that goes about on all fours,

those have jointed legs above their feet

with which to leap over the ground.

11:22 From these themselves תא you are to eat,

the locust *itself* תא according to its kind,

and the bald locust *itself* תא according to its kind,

and the cricket *itself* תא according to its kind,

and the grasshopper *itself* תא according to its kind.

11:23 But any flying swarming creature that has four legs,
it is detestable for you!

11:24 And by these you are defiled.

Everyone touching their carcass is defiled until sunset.

11:25 And everyone carrying part of their carcass
is to wash his garments.

And he is defiled until sunset.

11:26 For every animal that divides a divided hoof,
but split, is not split through,
and its cud it does not bring up,
they are defiled for you.
Anyone touching them is defiled!

11:27 And everyone that goes about on its paws
among all the live animals that go about on all fours,
they are defiled for you.
Anyone laying a hand on their carcass
is defiled until sunset.

11:28 And the one carrying their carcass itself nx
is to wash his clothes.
And he is defiled until sunset.
They are defiled for you!

11:29 And this for you is defiled
among the swarming creatures that crawl on the ground,
the weasel, and the mouse,
and the great lizard according to its kind;
11:30 and the gecko, the monitor lizard,
and the common lizard,
the sand lizard and the chameleon.

11:31 These are the defiled for you
among all the crawling creatures.
Anyone touching them when they are dead
is defiled until sunset.

11:32 And anything upon which one of them falls
when they are dead is defiled,
whether any vessel of wood, or cloth, or skin, or sackcloth.

Any vessel that can be used to work with them
is to go through water.
It is defiled until sunset.
And then it is undefiled.

11:33 And any earthen vessel into which one of them falls,
within it, everything within it is defiled.
And it itself nx you are to break!

11:34 From all the food that is to be eaten,
when *such* water comes upon it, it is defiled.
And any beverage that might be drunk
in any *such* vessel, it is defiled.

11:35 And anything upon which their carcass falls is defiled.
An oven or a two pot stove is to be demolished.
They are defiled.
And they will remain defiled for you.

11:36 However, a spring
or a cistern for gathering water is undefiled.
But one touching their carcass is defiled.

11:37 And when their carcass falls
upon any sowing seed for sowing it is undefiled.

11:38 But when water is put on the seed
and their carcass falls on it it is defiled for you.

11:39 And when one of the animals dies that is food for you
the one touching its carcass is defiled until sunset.

11:40 And anyone eating from its carcass
is to wash his garments.
And he is defiled until sunset.

And one carrying its carcass itself **nx**
is to wash his garments.
And he is defiled until sunset.

11:41 And any crawling thing
that crawls upon the ground, it is detestable!
It is not to be eaten!

11:42 Anything going about on its belly,
anything going about on all fours,
up to anything with many legs
among all crawling things that crawl upon the ground,
you are not to eat them because they are detestable!

11:43 You are not to cause your lives themselves **nx**
to be detestable
on account of any crawling thing that crawls.
And you are not to be contaminated by them
and become defiled by them.

11:44 Indeed, I Myself am **YAHWEH**, your Elohim!
And you are to be undefiled!
And you are to be set apart
because I Myself am set apart!

And your lives themselves **nx** are not to be defiled
by means of any crawling thing
that crawls about upon the ground.

11:45 Indeed, I Myself am **YAHWEH**,
the one bringing up you yourselves **nx**
from the land of Mitsraim
for the sake of existing as The Elohim to you!
You are to be set apart because I am set apart! "

11:46 This is the Instruction for animals, flying things,
and all the live breathing beings that swarm in the waters,
and all the breathing beings that crawl upon the ground
11:47 for the sake of a separation
between the defiled and the undefiled,
between the animals for eating
and the animals that you are not to eat.

Chapter 12

12:1 And **YAHWEH** spoke to Moshe saying,
12:2 "Speak to the Children of Yisra'el saying,
"When a woman has seed sown and gives birth to a male
then she is defiled for seven days.
Like the days of her menstruation and infirmity,
she is defiled.

It's known that the woman does not have "the seed" in herself. It must be "sown in her" by the male.
The menstrual flow was considered as "sickness", or infirmity, because of the "contamination" it caused for her. It involves the sloughing off of dead tissue, and therefore causes defilement.

12:3 And on the eighth day
the flesh of his foreskin is to be circumcised.

12:4 For thirty days and three days
she remains in her blood of undefilement.

On any set apart thing she is not to lay her hand.
And to a set apart area she is not to go
until the fulfilling of the days of her undefilement.

12:5 And if she gives birth to a female
she remains defiled for two weeks,
like the days of her menstruation.

And for sixty days and six days she is remains
in her blood of undefilement.

12:6 And the days of her undefilement being fulfilled,
for a son or for a daughter,
she is to bring a lamb of the first year for an olah,
and a young pigeon or a turtledove for a offense offering
to the entrance of The Tent of Appointment, to the priest.

12:7 And he is to bring it near before the face of YAHWEH.
And he is to make atonement for her.
And she will be undefiled from her flow of blood.

This is the Instruction for the one giving birth
to a male or to a female.

12:8 And if her hand does not find enough means for a lamb
she is to take two turtledoves or two young pigeons,
one for an olah and one for an offense offering.
And the priest will make atonement for her.
And she will be undefiled.' "

Chapter 13

13:1 And YAHWEH spoke to Moshe and to Aharon saying,
13:2 "A human being, when there is in the skin of his flesh
a swelling, or a scab, or a shiny spot
and it becomes in the skin of his flesh
a contagious skin disease
he is to be brought to Aharon, the priest,
or to one of his sons, the priests.

The defects in the skin are traditionally translated as "leprosy". But the regulations applied to any skin disease that might be communicable. Some spots only involved an infected wound. Others involved a serious diseased condition.

13:3 And the priest is to look at
the contagious skin disease *itself* **nx** in the skin of the flesh.
And / a hair in the affliction has turned white,
and the look of the affliction is deeper than the skin of his flesh,
it is a contagious skin disease.
And the priest sees it.
Then it *itself* **nx** is defiled.

13:4 And if a spot is white in the skin of his flesh
and is not deeper appearing than the skin,
and the hair has not turned white,
then the priest is to shut up the affliction *itself* **nx**
for seven days.

13:5 And the priest is to look at it on the seventh day.
And behold!
The affliction has stood still in his sight.
The affliction has not spread in the skin.
The priest is to shut it up for seven days a second time.

13:6 And the priest is to look at it *itself* **nx**
on the seventh day a second time.
And behold!
The affliction has faded,
and the affliction has not spread in the skin.
Then the priest *is to declare him* undefiled.
It is a scab.

And he is to wash his garments.
And he is undefiled.

13:7 But if the scab has spread,
spread in the skin after having been seen by the priest
for sake of his undefilement,
he is to be seen again by the priest.

13:8 And the priest is to look.
And behold!

The scab has spread in the skin.
And to the priest it is defiled.
It is a contagious skin disease.

13:9 An affliction of leprosy, when it exists on a person
and he is brought to the priest,

13:10 and the priest looks at it,
and behold, a white swelling is in the skin,
and it has turned the hair white
and live raw flesh is in the swelling,

13:11 it is an old affliction in the skin of his flesh.
And he is defiled to the priest.
He is not to be shut up because he is defiled.

13:12 And if the affliction breaks out, breaks out in the skin,
and the affliction covers

all the skin *itself* תנ of the diseased,
from his head and as far as his feet,
wherever the eye of the priest looks,

13:13 and the priest looks, and behold,
the affliction has covered all his flesh *itself* תנ
then he is undefiled by the affliction.

All of it has turned white.
He is undefiled!

13:14 But on the day he sees in it raw flesh he is defiled.

13:15 And the priest is to look at the raw flesh *itself* תנ.

Then he is defiled.

The raw flesh, it is defiled.
It is a contagious disease.

13:16 Or when the raw flesh returns
and it turns back to white

then he is to come to the priest.

13:17 And the priest is to look at it.

And behold!

The affliction has turned back to white.

And to the priest he is undefiled.

The affliction *itself* תנ, it is undefiled.

13:18 And flesh, when there is in its skin a boil and it heals,

13:19 but there exists in place of the boil
a white swelling or a reddish white shiny spot
then it is to be seen by the priest.

13:20 And the priest is to look.

And behold!

It appears lower than the skin and its hair has turned white,
to the priest he is defiled.

It is a contagious affliction.

In the boil it has broken out.

13:21 But if the priest looks at it, and behold,
there is not in it any white hair
and it is not lower than the skin but it has faded,
the priest is to shut it up for seven days.

13:22 And if it spreads, spreads in the skin,
to the priest it itself תא is defiled.

It is a contagious disease.

13:23 But if under it the affliction has stood still,
the bright spot not having spread,
it is the inflammation of the boil.

To the priest it is undefiled.

13:24 Or flesh, when there is on the skin a burn by fire
and there exists on the live flesh of the burn a shiny spot,
reddish white or white,

13:25 and the priest looks at it itself תא, and behold,
the hair has turned white in the shiny spot
and it appears deeper than the skin, it is an affliction.
In the burn it has broken out.

And to the priest it itself תא is defiled.

It is a contagious disease.

13:26 But if the priest looks at it, and behold,
there is not in the bright spot any white hair,
and it is not lower than the skin, and it has faded,
the priest is to shut it up for seven days.

13:27 And the priest is to look at it on the seventh day.

If it has spread, spread on the skin, it itself תא,
to the priest it is defiled.

It is a contagious disease.

13:28 But if under it the shiny spot has stood still,
not having spread in the skin, and it has faded,
it is a swelling from the burn.

To the priest it is undefiled
because it is an inflammation from the burn.

13:29 And a man or a woman,
when they have an affliction on the head
or on the beard

13:30 then the priest is to look at the affliction itself תא.

And behold, it appears deeper than the skin,
and in it there is thin yellow hair.

Then it is defiled it itself תא, to the priest.

It is a scale.

It is an affliction of the head or of the beard.

13:31 But when the priest looks at the affliction itself תא
of the scale and behold, it does not appear
deeper than the skin,

and there is no black hair in it
the priest is to shut up the affliction of scale תא
for seven days.

13:32 And the priest is to look at the affliction itself תא
on the seventh day.

And behold, the scale has not spread,
and there is not in it yellow hair,
and the appearance of the scale is not deeper than the skin,

13:33 then he is to shave himself.

But the scale he is not to shave.

And the priest is to shut up the scale itself תא
for seven days a second time.

13:34 And the priest is to look at the scale itself תא
on the seventh day.

And behold, the scale has not spread in the skin,
and its appearance is not deeper than the skin,

to the priest it itself FN is undefiled.
And he is to wash his garments, and he is undefiled.

13:35 But if the scale has spread, spread in the skin
after his undefilement,
13:36 then the priest is to look at him.
And behold, the scale has spread in the skin.
The priest need not examine him for the yellow hair.
He is defiled.

13:37 And if in his eyes the scale has stood still
and black hair has sprouted in it the scale has healed.
He is undefiled.
And to the priest he is undefiled.

13:38 And a man or a woman,
when there is in the skin of their flesh shiny spots,
white shiny spots,
13:39 and the priest looks, and behold,
in the skin of their flesh, shiny spots, faded or white.
It is a rash. It has sprouted on the skin.
He is undefiled.

13:40 And a man, when his head becomes smooth,
he is bald.
He is undefiled.

13:41 And if on the edge of his face
his head becomes smooth,
he is forehead bald.
He is undefiled.

13:42 But when there is in the bald spot
or on the forehead an affliction, white and reddish,
it is a sprouting skin disease on his bald spot
or on his forehead.

13:43 And the priest is to look at it itself FN.
And behold, the swelling of the disease is white and reddish,
in his bald spot or on his forehead
like the appearance of a skin disease of the skin of his flesh,
13:44 he is a skin diseased man.
He is defiled!
He is defiled to the priest!
On his head is his affliction.

13:45 And the one on whom is the skin disease,
his garments are to be torn
and his head is to be made bare.
And his upper lip is to be covered.
"Defiled! Defiled!", he is to cry out!

13:46 All the days that the affliction is on him he is defiled.
He is defiled.
He is to dwell alone.
Outside of the camp is his location to be.

13:47 And a covering, when there is in it
an affliction of disease,
in a cloth of wool or a cloth of linen,
13:48 or in the woof or in the warp
of the linen or of the wool,
or in an animal skin or in anything used of skin,
13:49 and if the affliction is greenish or reddish
in the cloth or the skin, or in the woof or in the warp,

or in any vessel of skin, it is an affliction of disease.

