

THE THIRD BOOK OF MOSES, COMMONLY CALLED
LEVITICUS.

(VA IKRA AL MOSHEH=AND HE CALLED
TO MOSES.)

The Ritual of Sacrifices.

1 **T**HEN the EVER-LIVING called to
Moses and spoke to him from
the Hall of the Assembly, saying ;—

Ritual of Burnt Offerings.

2 "Speak to the children of Israel
and say to them; A man of you who
would offer an offering to the EVER-
LIVING, can offer it from the herd, or
from the fold, or from the flock.
3 "If they offer a burnt offering from
the fold, it shall be a perfect male. It
shall be offered at the door of the
Tent of Assembly, as a pleasure to
4 him before the EVER-LIVING. Then
he shall lay his hand upon the head
of the sacrifice and present it before
the EVER-LIVING to expiate for
5 himself; and he must slay the son
of the fold before the EVER-LIVING.
Then the sons of Aaron the priest
shall approach the blood, and sprinkle
some of the blood around over the
altar, that is at the door of the Hall
6 of Assembly. Afterwards he shall
skin the sacrifice and divide it into
7 parts. Then the sons of Aaron the
priest shall lay the parts of the head
and fat in order upon the wood and
8 put fire upon the altar, and arrange
wood upon the fire that is on the
altar, after washing the inwards and
9 the feet in water, and the priest
shall burn the whole of them on the
altar as a sweet delightful perfume to
10 the EVER-LIVING. But if he offers from
the sheep or from the lambs, or from
the goats, he shall offer as a burnt
11 offering a perfect male; and slay it at
the north side of the altar before the
EVER-LIVING, and the sons of Aaron
the priest shall sprinkle some of its
12 blood around the altar. Then he
shall divide it into parts; and the
priest shall arrange its head and its
fat upon the wood that is upon the
13 fire that is on the altar. Then he
shall wash its inwards and legs in

water, and the priest shall offer the
whole of them with incense upon the
altar of burnt offering, as a sweet
breath delightful to the EVER-LIVING.

"But if he sacrifices a gift from 14
the birds to the EVER-LIVING let him
offer his gift from the turtle doves or
the young of pigeons; and the priest 15
shall take it to the altar and wring off
its head, and perfume the altar, and
present its blood at the side of the
altar, and pull out its crop and 16
feathers; and throw them to the
eastern side of the altar into the
receptacle for the fat. Then the 17
priest shall cleave it,—not separate—
and perfume the altar for it, offering
it upon the wood which is on the fire;
—it is sweet smell delightful to the
EVER-LIVING.

"And the soul that gives a present 2
to the EVER-LIVING, let it be of fine
flour, and pour oil upon it, and put
frankincense on it, and bring it to the 2
sons of Aaron, the priest; and the
priest shall grasp a handful from
the fine flour and the oil, with all
the frankincense, and shall burn as a
remembrance on the altar;—a sweet
perfume delightful to the EVER-
LIVING. But the rest of the offering 3
shall be for Aaron and his sons, holy
of holies from the fire of the EVER-
LIVING.

"But if he would offer a present 4
baked in the oven, let it be of fine
ground flour, biscuits mixed with oil,
or wafer biscuits buttered with oil.

"If, however, your gift is a present 5
of baked bread, it shall be of fine
flour with oil, unfermented and broken 6
in pieces with oil poured upon it. It
is a present.

"But if you give a boiled present, 7
let it be made of fine flour with oil.
And you shall bring the present that 8
you have made from it to the EVER-
LIVING, and approach to the priest,
and he shall carry it to the altar.
Then the priest shall lift up the 9

present as a remembrance, and perfume the altar; a sweet smell
10 delightful to the EVER-LIVING. But the rest of the present shall be for Aaron and his sons;—holy of holies from the fire of the EVER-LIVING.

11 "Any present which they offer to the EVER-LIVING shall not be made with ferment, for not any ferment or any honey shall be burnt with it as a
12 delight to the EVER-LIVING. You shall bring them as an offering of the best kinds to the EVER-LIVING; they shall not be burnt upon the altar as a
13 breath of delight. Every offering presented by you shall be salted with salt; and you shall not withhold the salt of the Covenant of your God from your presents; upon every offering you shall offer salt.

14 "And if you offer a present from your crops to the EVER-LIVING, it shall be ears of wheat or oats,¹ from the field, as a present from your
15 crops. You shall also put upon it oil, and add along with it frankincense. It is a present; therefore the
16 priest shall burn the remembrance from the corn and from the oil, with all the frankincense as a perfume to the EVER-LIVING.

3 "But if anyone offers a thank-offering, let it be offered from the herd;—only a perfect spotless male may be
2 offered to the EVER-LIVING; and he shall lay his hand upon the head of his offering, and slay it at the door of the Hall of Assembly, and the sons of Aaron, the priest, shall sprinkle some of the blood around upon the
3 altar. He shall offer on the altar the thank-offering as a delight to the EVER-LIVING;—the fat of the caul, the chest, and the whole of the fat
4 that is upon the chest; with the two kidneys, and the fat that is upon them; and on the viscera; but the rest on the liver, and upon the kid-
5 neys he shall put aside; for the sons of Aaron shall offer them upon the altar of burnt-offering, with wood and fire, as a sweet breath to the EVER-LIVING.

6 "But if he offers a sacrifice from the flock as a thank-offering, let him
7 offer a perfect male or female. If he offers a lamb as his gift, then he shall
8 bring it before the EVER-LIVING, and lay his hand upon the head of the gift, and slay it before the Hall of

¹ Heb.: "Fire-corn." For oats are roasted previous to being ground, to remove the shells or husks.—F. F.

Assembly, and the sons of Aaron shall sprinkle some of its blood
around the altar, and shall carry to 9 the altar—from the thank-offering made by fire to the EVER-LIVING,—the entire fat of the rump cut near the backbone, and the fat of the
caul, and of the chest, and all the fat 10 that is upon the chest, and the two kidneys and the fat which is upon them, with that upon the bowels, and the remainder that covers the kidneys
he shall put aside; and the priest 11 shall offer them upon the altar as a sweet scent to the EVER-LIVING.

"But if he offers a gift of a goat 12 before the EVER-LIVING he shall lay 13 his hand upon its head, and slay it before the Hall of Assembly; and the sons of Aaron shall sprinkle some of its blood around the altar, and offer 14 of the gift as a sweet scent to the EVER-LIVING, the fat of the caul, and the chest, and the whole of the fat that is upon the chest, and the two 15 kidneys, and the fat that is on them, with that upon the bowels, but the remainder, covering over the kidneys, he shall put aside. Thus the priest shall 16 burn them on the altar, consuming as a sweet breath, delightful to the EVER-LIVING, all the fat.

"It is an Institution for ever, for your descendants, in all your dwelling-places, that you shall not eat any fat or any blood."

The Law of Involuntary Sins.

Then the EVER-LIVING spoke to 4 Moses saying;

Sins of a Priest.

"Speak to the children of Israel, to 2 command;—

"The soul that sins by ignorance in any of the commands of the EVER-LIVING, through not having done, or doing it unconsciously;—If a con- 3 secrated priest shall sin to the injury of the People;—then he shall offer for the sin which he has sinned a perfect bullock from the fold, to the EVER-LIVING for his sin. And he 4 shall bring the ox to the door of the Hall of Assembly before the EVER-LIVING, and lay his hand upon the head of the ox, and slay the ox before the EVER-LIVING. Then the con- 5 secrated priest shall take some of the blood of the ox and carry it into the Hall of Assembly, where the priest 6 shall dip his fore-finger into the blood

seven times before the EVER-LIVING opposite the door of the sanctuary, and the priest shall put some of the blood upon the horns of the altar of perfumed incense which is before the EVER-LIVING in the Hall of Assembly, and the rest of the blood of the ox shall be poured at the side of the altar which is at the door of the Hall of Assembly. Then he shall remove the whole of the fat of the ox of the sin-offering from it;—the fat of the caul, with the chest and all the fat upon the chest; and the two kidneys, and the fat which is upon them, with the fat of the bowels, and the remainder covering the kidneys he shall put aside; exactly as it is taken from the ox sacrificed as a peace-offering. Then the priest shall burn it upon the altar of burnt offering. But all the skin of the ox, and the whole of the flesh, with its head and chest, and dung, he shall also cause to be brought, the whole of the ox, to the outside of the camp, to a clean place, to burn the fat upon wood with fire. It shall be burnt where the ashes are poured out.

Sins of Members of the Parliament.

13 "But if any of the fathers of Israel goes and secretly commits out of the sight of the public, a breach of one of the commandments of the EVER-LIVING,—which they should not do,—and he sins; then he shall confess the sin that he has sinned; and shall offer Publicly an ox from the fold for his sin, and bring it to the front of the Hall of Assembly, where the elders of the Parliament shall lay their hands upon the head of the ox before the EVER-LIVING, and slay the ox before the LORD. Then the consecrated priest shall bring some of the blood of the ox to the Hall of Assembly, where the priest shall dip his forefinger into some of the blood, and sprinkle it seven times before the EVER-LIVING at the front of the veil. But he shall put some of the blood upon the horns of the altar, that is before the EVER-LIVING in the Hall of Assembly; and all the rest of the blood he shall pour out at the side of the altar of burnt-offerings, at the door of the Hall of Assembly. He shall then remove the whole of the fat from it, and offer it on the altar; and do with the ox as he does

with the ox for a sin-offering, he shall do the same. Thus the priest shall expiate for him, and forgive him.

"Next, he shall cause the ox to be brought outside of the camp and burn it, as he burnt the former ox. It is a Public offering.

Sins of Ordinary Men.

"When a man sins, and breaks one of all the commandments of his EVER-LIVING GOD,—which he ought not to do—by ignorance, and has sinned: or if he is informed of his sin that he has sinned, then he shall offer as a gift a perfect ram of the goats, and lay his hand upon the head of the ram, and slay it in the place where the burnt-offerings are slain before the EVER-LIVING. It is a sin-offering. Then the priest shall take some of the blood upon the tip of his forefinger and put it upon the horns of the altar of burnt-offerings, and pour the rest of the blood at the side of the altar of burnt-offerings, and offer all the fat on the altar, like the fat of the thank-offering, and expiate for him for his sin; when it shall be forgiven to him.

Sins of the Working Classes.

"But if any of the people of the land break a commandment of the EVER-LIVING,—which ought not to be done,—and transgresses; or he is informed that he has sinned some sin, he shall then bring a perfect she goat as an offering for the sin he has sinned, and lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of burnt-offerings. Then the priest shall take some of the blood upon his forefinger and put on the horns of the altar of burnt-offerings, and pour out the rest of the blood at the side of the altar; and remove the whole of the fat, as he removed the fat from off the thank-offering. Then the priest shall offer it upon the altar, as a breath delightful to the EVER-LIVING, and the priest shall expiate for him, and he shall be forgiven.

