

¹And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it ; if he do not utter it , then he shall bear his iniquity.²Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.³Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it , then he shall be guilty.⁴Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it , then he shall be guilty in one of these.⁵And it shall be, when he shall be guilty in one of these things , that he shall confess that he hath sinned in that thing :⁶And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.⁷And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.⁸And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:⁹And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be

¹وَاِذَا اَخْطَا اَحَدٌ وَسَمِعَ صَوْتَ حَلْفٍ وَهُوَ شَهِيدٌ يُنْصِرُ اَوْ يَعْرِفُ، فَإِنْ لَمْ يُخَيِّرْ بِهِ حَمَلَ ذَنْبِهِ.²أَوْ إِذَا مَسَّ أَحَدٌ شَيْئًا تَجَسًّا، جُنَّةً وَخَشِ تَجَسٍّ، أَوْ جُنَّةً بَهِيمَةٍ تَجَسٍّ، أَوْ جُنَّةً دَبِيبٍ تَجَسٍّ، وَأَخْفَى عَنْهُ، فَهُوَ تَجَسُّ وَمُذْنِبٌ.³أَوْ إِذَا مَسَّ تَجَاسَةً إِنْسَانٍ مِنْ جَمِيعِ تَجَاسَاتِهِ الَّتِي يَتَجَسُّ بِهَا وَأَخْفَى عَنْهُ ثُمَّ عَلِمَ، فَهُوَ مُذْنِبٌ.⁴أَوْ إِذَا خَلَفَ أَحَدٌ مُفْتَرِطًا بِشَقَّتِهِ لِلْإِسَاءَةِ أَوْ لِلْإِحْسَانِ مِنْ جَمِيعِ مَا يُفْتَرِطُ بِهِ الْإِنْسَانُ فِي الْيَمِينِ، وَأَخْفَى عَنْهُ، ثُمَّ عَلِمَ، فَهُوَ مُذْنِبٌ فِي شَيْءٍ مِنْ ذَلِكَ.⁵فَإِنْ كَانَ يُذْنِبُ فِي شَيْءٍ مِنْ هَذِهِ يُقَرِّ بِمَا قَدْ أَخْطَأَ بِهِ.⁶وَيَأْتِي إِلَى الرَّبِّ بِذَبِيحَةِ لِإِثْمِهِ عَنْ خَطِيئَتِهِ الَّتِي أَخْطَأَ بِهَا، أُنْثَى مِنْ الْأَنْعَامِ تَعَجَّةً أَوْ عِزْرًا مِنَ الْمَعَزِ ذَبِيحَةَ خَطِيئَةٍ، فَيَكْفِّرُ عَنْهُ الْكَاهِنُ مِنْ خَطِيئَتِهِ.⁷وَإِنْ لَمْ تَلِدْ يَدُهُ كِفَايَةً لِإِسَاءَةٍ، فَيَأْتِي بِذَبِيحَةِ لِإِثْمِهِ الَّتِي أَخْطَأَ بِهِ بِمَامَتَيْنِ أَوْ قَرْحِي حَمَامٍ إِلَى الرَّبِّ، أَحَدُهُمَا ذَبِيحَةُ خَطِيئَةٍ وَالْآخَرُ مُحَرَّقَةً.⁸يَأْتِي بِهِمَا إِلَى الْكَاهِنِ، فَيَقْرُبُ الَّذِي لِلْخَطِيئَةِ أَوَّلًا. يَجُرُّ رَأْسَهُ مِنْ قَفَاهُ وَلَا يَفْصِلُهُ.⁹وَيَضْحِكُ مِنْ دَمِ ذَبِيحَةِ الْخَطِيئَةِ عَلَى خَائِطِ الْمَذْبَحِ. وَالتَّيَافِي مِنَ الدَّمِ يُعْصِرُ إِلَى أَسْفَلِ الْمَذْبَحِ. إِنَّهُ ذَبِيحَةُ خَطِيئَةٍ.