And it is to be seen by the priest *himself* **תא**.

13:50 And the priest is to look at the affliction *itself* **תא**.

And he is to shut up the affliction *itself* **תא** for seven days.

13:51 And seeing the affliction *itself* **תא** on the seventh day,

if the affliction has spread in the cloth, or in the woof
or in the warp, or in the skin,

for everything which is done with the skin
for the sake of work the disease is bitter.

The affliction is defiled.

13:52 And it is to be burned, the covering *itself* **תא**,

pr the woof *itself* **תא**, or the warp *itself* **תא**

in the wool or in the linen, or in any vessel of skin *itself* **תא**

that has in it any affliction, for it is a bitter disease!

In fire it is to be burned!

13:53 But if the priest looks, and behold,

the affliction has not spread in the covering

whether in the woof or in the warp, or in any vessel of skin,

13:54 then the priest is to direct that they wash

that in which is the affliction *itself* **תא**.

And it is to be shut up for seven days a second time.

13:55 And the priest is to look after the affliction *itself* **תא**

has been washed.

And behold, the affliction has not changed

to his eyes *themselves* **תא**

and the affliction has not spread, it is defiled.

In fire you are to burn it!

it is a mold on its "bald spot" or on its "forehead."

13:56 But if the priest looks, and behold!

The affliction has faded after it *itself* **תא** has been washed

he is to tear it *itself* **תא** from the cloth, or from the skin,

or from the woof, or from the warp.

13:57 And if it is seen again in the covering,

whether in the woof, or in the warp, or in any vessel of skin,

it is a sprouting thing.

In fire you are to burn it,

in whatever there is the affliction *itself* **תא**.

13:58 But the covering, or the woof, or the warp,

or any vessel of skin that you have washed

and the affliction has departed from them,

and it has been washed a second time,

then it is undefiled.

13:59 This is the instruction for the affliction of disease

in a covering of wool or of linen, or the warp or the woof,

or any vessel of skin, for the sake of undefiling it

or for the sake of defiling it.

torah is used in line one. It means **instruction, not 'law'**.
The traditional terms used in this chapter are 'clean' and
'unclean'. They are specifically connected to defilement
because any defilement causes great problems for anything
that is to be set apart (holy). It cannot enter the set apart
places, and it is not wanted in the community itself, since
YAHWEH dwells in its midst.

Chapter 14

14:1 And YAHWEH spoke to Moshe saying,

14:2 This is the Instruction for the one diseased.

On the day of his undefiling he is to be brought to the priest.

14:3 And the priest is to go outside the camp.
And the priest is to look.
And behold, the affliction of disease has healed
on the one diseased.

14:4 And the priest is to direct.
And he is to take for the undefiling
two birds, live, undefiled, and wood of cedar,
and maggot scarlet, and hyssop.

14:5 And the priest is to direct.
And he is to slaughter one of the birds itself תא
in an earthen vessel over living water.

14:6 The living bird itself תא he is to take,
it itself תא, and the cedar wood itself תא,
and the maggot scarlet itself תא,
and the hyssop itself תא.
And he is to dip they themselves תא
and the living bird itself תא
in the blood of the slaughtered bird over living water.

14:7 And he is to sprinkle it on the one being undefiled
from the disease seven times, and he will be undefiled.

And he is to send away the living bird itself תא
into the open field.

14:8 And the undefiled one is to wash
his garments themselves תא.
And he is to shave off all of his hair itself תא.
And he is to wash in water.
Then he is undefiled.

And afterward he is to come into the camp.
But he is to stay outside his tent for seven days.

14:9 And it will be on the seventh day
he is to shave off all his hair itself תא.

His head itself תא, and his beard itself תא,
and his eyebrows themselves תא,
and all his other hair itself תא he is to shave off.

And he is to wash his garments themselves תא.
And he is to wash his flesh itself תא in water.
Then he is undefiled.

14:10 On the eighth day he is to take two male lambs,
whole, and one female lamb in its first year, whole,
and three tenths ephah of flour
for a grain gift, mixed with oil,
and one log of oil.

14:11 And the priest is to stand the one himself תא
being undefiled and they themselves תא
before the face of **YAHWEH**
at the entrance to The Tent of Appointment.

14:12 And the priest is to take the one lamb itself תא.
And he is to bring near it itself תא for a liability offering.
Also the log of oil itself תא.
And he is to present they themselves תא
for a presentation offering before the face of **YAHWEH**.

14:13 And he is to slaughter the lamb itself תא

in the place where he slaughters
the offense offering *itself* **תא** and the olah *itself* **תא**,
in a set apart place,
because like the offense offering,
the liability offering is for the priest.
It is a set apart, set apart!

14:14 And the priest is to take some of the blood
of the liability offering.
And the priest is to place it on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot.

14:15 And the priest is to take some of the log of oil.
And he is to pour it on the left palm of the priest.

14:16 And the priest is to dip his right finger *itself* **תא**
in some of the oil that is on his left palm.
And he is to sprinkle some of the oil with his finger
seven times before the face of **YAHWEH**.

14:17 And from the remaining oil that is in his palm
the priest is to place some on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot,
on top of the blood of the liability offering.

14:18 And the remaining oil
that is on the palm of the priest
he is to place upon the head of the one being undefiled.

And the priest is to make atonement for him
before the face of **YAHWEH**.

14:19 And the priest is to prepare
the offense offering *itself* **תא**.
And he is to make atonement for the one
being undefiled from his defilement.

And afterward he is to slaughter the olah *itself* **תא**.
14:20 And the priest is to send up the olah *itself* **תא**
and the grain gift *itself* **תא** on the slaughter site.

And the priest having made atonement for him,
then he is undefiled.

14:21 But if he is poor and his hand does not reach far
he is to take one lamb
for a liability offering for presentation
for making atonement for him by it,
and one tenth measure of flour mixed with oil
for a grain gift, and a log of oil,
14:22 and two turtledoves or two young pigeons,
whatever his hand can reach.
And the one will be the offense offering,
and the other the olah.

14:23 And he is to bring they themselves **תא**
on the eighth day of his being undefiled to the priest,
to the entrance of The Tent of Appointment
before the face of **YAHWEH**.

14:24 And the priest is to take the lamb *itself* **תא**
of the liability offering and the log of oil *itself* **תא**.
And the priest is to elevate they themselves **תא**
for a presentation offering

before the face of YAHWEH.

14:25 And he is to slaughter the lamb itself תא
of the liability offering.

And the priest is to take some of the blood
of the liability offering.

And he is to place it on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot.

14:26 And some of the oil the priest is to pour out
on the left palm of the priest.

14:27 And the priest is to sprinkle with his right finger
some of the oil that is on his left palm seven times
before the face of YAHWEH.

14:28 And the priest is to place some of the oil
that is on his palm on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot,
on the place above the blood of the liability offering.

14:29 And the remaining oil that is on the palm of the priest
he is to place on the head of the one being undefiled
for the sake of making atonement for him
before the face of YAHWEH.

14:30 And he is to prepare the one itself תא
of the turtledoves or the young pigeons
from what his hand can reach,

14:31 whatever his hand can reach itself תא,
the one for an offense offering itself תא,
and the other for an olah itself תא with the grain gift.
And the priest is to make atonement
or the one being undefiled before the face of YAHWEH.' "

14:32 This is the Instruction for the one
who has an affliction of disease
whose hand cannot reach means for his undefilement.

14:33 And YAHWEH spoke to Moshe
and to Aharon saying,

14:34 "When you enter the land of Kena'an
which I Myself am giving to you for a possession
and I put an affliction of disease in a house
in the land of your holding

14:35 and one comes whose house it is
and reports to the priest saying,
'Something like a disease
has been seen by me in the house.'

14:36 And the priest is to direct that the house itself תא
is to be cleared before the priest comes
to see the disease itself תא.

Then all that is in the house will not be made defiled.
And after that the priest is to go in
to see the house itself תא.

14:37 And he is to look at the disease itself תא.

And behold! The disease is in the walls of the house,
a greenish or reddish depression.
And their appearance is deeper than the wall *surface*.

14:38 Then the priest is to go out of the house,
to the entrance of the house.
And he is to shut up the house itself תא for seven days.

14:39 And he is to return on the seventh day.
And he is to look. And behold!
The disease has spread in the walls of the house.

14:40 Then the priest is to direct.
And they are to pull out the stones themselves תא
in which is the disease.
And they are to throw they themselves תא outside the city
in a defiled place.

14:41 And the house itself תא is to be scraped inside,
all around.

And they are to pour out the dirt itself תא
that has been scraped off outside the city
in a defiled place.

14:42 And they are to take other stones and bring them
instead of the original stones.
Other dirt they are to take.
And they are to re-plaster the house itself תא.

14:43 And if the disease returns and sprouts in the house
after pulling out the stones themselves תא,
even after the house itself תא has been scraped,
and after it has been plastered,

14:44 then the priest is to come.

And he is to look.

And behold!

The disease has spread in the house.

It is a bitter disease in the house.

It is defiled.

14:45 And the house itself תא,
its stones themselves תא
and its wood itself תא is to be torn down.

And all the dirt of the house is also to be sent away
outside the town to a defiled place.

14:46 And one going into the house
during all the days of it itself תא being shut up
will be defiled until sunset.

14:47 And one lying in the house
is to wash his garments themselves תא.

And one eating in the house
is to wash his garments themselves תא.

14:48 And if the priest should go in go in and and look,
and behold, the disease has not spread in the house
after the re-plastering of the house itself תא
then to the priest the house itself תא is undefiled.
Indeed, the disease has been cured.

14:49 And he is to take for the offense of the house itself תא
two birds, and cedar wood, maggot scarlet, and hyssop.

14:50 And he is to slaughter the one bird itself תא
in an earthen vessel over living water.

14:51 And he is to take the cedar wood itself תא,

and the hyssop *itself* **תא**,
and the maggot scarlet *itself* **תא**,
and the live bird *itself* **תא**,
and he is to dip *they themselves* **תא**
in the blood of the slaughtered bird
and in the living water.
And he is to sprinkle it on the house seven times.
14:52 And he is to de-offense *the house itself* **תא**
with the blood of the bird
and with the living water,
and with the live bird,
and with the cedar wood,
and with the hyssop,
and with the maggot scarlet.

14:53 And he is to send away *the living bird itself* **תא**
outside the town, into the open field.
And he is to make atonement for the house.
It is undefiled.' "

14:54 This is the Instruction for any affliction of disease,
for scales,
14:55 for disease of a covering or of a house,
14:56 for swelling, for scabs or for shiny spots,
14:57 for the sake of teaching
concerning the day of defilement
and concerning the day of undefilement.
This is the Instruction for disease.

Chapter 15

15:1 And **YAHWEH** spoke to Moshe and to Aharon saying,
15:2 "Speak to the Children of Yisra'el and say to them,
'A man, a man when he has a flow from his flesh,
a discharge, it is defiled.
15:3 And this is his defilement whether his discharge
is flowing from his flesh or his flesh is sealed up
from *his discharge itself* **תא**.
It is his defilement.

15:4 Any bed upon which he lies
and any device that he sits on is defiled.
15:5 And one who touches his bed
is to wash his garments and wash in water.
And he is defiled until sunset.
15:6 And one who sits on the device
on which he with the discharge sat upon
it is to wash his garments and wash in water.
And he is defiled until sunset.
15:7 And one who touches the flesh
of the one with the flow
is to wash his garments and wash in water.
And he is defiled until sunset.
15:8 And if one with a flow spits on one who is undefiled
he is to scrub his garments and wash in water.
And he is defiled until sunset.
15:9 And any saddle on which
one with a flow rides is defiled.
15:10 Anyone touching anything
that is under him is defiled until sunset.
And one who carries *they themselves* **תא**
is to wash his garments and wash in water.
And he is defiled until sunset.

15:11 Anyone whom the one with the flow touches
and he has not rinsed his hands in water

is also to wash his garments and wash in water.
And he is defiled until sunset.

15:12 And an earthen vessel
that the one with a flow touches is to be shattered.
And any wooden vessel is to be rinsed in water.

15:13 And when the one with a flow
is undefiled from his discharge
he is to count for himself seven days
for the sake of his undefilement
And he is to wash his garments
and wash his flesh in living water.
And he is undefiled.