The Law of Absolute Wilful Sins.

"But if a person brings his gift for sin, let him bring for it a perfect female, and lay his hand upon the

head of his sin-offering, and slay it in the place where the burnt-offerings are slain. Then the priest shall take some of the blood of the sin-offering on his forefinger and put it on the horns of the altar of burnt-offerings, but pour out all the rest of the blood at the side of the altar, and remove all the fat, as he removed the fat of the lamb offered for thanks, and the priest shall consume it upon the altar as a perfume to the EVER-LIVING, and the priest shall expiate for him for his sin that he sinned, and it shall be forgiven to him.

The Law of Expiation for Perjury.

5 "When a person who is a witness sins when he has taken the declaration of an oath, about an event he saw, or knew, if he does not relate it, he shall bear his crime. Or a person who has touched anything unclean, or a corpse that is unclean; or carcase of an unclean beast; or an unclean reptile; and it was unknown to him; he is unclean and guilty; or if he touches uncleanness of blood, or any uncleanness that may defile him, and he did not know it, yet he is guilty; or a person listening to a libel injurious to his neighbour, or who delights in anything which injures the man by being reported, and hides it, when he knew it,—then he is guilty by it; and as he has offended in this, he shall make confession that he has sinned over it, and shall bring to the EVER-LIVING for his fault that he has sinned, a female lamb from the sheep, or a female goat for a sin-offering, and the priest shall expiate for his sin. But if he did not personally participate with the fault, then he shall bring for the fault that he has sinned two turtle-doves, or two young pigeons, to the EVER-LIVING;—one for a sin-offering, and one for a burnt-offering. Let him bring them to the priest, and offer that which is for the sin-offering first, and wring off its head from its neck, but not separate it, and sprinkle some of the blood of the sin-offering at the side of the altar, and throw the rest of the blood to the side of the altar for sin-offerings. But make of the second a burnt-offering for judgment, and the priest shall expiate for him for the sin he has committed; and it shall be forgiven to him.

11 "But if he does not possess the

two turtle-doves or two young pigeons, then let him bring, as his gift for the sin he has sinned, the tenth of an epha of fine flour. He shall not pour upon it oil, nor put frankincense with it, for it is a sin-offering, but bring it to the priest, and the priest shall grasp a handful of it for a remembrance, and burn it on the altar, for a perfume to the EVER-LIVING. It is a sin-offering. Then the priest shall expiate for him over the sin which he has sinned, and it shall be forgiven to him. But the gift shall belong to the Priest."

The EVER-LIVING also spoke to Moses saying;—

The Law about Intentional Sins.

"A person who perversely sins in what is holy to the EVER-LIVING, shall bring for his guilt to the LORD a perfect ram of the sheep, of the value of two shekels by the sacred shekel, for his fault, and that in which he has sinned, in what is holy, he shall restore fivefold as much for it, and give it to the priest, and the priest shall expiate with the ram for his fault; and it shall be forgiven to him.

Involuntary Wrong-doing.

"But if a person has sinned and broken one of the commandments of the EVER-LIVING,—which should not be done,—and did not know it, yet he is faulty, and shall bear his fault and bring a perfect ram of the sheep on account of his fault to the priest, and the priest shall expiate for him over his error which he has erred, when he knew it not;—and it shall be forgiven to him. It is a fault offering for error to the EVER-LIVING."

The EVER-LIVING also spoke to Moses saying;—

Law of Perverse Criminality.

"A person who sins, with wilfulness against the EVER-LIVING by deceiving his neighbour in a contract, or in a confidential trust; or robs; or betrays his neighbour; or retains a find, and lies about it; and swears with falsehood about anything which may injure the man, sins by it. But if it be that he has sinned and done wrong; but returns the theft that he has stolen; or the deception that he

has sinned in; or the trust that was entrusted to him; or the straying that he has found; or in anything where he has sworn about it to deceive, and rectifies it; on the head of it he shall add fivefold to what he took to himself; they shall be given in place of his fault. Then the guilty man shall bring for the EVER-LIVING a perfect ram of the sheep to the priest, because of his fault; and the priest shall expiate for him before the EVER-LIVING, and he shall be forgiven at once, for all that he has done wrong in it."

6 The EVER-LIVING also spoke to Moses saying;—

The Law for National Offerings.

2 "Command Aaron, and his sons, saying—These are the laws of the burnt-offerings;—that is the offerings for burning upon the altar. All the night, until daybreak, fire shall burn upon the altar for it.

3 "The priest shall be clothed with his garments upon his limbs, and his frock on to cover his flesh, and he shall rake out the ashes that the fire upon the altar produces, and supply wood to the altar. Then he shall strip off his clothes, and put on other clothes, and carry the ashes outside the camp to a clean place. The fire of the altar must burn unextinguished upon it. None shall quench it, but the priest shall lay wood upon it every morning and lay upon it the burnt-offering, and incense with the fat of the peace-offerings. The fire shall always burn upon the altar. It shall not be quenched.

7 "And these are the laws of the food gifts, that the sons of Aaron shall offer before the EVER-LIVING in front of the altar. They shall take some from the flour of the gift and put upon the altar, with the whole of the frankincense which is with the gift, and burn as incense upon the altar, as a delightful breath of remembrance to the EVER-LIVING. 8 But the rest of it Aaron and his sons shall eat. They shall eat it unfermented in the Holy Place in the court of the Hall of Assembly. They shall not bake their portion with ferment. I give it to them for a flavour. It is Holy of Holies, like the sin-offering, and like the trespass-offering. Any male of the children of Aaron may eat of it. This is a

perpetual constitution, for their descendants. As it is a flavour of the EVER-LIVING, let all be holy who touch it."

The EVER-LIVING further spoke to 12 Moses saying;—

Law of Gifts at the Consecration as Priests.

"This is the gift that Aaron and 13 his sons shall offer during the period of their consecration. The tenth of an epha of flour, as a perpetual offering between daybreak and evening, or half at the daybreak, and half at the dusk. Let it be made saturated 14 with oil in a pan; bring it in baked flat cakes; a delightful breath to the EVER-LIVING. The consecrated priest 15 of that course shall make it. It is a perpetual constitution to the EVER-LIVING, to be totally burnt. Every 16 food offering from a priest shall be burnt—you shall not eat it."

The Law of Sin-offerings.

The EVER-LIVING also spoke to 17 Moses, saying—

"Speak commanding Aaron and 18 his sons,—

"These are the laws of the sin-offering;—in the place where you slay the burnt-offering, you shall slay the sin-offering before the EVER-LIVING. It is Holy of Holies. The 19 priest that offers it for sin shall eat it in the Holy Place. Eat it in the court of the Hall of Assembly. All 20 who touch the flesh shall be holy. And whoever is sprinkled with the blood upon his garments, whatever is sprinkled with it shall wash his clothing in the Holy Place. Any vessel of 21 pottery, also, in which it is boiled shall be broken; and if it is boiled in a vessel of bronze it shall be scoured, and washed with water. Every male 22 of the priests may eat of it. It is Holy of Holies. But any sin-offering 23 that is brought to the Hall of Assembly for a holy expiation you shall not eat;—it shall be consumed by fire.

The Sacrifices for Trespass.

"These are also laws of the trespass- 7 offerings. They are Holy of Holies.

"In the place where they slay the 2 sacrifices for sin, they shall slay the trespass-offerings, and their blood shall be sprinkled around the altar, and all the fat of it shall be offered 3 up; the fat of the tail, and the fat of

4 the caul, and of the chest; but the
two kidneys with the fat that is upon
5 them, he shall put aside. Then the
priest shall burn them with incense
at the altar, as a flavour to the EVER-
6 LIVING. It is a trespass-offering.
As with the sin-offering, so with the
trespass-offering; there is one law
for them; the priest who has ex-
piated with it shall have it for himself.

Perquisites of the Priests.

8 "The priest who offers up the
burnt-offering for a man, the skin of
the burnt-offering that he has offered,
9 shall belong to the priest. Every
food offering which is baked in an
oven, and all made in a pan, or upon
a pan, it shall belong to the priest
10 who presents it. But every food
offering mixed with oil, or dry, shall
belong to all the sons of Aaron, each
one as brothers.

The Law of Thank-offerings, and against Unsanitary Food.

11 "And these are the laws of the
sacrifices of thanks which may be
12 presented to the EVER-LIVING. If a
man offers for thanksgiving; let him
offer as a sacrifice of thanksgiving,
cakes of unfermented bread mixed
with oil, and unfermented wafers
buttered with oil, and flour saturated
13 by rolling in oil. Let him offer no
cakes of fermented bread with his
gift upon the altar when thanksgiving
for a benefit. And let him offer the
14 same with every offering lifted up to
the EVER-LIVING. It shall belong
to the priest who sprinkles the blood
of the thank-offering for him to the
15 EVER-LIVING. But the flesh of the
sacrifice of the thank-offering shall
be eaten that day; none of it shall be
left till the next morning.
16 "But if he gives a sacrifice for a
vow, or a free-will gift, he may eat of
it the day it is offered in sacrifice, and
what remains of it he may eat to-
17 morrow. But the remainder of the
flesh of a sacrifice shall be burnt
18 with fire on the third day; and if he
eats of the flesh of a sacrifice for a
benefit on the third day, it shall not
be accepted as an offering from him;
it shall not benefit him. It will be
unclean, and the person who eats of
it shall bear his punishment.
19 "Flesh also that has touched any-
thing unclean shall not be eaten;—

it shall be burnt with fire; but the
flesh of everything clean may be eaten
as food. But the person who eats 20
the flesh of a sacrifice made to the
EVER-LIVING for a benefit, and defiles
himself over it,—that person shall be
excommunicated from his people.
The person, also, who touches any- 21
thing defiled by the defilement of
blood; or by an unclean beast, or by
any unclean reptile; and yet eats of
the flesh as a sacrifice of thanksgiving
to the EVER-LIVING;—that person
shall be excommunicated from his
people."

Eating Fat Prohibited.

Again the EVER-LIVING spoke to 22
Moses, saying;—"Any of the fat of 23
an ox, or sheep, or goat you shall
not eat; but the fat of a carcase, and 24
the fat of a torn animal may be used
for any work;—but you shall not eat
of it, for whoever eats the fat of a 25
beast which is offered to the EVER-
LIVING;—that person shall be ex-
communicated from his people. Nor 26
shall you eat any blood in any of
your dwelling places, either of bird
or beast. Every person who eats 27
any blood; that person shall be ex-
communicated from his people."

The Law of Thank-offerings.