¹⁰وَأَمَّا الثَّانِي فَيَحْمِلُهُ مُحَرَّقَةً كَالْعَادَةِ، فَيَكْفِّرُ عَنْهُ الْكَاهِنُ مِنْ خَطِيئَتِهِ الَّتِي أَخْطَأَ فَيُضْفَحُ عَنْهُ.¹¹وَإِنْ لَمْ تَلِدْ يَدُهُ بِمَامَتَيْنِ أَوْ قَرْحِي حَمَامٍ فَيَأْتِي بِقُرْبَانِهِ عَمَّا أَخْطَأَ بِهِ عُسْرَ الْإِيقَةِ مِنْ دَقِيقٍ، قُرْبَانِ خَطِيئَةٍ. لَا يَضْعُ عَلَيْهِ رُبْنًا، وَلَا يَجْعَلُ عَلَيْهِ لُبَانًا لِأَنَّهُ قُرْبَانُ خَطِيئَةٍ. يَأْتِي بِهِ إِلَى الْكَاهِنِ فَيَقْبِضُ الْكَاهِنُ مِنْهُ مِلءَ قَبْضَتِهِ تَذْكَارَةً، وَيُوقِدُهُ عَلَى الْمَذْبَحِ عَلَى وَقَائِدِ الرَّبِّ. إِنَّهُ قُرْبَانُ خَطِيئَةٍ.¹²فَيَكْفِّرُ عَنْهُ الْكَاهِنُ مِنْ خَطِيئَتِهِ الَّتِي أَخْطَأَ بِهَا فِي وَاحِدَةٍ مِنْ ذَلِكَ فَيُضْفَحُ عَنْهُ. وَيَكُونُ لِلْكَاهِنِ كَالْتَّقَدِّمَةِ.¹³وَقَالَ الرَّبُّ لِمُوسَى، إِذَا حَانَ أَحَدٌ حَيَاتَهُ وَأَخْطَأَ سَهْوًا فِي أَفْدَاسِ الرَّبِّ، يَأْتِي إِلَى الرَّبِّ بِذَبِيحَةِ لِإِثْمِهِ، كَبْشًا صَاحِبًا مِنَ الْعَتَمِ بِتَقْوِيمِكَ مِنْ شَوَاقِلِ فِصَّةٍ عَلَى سَاقِلِ الْقُدُسِ، ذَبِيحَةِ إِثْمٍ.¹⁴وَيُعَوِّضُ عَمَّا أَخْطَأَ بِهِ مِنَ الْقُدُسِ، وَيَزِيدُ عَلَيْهِ خُمُسَهُ، وَيَدْفَعُهُ إِلَى الْكَاهِنِ، فَيَكْفِّرُ الْكَاهِنُ عَنْهُ بِكَبْشِ الْإِثْمِ فَيُضْفَحُ عَنْهُ.¹⁵وَإِذَا أَخْطَأَ أَحَدٌ وَعَمِلَ وَاحِدَةً مِنْ جَمِيعِ مَتَاهِي الرَّبِّ الَّتِي لَا يَتَّبِعِي عَمَلُهَا، وَلَمْ يَعْلَمْ، كَانَ مُذْنِبًا وَحَمَلَ ذَنْبَهُ.¹⁶فَيَأْتِي بِكَبْشِ صَاحِبٍ مِنَ الْعَتَمِ بِتَقْوِيمِكَ، ذَبِيحَةِ إِثْمٍ إِلَى الْكَاهِنِ، فَيَكْفِّرُ عَنْهُ الْكَاهِنُ مِنْ سَهْوِهِ الَّذِي سَهَا وَهُوَ لَا يَعْلَمْ، فَيُضْفَحُ عَنْهُ.¹⁷إِنَّهُ ذَبِيحَةُ

wrung out at the bottom of the altar: it is a sin offering.¹⁰ And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.¹¹ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.¹² Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.¹³ And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.¹⁴ And the LORD spake unto Moses, saying,¹⁵ If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:¹⁶ And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.¹⁷ And if a soul sin, and commit any of these things which are forbidden to be done by the

commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.¹⁸ And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.¹⁹ It is a trespass offering: he hath certainly trespassed against the LORD.