15:14 On the eighth day he is to take for himself
two turtledoves or two young pigeons.
And he is to come before the face of YAHWEH
at the entrance to The Tent of Appointment.
And he is to give them to the priest.

15:15 And the priest is to prepare they themselves nx,
the one as a offense offering and the other as an olah.
And the priest is to make atonement for him
before the face of YAHWEH because of his discharge.

15:16 And a man, when there goes out from him
an emission of seed, is to wash in water
all of his flesh itself nx.
And he is defiled until sunset.

15:17 And any garment and any animal skin
on which there is an emission of seed
is to be washed in water.
And it is defiled until sunset.

15:18 And a woman who lies with a man, she herself nx,
with an emission of seed, they are to wash in water.
And they are defiled until sunset.

15:19 And a woman
when she is issuing blood from her flesh,
seven days she is to remain in her rejection.
And everything touching her is defiled until sunset.

15:20 Everything that lies upon her
in her rejection is defiled.
And everything that she sits upon is defiled.

15:21 And anyone who touches her bed
is to wash his garments and wash in water.
And he and is defiled until sunset.

15:22 And anyone touching any device
upon which she sits
is to wash his garments and wash in water.
And he is defiled until sunset.

15:23 Whether it is on the bed
or upon the device she is sitting upon,
by touching it he is defiled until sunset.

15:24 And if a man lies down,
lies down with her herself nx,
and her menstruation is upon him,
then he is defiled for seven days.

Any bed upon which he lies is defiled.

15:25 And a woman, when she has an issue of her blood for many days, not at the time of her menstruation, or when it flows beyond her menstruation, all the days of her defiled issue are as the days of her menstruation.
She is defiled.

15:26 Any bed upon which she lies
all the days of her discharge are to be like the bed during her menstruation.

And any device that she sits upon is defiled like the defilement of her menstruation.

15:27 And anyone touching them is defiled.
He is to wash his garments and wash in water.
And he is defiled until sunset.

15:28 And if she is undefiled from her discharge she is to number seven days.
And afterward she is undefiled.

15:29 And on the eighth day she is to take herself two turtledoves or two young pigeons.
And she is to bring they themselves תנ to the priest,
to the entrance of The Tent of Appointment.

15:30 And the priest is to prepare the one for an offense offering itself תנ and the other as an olah itself תנ.

And the priest is to make atonement for her before the face of **YAHWEH**
because of her defiled discharge.

15:31 And the Children of Yisra'el themselves תנ
are to abstain from defilement.
Then they will not be put to death
on account of their defilement
by defiling My Dwelling itself תנ which is in their midst.

15:32 This is the Instruction for one with a flow
and for one from whom goes out an emission of seed,
being defiled by it,

15:33 and for one infirm in her menstruation,
and the one who has a discharge itself תנ
for a man, even for a male or female,
who lies with a defiled one.

Chapter 16

16:1 And **YAHWEH** spoke to Moshe
after the death of the two sons of Aharon
on account of their coming near
before the face of **YAHWEH**
and they were put to death.

16:2 **YAHWEH** said to Moshe,
"Tell Aharon, your brother, that he is not to go in
at just any time to The Set Apart Place, within the veil
before The Cover of Atonement that is upon The Chest.
Then he will not be put to death.

Indeed, in a cloud I will be seen
above The Cover of Atonement.

16:3 According to this is Aharon
to enter The Set Apart Place:
with a bull, a young one of the herd, for a offense offering,

and a ram for an olah.

16:4 A tunic of linen, set apart, he is to wear.
And linen breeches are to be over his "flesh".
And with a sash of linen he is to gird himself.
And with a turban of linen he is to wrap himself.
These are set apart garments.

And he is to wash in water his flesh *itself* **nx**.
Then he is to clothe himself with them.

16:5 From the assembly *itself* **nx**
of the Children of Yisra'el
he is to take two hairy goats for a offense offering
and one ram for an olah.

16:6 And Aharon is to bring near the bull *itself* **nx**
for the offense offering that is for him.
And he is to make atonement on behalf of himself
and on behalf of his household.

16:7 And he is to take the two hairy goats *themselves* **nx**
and he is to stand *they themselves* **nx**
before the face of YAHWEH
at the entrance to The Tent of Appointment.

16:8 And Aharon is to give lots upon the two hairy goats,
one lot for YAHWEH and one lot for the scapegoat.

azazel - goat of departure, scapegoat.
There is considerable discussion concerning whether **azazel** is a name for some location. Some believe it was a high cliff over which this goat was run, to destroy it. It's also thought by some to represent a "wilderness demon".
It seems important to consider this instruction as we have it, not as someone might "think" it should be. Let Scripture speak for itself.
Perhaps in some sense it's a foreshadowing of The Messiah taking upon Himself our offenses and removing them from consideration before YAHWEH.

16:9 And Aharon is to bring near the hairy goat *itself* **nx**
upon which fell the lot for YAHWEH.
And he is to prepare it for the offense offering.

16:10 And the hairy goat upon which fell the lot
for the scapegoat is to be stood alive
before the face of YAHWEH
for the sake of making atonement upon it,
for the sake of sending away *it itself* **nx**
as the scapegoat, into the wilderness.

Traditionally many use **azazel** in this verse as a "name" rather than as a term of description. However, if one is consistent in translating the term as "scapegoat" there is nothing lost in the translation except the "traditions of men".
You'll have to decide for yourself which makes more sense in this context.

16:11 And Aharon is to bring near the bull *itself* **nx**
of the offense offering that is for him.
And he is to make atonement on behalf of himself
and on behalf of his household.
And he is to slaughter the bull *itself* **nx**
of the offense offering that is for him.

16:12 And is to take a firepan
full of burning coals of fire from upon the slaughter site,

from before the face of **YAHWEH**,
and two handfuls of sweet incense, finely ground.
And he is to go inside the veil.

16:13 And he is to put the incense *itself* **תא** upon the fire
before the face of **YAHWEH**.
And the cloud of the incense will cover
The Cover of Atonement *itself* **תא**
that is over The Testimony.
Then he will not be put to death.

16:14 And he is to take some of the blood of the bull.
And he is to sprinkle it with his finger
on the front of The Cover of Atonement, eastward.
And upon The Cover of Atonement he is to sprinkle
seven times some of the blood with his finger.

16:15 And he is to slaughter the male goat *itself* **תא**
of the offense offering that is for the people.
And he is to come with its blood *itself* **תא** within the veil.
And he is to do with its blood *itself* **תא**
as he did with the blood of the bull.
And he is to sprinkle it *itself* **תא**
upon The Cover of Atonement,
and in front of The Cover of Atonement.

16:16 And he is to make atonement
for the sake of The Set Apart Place
on account of the defilement of the Children of Yisra'el,
on account of their rebellions,
on account of all their offenses.

And thus he is to do with The Tent of Appointment
which stays permanently with *they themselves* **תא**,
in the midst of their defilement.

16:17 And any human being
is not to be in The Tent of Appointment
as he goes in to make atonement in The Set Apart Place
until he comes out.

He is to make atonement on behalf of himself
and on behalf of his household,
and on behalf of the entire assembly of Yisra'el.

16:18 And he is to go out to the slaughter site
that is before the face of **YAHWEH**.
And he is to make atonement on it.

And he is to take some of the blood of the bull
and some of the blood of the male goat.
And he is to put it on the horns of the slaughter site,
all around.

16:19 And he is to sprinkle on it some of the blood
with his finger seven times. And he is to undefile it.
And he is to set it apart from the defilement
of The Children of Yisra'el.

16:20 And having finished from undefiling
The Set Apart Place *itself* **תא**
and The Tent of Appointment *itself* **תא**
and the slaughter site *itself* **תא**,
then he is to bring near the live hairy goat *itself* **תא**.

16:21 And Aharon is to lay his two hands themselves תא
on the head of the live hairy goat.
And he is to confess over it
all the perversions themselves תא
of the Children of Yisra'el,
and all their rebellions themselves תא,
for the sake of all their offenses.

And he is to place they themselves תא
upon the head of the hairy goat.

And he is to send it away
by the hand of a man who is ready,
into the wilderness.

16:22 And the hairy goat is to carry upon itself
all their perversions themselves תא to a separate area.
And he is to send away the hairy goat itself תא
into the wilderness.

16:23 Then Aharon is to go to The Tent of Appointment.
And he is to strip off his linen garments themselves תא
in which he clothed himself
for the sake of going into The Set Apart Place.
And he is to lay them down there.

16:24 And he is to wash his flesh itself תא in water
in a set apart place.

And he is to put on his garments themselves תא.
And he is to go out.
And he is to prepare his olah itself תא
and the olah itself תא of the people.

And he is to make atonement on behalf of himself
and on behalf of the people.

16:25 And the fat itself תא of the offense offering
he is to turn into smoke upon the slaughter site.

16:26 And the one sending away the hairy goat itself תא
as a scapegoat is to wash his garments
and wash his flesh in water.
And after doing thus he may come into the camp.

16:27 And the bull itself תא of the offense offering
and the hairy goat itself תא of the offense offering
whose blood itself תא has come in
for the sake of making atonement in The Set apart Place
are to go outside the camp.

And they are to burn with fire their skins themselves תא,
and their flesh itself תא, and their excrement itself תא.

16:28 And one who is burning they themselves תא
is to wash his garments
and wash his flesh itself תא in water.
And after doing so he may come into the camp.
16:29 And it will be for you as an eternal rule.

In the seventh new moon, on the tenth after the new moon
you are to humble your lives themselves תא.

And any employment you are not to do,

the native or the sojourner who sojourns in your midst,
16:30 because on this day
atonement is to be made for your sakes
for the sake of undefiling you yourselves תנ
from all your offenses before the face of YAHWEH.
You will be undefiled.

16:31 It is a Special Sabbath for you.
And you are to humble your lives themselves תנ,
an eternal rule.

16:32 The priest who has been anointed, he himself תנ,
even whose hand itself תנ has been filled
to officiate in place of his father will make atonement.

And he is to dress in the garments of linen themselves תנ,
the garments of The Set Apart Place.

16:33 And he is to make atonement
for the consecrated place itself תנ, The Set Apart Place.

And for The Tent of Appointment itself תנ
and for the slaughter site itself תנ
he is to make atonement.

And for the priests
and for all the people of the assembly
he is to make atonement.

16:34 And this will be for you an eternal rule,
to make atonement for the Children of Yisra'el
from all their offenses once a year."

And he did according to what YAHWEH
had directed Moshe himself תנ.

Chapter 17

17:1 And YAHWEH spoke to Moshe saying,

17:2 "Speak to Aharon and to his sons
and to all the Children of Yisra'el.

And say to them,

'This is the word that YAHWEH has directed saying,

17:3 Any man of the House of Yisra'el
who slaughters an ox, or a sheep, or a goat, in the camp,
or who slaughters it outside the camp,

17:4 and to the entrance of The Tent of Appointment
does not come to bring it near

as an approach offering to YAHWEH

in front of The Dwelling of YAHWEH,

blood is to be accounted to that man.

Blood has he shed.

And that man himself is to be cut off
from the midst of his people

17:5 in order that the Children of Yisra'el
will bring their slaughterings themselves תנ

that they are slaughtering upon the face of the open field.

And they are to come to YAHWEH,
to the entrance of The Tent of Appointment,
to the priest.

And they are to slaughter them
as sacrifice of shelem offerings to YAHWEH,
they themselves תנ.

17:6 And the priest is to splash their blood itself **תנ** against the slaughter site of **YAHWEH** at the entrance of The Tent of Appointment.

And he is to turn the fat into smoke as a soothing aroma to **YAHWEH**.

17:7 And they are no longer to slaughter their sacrifices themselves **תנ** to the hairy goat demons after whom they are whoring.

An eternal this is to be for them for their generations."

17:8 And to them you are to say,
'Any man of the House of Yisra'el
or from the sojourners who sojourn in their midst
who offers up an olah or a sacrifice
17:9 but to The Tent of Appointment does not come
to prepare it itself **תנ** for **YAHWEH**,
that man is to be cut off from his people!

17:10 And any man of the House of Yisra'el
or of the sojourners that sojourn in their midst
who eats any blood,
even I will set My face against the person
who is eating the blood itself **תנ**!
And I will cut off he himself **תנ**
from the midst of his people,
17:11 **because the life of the flesh is in the blood!**
And I Myself have given it to you
upon the slaughter site
for the sake of making atonement for your lives!
Indeed, the blood makes atonement for life!