The EVER-LIVING spoke further to 28
Moses, saying;—
"Speak to the children of Israel, 29
saying;—Whoever offers at the altar
his thank-offering to the EVER-LIVING,
let him bring his gift to the altar of
the EVER-LIVING for his benefit.
He shall bring in his hand the present 30
to the EVER-LIVING. Bring the
breast with its fat to be waved, for
waving before the EVER-LIVING, but 31
the priest shall burn the fat upon the
altar, and the breast shall be for
Aaron and his sons. The raised leg 32
also you shall give to the priest who
lifts it up as a sacrifice for a benefit.
Whoever of the sons of Aaron offers 33
the blood of the thank-offering, shall
have the right leg for a gift. For the 34
waved breast, and the raised leg I
have taken from the children of Israel,
from their sacrifice of thanks, and I
give them to Aaron the Priest and to
his sons to be taken by them for ever
from the children of Israel.
"They are the portion of Aaron, and 35
the portion of his sons from the gifts
to the EVER-LIVING, during the time

they offer them as priests to the EVER-LIVING; which the EVER-LIVING commanded to be given to them at the time He consecrated them, as an endowment from the children of Israel, and their posterity for ever."

37 This is the law for burnt-offerings, and for sins, and for trespasses, and for consecrations, and for sacrifices of thanks, which the EVER-LIVING commanded to Moses upon Mount Sinai, at the time He commanded the children of Israel to offer gifts to the EVER-LIVING in the desert of Sinai.

The Ritual of Priestly Consecration.

8 The EVER-LIVING also spoke to Moses, saying;—

2 "Take Aaron, and his sons with him, with the robes and the oil of consecration, and the bull for a sin-offering, and the two rams, and the basket of biscuits, and the whole of the chiefs of the Parliament to the door of the Hall of Assembly."

4 Moses consequently did as the EVER-LIVING commanded him; and summoned the chiefs to the door of the Hall of Assembly. Then Moses said to the chiefs, "The EVER-LIVING commands this to be done."

6 Then Moses took Aaron and his sons and washed them in water, and put the vests upon them, and girt them with the girdle, and clothed them with the mantle; and put the ephod on him, and girt him with the embroidered belt of the ephod, and ephoded him with it. Then he put on the breastplate of the Urim and Thumim;¹ and put the turban upon his head, and fastened upon the turban, at the front of it, the golden flower consecrated to holiness; as the EVER-LIVING commanded to Moses.

10 Moses next took the oil of consecration and consecrated the Tabernacle and all that was in it, and sanctified them, and sprinkled with it seven times on the altar, and consecrated the altar, and all its instruments; and the bath, and all its cans, to sanctify them; and poured the oil of consecration on the head of Aaron, and consecrated him, to sanctify him.

13 Then Moses brought forward the sons of Aaron and dressed them with vests, and girt them with girdles, and

bound upon them the mitres; as the EVER-LIVING commanded to Moses.

Next he brought up the bull for a sin-offering, and Aaron and his sons laid their hands upon the head of the bull for a sin-offering. Then he slew it; and Moses took some of the blood, and put it around the horns of the altar with his forefinger, to purify the altar from sin; and he poured out the rest of the blood at the side of the altar, and sanctified it with an expiation for it. He also took the fat which is on the chest, and the other fat of the liver, and the two kidneys, with the fat upon them, which Moses burnt upon the altar. But the bull and its skin, and its flesh, and its dung he burnt with fire; as the EVER-LIVING commanded to Moses.

Then he took the ram for the burnt-offering, and Aaron and his sons laid their hands upon the head of the ram. Then Moses slew it, and sprinkled some of the blood on the altar around, and divided the ram into parts. Moses then burnt the pieces of the head, and its fat; but the chest and the feet Moses washed in water, and burnt the whole of the ram upon the altar, as a whole burnt-offering. It was a pleasant breath given to the EVER-LIVING; as the EVER-LIVING commanded Moses.

Then he took the ram—the second ram—of consecration, and Aaron and his sons laid their hands upon the head of the ram. Moses afterwards slew it, and took some of its blood and put it on the tip of Aaron's right ear, and on his right thumb, and on his right great toe; Moses also sprinkled the blood upon the altar around. Next Moses took the sons of Aaron, and put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet. Moses afterwards sprinkled some of the blood around the altar. He also took the fat, and the tail, and the whole of the fat that is on the chest, and the rest of the fat, and the two kidneys with their fat, and the right leg, and some from the basket of biscuits which was before the EVER-LIVING;—he took one biscuit, and one oil-bread cake, and one wafer, and placed them with the fats upon the right leg, and put the whole into the hands of Aaron and the hands of his sons, and they waved them before the

¹ The breastplate of "Light and Truth," when translated from the Hebrew.—F. F.

28 presence of the EVER-LIVING. Then Moses took them from their hands, and offered them as a whole burnt-offering on the altar, as an appointment of them. It was an offering of pleasing flavour to the EVER-LIVING.

29 Moses then took the breast of the ram of consecration and waved it before the EVER-LIVING.—It was as a portion for Moses; as the EVER-LIVING commanded to Moses.

30 Moses afterwards took some of the oil of consecration, and some of the blood from the altar, and sprinkled upon Aaron, upon his sons, and upon his robes and upon the robes of his sons with him, and sanctified Aaron and his robes, and his sons, and the robes of his sons with him.

31 Moses also said to Aaron and his sons, "Boil the flesh at the door of the Hall of Assembly, and sit to eat it, with the bread that is upon the basket of consecration, as I have been commanded to instruct Aaron and his sons that they should eat. But what is left of the flesh and bread burn with fire. You shall, however, not quit the Hall of Assembly for seven days, until the days are fulfilled;—the days of your consecration;—for seven days will complete their number. What has been done today, the EVER-LIVING commanded to be done, to expiate for you. You shall remain at the door of the Hall of Assembly day and night for seven days, and guard the trust of the EVER-LIVING; and not remove; for so I have been commanded."

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36 Aaron and his sons consequently did all the things that the EVER-LIVING commanded by the hand of Moses.

9 But when the eighth day came Moses summoned Aaron and his sons, and the judges of Israel, and said to Aaron and his sons;—"Select for yourselves a perfect heifer from the fold for a sin-offering, and approach to the presence of the EVER-LIVING."

3 Then he addressed the children of Israel, saying;—

"You must take a ram from the goats for a sin-offering; and a lamb and bullock of a year old both perfect,

4 for a burnt-offering, with a bull and a ram for a thank-offering, to sacrifice before the EVER-LIVING; and a food-offering mixed with oil, for to-day the EVER-LIVING will appear to you."

5 They consequently brought what

Moses ordered to the front of the Hall of Assembly, and all the chiefs approached and stood before the EVER-LIVING.

Then Moses said;

"This is the thing that the EVER-LIVING commanded you to do; now the majesty of the EVER-LIVING will appear to you."

Moses next said to Aaron; "Advance to the altar and offer the sin-offering, and the burnt-offering for yourself, and expiate first on account of Yourself, afterwards on account of the People; and make a gift for the People, and expiate on account of them; as the EVER-LIVING has commanded."

Aaron consequently advanced to the altar and slew the calf that was for his sin-offering. The sons of Aaron also advanced to the blood of it, and dipped their forefingers into the blood of it, and placed upon the horns of the altar, and poured the rest of the blood at the side of the altar. But the fat, and the kidneys, and the rest from the breast of the sin-offering, he burnt on the altar;—as the EVER-LIVING commanded to Moses;—but the flesh, and the skin, and dung he consumed in fire outside the camp.

Then he slew the burnt-offering; and the sons of Aaron took some of its blood, and poured it upon the altar around.

Then he took the whole burnt-offering to him to divide it, and burnt its head upon the altar. Afterwards he washed the chest, and the feet, and burnt them as a burnt-offering on the altar.

Then he offered the gift for the People, and took the goat for the sin of the People, and made a sin-offering, like the former sin-offering. Next he presented the burnt-offering, and did as with the offering for righteousness. Afterwards he presented the food-offering, and filled his hand from it, and burnt it upon the altar, besides the burnt-offering of the morning.

Then he slew the bull, and the ram, as a sacrifice of thanks from the People, and the sons of Aaron brought some of the blood and sprinkled it around upon the altar, with the fats from the bull, and the fat from the tail of the ram, the caul, and the kidneys, and the rest of the breast; and they piled up the fats

upon the chest, and burnt the fats
21 upon the altar; but the breast, and
the right leg Aaron waved before the
EVER-LIVING;—as the EVER-LIVING
commanded Moses.

22 Then Aaron raised his hands and
blessed the People, and came down
from making the sin-offering, and
the burnt-offering, and the thank-
offering.

23 Moses and Aaron next entered
the Hall of Assembly, and went and
blessed the People, — when the
splendour of the EVER-LIVING

24 appeared to all the People, the fire
came from the presence of the EVER-
LIVING and consumed the burnt-
offering on the altar, and the fats.
When all the People saw it they
cheered, and fell upon their faces.

Nadab and Abihu slain for Dis- obedience to God.

10 But the sons of Aaron, Nadab and
Abihu, each took a fire-pan, and
placed on them fire, and put incense
upon it, and presented strange fire
before the EVER-LIVING, which they
2 were not commanded, therefore fire
came out from the presence of the
LORD and consumed them, and they
died before the LORD.

3 Consequently Moses said to Aaron,
“What was it that the EVER-LIVING
spoke, saying, ‘In approaching Me I
will be sanctified, and respected
before all the People?’” And Aaron
was silent.

4 Then Moses called to Mishal, and
to Altzaphan, sons of Azial, the uncle
of Aaron, and said to them;—

“Approach! and take up those
from the presence of the sanctuary
to the outside of the camp.”

5 So they approached, and carried
them in their vestments to the outside
of the camp, as Moses had ordered.

6 Then Moses said to Aaron and to
Aliazar, and to Aithamar, his sons,
“You shall not uncover your heads,
and you shall not strip off your
robes, lest you should die, and anger
come upon all the congregation; but
your relatives of all the house of
Israel, shall weep for the burning that
7 the EVER-LIVING has burnt. You
shall also not come out of the
Hall of Assembly, lest you should
die,—for the oil of consecration to
the EVER-LIVING is upon you.”

So they did as Moses ordered.

The Priests forbidden to Drink Intoxicants before going to the Sanctuary.

Then Moses spoke to Aaron and 8
commanded;—

“You or your sons with you shall 9
not drink of wine or an intoxicant
when you are going to the Hall of
Assembly,—so that you may not die.
This is an everlasting institution for
your posterity.

“For you shall distinguish between 10
the Sacred and the Common, and
between Sin and Purity, so that you 11
may teach the sons of Israel all the
Institutions which the EVER-LIVING
dictated to them by means of Moses.”