This is an extremely important Truth of Scripture.
It is not to be treated with disrespect.

17:12 For this reason I have said to the Children of Yisra'el
any life among you is not to eat blood!
And the sojourner that sojourns in your midst
is not to eat blood!

17:13 And any man of the Children of Yisra'el
or of the sojourner who sojourns in your midst
who hunts as game a living animal
or a bird that is to be eaten
is to pour out its blood itself **תנ**.
And he is to cover it with dirt,
17:14 **because the life of all flesh,**
the blood in it is life!

And I say to the Children of Yisra'el,
The blood of all flesh you are not to eat
because the life of all flesh, it is its blood!
Anyone eating it will be cut off!

17:15 And any life that eats a carcass
or something torn to pieces,
among the natives or among the sojourners,
is then to wash his garments.
And he is to wash in water.
And he is defiled until sunset.
Then he is undefiled.

17:16 But if he does not wash them,

and his flesh he does not wash,
then he will carry his perversion!" "

Chapter 18

18:1 And YAHWEH spoke to Moshe saying,

18:2 "Speak to the Children of Yisra'el and say to them,

'I Myself am YAHWEH, your Elohim!

18:3 According to acts done in the land of Egypt
in which you were settled,
you are not to do!

And according to the acts done in the land of Kena'an
to which I am bringing you yourselves nx,
you are not to do!

And according to their rules you are not to walk!

18:4 My regulations themselves nx you are to do!

And My rules themselves nx you are to protect,
for the sake of walking according to them!

I Myself am YAHWEH, your Elohim!

18:5 And you are to protect My rules themselves nx

and My regulations themselves nx,
which the human being is to do, they themselves nx.

And he is to live according to them.

I Myself am YAHWEH!

18:6 Any man is not to approach at all
any body of his own "flesh".

You are not to come near
for the sake of exposing their "nakedness"!

I Myself am YAHWEH!

The references here to "flesh" and "nakedness" are both euphemisms for one's genitals. The concept is that of sexual relationships with members of one's own family.

18:7 The "nakedness" of your father

or the "nakedness" of your mother

you are not to expose!

She is your mother.

You are not to expose her "nakedness"!

18:8 The "nakedness" of your father's wife

you are not to expose!

She is the "nakedness" of your father.

18:9 The "nakedness" of your sister,
the daughter of your father, or the daughter of your mother,
born in the house or born outside,
you are not to expose their "nakedness"!

18:10 The "nakedness" of your son's daughter

or of your daughter's daughter,

you are not to expose their "nakedness"!

Indeed, they are your "nakedness".

18:11 The "nakedness" of the daughter

of your father's wife,

born to your father, she is your sister.

You are not to expose her "nakedness"!

18:12 The "nakedness" of your father's sister

you are not to expose!
She is the relative of your father.

18:13 The "nakedness" of your mother's sister
you are not to expose!
Indeed, she is the relative of your mother.

18:14 The "nakedness" of your father's brother
you are not to expose!
To his wife you are not to come near!
She is your aunt.

18:15 The "nakedness" of your daughter-in-law
you are not to expose!
She is your son's wife.
You are not to expose her "nakedness"!

18:16 The "nakedness" of your brother's wife
you are not to expose!
She is the "nakedness" of your brother.

18:17 The "nakedness" of a woman and her daughter
you are not to expose!
Her son's daughter *herself* תא
or her daughter's daughter *herself* תא
you are not to take in marriage,
exposing their "nakedness"!
They are relatives. It is treachery!

18:18 And a woman along with her sister
you are not to take in marriage
to be distressing by exposing her "nakedness"
in addition to her during her lifetime!

18:19 And toward a woman
during her menstrual defilement
you are not to come near,
exposing her "nakedness"!

18:20 And to the wife of your neighbor
you are not to give your emission of seed,
for the sake of being defiled with her!

18:21 And your seed you are not give
for the sake of passing over to Molekh!

And you are not to profane
the name *itself* תא of your Elohim!

I Myself am **YAHWEH!**

18:22 And a male *himself* תא
you are not to lie down with
as *if* lying with a woman!
It is detestable!

18:23 And with any animal
you are not to give your emission of seed,
being defiled by it!

A woman is not to stand before an animal, mating with it!
It is perversion!

18:24 You are not to be defiled by any of these!
Indeed, by all of these the nations

that I Myself am sending out from before your faces
have been defiled.

18:25 Even the land is defiled.
And I called it to account for its perversion.
And the land has vomited out
its inhabitants *themselves* תנ.

18:26 But you yourselves are to protect
My rules *themselves* תנ
and My regulations *themselves* תנ.

And you are not to do any of these detestable things,
the native or the sojourner who sojourns in your midst.

18:27 Indeed, all these detestable things *themselves* תנ
have been done by men of the land who were before you.
And they defiled the land.

18:28 Then the land will not vomit out
you *yourselves* תנ in your defilement
as it vomited out the nation itself תנ
that was before you.

18:29 Indeed, anyone who does
any of these detestable things,
even cut off will those lives be who are doing them
from among their people!

18:30 You are to keep My duty *itself* תנ
by not doing the detestable customs
that were done before you.
And you are not to be defiled by them!

I Myself am **YAHWEH**, your Elohim!

Chapter 19

19:1 And **YAHWEH** spoke to Moshe saying,

19:2 "Speak to the entire assembly
of the Children of Yisra'el.
And say to them,
'Set apart you are to be,
because I Myself am set apart,
YAHWEH, your Elohim!

19:3 Each man, his mother and his father
you are to revere.

And My Sabbaths *themselves* תנ you are to protect.

I Myself am **YAHWEH**, your Elohim!

19:4 Do not turn to what is good for nothing.
And molten elohim you are not to make for yourselves.

I Myself am **YAHWEH**, your Elohim!

19:5 Now when you slaughter a sacrifice
of shelem offering to **YAHWEH**,
for the sake of your acceptance you are to slaughter it.

19:6 On the day of your sacrifice it is to be eaten,
and on the next day.
But what remains until the third day is to be burned in fire.

19:7 And if it is eaten, eaten on the third day,
it is contaminated. It will not be acceptable.
19:8 And one eating it will carry his perversion
because a set apart thing *itself* **nx** of YAHWEH
he has profaned.

And that life will be cut off from his people!

19:9 Now when you cut down
the harvest *itself* **nx** of your land
you are not to finish to the edges of your field
by cutting it down.
And the gleanings of your harvest you are not to gather.
19:10 And your vineyard you are not to glean.
And the strays of your vineyard you are not to gather.
For the sake of the humiliated and for the sojourner
you are to leave *they themselves* **nx**.

I Myself am YAHWEH, your Elohim!

19:11 You are not to steal!

And you are not to lie!

You are not to deal falsely, each man with his companion!

19:12 You are not to swear with My name falsely
and profane *the name itself* **nx** of your Elohim!

I Myself am YAHWEH!

19:13 You are not to defraud *your neighbor himself* **nx**!

And you are not to rob!

You are not to keep overnight the wages of one hired
beside you *yourself* **nx** until morning.

19:14 You are not to insult the deaf!

And before the blind you are not to put a stumbling block!

And you are to revere your Elohim!

I Myself am YAHWEH!

19:15 You are not to do injustice in judgment!

You are not to lift up *in favor* the face of the poor.

And you are not to honor the face of the great.

With rightness you are to judge your companion!

19:16 You are not to go as a scandal monger
among your people!

You are not to stand on the blood of your neighbor!

I Myself am YAHWEH!

Standing on the blood of a neighbor is a Hebraism for
disrespecting your neighbor by not helping him when he's in
need or in adversity - when his life is at stake.

19:17 You are not to hate *your brother himself* **nx**

in your heart!

Be right, be right with your companion himself **nx**.
Then you will not carry an offense because of him!

19:18 You are not to avenge!

And you are not to carry a grudge
against the children themselves **nx** of your people!

And you are to love to your companion as *you love yourself!*

I Myself am **YAHWEH!**

19:19 My rules themselves **nx** you are to protect!

Your animal you are not to breed with different kinds!
Your field you are not to sow with different seeds!
A garment of mingled threads is not to go on you!

19:20 And a man, when he lies with a woman herself **nx**
with an emission of seed
and she is a female slave betrothed to another man
but redeemed, she has not been redeemed,
or freedom has not been given her,
there is to be punishment.

They are not to be put to death
because she has not been freed.

19:21 And he is to bring
his liability offering itself **nx** to **YAHWEH**,
to the entrance of The Tent of Appointment,
a ram as a liability offering.

19:22 And the priest is to make atonement for him
with the ram of the liability offering
before the face of **YAHWEH**
because of the offense with which he has offended.
And he will be forgiven for the offense
with which he has offended.

19:23 And when you go into the land
and you plant any tree for eating
you are to regard its fruit as uncircumcised,
uncircumcised is its fruit itself **nx**.

For three years it is to for you as uncircumcised.
It is not to be eaten!

19:24 And in the fourth year
all its fruit is to be a set apart for rejoicing, to **YAHWEH**.

19:25 And in the fifth year you are to eat its fruit itself **nx**,
to add to you its produce.

I Myself am **YAHWEH**, your Elohim!

19:26 You are not to eat anything with blood!

You are not to practice divination!

You are not to practice witchcraft!

19:27 You are not to round off the corners of your head!

You are not to ruin
the corners *themselves* **תא** of your beard!
Both of these were practices related to idolatry.

19:28 And an incision for a *dead* life
you are not to make in your flesh!

And marks or cuttings you are not to put on you!

I Myself am **YAHWEH**!

19:29 You are not to defile *your daughter herself* **תא**
by making her a whore!

And the land is not to go whoring
and have the land be filled with treachery.

19:30 *My Sabbaths themselves* **תא** you are to protect!

My Set Apart Place you are to revere!

I Myself am **YAHWEH**!

19:31 You are not to turn to necromancers!
mediums, spiritists

And to conjurers you are not to inquire
for the sake of being defiled by them!

I Myself am **YAHWEH**, your Elohim!

19:32 Before gray hair you are to rise.
And you are to honor the face of the elderly.

And you are to revere your Elohim!

I Myself am **YAHWEH**!

19:33 And when one sojourns with you *yourself* **תא**,
a stranger in your land,
you are not to oppress *he himself* **תא**.

19:34 As the native born among you he is to be to you,
the stranger who dwells with *you yourself* **תא**.
And you are to love him as *you love* yourself.

Indeed, you were strangers in the land of Mitsraim.

I am **YAHWEH** your Elohim!

19:35 You are not to do injustice, in measure,
in weight, or in capacity.

19:36 Just balances, just weights, a just ephah,
and a a just hin you are to have!

I Myself am **YAHWEH**, your Elohim,
Who brought out *you yourselves* **תא**
from the land of Mitsraim!

19:37 You are to protect *all my rules themselves* **תא**
and *all my regulations themselves* **תא**.
And you are to do *they themselves* **תא**!

I Myself am **YAHWEH**!

Chapter 20

20:1 And YAHWEH spoke to Moshe saying,
20:2 "And to the Children of Yisra'el you are to say,
'Any man of the Children of Yisra'el
or of the sojourners who sojourn in Yisra'el
who gives from his seed to Molekh
is to be put to death, be put to death!

The people of the land are to pelt him with stones!

20:3 And I Myself will direct My face *itself* אנ
against that man!
And I will cut off he *himself* אנ from among his people
because from his seed he has given to Molekh,
for the sake of defiling My Set Apart Place *itself* אנ,
even for the sake of defiling
My set apart name *itself* אנ!

20:4 And if the people of the land
cause to be hidden,
cause their eyes *themselves* אנ to be hidden
from that man himself
on account of his giving from his seed to Molekh
by failing to put to death he *himself* אנ,

20:5 then I Myself will set My face *itself* אנ
against that man and against his family!
And I will cut off he *himself* אנ
and everyone *himself* אנ who goes whoring after him,
to go whoring after the Molekh,
from among their people.

20:6 And the life who turns to a necromancer
or to wizards for the sake of whoring after them,
even I will direct My face *itself* אנ against that person!
And I will cut off he *himself* אנ from among his people!

20:7 Now, you are to be undefiled!
And you are to be set apart because
I Myself am YAHWEH, your Elohim!

20:8 You are to protect My rules *themselves* אנ!
And you are to do they *themselves* אנ!

I Myself, YAHWEH, am the One setting you apart!

chuqqah - an enactment, hence, an appointment (of time, space, quantity, labor, or usage).
This term generally refers to customs or decrees. The context seems to support the idea of customs, normal practices of the culture. This is not the same term as that used for "laws", although many translations use that term here because of the idea of "an enactment". The concept of appointment seems far more appropriate, YAHWEH having "appointed" these things as what He desires of His people. Those appointments are typically understood to be customs of the culture.

20:9 When any man dishonors his father *himself* אנ
or his mother *herself* אנ
he is to be put to death, put to death!
His father and his mother he has dishonored.
His blood is on him!

The last line means he is responsible for his own death.

20:10 A man who commits adultery
with the wife *herself* אנ of another man,

who commits adultery with the wife herself תא of his neighbor,
is to be put to death, put to death,
the adulterer and the adulteress!

20:11 A man who lies with the wife herself תא
of his father, the "nakedness" of his father he has exposed.
The two of them are to be put to death, put to death!
Their blood is upon them!

20:12 And a man who lies
with his daughter-in-law herself תא,
the two of them are to be put to death, put to death!
They have done perversion!
Their blood is upon them!

20:13 And a man who lies with a male himself תא
as one lies with a woman,
a detestable thing the two of them have done!
They are to be put to death, put to death!
Their blood is upon them!

20:14 A man who takes a woman herself תא
and her mother herself תא, it is treachery!
In fire they are to be burned,
he himself תא and they themselves תא!
And there is to be no *such* treachery among you!

20:15 And a man who gives
his emission of seed to an animal
is to be put to death, put to death!
And the animal itself תא you are to slaughter!

20:16 And a woman who approaches any animal
for the sake of mating with it itself תא you also are to kill,
the woman herself תא and the animal itself תא.
They are to be put to death, put to death!
Their blood is upon them!

20:17 A man who takes his sister herself תא,
the daughter of his father or the daughter of his mother,
and he sees her "nakedness" itself תא,
and she sees his "nakedness" itself תא,
it is a disgraceful thing!
And they are to be cut off
before the eyes of their people!

The "nakedness" of his sister he has exposed.
His perversion he will carry!

20:18 And a man who lies with a woman herself תא
in her infirmity, and exposes her "nakedness" itself תא,
her source itself תא he has laid bare.
And she has exposed her source of blood itself תא.
And the two of them are to be cut off
from among their people!

20:19 And the nakedness of your mother's sister
or your father's sister you are not to expose
because his own relative herself תא he has laid bare.
Their perversion they are to carry!

20:20 And a man who lies with his aunt herself תא,
the "nakedness" of his uncle he has exposed.
Their offense they are to carry.

Childless will they die!

20:21 And a man that takes
the wife *herself* **תא** of his brother,
she is separated.
The "nakedness" of his brother he has exposed.
Childless they will be!

20:22 Now you are to protect all My rules *themselves* **תא**
and all My regulations *themselves* **תא**!
And you are to do *they themselves* **תא**!

Then *you yourselves* **תא**
will not be vomited out of the land
into which I Myself am bringing *you yourselves* **תא**
for the sake of settling in it.

20:23 And you are not to walk
according to the customs of the nations
that I Myself am sending out from before your faces!
Indeed, *all these things themselves* **תא** they have done.
And I was disgusted with them!

20:24 And I say to you,
it is you who will occupy *their soil itself* **תא**!
And I Myself am giving it to you
for the sake of occupying *it itself* **תא**,
a land flowing with milk and honey.

I Myself am **YAHWEH**, your Elohim,
who has separated *you yourselves* **תא** from the nations!

20:25 And you are to cause a separation
between the undefiled animals and the defiled ones,
and between the defiled fowl and the undefiled.

And you are not to make *your lives themselves* **תא**
detestable on account of an animal, or a fowl,
or anything which crawls on the ground
which I have separated for your sake as defiled.

20:26 And you are to be set apart to Me
because I Myself, **YAHWEH**, am set apart!

And I have separated *you yourselves* **תא**
from the nations
for the sake of being Mine!

20:27 And a man or a woman,
when they have with them a necromancer or a wizard,
are to be put to death, put to death!
With stones you are to pelt *they themselves* **תא**!
Their blood is upon them! "

Chapter 21

21:1 And **YAHWEH** said to Moshe,
"Speak to the priests, the sons of Aharon.
And say to them,

'For the sake of a life among his people
one is not to be made defiled

21:2 except for his relative, one near to him,
for his mother, or for his father, or for his son,
or for his daughter, or for his brother,

21:3 or for his virgin sister, the one near to him

who has never belonged to a man.
For her he may make himself defiled.

21:4 A priest is not to make himself defiled
among his people for the sake of profaning Him.

21:5 They are not to make baldness on their head.
And the edge of their beard they are not to shave off.
And in their flesh they are not to make cuts.

21:6 Set apart they are to be to their Elohim.
And they are not to defile the name of their Elohim
because the offerings by fire themselves nx of YAHWEH,
the food offerings of their Elohim, they bring near!
And they are to be set apart!

21:7 An adulterous woman or a defiled one
they are not to take.
And a woman driven out from her husband
they are not to take
because he is set apart to his Elohim.

21:8 And you are to set him apart
because the food itself nx of your Elohim
he brings near.
He is to be set apart for you.
Indeed I Myself, YAHWEH, am set apart,
The One setting you apart!

21:9 And the daughter of a man, a priest,
when she defiles herself by adultery,
it is her father himself nx that she defiles.
In fire she is to be burned!

21:10 And the priest, the one greater than his brothers,
who has had poured on his head the oil of anointing
and who has had filled his hands themselves nx
for the sake of wearing the garments themselves nx,
his head he is not to bare,
and his garments he is not to tear!

21:11 And on the account of any dying life
he is not to go in.
For his father or his mother
he is not to make himself defiled!

21:12 And from The Set Apart Place he is not to go out!
And he is not to defile The Set Apart Place itself nx
of his Elohim
because the set apart oil
of the anointing of his Elohim is upon him!

I Myself am YAHWEH!

21:13 And he is to take a woman in her virginity.
21:14 A widow, or a driven out woman,
or one defiled by adultery,
these themselves nx he is not to take.
Instead, a virgin from his people he is to take as a wife.

21:15 And he is not to defile his seed among his people.
Indeed, I Myself, YAHWEH, am setting him apart!

21:16 And YAHWEH spoke to Moshe saying,
21:17 "Speak to Aharon saying,

'A man from your seed, for their generations,
who has in him a defect is not to come near
for the sake of causing to come near
the food of his Elohim!

21:18 Indeed, any man who has in him a defect
is not to come near,
a man blind or lame, or facially disfigured,
or too long limbed,

21:19 or a man that has in him
a broken leg or a broken arm,

21:20 or a hunchback or a dwarf, or a defect in his eye,
or a scab or eruptions, or crushed testicles.

21:21 Any man who has in him a defect
from the seed of Aharon, the priest is not to approach
for the sake of bringing near
the offerings by fire themselves **תנא** of YAHWEH!

A defect is in him.

The food of his Elohim itself **תנא**

he is not to approach
for the sake of bringing it near!

21:22 The food offerings of his Elohim,
from the most set apart,
or from the set apart portions he may eat.

21:23 However, the veil he is not to enter!
And the slaughter site he is not to approach
because a defect is in him!

He is not to defile My Set Apart Places themselves **תנא**!

Indeed, I Myself, **YAHWEH**,
am setting them apart!" "

21:24 And Moshe spoke to Aharon and to his sons
and to all the Children of Yisra'el.

Chapter 22

22:1 And **YAHWEH** spoke to Moshe saying,

22:2 "Speak to Aharon and to his sons,
that they are to treat as dedicated
the set apart gifts of the Children of Yisra'el.

And they are not to defile My Set Apart Name itself **תנא**
with what they are setting apart to Me.

I Myself am **YAHWEH**!

22:3 Say to them,
'For your generations,
any man who comes near, from all of your seed,
to the set apart things
which the Children of Yisra'el
set apart for **YAHWEH**,
and his defilement upon him,
that person will be cut off from before My face!

I Myself am **YAHWEH**!

22:4 Any man of the seed of Aharon,
if he has a disease or a discharge,
of the set apart things
he is not to eat until he is undefiled.

And anyone touching anything defiled by a *dead* life,
or a man from whom goes out an emission of seed,
22:5 or a man that touches any crawling thing
by which he is defiled,
or a human being that is defiled
by whatever is his defilement,
22:6 the life who touches it is defiled until sunset.

And he is not to eat of the set apart things
unless he washes his flesh in water.

22:7 And at the going down of the sun,
then he is undefiled.
And afterward he may eat from the set apart things
because they are his food.

22:8 And a carcass or a torn animal he is not to eat,
to be defiled by it.

I Myself am **YAHWEH**!

22:9 And they are to keep My duty *itself* **nx**!
And they are not carry an offense on account of it,
and be put to death because they have defiled it.

I Myself, **YAHWEH**, am setting them apart!

22:10 And any outsider is not to eat the set apart things.
A sojourner of a priest or a hired servant
is not to eat the set apart things.

22:11 But a priest, when he buys a life with his wealth,
that one may eat of it.
And one born into his household may eat of his food.

22:12 And the daughter of a priest,
when she belongs to a man, an outsider,
she is not to eat of the presentation offerings,
the set apart things.

22:13 And the daughter of a priest, if she is a widow
or one driven out, and she has no child,
and she returns to her father's household as in her youth,
from her father's food she may eat.

But any outsider is not to eat of it.

22:14 And a man, when he eats
a set apart thing by mistake,
then he is to add its fifth to it.
And he is to give to the priest
the set apart thing *itself* **nx**.

22:15 But they are not to defile
the set apart things *themselves* **nx**
of the Children of Yisra'el
which they have lifted up to **YAHWEH**.

22:16 And they *themselves* **nx**
will carry the perversion of an offense
by eating their set apart things *themselves* **nx**.

Indeed, I Myself, **YAHWEH**, am setting you apart!

22:17 And **YAHWEH** spoke to Moshe saying,

22:18 "Speak to Aharon and to his sons
and to all the Children of Yisra'el.
And say to them,
'A man from the House of Yisra'el
or from the sojourners in Yisra'el
who brings near his approach offering
for any of their vows,
or for any of their spontaneous gifts
that they bring near to YAHWEH for an olah,
22:19 for your acceptance they are to be whole,
a male among the cattle, among the sheep,
or among goats.

22:20 Any in which is a defect you are not to bring near
because it will not be acceptable for your sake.

22:21 And a man, when he brings near a sacrifice
of a shelem offering to YAHWEH
for the sake of making a vow of separation
or for a spontaneous offering
from the herd or from the flock,
it is to be whole for the sake of acceptance.
Any defect is not to be in it.

22:22 One blind or broken, or mutilated,
or with a spotted eye, or scab, or eruptions,
you are not to bring these near to YAHWEH!

An offering by fire you may not give from them
upon the slaughter site to YAHWEH.

22:23 But an ox or a sheep, long limbed or stunted,
you may sacrifice it as a spontaneous offering.
But for a vow *it itself* **nx** is not to be prepared.
It will not be accepted.

22:24 And one bruised, or smashed, or torn up,
or cut off *in the testicles*
you are not to bring near to YAHWEH.
Even in your land these are not to be prepared.

22:25 And from the hand of a foreigner
you are not to bring near
the food *itself* **nx** of your Elohim from any of these.

Indeed, their corruption is in them.
A defect is in them.
They will not be accepted for your sake!" "

In the ancient world sacrifices were seen as "the food of the gods". Within the nation of Yisra'el this is an oxymoron, yet it is still used. Their Elohim does not need food, since He is the very source of all food.

22:26 And YAHWEH spoke to Moshe saying,
22:27 "An ox, or a sheep, or a goat, when it is born
is to remain seven days under its mother.
And from the eighth day and forward it will be accepted
as an approach offering,
as an offering by fire to YAHWEH.

22:28 And an ox or a sheep,
it itself **nx** and its young *itself* **nx**,
you are not to slaughter on one day.

22:29 And when you slaughter

a sacrifice of thanksgiving to YAHWEH,
for the sake of your acceptance you are to slaughter it.

22:30 On that day it is to be eaten.
Nothing is to remain from it until morning.

I Myself am YAHWEH!

22:31 And you are to protect My directives!
And you are to do they themselves **nx**!

I Myself am YAHWEH!

22:32 And you are not to defile
My set apart name itself **nx**!

And I am to be set apart among the Children of Yisra'el!