Moses also spoke to Aaron, and 12
Aliazar, and Aithamar, his sons;—

“Take again another food-offering
for a present to the EVER-LIVING,
and eat it with biscuits at the side of
the altar, for it is Holy of Holies,
therefore you shall eat it in the Holy 13
Place, for it is a portion to you, and a
portion to your sons from the presents
to the EVER-LIVING, for so I have
been commanded. But you may eat 14
the waved breast, and the raised leg
in a clean place, you and your sons,
and your daughters with you; for they
are given from My altar as a portion
to you and to your children as thank-
offerings from the children of Israel.
The raised leg and the waved breast, 15
with the presents of the fats which
they bring to be waved, you shall
wave before the EVER-LIVING, and
they shall be for you and your children
for a perpetual portion,—as the
EVER-LIVING has commanded.”

But when Moses inquired for the 16
goat for the sin-offering, he found it
had been burnt; therefore he was
angry with Aliazar and Aithamar, the
sons of Aaron, again, and said;—

“Why have you not eaten the sin- 17
offering in the Holy Place?—for it is
Holy of Holies,—and it was given to
you to bear the frailty of the congrega-
tion, to expiate for them before the
EVER-LIVING. Look! its blood was 18
not brought into the sanctuary. You
ought to have eaten it in the sanctuary
as I commanded.”

Then Aaron spoke to Moses, “On 19
the day they presented their sin-
offering, and their burnt-offering
before the EVER-LIVING, you in-
structed me about it, and I ate the

sin-offering that day. Let that compensate in the eyes of my Lord."

- 20 So Moses listened and it compensated in his eyes.

Clean and Unclean Foods.

- 11 Then the EVER-LIVING spoke to Moses and to Aaron saying to them;—

2 "Speak to the children of Israel to command;—

"These are what you may eat of all the animals that are upon the earth:—

The Law of Animal Food.

- 3 "All that have hoofs, and divide the hoofs, and chew the cud;—you may eat those beasts:—

4 "But you shall not eat those that chew the cud, and do not divide the hoof;—

"The camel; for it chews the cud, but has not divided the hoof. It is unclean to you;—

- 5 "And the jerboa, for it chews the cud, but has not a divided hoof;—it is unclean to you;

6 "And the Leaper,¹ for it chews the cud, but has not a divided hoof; it is unclean to you;

7 "And the swine; although it has hoofs, and divides the hoof, but it does not chew the cud; it is unclean to you;—

8 "You shall not eat of their flesh, nor touch their carcasses; they are unclean to you;

Clean Fish.

- 9 "You may eat of all these that are in the waters;—

"All that have fins and scales, in the waters, and the seas, and the rivers; you may eat them.

- 10 "But all that have not fins and scales on them in the waters, and rivers, of all the swarms of the waters, and of every form of life that is in the waters, they must be loathsome to you; and their flesh shall be loathsome to you. You shall not eat of their carcasses; you shall loathe them.

12 All in the waters that have not fins and scales, shall be loathsome to you.

Unclean and Clean Birds.

- 13 "And these shall be loathsome to you among birds. You shall not eat them; they are loathsome. The eagle, and the osprey, and the fish-hawk; the kite, and the vulture

¹ In Hebrew "Arnabeth" means a Leaper usually rendered "hare," but more probably the Kangaroo.—F. F

species; and all the raven species; 15 and the ostrich, and the goatsucker, 16 and seagull and the buzzard species; and the pelican, and the gannet, and 17 the owl; and the crested owl, and 18 the turkey buzzard, and the carrion-eagle; and the stork, and snorter 19 species; and hoopoo, and the bat; and every winged reptile that crawls 20 shall be loathsome to you.

"However you may eat of these; 21 of all the swarms of wing that crawl, that have knees above their feet to leap upon the earth, you may eat 22 these from among them; the locust kind, and the cockchafer kind; and the grasshopper kind; but all the 23 winged-breed that crawls on its feet shall be loathsome to you, and they 24 defile. All who touch their dead bodies are unclean until the evening. And anyone who carries their carcasses 25 shall wash his clothes and be unclean until the evening.

"Besides every beast that has hoofs, 26 but does not divide its hoofs, and does not chew the cud; they are unclean to you. All who touch them are unclean.

"And everything that walks upon 27 its paws; every insect that goes on all fours;—they are unclean to you: everyone who touches their dead 28 bodies is unclean, and whoever carries their dead bodies shall wash his clothes and be unclean until the evening. They are unclean to you.

Unclean Vermin.

"These also are unclean to you of 29 the species breeding upon the earth; the mole, and the mouse, and the lizard species; the groaner, and the 30 panter, and the shrew, and the ignanodon, and the camelion. These are 31 unclean to you in all their breeds; all touching them when dead shall be unclean until the evening; and all 32 who eat of them when dead are unclean; and all upon which any of them may fall, and any vessel of wood, or clothing, or skin, or a sack,—any article that is made use of,—shall be put into water, and be unclean until the evening;—then pure. And 33 any vessel of earthenware that they fall into, all that they fall into, is unclean, and it shall be broken; and 34 all food that they have gnawed, or their water falls upon, is unclean; and any cup from which they drink, of all vessels, is unclean. And any 35

thing upon which their dead bodies may fall is unclean;—pan, or tub—it shall be broken. They are unclean 36 and shall be unclean to you. Except a spring, or well, or reservoir of water;—they shall be pure;—but all touching their dead bodies are unclean. 37 But if their dead bodies fall upon any grain to be used for seed that is to be sown, it is pure. 38 Also if you have put water upon the seed, after their dead bodies fall upon it, it is clean to you.

Cattle dying of Disease Unclean.

39 "And when any of the cattle, that you possess for food dies, whoever touches its carcase is unclean until 40 evening; and whoever eats from its carcase, shall wash his clothes and 41 be unclean until the evening; and whoever carries the carcase shall wash his clothes and be unclean until the evening.

All Reptiles are Unclean.

"All vermin, also, of the vermin on the earth shall be loathsome; it shall not be eaten. 42 "Everything going upon its belly; and everything going by crawling upon many feet, of all the vermin of the vermin of the earth, you shall not eat, for they are loathsome. 43 You shall not make yourselves loathsome with the bodies of any of the spawn of the vermin, and you shall not defile yourselves with them, nor be defiled by them; 44 for I am your EVER-LIVING GOD, Who sanctifies you, and you shall be healthy, for I am HOLY, and you shall not defile yourselves or your lives by any of the vermin that crawls 45 upon the earth; for the EVER-LIVING brought you up from the land of Mitzer to be a GOD to you; so you must be healthy;—for I am HOLY. 46 "These are the laws about cattle, and birds, and every animal life that crawls in the waters, and every animal life that spawns upon the 47 land; with the difference between the unclean and the pure, and between the animals for food, and the animals that are not for food."

12 The EVER-LIVING also spoke to Moses saying;—

Sanitary Laws for Women.

2 "Speak to the children of Israel commanding;—

"A woman who is delivered and bears a boy is unclean for seven days, as though she were unclean with the uncleaness of menstruation; and at 3 the eighth day his fore-flesh shall be circumcised. But for a period of 4 thirty-three days she shall be secluded for her purification. She shall not approach anything sacred, and shall not come to the sacred place until the days of her purification are completed.

"But if she bears a girl, then she 5 shall be separated as unclean for twice seven, as in menstruation; and for a period of sixty-six days she shall be secluded, for purification from her blood. But upon the completion 6 of the days of her purification for a son or for a daughter, she shall bring a she lamb of one year for a burnt-offering, and a young dove or a turtle dove, as a sin-offering to the door of the Hall of Assembly, to the priest, and he shall present them before the 7 EVER-LIVING, and expiate for her, and purify her for the flow of her blood.—These are the laws about the childbirth of a boy or girl.

"But if she does not possess a she 8 lamb, then she shall take two turtle doves, or two young pigeons, one for a burnt-offering, and the other for a sin-offering, and the priest shall expiate for her, and she shall be pure."

Sanitary Laws of Contagious Diseases.

The EVER-LIVING also spoke to 13 Moses and Aaron saying;—

"When a man has on the skin of 2 his flesh a swelling or scab, or scurf, and there is on the skin of his flesh an irritation, he shall go to Aaron the priest or to one of the medical priests, and shall show the priest the spot on 3 the skin of his body, and the hair in the spot turned white. Should the spot appear hollow under the skin of his body, it may be a contagion, and the priest shall diagnose it, for it is a disease.

"But if a white scurf is upon the 4 skin of his body, which does not appear to be below the skin, and the hair is not changed to white, then the priest shall isolate the patient for seven days; and upon the seventh 5 day the priest shall examine the patient, and if the mark appears to him to stand still, without the spot spreading, the priest shall isolate

6 him for a second seven days; but the priest shall examine him on the seventh day the second time, and if the mark is mitigated, and the spot has not spread on the skin, then the priest shall cleanse off the scurf from it, and he shall wash his clothes, and
7 be clean. But if the eruption spreads, and with scabs on the skin, after he has shown himself to the priest to be pronounced clean, then he shall show
8 himself again to the priest, and the priest shall examine him, and if the eruption has spread on his skin, the priest shall declare him diseased with a contagion.

9 "When a man has been attacked by a contagion, he shall go to a priest,
10 and the priest shall examine him, and if he sees a white swelling in his skin, and if the hair has turned white, and corrupting flesh lives in the
11 swelling, it is chronic leprosy on the skin of his body, and he is unclean. The priest shall not isolate him, but he is unclean.

12 "But if the disease spreads on the skin, and the irritation covers the whole of his skin with an attack from his head to his feet, he shall show all
13 to the eye of the priest, and the priest shall examine it; and if the irritation covers the whole of his body, and the eruption is bright, all of it, turned
14 white,—he is clean; but if at any time raw flesh appears, he is contagious; therefore he shall show the raw flesh to the priest, and be declared contagious;—the raw flesh is a
15 contagion;—it is contagious. But if the raw flesh ceases and turns white,—
16 he shall also go to the priest, and the priest shall examine it, and if the eruption has turned white and bright, the priest shall declare him free from contagiousness.

18 "When there is on the body a burning ulcer to be cured, and there may be on the inflamed part a white swelling, or a white-reddish scurf, it shall
19 be shown to the priest, and the priest shall examine it, and if he sees a sinking of the skin and the hair turning white, the priest shall declare him unclean with a contagion of spreading inflammation.

21 "But if when the priest examines him, there is no white hair, and there is no sinking in the skin, but there is degeneration, then the priest shall
22 isolate him for seven days, and if it spreads in the skin, then the priest

shall declare him diseased by a contagious attack. But if afterwards, the inflammation abating, the irritation ceases to burn in the ulcers the priest shall declare him clean.

"When there is in the flesh an acute inflammation, and there is rawness on the inflammation, with white scurf, and red and white pimples; when the priest examines him, and observes the hair to be turning white, on the scurf, and he observes pitting in the skin, it is an attack of inflammatory ulceration, and the priest shall pronounce him diseased. It is a contagious disease.