I Myself, YAHWEH, am setting you apart,
22:33 The One bringing out you yourselves **nx**
from the land of Mitsraim
for the sake of existing for you as The Elohim.

I Myself am YAHWEH!

Chapter 23

23:1 And YAHWEH spoke to Moshe saying,

23:2 "Speak to the Children of Yisra'el.

And say to them,

'The appointed times of YAHWEH,
which you are to proclaim to they themselves **nx**,
the set apart convocations are these.

They are My appointed times:

23:3 Six days employment is to be done.
But on the seventh day is a Special Sabbath,
a set apart convocation.
Any employment you are not to do.
It is a Sabbath to YAHWEH in all your settlements.

shabbath shabbathown - a Special Sabbath.
shabbath means intermission.
shabbathown is traditionally translated as "rest".
That yields "an intermission of rest" for this combination.
The second term comes from the first. They essentially
mean the very same thing. But when they are used in
combination in Scripture the general sense is that of a
Special Sabbath, a day in which YAHWEH is to be honored
by not doing one's "normal employment" activities.
Tradition, however, has taught that this means "absolutely
no effort is to be put forth ('work) for ANYTHING." This is
based on their interpretation of certain events that took place
on The Sabbath Day. But those interpretations are subject to
debate.
The original term used in Genesis is **shabath**. The spelling
is only slightly different. And it means the same thing, to rest.
The use of the combined term seems to indicate a "more
special" Sabbath than usual. It's used in relation to some of
the appointed times of YAHWEH.
The Sabbath Day was instituted for the Children of Yisra'el at
Mount Sinai as part of The Torah. It was to be a special sign
to the Yisra'elites to remind them each week of what
YAHWEH had done, and was doing for them.

23:4 These are the appointed times of YAHWEH,
set apart convocations which you are to proclaim,
they themselves **nx**, at their appointed times.

The appointed times of YAHWEH are traditionally referred to as "The Feasts of Israel". This is not really proper! While they were given to Yisra'el as part of YAHWEH's instructions to them (The Torah) they should properly be referred to as "The Appointed Times of YAHWEH." That is what they are. And that's exactly how the Hebrew text describes them. They are not called "feasts" except by translators who do not choose to follow what the text literally says.
Tradition has once again replaced The Word of YAHWEH. Note that the text actually says "The appointed times of YAHWEH... are to *be proclaimed at their appointed times.*"

23:5 On the first new moon, on the fourteenth after the new moon, between the evenings is Passover to YAHWEH.

"Between the evenings" has been interpreted many ways. Generally it refers to sundown. But it has also been identified as late afternoon when the sun is approaching the horizon. It apparently does not mean "after dark".
Passover is the first annual appointed time. A careful study of it and all the references to it in Scripture is extremely enlightening. Virtually everything that happens in Scripture is ultimately tied to the concept of "passing over" the penalty for one's offenses against YAHWEH.

23:6 On the fifteenth day after this new moon is the Festival of Unleavened Bread to YAHWEH. Seven days unleavened bread you are to eat!

23:7 On the first day a set apart convocation is to exist for you. Any laborious work you are not to do.

23:8 And you are to bring near an offering by fire to YAHWEH for seven days. On the seventh day is a set apart convocation. Any laborious work you are not to do.'

23:9 And YAHWEH spoke to Moshe saying,

23:10 "Speak to the Children of Yisra'el.

And say to them,

'When you enter the land that I Myself am giving you and you cut down its harvest *itself* תא then you are to bring a sheaf *itself* תא of the first of your harvest to the priest.

23:11 And he is to elevate the sheaf *itself* תא

before the face of YAHWEH for the sake of acceptance for you.

On the day after The Sabbath the priest is to elevate it.

This is often referred to as The Feast of First Fruits. But it's often confused with the harvest festival that occurs 50 days later at Shavuot (Pentecost). This first one is for the barley harvest. The second one is for the wheat harvest.

23:12 You are to prepare on the day of elevating the sheaf *itself* תא

a sheep, whole, in its first year, as an olah to YAHWEH,

23:13 and its grain gift,

two tenth measures of flour mixed with oil, an offering by fire to YAHWEH, a soothing aroma, and its drink offering of wine, a fourth of a hin.

23:14 And bread, or parched grain, or groats

you are not to eat until that same day,
until you have brought the approach offering itself ~~nx~~
of your Elohim.

A rule to eternity for your generations
in all your settlements.

23:15 And you are to count for yourselves
from the day after The Sabbath,
from the day that you bring the elevated sheaf itself ~~nx~~,
seven Sabbaths, whole *weeks* they are to be.
23:16 Until the day after the seventh Sabbath
you are to count, fifty days.
Then you are to bring near a grain gift
of new *grain* to **YAHWEH**.

23:17 From your settlements you are to bring bread
as an elevation offering, two *loaves*.
Two tenth measures of flour they are to be.
With leaven you are to bake them,
as first fruits to **YAHWEH**.

This is known as Shavuot. Traditionally, it is called "Pentecost", based on the concept of fifty days. This is the **only appointed time** that calls for **leaven**. Leaven is typically considered to represent "sin". This is the one appointed time that involves specifically the presentation of the "good news" to the Gentiles. As non-Yisra'elites they are perceived as being contaminated with "leaven". The out-pouring of The Divine Nature took place on this date, the sixth of Sivan on the Hebrew calendar. Only unleavened bread was allowed in The Tent of Appointment. Tradition also suggests this was the date for the giving of The Torah at Sinai, and the birth of Moshe, and the flood of Noah.

23:18 And you are to bring near along with the bread
seven lambs, whole, a year old,
and a bull, a young of the herd, and rams, two.
They will be an olah to **YAHWEH**,
and their grain gift, and their drink offerings,
an offering by fire, a soothing aroma to **YAHWEH**.

23:19 And you are to prepare one hairy goat
for an offense offering and two sheep, a year old,
for a sacrifice of shelem offering.

23:20 And the priest is to elevate they themselves ~~nx~~
with the bread of the first fruits as an elevation offering
before the face of **YAHWEH** with the two lambs.

They are to be set apart to **YAHWEH** for the priest.

23:21 And you are to proclaim on that very same day
that a set apart convocation there will be for you.
Any laborious work you are not to do!

A rule to eternity in all your settlements
for your generations.

23:22 And when you cut down
the harvest itself ~~nx~~ of your land
you are not to complete the edge of your field
in cutting it down.
And the gleaning of your harvest you are not to glean.
For the oppressed and for the stranger

you are to leave them.

I Myself am **YAHWEH**, your Elohim!" "

23:23 And **YAHWEH** spoke to Moshe saying,
23:24 Speak to the Children of Yisra'el saying,
'On the seventh new moon, on day one of the new moon,
there is to be for you a Special Sabbath,
a memorial blowing, a set apart convocation.

The day is known as Yom Teruah, or Feast of Trumpets.

23:25 Any laborious work you are not to do.
And you are to bring near an offering by fire to **YAHWEH**.' "

23:26 And **YAHWEH** spoke to Moshe saying,
23:27 Assuredly, on the tenth,
after this seventh new moon,
it is The Day of Atonement.

A set apart convocation there is to be for you.
And you are to humble your lives themselves **nx**.
And you are to bring near an offering by fire to **YAHWEH**.

23:28 And any laborious work
you are not to do on that very same day.

Indeed, it is The Day of Atonement,
for the sake of making atonement for you
before the face of **YAHWEH**, your Elohim.

23:29 When any life does not humble himself
on that very same day
he is to be cut off from his people.

23:30 And if any life does any employment
on that very same day
I will cause that life itself **nx** to perish
from among his people!

23:31 Any employment you are not to do.

A rule to eternity for your generations
in all your settlements.

23:32 It is Special Sabbath for you.
And you are to humble your lives themselves **nx**.

On the ninth day after the new moon, at sunset,
from sunset to sunset, you are to rest.
It is for you a Sabbath!" "

23:33 And **YAHWEH** spoke to Moshe saying,
23:34 "Speak to the Children of Yisra'el saying,
'On the fifteenth day after this seventh new moon
is the festival of Sukkot for seven days to **YAHWEH**.

This festival is also known as Tabernacles. Sukkot means booths, in the sense of temporary shelters.
It's the last of the appointed times of YAHWEH.

23:35 On the first day is a set apart convocation.
Any laborious work you are not to do.

23:36 For seven days you are to bring near
an offering by fire to **YAHWEH**.

On the eighth day, there is to be for you
a set apart convocation.
And you are to bring near

an offering by fire to YAHWEH.
It is an assembly.
Any laborious work you are not to do.

23:37 These are the appointed times of YAHWEH
which you are to proclaim for you yourselves תא,
set apart convocations
for the sake of bringing near
offerings by fire to YAHWEH,
olah, grain gift, sacrifices, and drink offerings,
the word for the day on its day,
23:38 besides The Sabbaths of YAHWEH,
and besides your gifts,
and besides your vow offerings,
and besides all your spontaneous offerings
that you give to YAHWEH.

23:39 Surely, on the fifteenth day
after the seventh new moon
when you have gathered
the produce of the land itself תא
you are to celebrate
the festival itself תא of YAHWEH for seven days.

On the first day is a Sabbath of rest
and on the eighth day is a Sabbath of rest.

shabbathown is used twice in this verse, without **shabbath**.
This indicates a different type of occasion than a normal
Sabbath or a Special Sabbath. The context suggest its
meaning.

23:40 And you are to take for yourselves on the first day
the fruit of magnificent trees, branches of palm trees,
and boughs of dense trees, and willows of the brook.

And you are to rejoice before the face of YAHWEH,
your Elohim, for seven days.

23:41 And you are to celebrate it itself תא
as a festival to YAHWEH for seven days a year.

A rule to eternity for your generations.

In the seventh new moon you are to celebrate it itself תא.

23:42 In booths you are to dwell for seven days.

Every native in Yisra'el is to dwell in booths
23:43 in order that your generations may know
that in booths I caused to dwell
The Children of Yisra'el themselves תא
at My bringing out of they themselves תא
from the land of Mitsraim,
I Myself, YAHWEH, your Elohim!

23:44 And Moshe declared
the appointed times themselves תא of YAHWEH
to the Children of Yisra'el.

Chapter 24

24:1 And YAHWEH spoke to Moshe saying,

24:2 "Give direction

to the Children of Yisra'el themselves תא.

And they are to bring to you oil of olives, clear, beaten,
for light, for burning lamps continually.

24:3 Outside the veil of The Testimony,
in The Tent of Appointment,
Aharon is to arrange it itself תא
from sunset to dawn
before the face of YAHWEH continually.
A rule to eternity for your generations.

24:4 On the undefiled menorah he is to arrange
the lamps themselves תא
before the face of YAHWEH continually.

24:5 And you are to take flour.
And you are to bake it itself תא, twelve loaves,
two tenth measures is to be the one loaf.
24:6 And you are to place they themselves תא
in two rows, six per row, on the undefiled table,
before the face of YAHWEH.

24:7 And you are to place upon the row
pure frankincense.
And it is to be with the bread as a memorial,
an offering by fire to YAHWEH.

24:8 On every Sabbath Day he is to arrange it,
before the face of YAHWEH **continually**
from the Children of Yisra'el themselves תא
It is a covenant to eternity.

24:9 And they are to be for Aharon and for his sons.
And they are to eat them in a set apart place
because they are set apart.
It is set apart for him
from the offerings by fire of YAHWEH.
A rule to eternity."

24:10 Now the son of an Yisra'elite woman went out
(he was also the son of a Mitsraite man)
among the Children of Yisra'el.
And they quarreled in the camp,
the son of the Yisra'elite *woman* and a man of Yisra'el.

24:11 And the son of the Yisra'elite woman
cursed The Name itself תא.
And he trivialized it.
And they brought he himself תא to Moshe.

And the name of his mother was Shelomit,
daughter of Dibri, of the tribe of Dan.

Shelomit means peaceableness.
Dibri means wordy.
Dan means judge.
It's very likely this verse has been altered from its original form. The use of "The Name" was not common until much later in Yisra'elite history. It was used as a replacement for YAHWEH. At the very least it seems likely that "YAHWEH" has been deleted from the text by an editor.
There are two words to note.
naqab - to puncture, literally or figuratively; pierced.
The concept is that of wounding or damaging a thing. It's often translated as "blasphemed", but that's not its literal sense.
qalal - to be (causatively to make) light, trifling, etc.; to trivialize. ("take the name in vain")

24:12 And they set him down in custody
for the sake of clarifying for themselves

concerning the mouth of YAHWEH.