"But if on examining it, the priest does not perceive white hair on the inflammation, nor a pitting in the skin, but it is fiery;—then the priest shall isolate him for seven days; but when the priest shall re-examine him on the seventh day, if it is spreading over the skin, the priest shall declare him unclean. It is a contagious disease. But if afterwards the inflammation abates, and does not spread on the skin, but the inflammation of the swelling is relaxed; then the priest shall pronounce him clean, for it is only an attack of inflammation.

"And when a man or woman may have spots on the head or chin, the priest shall examine the spot, and if he sees on examining it a sinking in the skin, and with it a small yellow hair; then they are unclean, until the priest has extirpated it. It is a disease of the head or chin.

"But when the priest examines, if the attack is extirpated, and discovers after examination that there is no depression on the skin, and strong black hair on it, then the priest shall isolate the patient he has cured seven days. But the priest shall examine the patient on the seventh day, and if it has not spread during the seclusion and there is not on him a yellow hair, and he observes not upon the isolated person a depression in the skin, the priest shall cause the patient to be shaved, and the priest shall isolate the patient for a second seven days. But the priest shall examine the patient on the seventh day, and if it has not spread upon the patient's skin, and he observes that there is not a pitting of the skin, then the priest shall pronounce him clean;

and he shall wash his clothes and be clean.

- 35 "But if it spreads upon the patient's skin, after he has been pronounced
36 clean, the priest shall re-examine him, and if he observes a spreading on the skin of the patient, the priest need not examine for the yellow hair;
37 he is unclean. But if when the patient stands for re-inspection and black hair has sprung up on him, the patient is cured. The priest shall pronounce him clean.
- 38 "And if a man or woman has in the skin of their body a bright shining
39 with whiteness, then the priest shall examine, and if he observes in the skin of their body a bright shining, with whiteness, it is an eruption flowering in the skin. It is clean.
- 40 "And if a person is sprinkled with
41 baldness on his head he is clean. And if at the front of his face his head is sprinkled, it is fore-baldness. He is
42 clean. But if there should be upon his bald head or forehead, a whitish-red outbreak, it is an ulcerous attack, whether on the crown or the forehead;
43 so the priest shall examine it, and if he observes a rising white-reddish eruption upon the crown or the forehead when he examines the scurf
44 on the skin of the body, the man is diseased,—he is unclean—the priest shall declare him unclean by a
45 disease of the head; but the attack is constitutional. His clothes shall be torn, and his head shall be uncovered, and he shall not curl his beard; but shall cry Unclean, Unclean!
46 all the time he is suffering it, he is unclean. He must be isolated, outside the camp; must be made to remain outside.
- 47 "The clothing, also, that may be upon him is infected by the disease;—whether woollen clothing, or cotton
48 clothing; whether warped and wefted with wool or cotton, or of skin, or of any preparation of skin; and if there is a greenish or reddish stain, on the clothing, or skin, whether of warp or weft; or any article of skin is marked by the discharge, it shall be examined
49 by the priest. The priest who examines the patient shall then isolate the sufferer for seven days; but shall
50 re-examine the patient on the seventh day, when if the infection has discharged upon the clothing, whether in warp or weft, or on the skin of any article made of skin for use, it is an

attack of itch.¹ It is unclean. Consequently he shall burn that clothing whether warped and weft, whether of wool or cotton, or of any article of skin, in which the infection may be, for it is infected with itch;—it must be burnt in fire. But if when the priest
53 examines it, he observes that the infection has not spread in the fabric of warp and weft, or in the leather or any article of leather, then the priest
54 shall order them to wash whatever has the infection upon it, and isolate them for a second seven days. But
55 the priest shall examine the infected articles after the washing, and if he observes that the infection has not disappeared from sight, and the stain has not gone, it is unclean. They shall consume it in fire. It is corroded by vermin or microbes.

"But even if when the priest examines, and observes a mitigation of the attack, after the washing of it, yet there is a wearing away from the garment, or from the skin, or from the warp, or from the weft, and he
57 perceives that the garment of warp and weft, or any article of leather, is still fretted, they shall burn in fire everything in which the infection remains. But the clothing of warp
58 and weft, or any article of leather which has been washed and the infection has departed from them, shall be washed a second time, and be clean.

"These are the laws respecting infection in clothing of wool or cotton, of warp and weft, or any article of skin, as to cleanness or uncleanness."

Sanitary Laws for Convalescents.

The EVER-LIVING also spoke to Moses, saying;—

"These are the laws about sufferers from infectious diseases at the time they are cured and submitted to the priest.

"The priest shall go to the outside of the camp, and the priest shall examine, and look at the patient recovered from infection. Then the priest shall prepare, and take for purification two clean living birds, and cedar wood, and scarlet wool, and hysop;—and the priest shall prepare and slay the first bird into a vessel full of living water, then take the living bird to him, and the

¹ Literally "with irritation an attack."—F. F.

cedar wood, and the scarlet wool, and the hysop, and sprinkle them and the living bird in the blood of the slain
 7 bird and the living water, and also upon the man cleansed from the infection, seven times, and declare him clean, and send the living bird
 8 out into the open field. Afterwards the cleansed man shall wash his clothes, and shave his head, and bathe in water, and be clean, and after that go into the camp. He shall however keep out of his tent for seven days.
 9 But on the seventh day he shall shave the whole of his head, both the head and his beard, and his eyebrows; he shall also shave the whole of his hair, and wash his clothes and bathe his
 10 body in water, and be clean. Upon the eighth day he shall also take two perfect he lambs, and a perfect ewe lamb of one year, and three tenths of flour mixed with oil as a food-offering, and one log of oil, and the priest shall station the cleansed man, or the cleansed woman, before the presence of the EVER-LIVING, at the door of the Hall of Assembly.
 12 "Then the priest shall take one of the he lambs and present it as a trespass-offering, with the log of oil, and wave them before the EVER-LIVING,
 13 and slay the lamb in the place where they slay the sin-offering, and the burnt-offerings, in the Holy Place; for, as a sin-offering, the trespass-offering shall be Holy of Holies to the priest.
 14 The priest shall also take some of the blood of the trespass-offering and place upon the tip of the right ear of the recovered man, and upon the thumb of his right hand, and upon
 15 the great toe of his right foot. Then let the priest take some of the log of oil and pour it into the palm of the
 16 priest's left hand, and dip the right hand of the priest in the oil that is in his left hand palm, and sprinkle the oil seven times with his finger before
 17 the EVER-LIVING, and from the rest of the oil that is in his palm, the priest shall put some upon the tip of the right ear of the restored person, and upon the thumb of his right hand, and upon the great toe of his right foot, with some of the blood of
 18 the trespass-offering. And the rest of the oil that is in the palm of the priest, he shall put upon the head of the recovered person.—Thus shall the priest expiate for him before the EVER-LIVING.

"The priest shall also make a
 19 sin-offering, and expiate for the recovered man for his sins, and slay a burnt-offering for him. Thus
 20 the priest shall offer up the burnt-offering, and the food-offering on the altar, and expiate for him. The priest shall afterwards declare him clean.

"But if he is poor, and has no pro-
 21 perty, then he shall take a single he lamb for a trespass-offering to wave, to expiate for himself, and a tenth of flour mixed with oil for a food-offering, and a log of oil; or two turtle-doves
 22 or two young pigeons, whichever he may possess, and one shall be for a sin-offering, and the other for a burnt-offering. He shall bring them upon
 23 the eighth day after his recovery to the priest, at the door of the Hall of Assembly, to present to the EVER-LIVING. Then the priest shall take
 24 the lamb for a trespass-offering, and the log of oil, and the priest shall wave them before the EVER-LIVING, and slay the lamb for a trespass-offering.
 25 Then the priest shall take some of the blood of the trespass-offering and put it upon the tip of the right ear of the recovered person, and upon the thumb of the right hand, and upon the great toe of the right foot. The priest shall also pour some of
 26 the oil into the priest's left hand palm, and the priest shall sprinkle
 27 with his right forefinger some of the oil which is in his left palm, seven times before the EVER-LIVING. Then
 28 the priest shall put some of the oil that is in his left palm upon the tip of the right ear of the recovered person, and upon the thumb of his right hand, and upon the great toe of his right foot, on the place for the blood of the trespass-offering. But the rest
 29 of the oil that is in the palm of the priest he shall put upon the head of the recovered person, to expiate for him before the EVER-LIVING. Or he
 30 shall take one of the turtle-doves, or young pigeons, which he possesses;—which he holds in his hand;—the
 31 one for a sin-offering, and the other for a burnt-offering, with the food-offering.—Thus the priest shall expiate for the recovered person before the EVER-LIVING.

"These are the laws about those
 32 attacked by contagious disease, who do not possess enough for the regular purification."

The Sanitary Law for Dwelling Houses.

33 The EVER-LIVING also spoke to Moses and to Aaron, to command;—

34 “When you arrive in the land of Canan, which I shall give to you to possess, and find a contagious disease in a house in the land you

35 possess, then the owner of the house shall go to the priest and inform him, saying that a contagious disease

36 has appeared in his house, and demand that the priest should visit the house. The priest shall at once go and enquire the nature of the disease, and declare all in the house unclean. Then, after that, the priest shall go to

37 examine the house itself, and enquire into the disease, and if he finds the infection in the walls of the house;—the drains having a greenish-yellow, or purplish, rotting, and there appears

38 decay in their walls, then the priest shall remove the family from the neighbourhood of the house and isolate the house for seven days.

39 But the priest shall re-visit it on the seventh day and examine it again, and if the infection has spread in the drains¹ of the house, the priest shall

40 command, and they shall pull away the stones in which the infection is, and remove them to the outside of the town, to the receptacle for refuse;

41 and the house shall be cut off from the houses surrounding it, and they shall pour out the rubbish caused by the cutting it off at the outside of the town, into the receptacle for refuse.

42 Then they shall take other stones in the place of these stones, and take other mortar, and repair the house.

43 But if the infection returns and spreads in the family after the removal of the stones, and after the destruction of the stones, and after the cutting off of the house, and after

44 its repairing; then the priest shall come and examine it, and if he observes the infection spreading in the house, it is a virulent contagion

45 —the house itself is unclean. Therefore he shall break down the house with its stones, and its timber, and all the mortar of the house, and carry it outside the town to the refuse heap.

¹ Literally “ditch” or “runnings,” קירח in root, Heb. קרא, to run towards, improperly translated walls in the current versions.—F. F.

And whoever enters that house, all 46 the time that it is isolated, shall be unclean until the evening. Whoever 47 rests in that house shall wash his clothes; and whoever eats in that house shall wash his clothing.