24:13 And YAHWEH spoke to Moshe saying,

24:14 "Bring out the trivializer *himself* **nx**,
outside the camp.

And all who heard

are to lay their hands *themselves* **nx**
on his head.

And the entire assembly is to stone *he himself* **nx**!

24:15 And to the Children of Yisra'el

you are to speak saying,

"A man who trivializes his Elohim
is even to carry his offense!

24:16 And one cursing the name of YAHWEH

is to be put to death, put to death!

The entire assembly is to stone him with stones!

As for the stranger, so for the native.

One trivializing The Name is to be put to death!

This clearly delineates the intent of The Third Word of The Torah. One is not to treat with disrespect the name of YAHWEH!

24:17 And a man, when he strikes down any human life,
he is to be put to death, put to death!

24:18 One who strikes down the life of an animal
is to make good for it, life in place of life.

24:19 And a man, when he causes

a defect in his companion,

as he has done, thus it is to be done to him,

24:20 break in place of break,

eye in place of eye,

tooth in place of tooth.

As he has rendered a defect in a human being

thus it is to be given to him.

24:21 And whoever strikes down an animal

is to make good for it.

But one who strikes down a human being

is to be put to death!

24:22 One standard of judgment there is to be for you.

As for the sojourner, so is it to be for the native.

Indeed, I Myself am YAHWEH, your Elohim!"

24:23 And Moshe spoke to the Children of Yisra'el.

And they took out the trivializer *himself* **nx**,

outside the camp.

And they stoned *he himself* **nx** with stones.

And the Children of Yisra'el did

according to what YAHWEH

had directed to Moshe *himself* **nx**.

Chapter 25

25:1 And YAHWEH spoke to Moshe at Mount Sinai saying,

25:2 "Speak to the Children of Yisra'el.

And say to them,

'When you come to the land

that I Myself am giving to you

then the land is to rest,

a Sabbath to **YAHWEH**.

25:3 Six years you are to sow your field.
And six years you are to prune your vineyard.
And you are to gather its produce *itself* **נח**.

25:4 And in the seventh year it is a Special Sabbath.
It is to be for the land a Sabbath to **YAHWEH**.
Your field you are not to sow.
And your vineyard you are not to prune.

25:5 What grows on its own of your harvest *itself* **נח**
you are not to cut down.
And the grapes themselves **נח**
of your consecrated vines you are not to clip off.
A year of Sabbath there is to be for the land!

25:6 And the Sabbath of the land is for you,
for food for you, and for your male slave,
and for your female slave,
for your hired servant, and for your resident foreigner,
the one sojourning with you,
25:7 and for your livestock and for wild animals
that are in your land.
All its produce is to be for eating.

25:8 And you are to count for yourselves
seven Sabbaths of years, seven years, seven times.
And it is to be for you seven Sabbaths of years,
nine and forty years.

25:9 And you are to cause to pass over a shofar blast.
At the seventh new moon, on the tenth after the new moon,
on The Day of Atonement,
you are to pass over a shofar blast in all your land.

'abar - to cross over; used very widely of any transition.
"Pass over" has been used because of its extreme
significance in Scripture. The shofar, a ram's horn, was to be
blown so that it "passed over" the entire land.
When connected to The Day of Atonement it symbolizes the
passing over of our sin debt that YAHWEH would
accomplish much later in sending The Messiah to earth.

25:10 And you are to set apart the year *itself* **נח**,
the fiftieth year!
And you are to proclaim freedom in the land
for the sake of all its inhabitants.
It is to be a horn blast for you.

And you are to return, each man to his possession.
And each man is to return to his family.

yowbel, or yobel - the blast of a horn.
Tradition translates this as "Jubilee". That's a transliteration
of the word, not a translation of it. Thus we've been given
"The Year of Jubilee". It should be translated, more properly,
as "The Year of The Horn Blast."
Now a distinction was indeed needed because Yom Teruah
(The Day of The Trumpet) is held once every year, at this
very same time of the year. The Year of The Yobel needs to
be distinguished from this.
But there's something else we need to identify. The blast of
the horn was heard by The Yisra'elites at Mount Sinai when
YAHWEH spoke The Torah to them. There was a loud
"noise", like a rushing wind (horn blast?) at Shavuot
(Pentecost). And there will be a loud horn blast sounded at
the return of The Messiah.
Each of these events proclaims a "freedom" of some sort.

25:11 A horn blast year
the fiftieth year is to be for you.
You are not to sow.
And you are not to cut down what grows on its own nx.
And you are not to gather
its consecrated vines themselves nx.

25:12 Indeed, it is a horn blast.
It is to be set apart for you.
From the field you are to eat of its produce itself nx.

25:13 In this Year of The Horn Blast
you are to return, each man to his possession.

25:14 And when you sell property to your companion
or purchase it from the hand of your companion
a man is not to maltreat his brother himself nx!

25:15 According to the number of years
after The Horn Blast *Year* you are to purchase
from your companion himself nx.
According to the amount of years of income
he is to sell it to you.

25:16 By the speech of the multitude of years
you are to increase his purchase.
And by the speech of the few years
you are to reduce his purchase
since an amount of income is what he is selling to you.

25:17 And you are not to maltreat any man
his companion himself nx.

And you are to revere your Elohim!
Indeed, I Myself, **YAHWEH**, am your Elohim!

25:18 And you are to do My rules themselves nx!
And My regulations themselves nx you are to protect!
And you are to do they themselves nx!

Then you will settle on the land with security.

25:19 And the land will give its fruit.
And you will eat to satisfaction.
And you will settle with security upon it.

25:20 And if you should say,
'What are we to eat in the seventh year?
Behold! We are not to sow.
And we are not to gather our produce itself nx!'

25:21 Then I will direct My blessing itself nx
to you in the sixth year.
And it will make the produce itself nx for three years.

25:22 And you will sow the eighth year itself nx.
And you will eat from the old produce until the ninth year.
Until its produce comes in you are to eat the old.

25:23 And the land is not to be sold with finality.
Indeed, **the land is Mine!**

Indeed, you yourselves are strangers
and sojourners with Me.

25:24 And in all the land of your possessions
you are to grant redemption of the land.

25:25 When your brother grows thin from poverty
and he sells some of his possession
his redeemer of nearest kin is to come to him.
And he is to redeem the property *itself* nx of his brother.

25:26 And if there is not a man to be his redeemer,
but his hand reaches and brings forth enough to redeem it,
25:27 then he is to regard the years *themselves* nx
of its sale.
And he is to return the surplus
to the man to whom he sold it.
And he is to return to his possession.

25:28 But if his hand does not find enough to restore it
what he sold is to be in the hand
of the one purchasing it *itself* nx
until The Year of The Horn Blast.
Then it is to go free in The Year of The Horn Blast.
And he is to return to his possession.

25:29 And a man, when he sells a residential house
in a walled town, its redemption period
is until the end of the whole year of its sale.
A year of days is to be its redemption period.

25:30 And If it is not redeemed by him within a full year
then it is to be established forever,
the house that is in the town which is in its wall,
to him who purchases it *itself* nx
for his generations.
It is not to go free in The Year of The Horn Blast.

25:31 And houses in villages
that do not have a wall around them,
as upon open fields of the land
they are to be regarded.
There is to be redemption for them.
And in The Year of The Horn Blast they are to go free.

Lev. 25:32 And towns of the Levites,
the houses of the towns of their possession,
redemption is to be forever for the sake of the Levites.

25:33 And what is to be redeemed from the Levites,
even the house sold and the town of their possession,
is to go out *free* in The Year of The Horn Blast
because houses of Levitical towns,
they are their possession among the Children of Yisra'el.
25:34 And the field around their towns is not to be sold
because it is a possession forever for them.

25:35 And when your brother becomes thin from poverty
and his hand wavers beside you
then you are to strengthen him
like a stranger or a sojourner.
And he is to live with you.

25:36 You are not to take from he *himself* nx
interest on debt or unjust gain.

And you are to revere your Elohim.

And your brother is to live with you!
25:37 Your silver *itself* תנ
you are not to give him with interest.
And for profit you are not to give him your food.

25:38 I Myself am YAHWEH, your Elohim
Who has brought out you yourselves תנ
out of the land of Mitsraim
for the sake of giving to you
the land of Kena'an itself תנ,
for the sake of existing for you as The Elohim!

25:39 And when your brother is thin from poverty with you
and he sells himself to you,
you are not to work with him the work of a slave.

25:40 As a hired hand, as a sojourner,
is he to be with you.
Until The Year of The Horn Blast he is to serve with you.
25:41 Then he himself is to go free from beside you,
and his children with him.
And he is to return to his family.
Even to the possession of his fathers he is to return,

25:42 Indeed, My servants are they
whom I have brought out, they themselves תנ,
from the land of Mitsraim.
They are not to be sold as slave property.

25:43 You are not to have dominion over him
with crushing labor.
And you are to revere your Elohim!

25:44 Now your male slaves and your female slaves
that are yours from the nations themselves תנ
which are around you,
from them you are to purchase
male slaves and female slaves.

25:45 And also from the sons of the residents
who are sojourning with you,
from them you may purchase,
or from their families that are with you
which they bear in your land.
And they will be your possessions.

25:46 You may bequeath they themselves תנ
to your children after you,
to inherit as possessions forever as your slaves.

But concerning your brothers, the Children of Yisra'el,
a man toward his brother,
you are not to have dominion over him
with crushing labor!

25:47 Now when the hand of a foreigner or a sojourner
reaches means with you,
and your brother becomes thin from poverty with him,
and he sells himself to the resident sojourner beside you,
or to an offshoot of the sojourner's family,
25:48 after he has sold himself redemption may be his.

One of his brothers may redeem him,
25:49 or his uncle, or the son of his uncle may redeem him,
or from his flesh, from his family, may redeem him.

Or if his hand reaches means he may redeem himself.

25:50 Then he is to consider with his purchaser
from the year that he was sold to him
until The Year of The Horn Blast.
And the silver from his sale
is to be according to the number of years.
Like the days of a hired hand it is to be with him.

25:51 If there are still many years according to the speech
he is to return it for his redemption
from the silver of his purchase.

25:52 And if few remain in years
until The Year of The Horn Blast he is to regard it to him.
According to its years he is to return it
for his redemption *itself* **nx**.

25:53 As a hired servant year by year
he is to be with him.
He is not to have dominion over him
with crushing labor before your eyes.

25:54 And if he has not been redeemed in these ways
he is to go out *free* in The Year of The Horn Blast,
he and his children with him.

25:55 Indeed, it is to Me
that the Children of Yisra'el are servants.
**They are My servants whom I have brought out,
they themselves **nx**,
from the land of Mitsraim!**

I Myself am **YAHWEH**, your Elohim!

Chapter 26

26:1 You are not to make for yourselves idols.
And a carved image or a standing column
you are not to raise up for yourselves.
And a stone image you are not to place in your land
for the sake of prostrating yourselves toward it!

Indeed, I Myself am **YAHWEH**, your Elohim!

There are four different terms used here, each of which represents an idol of some sort.
'eliyl - good for nothing, vain; specifically an idol. (An idol is any image used to represent a 'god', a deity of some sort.
pecel - an idol.
matstsebah - something stationed, a column or memorial stone; by analogy, an idol. From a root word meaning to carve. Hence, a carved image.
maskiyth - a figure (carved on stone, the wall, or any object). This term is used with 'stone', so represents a stone figure. Statue has been used since it seems to represent the concept.
But the most important issue is that of 'prostrating oneself before such an "image-reproduction". The concept is that of paying homage to it as if it were your 'god'. This is **not** to be done.

26:2 My Sabbaths *themselves* **nx** you are to protect!
And My Set Apart Place you are to revere!

I Myself am **YAHWEH**!

26:3 If according to My rules you will walk
and My directives *themselves* **nx** you will protect,

and you will do they themselves תא,
26:4 then I will give your rains in their seasons.
And the land will give its yield.
And the trees of the field will give their fruit.
26:5 And threshing will reach for you
to the vintage itself תא.
And the vintage will reach to seeding itself תא.

And you will eat your food to satisfaction.
And you will be settled in security in your land.

26:6 And I will grant shalom in the land.
And you will lie down with nothing will make you tremble.
And I will cause harmful animals to cease from the land.
And a sword will not pass over into your land.

shalom - safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace.
To the Hebrew mind shalom means far more than merely 'peace'. It means total well-being in every aspect of one's life. Thus, the concept of safety spreads to every area of one's existence.