“But if the priest upon coming to 48 examine observes that the infection is not spreading in that house after the house has been repaired;—then the priest shall pronounce the house clean; for it is cured of the infection. Then he shall take, as a sin-offering 49 for the house, two he-goats, and cedar wood, and scarlet wool and hysop, and slay one of the goats into an 50 earthen bowl filled with living water, then prepare the cedar wood, and 51 hysop, and scarlet wool, and the living goat, and dabble them with some blood of the slain goat, and with the living water, and sprinkle the house 52 seven times, and expiate for the house by the blood of the goat, and by living water, and by the living goat, and by the cedar wood, and scarlet wool. Afterwards he shall turn the living 53 goat outside the village on the face of the field and expiate for the house and declare it clean.

“These are the laws about any 54 infectious disease, and its removal, and for infected fabrics or houses; 55 and for ulcerations, and running 56 sores, and for scrofula, with eruptions, 57 —from the day of contagion, until the day of their cure;—these are the laws of infection.”

Sanitary Laws for Sexual Diseases.

The EVER-LIVING also spoke to 15 Moses and to Aaron, saying;—

“Speak to the children of Israel 2 and say to them;

“If any one of you has a discharge from their generative organs, they are diseased. These then are the 3 diseases in his genitals: a discharge from his generative organ; or if the organ ceases from generative power. He is then unhealthy. Any bed upon 4 which the sufferer from such discharge lies is defiled; and every chair upon which he sits is defiled; and 5 any persons touching his bed shall wash their clothes, and bathe in water, and be unclean until the evening. And whoever sits on an article where 6 the sufferer from the discharge has sat, shall wash their clothing, and bathe in water, and be unclean until the evening. And whoever touches 7

the discharging flesh, shall wash his clothing, and bathe in water, and be
 8 unclean until the evening. And upon whoever the issue spurts in cleansing it, they also shall wash their clothing, and bathe in water, and be unclean
 9 until evening. And every carriage upon which the patient rides is unclean.
 10 And anyone touching anything that has been under him, shall be unclean until the evening, and whoever carries them shall wash their clothing, and bathe in water, and be
 11 unclean until evening. And everyone who touches the sufferer from that discharge, with his hand, shall plunge it in water, and wash his clothes, and bathe in water, and be
 12 unclean until the evening. And an article of pottery that has touched the patient with that discharge, shall be broken; and any article of wood shall be washed with a rush of water.
 13 "But when he is cured of the discharging, fix for him seven days to purify himself; and to wash his clothing, and to bathe his body in
 14 living water, and to cleanse. Then upon the eighth day let him prepare two turtle-doves, or two young pigeons, and go to the priest before the EVER-LIVING, at the door of the Hall of
 15 Assembly, and the priest shall offer one of them as a sin-offering, and the other as a burnt-offering. Thus the priest shall expiate for him before the EVER-LIVING for the discharge.
 16 "And a man from whom has come the pouring of seed, shall wash the whole of his flesh in water, and be
 17 unclean until the evening, and any fabric, or any skin, upon which shall be the pouring of seed, shall also be washed in water, and be unclean until
 18 the evening. And every woman with whom a man has poured the pouring of seed, shall also wash in water and be unclean until evening.
 19 "And a woman with whom may be menstruation shall have seven days for the discharge of her body in seclusion, and all touching her shall be
 20 unclean until the evening. And all that she has upon her during her seclusion is unclean, and all she sits
 21 upon is unclean; and all who touch her bed shall wash their clothes and bathe in water, and be unclean until
 22 the evening. And all touching any article upon which she has sat, shall wash their clothing and bathe in water and be unclean until the even-

ing. And if anyone lies down with
 23 her, or upon any article where she has sat, or touches it, they are unclean until the evening. And if any
 24 husband copulates with her, when there is menstruation on her, then he shall be unclean for seven days, and any bed upon which he copulated with her is unclean.

Law of Sexual Diseases in Women.

"But a woman who has a discharge
 25 of blood for many days, which is not her menstruation, or who discharges sap at her menstruation for a long period, beyond the time of her menstrual period, is unclean.

"Every bed upon which she lies
 26 all the time of her discharge, shall be to her as a bed of menstruation; and every article upon which she sits shall be unclean, as with menstrual uncleanness; and whoever touches
 27 her is unclean, and shall wash their clothes and bathe their bodies and be unclean until the evening.

"But if she is cured of her dis-
 28 charge, appoint seven days for her, and afterwards she shall be clean. Then at the eighth day she shall take
 29 two turtle-doves, or two young pigeons, and bring them to the priest at the door of the Hall of Assembly, and
 30 the priest shall make of the one a sin-offering, and of the other a burnt-offering, and the priest shall expiate for her before the EVER-LIVING, for the defect of her uncleanness.

"In this way the children of Israel
 31 shall separate themselves from their sins, and not die in their sins; with the sins of the populations among whom you reside.

"These are the laws regulating
 32 generative diseases, that come to you from sexual sins."

Laws for the Ministering Priests.

The EVER-LIVING also spoke to
 16 Moses, after the death of the two sons of Aaron, while offering in the presence of the LORD, when He killed them. The EVER-LIVING then said
 2 to Moses;

"Say to Aaron your brother, that he must not come at all times from the sanctuary of the house to within the veil before the expiatories which are over the ark, lest he should die; for I appear in the cloud upon the coverings.

"This is how Aaron must go to 3

the sanctuary; with a bull, the son of the fold, for a sin-offering, and a
 4 ram for a burnt-offering; his body clothed with the sacred robes, and his trousers shall be upon his body, and girt with his waist belt, and turbaned with his turban, and with the sacred robes; and his body and
 5 clothing washed in water; and he shall take two goats for a sin-offering, and a ram for a burnt-offering, for the Chiefs of the Children of Israel.
 6 "And Aaron shall present the bull he has with him for the sin-offering, and expiate for the sins of himself, and the family of his own house;
 7 then take the two goats and place them before the EVER-LIVING, at the door of the Hall of Assembly; where
 8 Aaron shall cast lots over the two goats;—to allot one to the EVER-LIVING and allot the other as a scape-
 9 goat. Aaron shall afterwards sacrifice the goat which the lot came upon
 10 for the EVER-LIVING; and the goat which the lot came upon for a scape-goat, he shall place alive before the EVER-LIVING, to expiate with it, by sending it as a scapegoat into the field.
 11 "Aaron shall next sacrifice the bull on account of his own sins, and expiate for himself, and on account of his own house; and slay the bull
 12 for his own sins. Then he shall take a shovelful of burning coals from off the altar before the EVER-LIVING, and fill his hand with sweet incense powder, and bring it from the house
 13 to the veil, and put the incense on to the fire before the EVER-LIVING, and the cloud from the incense shall cover the veil that is over the witnesses,—and he shall not die.
 14 "Let him next take some of the blood of the bull and sprinkle with his forefinger before the veil towards the east; and before the expiatories he shall sprinkle the blood seven
 15 times with his finger; then slay the goat that is for the sins of the nation, and bring some of its blood from the house to the veil, and do with that blood as he did with the blood of the bull, and sprinkle some of it upon the veil, and before the veil,
 16 and expiate for the sins of the children of Israel, and for their rebellions with all their sins; and do the same to the Hall of Assembly which is erected in the midst of their
 17 sins; and no person shall be in the

Hall of Assembly when he goes to expiate in the sanctuary, when he expiates on account of himself, and on account of his house, and for the whole congregation of Israel. Then
 18 he shall come to the altar that is before the EVER-LIVING and expiate for himself, and take some of the blood of the bull, and some of the blood of the ram, and put upon the horns at the side of the altar, and sprinkle some
 19 of the blood with his forefinger seven times, and purify it, and sanctify himself from the sins of the children of Israel. When he has
 20 finished expiating for the sanctuary, and the Hall of Assembly, and the altar:—he shall then present the live goat; and Aaron shall lay his
 21 two hands upon the head of the live goat, and confess upon it the whole of the frailties of the children of Israel, and the whole of their faults, and the whole of their sins, and lay them upon the head of the goat, and send it by the hand of a man of My
 22 People into the desert; and that goat shall carry upon itself the whole of their frailties to the land of forgetfulness; thus the goat shall be sent to the desert.

"Aaron shall next go to the Hall
 23 of Assembly, and strip off from himself the robes with which he was clothed at his going to the sanctuary, and leave them there; and bathe his
 24 body in water in the Holy Place, then put on his robes, and come and offer the burnt-offering for himself, and the burnt-offering for the nation, and expiate on account of himself and on account of the nation; and
 25 burn the fat of the sin-offerings with incense upon the altar.

The Scapegoat-man's Duty.

"The man who drove out the
 26 scapegoat shall afterwards wash his clothes, and bathe his body in water, and then he may go into the camp.

The Priests' Duty continued, and Burning the Sin-offering outside the Camp.

"Next the bull of the sin-offering,
 27 and the ram of the sin-offering, some of whose blood was brought for expiating to the sanctuary, shall be brought to the outside of the camp, and burnt with fire;—the skin, and the flesh, and the dung. But the
 28

person who burns them shall wash his clothes, and bathe his body in water; previous to returning to the camp.

The Reason for the Festival.

- 29 "This shall be a perpetual Institution for you in the seventh month, in the tenth day of the month, that you may humble yourselves, and do no business, either the native, or the
30 foreigner living amongst you, for on that day there is an expiation made for you, to purify you from all your sins before the EVER-LIVING; you
31 must be pure. It shall be to you a Rest of Rests, when you shall humble your lives: an Institution for ever.
32 At that time the priest who has been consecrated, and who has been appointed as priest in the place of his fathers, and has put on himself the
33 sacred robes, shall thus expiate for the Holy of Holies, and the Hall of Assembly; and also expiate for the altar, and for the priests, and expiate for all the people of the congregation.
34 And this shall be a perpetual Institution for you, to expiate for the whole of the children of Israel on account of all their sins, once every year."

And it was done as the EVER-LIVING had instructed Moses.

The Law of Excommunication for Unauthorized Sacrificing.

- 17 The EVER-LIVING also spoke to Moses, commanding;—
2 "Speak to Aaron and his sons, with all the children of Israel, and say to them;—
"This is the thing that the EVER-LIVING has commanded to be said;
3 Any man of the house of Israel who slays a bullock, or sheep, or goat, at the altar; or who slays it outside the
4 camp, or at the door of the Hall of Assembly, who comes not to offer a gift to the EVER-LIVING, before the dwelling of the EVER-LIVING; blood shall be imputed to that man;—blood spilt;—that man shall be excommunicated from association with
5 his People. So that, instead of the children of Israel going to their altars that they have in the open fields, they must bring their offerings to the EVER-LIVING at the door of the Hall of Assembly, to the priest, that he may offer for them to the
6 EVER-LIVING;—and the priest shall sprinkle the blood upon the altar of

the EVER-LIVING at the door of the Hall of Assembly, and burn the fat with incense, as a delightful breath to the EVER-LIVING.