26:7 And you will pursue your enemies themselves תא.
And they will fall before your faces by the sword.

26:8 And five of you will pursue a hundred.
And a hundred of you, a myriad will pursue.
And your enemies will fall before your faces by the sword.

26:9 And I will turn toward you.
And I will make fruitful you yourselves תא.
And I will increase you yourselves תא.
And I will establish My Covenant itself תא
with you yourselves תא.

26:10 And you will eat the old as being old.
And the old from before the new you will send out

26:11 And I will put My Dwelling in the midst of you.
And I will not detest you yourselves תא.

26:12 And I will walk in the midst of you.
And I will exist for you as The Elohim.
And you yourselves תא will exist for Me as a people.

26:13 I Myself, **YAHWEH**, am your Elohim,
Who has brought out you yourselves תא
from the land of Mitsraim,
from your being slaves to them.

I have broken the bars of your yoke.
And I have caused you yourselves תא to walk erectly!

The promise **if they are faithful to put YAHWEH first** is overwhelmingly wondrous. We would do well to learn from this lesson. What follows portrays the consequences of not following YAHWEH's ways. Study this carefully!

26:14 **But if you do not listen attentively to Me,**
and you do not do all these directives themselves תא,
26:15 and if according to My rules you reject *living*,
and if My regulations themselves תא your life detests,
thus failing to do all My directives themselves תא,
thus causing your breaking of My covenant itself תא,

The promises according to their faithfulness are countered by the following promises if they fail to revere YAHWEH and place Him first in their lives.
This is part of the on going "if...then..." statements of Scripture. It's a very powerful reminder that there are consequences for our actions. Just because YAHWEH spoke these words to Yisra'el does not mean they do not apply to the rest of those who claim to be His people.

26:16 **then surely I Myself will do this to you:**

I will visit upon you panic, emaciation *itself* תנ,
and the burning fever *itself* תנ,
causing the eyes to fail,
and weakening the life breath.

You will sow seed for nothing.
And your enemies will eat it.

26:17 **And I will set My face against you!**

And you will be smitten in the face of your enemies.
And those hating you will have dominion over you.
And you will flee,
but no one will be pursuing you yourselves תנ!

26:18 **And if after all that
you do not listen attentively to Me
I will add seven times more
for the sake of punishing you yourselves** תנ
for your offenses.

26:19 And I will break your mighty arrogance *itself* תנ!
And I will set your skies *themselves* תנ like iron
and your land *itself* תנ like copper.

26:20 And your might will be used for emptiness.
And your land will not give its produce *itself* תנ.
And the trees of the land will not give their fruit.

26:21 **And if you walk with Me in hostility
and are not willing to listen attentively to Me
then I will add upon you seven times more blows,
according to your offenses.**

26:22 And I will send against you
the wild animals *themselves* תנ.
And they will bereave you yourselves תנ.
And they will cut off your livestock *themselves* תנ.
And they will diminish you yourselves תנ.
And the roads will be desolate.

26:23 **And if by these things you are not corrected for Me
but you are walking with Me in hostility
26:24 then I will walk, indeed I Myself, with you in hostility!**

And I will strike you yourselves תנ,
I Myself,
yet seven times on account of your offenses!

26:25 And I will bring against you an avenging sword,
taking revenge for The Covenant!

And you will gather yourselves into your walled villages.
And I will send pestilence in the midst of you!

And you will be given into the hand of your enemy.

26:26 In My breaking the "staff of bread" for you,
then ten women will bake your bread in one oven.
And they will return your bread by weight.
And you will eat,
but you will not be filled to satisfaction.

26:27 **And if by this you will not listen attentively to Me,
but you walk with Me in hostility,
26:28 then I will walk with you in the heat of hostility!
And I will discipline you yourselves תנ,
even I Myself,
seven times on account of your offenses!**

26:29 And you will eat the flesh of your sons!
And the flesh of your daughters you will eat!

26:30 And I will make desolate
your high places themselves תנ!
And I will cut down your sun pillars themselves תנ!
And I will set your corpses themselves תנ
upon the corpses of your idols!

And I will detest you yourselves תנ!

The "high places" were locations where idols were worshipped and often involved sexual misconduct.
chamman - a sun-pillar - idol, image.
The literal sense is given. These were pillars at which the sun was worshipped. However, tradition includes every other idol for which such things were made.
gilluwl - properly, a log. This is translated as "idols" since that is what was created using a log. If you think in terms of a "totem pole" you'll have the proper concept of these images.

26:31 And I will give
to your walled villages themselves תנ desolation!
And I will devastate
your consecrated places themselves תנ!

And I will not smell your soothing aromas!

26:32 And I will devastate,
I Myself, the land itself תנ!

And your enemies who settle in it
will be astonished on account of it!

26:33 And you yourselves תנ

I will scatter among the nations!

And I will unsheath the sword after you!

And your land will be a devastation!

And your walled villages will be a desolation.

26:34 Then the land will enjoy its Sabbaths themselves תנ
all the days of its devastation.

And you yourselves תנ

will be in the land of your enemies.

Then the land will rest.

And it will enjoy its Sabbaths themselves תנ.

26:35 All the days of its devastation it will rest
which itself תנ did not rest on your Sabbaths
in your being settled upon it.

26:36 And those remain among you,
I will bring faintness into their hearts
in the lands of their enemies.

And they themselves **תנ** will be put to flight
by the sound of a leaf being blown about.
And they will flee as retreating from a sword.
And they will fall.
But there is no pursuer!

26:37 And they will stumble, a man against his brother,
as before the sword.
But no one is pursuing.
And you will not be able to stand before your enemies.
26:38 And you will perish among the nations.
And the land of your enemies
will devour you yourselves **תנ**.

26:39 And those remaining among you will rot away
on account of their perversion
in the lands of their enemies.
And because of the perversions of their fathers
they themselves **תנ** will rot away.

26:40 But **if** they acknowledge their perversion itself **תנ**
and the perversion itself **תנ** of their fathers,
according to their unfaithfulness
by which they have acted unfaithfully against Me,
and also in which they have walked with Me in hostility,
26:41 *for which reason I said,*
"Surely I Myself will walk with them in hostility!"
And I have brought they themselves **תנ**
into the land of their enemies,
then if they will humble their uncircumcised heart,
and if they will accept their perversion itself **תנ**,

The text gives evidence of something being left out. It shifts the tone of the statement causing some ambiguity. The first line has been added in italics to suggest a possible correction.

26:42 **then** I will take note of
My covenant itself **תנ** with Ya'akob.

And also My covenant itself **תנ** with Yitzhak,
and also My covenant itself **תנ** with Abraham
I will take note of.

And I will take note of the land.

26:43 And the land will be left by them.
And it will enjoy its Sabbaths themselves **תנ**
by being desolate of them.
And they will accept responsibility
for their perversion itself **תנ**,
because, even because My regulations they rejected
and My rules themselves **תנ** their lives detested!

26:44 And even for all this,
in their being in the land of their enemies,
I will not reject them.
I will not detest them to finish them off,
for the sake of breaking My covenant
with they themselves **תנ**!

Indeed, I Myself am **YAHWEH**, their Elohim!

26:45 And I will take note of, for their sake,
the covenant of the former ones whom I brought out,
they themselves **תנ**, from the land of Mitsraim

in the eyes of the nations,
for the sake of being for them The Elohim!.

I Myself am YAHWEH!

26:46 These are the rules, and the regulations,
and the instructions that YAHWEH gave
between Himself and the Children of Yisra'el
at Mount Sinai by the hand of Moshe.

Chapter 27

27:1 And YAHWEH spoke to Moshe saying,

27:2 "Speak to the Children of Yisra'el.

And say to them,

'When a man makes an extraordinary promise
according to your valuation of lives, to YAHWEH,

27:3 then your valuation for a male

from the age of twenty years

and up to the age of sixty years,

fifty shekels of silver is to be your valuation

according to The Set Apart Place shekel.

27:4 And if it is a female

your valuation is to be thirty shekels.

27:5 And if it is from five years

and up to the age of twenty years

your valuation for a male, twenty shekels,

and for a female, ten shekels.

27:6 And If from the age of a month

and up to the age of five years

then your valuation for a male

is to be five shekels of silver

and for a female your valuation

is to be three shekels of silver.

27:7 And if from the age of sixty years and upward,

if it is a male then your valuation is to be fifteen shekels,

and for a female, ten shekels.

27:8 And If he is poorer than the valuation

then he is to be stood before the face of the priest.

And the priest is to value he himself nx.

According to the mouth

concerning what the hand can reach

of the one promising the priest is to value him.

27:9 If an animal which one has brought near

is an approach offering to YAHWEH,

all of what he gives from it to YAHWEH is to be set apart.

27:10 He is not to replace it

and he is not to exchange it itself nx,

good with bad, or bad with good.

And if he exchanges it, exchanges it animal for animal,

it will be that it and its exchanged one will be set apart.

27:11 And If any animal is defiled

which is not to be brought near

as an approach offering to YAHWEH

then the animal itself nx is to be stood

before the face of the priest.

27:12 And the priest is to value it itself nx,

whether good or bad.

According to your valuation by the priest, so it will be.

27:13 And if *he is* redeeming it, he is to redeem it.
But he is to add its fifth part over your valuation.

27:14 And when a man sets apart his house *itself* תא
as set apart to YAHWEH then the priest is to value it,
whether good or bad.
According to what the priest values *it itself* תא,
so will it be established.

27:15 And if the one setting it apart
is to redeem his house *itself* תא
then he is to add a fifth part
of your silver valuation above it.
And it will be his.

27:16 And if some of the field of his possession
a man has set apart to YAHWEH
then your valuation is to be
according to its seed requirement,
the seed of a homer of barley, fifty shekels of silver.

27:17 If as of The Year of The Horn Blast
he sets apart his field,
according to your assessment it will be established.

27:18 But if it is after The Year of The Horn Blast
that he sets apart his field
then the priest is to reckon for him the silver itself תא
according to the years remaining
until The Year of The Horn Blast.
And it is to be subtracted from your valuation.

27:19 And if redeeming it,
he is to redeem the field itself תא.
The one setting it apart, he himself תא,
is also to add a fifth part
of the silver of your assessment above it.
And it will be established for him.

27:20 But if he does not redeem the field *itself* תא,
or if he has sold the field itself תא to another man,
it cannot be redeemed any longer.

27:21 And the field will be,
in its going out in The Year of The Horn Blast,
set apart to YAHWEH as a field devoted to the priest.
It is to be his possession.

27:22 And if his purchased field itself תא
which is not a field of his possession
is set apart to YAHWEH

27:23 then the priest is to reckon for him
the amount of your valuation
until The Year of The Horn Blast.
And he is to give your valuation itself תא at that time.
It is set apart to YAHWEH.

27:24 In The Year of The Horn Blast
the field will return to the one from whom
he purchased it itself תא,
to him whose possession of land it is.

27:25 And all your assessments are to be

according to the shekel of The Set Apart Place,
twenty gerahs being the shekel.

27:26 However, a firstborn that is *already*
a firstborn to YAHWEH among animals,
no man is to set apart it *itself* **nx**,
whether ox or sheep.
It is YAHWEH'S.

27:27 And if among the animals one is defiled
then he is to redeem it at your valuation
and is to add its fifth part above it.

And if it is not redeemed
then it is to be sold at your valuation.

27:28 However, everything devoted
that a man devotes to YAHWEH
from everything that is his,
whether of man or of animal,
or of the field of his possession,
it is not to be sold,
and it is not to be redeemed.
Everything devoted is set apart.
It is set apart to YAHWEH.

27:29 Anyone devoted that has been devoted
from among human beings is not to be ransomed.
He is to be put to death, put to death!

27:30 And every tithe of the land
from the seed of the land,
from the fruit of the tree, it is YAHWEH'S.
It is set apart to YAHWEH.

27:31 And if a man is redeeming it,
redeeming from his tithes,
its fifth part he is to add above it.

27:32 And every tithe, of herd, or of flock,
everything that passes over under the rod,
the tenth one is to be set apart to YAHWEH.

27:33 He is not to search between good and bad.
And he is not to exchange it.

And if he exchanges it, exchanges it,
then it is to be and its exchange is to be set apart.
They are not to be redeemed.

27:34 These are the directives that YAHWEH gave
as directions to Moshe *himself* **nx**
for the sake of the Children of Yisra'el at Mount Sinai.