"For you shall never sacrifice your 7 sacrifices to demons that you whore after.—This is an everlasting command to them, and their posterity.

"Say also to them; Any man of the 8 House of Israel, or of the foreigners who reside among them, who offers a burnt-offering or sacrifice, and does 9 not cause it to be brought to the door of the Hall of Assembly to offer it to the EVER-LIVING, that man shall be excommunicated from his people. And every person of the children of 10 Israel, or of the foreigners who reside amongst them, who eats any blood, or places before Me what he has eaten with the life-blood in it; I will cause him to be excommunicated from association with the nation;—for the life of the body is in its blood, 11 and I have given it to you for the altar, to expiate for your sins;—for the blood with its life expiates. Therefore I say to the children of 12 Israel;—No person of you shall eat the blood; and the foreigner that resides among you shall not eat blood.

Law for Huntsmen.

Any person also from the children of 13 Israel, or from the foreigners who reside among you, who hunts animal or bird, that he may eat it, shall also pour out the blood and cover it with dust, because the life of all flesh is 14 in its blood, as its life. Therefore say to the children of Israel you shall not eat the life with the blood of any flesh; for the life of all flesh is in its blood. All eating of it, shall be excommunicated. And every person 15 who eats of a dead carcase, or one torn, or mangled, or worried, shall wash his clothes, and bathe in water, and be unclean until the evening—and then clean,—but if he does not wash his body or bathe, he shall bear his sin."

Order to abandon Heathen Customs.

The EVER-LIVING also spoke to 18 Moses, commanding;

"Speak to the children of Israel 2 and say to them; I am your EVER-LIVING GOD.

"You shall not do as in the land of 3 the Mitzeraim when you dwelt there.

And you shall not do as the land of Canan does to which I shall bring you. You shall not continue their customs. You shall practise My Decrees, and observe My Institutions; to walk by them.—I am your EVER-LIVING GOD. And you shall guard My Institutions, and My Decrees, which were made for you, and live in them.—I am the EVER-LIVING.

The Laws of Affinity, and Marriages and Sex.

- 6 "No person shall approach to a relative of his body to uncover their sexuality; I am the EVER-LIVING.
- 7 "The sexuality of your father or the sexuality of your mother you shall not uncover. She is your mother. You shall not uncover her sexuality.
- 8 "You shall not uncover the sexuality of a wife of your father. I am the EVER-LIVING.
- 9 "The sexuality of your sister, a daughter of your father or a daughter of your mother, born in the house, or born out of it; you shall not uncover the sexuality of them.
- 10 "You shall not uncover the sexuality of the daughter of your son, or the daughter of your daughter, for that is your own sexuality.
- 11 "You shall not uncover the sexuality of the daughters of the wives of your father, born to your father. She is your sister.
- 12 "You shall not uncover the sexuality of the sister of your father, she is of your father's blood.
- 13 "You shall not uncover the sexuality of the sister of your mother. She is of your mother's blood.
- 14 "You shall not uncover the sexuality of the wife of the brother of your father. Your love shall not approach to her.
- 15 "You shall not uncover the sexuality of your daughter-in-law. She is the wife of your son. You shall not uncover her sexuality.
- 16 "You shall not uncover the sexuality of your brother's wife. She is your brother's wife.
- 17 "You shall not uncover the sexuality of a woman and her daughter; the daughter of her son; or the daughter of her daughter you shall not take to uncover their sexuality. Copulation with them is wickedness.
- 18 "And you shall not marry a wife's

sister, to grieve her by uncovering her sexuality, whilst she lives.

"You shall not approach to a woman unclean by menstruation to uncover her sexuality.

"And to the wife of your neighbour you shall not give your copulation for seed, to defile her.

"And you shall not give of your seed to pass to Molok; and thus defile the name of your GOD. I am the EVER-LIVING.

"And with a man you shall not copulate, with the copulation of a woman. It is abominable.

"And to any beast you shall not give your copulation to defile it. And a woman shall not place herself to the face of a beast, to copulate. It is incest.

"You shall not defile yourselves with any of these, for with all these the heathen defiled themselves, whom I shall drive out from before you; and they defiled the land. Therefore I punish the sin in it, upon them; and the land spews out its inhabitants.

"Therefore you, yourselves, must preserve My Institutions and Decrees, and not practise any of these abominations; either you natives, or foreigners residing among you. For the whole of these abominations the population of the land, whom I shall drive out from before you, practised,—and they defiled the land; if you do so the land will spew you out for your defiling it, as it spewed out the heathen who were before you, for all that they did, with all these abominations. Therefore the people who do them shall be cut off from the boundaries of your people."

The Laws of Moral Duty.

The EVER-LIVING also spoke to 19 Moses, commanding;—

"Speak to all the chiefs of the 2 children of Israel, and say to them, Be holy; for I your EVER-LIVING GOD am Holy.

"Each of you reverence your 3 mother and father; and keep My Sabbaths; I am the EVER-LIVING GOD.

"You shall not turn to idols; and 4 you shall not make metal gods for yourselves. I am the EVER-LIVING your GOD. And when you offer a 5 thank-offering, you shall offer it to your EVER-LIVING STRENGTH. You 6 shall eat it in the day of sacrifice and

- the day after; but the remainder to the third day you shall burn with fire. And if anyone eats of it on the third day, it is worthless, and will not be accepted, and the eater of it shall bear his fault, for he profanes the holiness of the EVER-LIVING; so that person shall be excluded from his family.
- 9 "And when you reap the harvest of your land, you shall not continue cutting to the sides of your field, cutting and gleaning; you shall not cut the gleanings. And you shall not strip your vineyard; nor shall you glean the scatterings of your vineyard. You shall leave them for the poor, and the foreigner. I am your EVER-LIVING GOD.
- 11 "You shall not rob; and you shall not deceive; and you shall not lie each to his neighbour; and you shall not swear by My Name to a lie; and disgrace the Name of your GOD. I am the EVER-LIVING.
- 13 "And you shall not oppress; and you shall not plunder; nor retain the wages of a workman with yourself until the morning.
- 14 "You shall not curse the deaf; and before the blind you shall not place a stumbling-block; but you shall fear your GOD. I am the EVER-LIVING.
- 15 "You shall not do wrong instead of justice. You shall not despise the face of the lowly, and honour the face of the great. You shall judge your neighbour in righteousness.
- 16 "You shall not go about slandering your neighbour.
"You shall not lie in wait for the blood of your neighbour. I am the EVER-LIVING."
- 17 "You shall not hate your brother in your heart.
"You may reprove your neighbour, but not bear ill-will against him.
- 18 "You shall not take revenge upon the child of your neighbour; but you shall love your neighbour as yourself. I am the EVER-LIVING.
- 19 "You shall preserve My Institutions.
"You shall not yoke together different kinds of cattle;
"You shall not sow in your field mixed kinds of seed;
"And you shall not put on yourself cloth woven of different materials.
- 20 "And anyone who lies with a woman in pouring of seed, and she was enslaved as a slave to the man, and was not free as a free woman,

or at liberty,—punishment shall not be given to her; she shall not be killed; for she was not free. But she shall bring to the EVER-LIVING to the door of the Hall of Assembly a ram for a sin-offering, and the priest shall expiate for her before the EVER-LIVING with the ram as a sin-offering, for the sin which she has sinned, and the sin which she has sinned shall be forgiven.

"When you arrive in the land, and plant any tree for food, you shall consecrate its fruit. It shall remain upon it three years for a consecration. You shall not eat of it. But in the fourth year all its fruits shall be devoted as thanks to the EVER-LIVING. But in the fifth year you may eat its fruit; its produce shall be for yourselves. I am your EVER-LIVING GOD.

"You shall not eat anything with its blood.

"You shall not worship serpents.

"You shall not worship clouds.

"You shall not cut off the beard on your cheeks; and you shall not destroy the beard of your chin.

"You shall not make tattooings on your flesh for spirits, nor put written brands upon yourselves. I am the EVER-LIVING.

"You shall not pollute your daughters to whoredom; by causing them to whore, and filling the country with wickedness.

"You shall keep My Sabbaths, and you shall reverence My sacred things. I am the EVER-LIVING.

"You shall not turn to spirits; or to fortune-tellers, to inquire of them, to sin with them. I am your EVER-LIVING GOD.

"You shall rise up before the grey-headed, and pay respect to the presence of a judge, and reverence to your GOD. I am the EVER-LIVING.

"And when a foreigner resides in your land you shall not oppress him. As it is with you natives, so it shall be with the foreigners among you; you shall love them as yourselves; for you were foreigners in the land of the Mitzeraim. I am your EVER-LIVING GOD.

"You shall not do wrong, in measuring as to length, weight, or measure. You shall have a true scale, true weights, a true bushel, a true gallon. I am your EVER-LIVING GOD Who brought you out of

37 the land of the Mitzeraim, therefore you shall keep the whole of My Institutions, and all My Decrees, and practise them. I am the EVER-LIVING."

The Law against Idolatry.

20 The EVER-LIVING also spoke to Moses, commanding;

2 "Speak to the children of Israel, to each one of the sons of Israel, and to the foreigners,—the foreigners among Israel. Whoever gives their offspring to Molok, they shall be killed;—the People of the country shall stone 3 them with stones. And I will place My face against that person, and will cut him off from his people for giving his offspring to Molok, to defile MY HOLINESS, and to pollute MY HOLY 4 NAME. And if, to conceal it, the people of the country cover their eyes from the person who gives his offspring to Molok, to destroy him in 5 death, I, however, will set My face against that person, and destroy him, and cut him off, with all those who whore after him, whoring after Molok; from the midst of their people.

Laws of Domestic Morality.

6 "The person also who turns to spirits, and to wizards¹ to whore after them;—I will put My face against that person, and will excommunicate 7 him from the midst of his people; for you shall make yourselves holy, and be holy, for I am your EVER-LIVING 8 GOD. Therefore you shall preserve My Institutions, and practise them. I the EVER-LIVING must make you Holy.

9 "Whatever person outrages his father or his mother, let him be put to death. The blood of the outrager of his father or mother is upon himself.

10 "The man who commits adultery with a wife; the man who commits adultery with the wife of his neighbour, shall be killed;—both the adulterer and adulteress.

11 "The man who copulates with a wife of his father, uncovering the sexuality of his father;—they shall both die;—their blood is on themselves.

12 "The man who copulates with his daughter-in-law;—both, who have done that villany, shall die. Their blood is upon themselves.

"And the man who copulates with 13 a male, with the copulation of a woman, commits abomination. They shall both die. Their blood is on themselves.

"And the man who takes a woman 14 and her mother. It is wickedness. They shall burn him in fire with them. That wickedness shall not be in the midst of you.

"And the man who copulates with 15 a beast shall be killed; and the beast shall be slaughtered.

"And the woman who approaches 16 to a beast, to copulate with it, with the copulation of a woman, both the beast and she shall be killed. Their blood is on themselves.

"And the man who takes his sister, 17 the daughter of his father, or the daughter of his mother, and sees her sexuality, and she sees his sexuality,—they are disgraceful, and shall be excommunicated in the sight of their people. He shall bear his sin for uncovering the sexuality of his sister.

"And a man who copulates with a 18 sick woman, and uncovers the nakedness of her fount upon her,—and uncovers the fount of her blood; both shall be cut off from association with their people.

"You shall not uncover the sexu- 19 ality of the sister of your mother, or the sister of your father, for they are his flesh. Whoever uncovers them shall bear their sin.

"The man who copulates with his 20 aunt, uncovering the sexuality of his aunt, they shall each bear their sin. They shall be killed openly.

"And the man who takes the wife 21 of his brother, in uncovering the sexuality of his brother; they shall be exposed.

"Thus you shall keep all My Insti- 22 tutions, and all My Decrees, and shall practise them, and then the land that I will bring you to as a residence will not spew you out. Thus you shall 23 not conduct yourselves according to the customs of the heathen whom I shall drive out from before you, for they practised all these things in their land, therefore I promised you 24 you should inherit their country, and I will give to you the inheritance of that land flowing with milk and honey. I am your EVER-LIVING GOD, Who will destroy them from among the nations.

¹ Heb. : Fortune-tellers.—F. F.

25 "You shall also distinguish between the clean animals and the unclean, and between the unclean birds and the clean; and you shall not pollute your lives with animal or bird, or any reptile of the field, which I have
26 pointed out to you as unclean; but you shall be healthy before Me, for I, the EVER-LIVING, am HOLY, and have separated you from the nations, to
27 be for MYSELF. Therefore the man or woman who possesses a spirit, or a foreteller, shall be put to death. They shall be stoned with stones. Their blood is upon themselves."

Laws as to the Mourning of Priests

21 The EVER-LIVING also spoke to Moses commanding, "Speak to the priests the sons of Aaron, and command them, that they shall not defile
2 themselves for their relatives. Not even for a near blood relation of them;—for their mother, or for their father, or for their son, or for their
3 daughter, or for their brother, or for their sister, or for their dearest loved daughter who has not been to a man
4 to wed her;—he shall not debase, or degrade himself with grief.
5 "They shall not shave strips upon their heads, nor shave off their whiskers, nor cut gashes on their bodies.
6 "They are sacred to their GOD; and shall not lower the NAME of their GOD; for they offer bread to the EVER-LIVING their GOD; they offer themselves, and they shall be healthy

Marriage Law of Priests.

7 "They shall not take for a wife a whore, or a loose woman; and they shall not marry a woman who has been divorced; for they are holy to
8 the EVER-LIVING. And they shall keep themselves holy, as an offering to your GOD. He who approaches the Holy must be the same; for I the EVER-LIVING make you holy.
9 "And the daughter of a priest who defiles herself with whoredom—she defiles her father. You shall burn her with fire.
10 "The chief priest, also, over his brothers, upon whose head has been poured the Oil of Consecration and his hand filled by the investiture of the robes, shall not neglect his head,
11 and shall not neglect his robes, and never disorder his person for a death;—not if it comes to his father,

or his mother,—shall he degrade himself; nor shall he go from the 12 sanctuary; nor shall he wail;—for he has been separated by the Oil of Consecration to his GOD. I am the EVER-LIVING. Therefore he shall 13 take a maiden for his wife. He shall 14 not take a widow, or a divorced woman, or one abandoned to whoredom, any of them, but he shall take a wife only from the virgins of his own people. He shall not degrade 15 his race, or his family; for I the EVER-LIVING have sanctified it."

Laws of the High Priestly Succession.

The EVER-LIVING also spoke to 16 Moses saying;—

"Speak to Aaron, and say;—Any 17 man from the offspring of your posterity who may be disfigured shall not approach to offer bread to his GOD. For any man in whom there 18 is a defect shall not approach;—anyone blind, or lame, or flat-nosed, or deformed; or a man who has a 19 broken leg; or a broken hand, or humpbacked; or a dwarf, or squint- 20 eyed, or scurvied, or scabbed, or defective in his testicles;—any man 21 of the race of Aaron the priest in whom there may be a defect shall not approach to present offerings to the EVER-LIVING;—because of his defect he shall not approach to present bread to his GOD. It is the 22 Bread of GOD for them, Holy of Holies, and the healthy shall eat it. He shall also not come within the 23 veil, nor approach to the altar, because of his defect, so as not to profane MY HOLINESS; for I am the EVER-LIVING SANCTIFIER."

Moses consequently spoke this to 24 Aaron and his sons, and to all the children of Israel.

Domestic Laws for Priests.

The EVER-LIVING also spoke to 22 Moses, commanding;—

"Speak to Aaron and his sons, and 2 separate them, as consecrated, from the children of Israel, so that they may not defile My HOLY NAME by which they are sanctified to Me. I am the EVER-LIVING.

"Say to them, for their posterity, 3 Every man of all your race who approaches to the sanctuary which the children of Israel have sanctified to the EVER-LIVING, whilst there is un-

cleanness upon him, that person shall be excommunicated from before Me. I am the EVER-LIVING.

- 4 "Any man from the race of Aaron who has leprosy, or the disease of fornication, shall never eat of what is pure; or if he has a contagion of any disease on his body; or a man who comes from procreative copula; 5 or a man who has touched any reptile that may defile him; or a man that may defile himself by anything that defiles him; a person who defiles him by touch until the evening; 6 he shall not eat of the sacred offerings unless he bathes his body in 7 water. But when the sun sets then he will be clean, and afterwards may eat of the sacred offerings,—for he is clean.
- 8 "Of a dead or torn carcass he shall not eat, to defile himself with it. I am the EVER-LIVING.
- 9 "Thus they shall reverence My TRUSTS, and not bring sin upon themselves, and die in it, to condemn themselves. I the EVER-LIVING consecrate them.
- 10 "No foreigner shall eat of the sacred offerings. A visitor to the priest, and the hired servant of the family shall not eat of the sacred 11 offerings, but a priest who buys a person, having bought him for money, —that person may eat, and those born in his house may eat of the 12 food. But the daughter of a priest who has a foreign husband may not eat of the Raised-leg of the sacred 13 offerings. But the daughter of a priest who may be a widow, or divorced, and has no offspring for herself, and dwells in the house of her father as in her youth, she may eat of the bread of her father; but any foreigner may not eat it.
- 14 "Any person, however, who unknowingly eats of sacred offerings, shall return five times as much for it, and give it to the priest for the 15 offerings; for the children of Israel shall not profane My sacred offerings, which are lifted up to the EVER- 16 LIVING; and they shall bear the sin of trespass, if they eat of the sacred gifts, for I am the EVER-LIVING Who sanctifies them."

General Laws of Worship.

- 17 The EVER-LIVING also spoke to Moses and said;—
- 18 "Speak to Aaron and to his sons,

and to all the children of Israel, and say to them;

"Any man of the House of Israel, or of the foreigners in Israel, who offers a gift for any of their vows, or for any free-will gift, which they present to the EVER-LIVING for a burnt-offering, that will please, let it 19 be a perfect male from the oxen, or sheep, or goats. Anything that has 20 a defect in it they shall not present, for it will not be pleasing to the EVER-LIVING from them.

"And the man who presents a 21 sacrifice of thanks to the EVER-LIVING to fulfil a vow, or a free-will offering, let it be a perfect beautiful sheep,—there must be no defect in it. The blind or torn shall not be 22 presented to the EVER-LIVING, or the sick, or broken-winded, or scurried, or scabbed. A female, also, shall not be offered by them at the altar of the EVER-LIVING. And an 23 ox, or sheep that is deformed or a dwarf,—if you make a vow of them, they will not be accepted. And if 24 castrated, or crushed, or mutilated, or wounded, you shall not present them to the EVER-LIVING—and you shall not so mutilate them in your country.

"You shall also not present food to 25 your GOD from any of these, by the hand of a foreigner, for to offer by him would be to desecrate them. They would not be accepted from you."

The Laws of Humanity to Animals.

The EVER-LIVING also spoke to 26 Moses commanding;

"When a cow, or a sheep, or a 27 goat has young, then you shall let it be for seven days with its mother, but on the seventh day it will be acceptable as a gift of trespass to the EVER-LIVING. But you shall not 28 slay a cow or a sheep and their young upon the same day.

"And when you sacrifice a sacrifice 29 of thanksgiving to the EVER-LIVING, you should sacrifice it for your delight. Eat it upon the same day; 30 leave nothing of it until the morning.

"I am the EVER-LIVING; and you 31 shall keep My Commandments, and practise them;—I am the EVER-LIVING. And you shall not defile My 32 HOLY NAME; for I would be sanctified in the midst of the children of Israel; I am the EVER-LIVING, Who

33 consecrated you. I brought you out from the land of the Mitzeraim to be a GOD to you. I am the EVER-LIVING."¹

Law of Festivals.

23 The EVER-LIVING also spoke to Moses commanding;—

2 "Speak to the children of Israel and say to them;

"These are the festivals of the EVER-LIVING, which you shall proclaim with a Holy Proclamation, as MY FESTIVALS.

3 "You shall do your work for six days, but on the Seventh Day there shall be a rest of rests, with a holy proclamation from all work; you shall do none on the Sabbath. It is for the EVER-LIVING in all your dwelling places.

4 "These are festivals to the EVER-LIVING, with a Holy Proclamation, which you shall proclaim at your festivals.

5 "In the first month, in the fourteenth day of the month, between sunrise and sunset is the Passover

6 of the EVER-LIVING. And on the fifteenth day of that month is the Feast of Unfermented Bread to the EVER-LIVING. For seven days you

7 shall eat unfermented bread. Upon the first day you shall make a holy proclamation. You shall do no ser-

8 vile work; and you shall offer a trespass-offering to the EVER-LIVING, for seven days. For seven days, by a Holy Proclamation, you shall do no labouring work."

The Law of Harvesting.

9 The EVER-LIVING also spoke to Moses commanding;

10 "Speak to the children of Israel and say to them;

"When you come into the country that I will give to you, and reap its harvest, you shall bring the first sheaf of your harvest to the priest,

11 and he shall wave the sheaf before the EVER-LIVING to delight you.

The priest shall wave it the day after the Sabbath; and you shall offer on the day of your waving of the sheaf a perfect lamb, the son of that year, as

¹ I cannot refrain from remarking that no heathen Code of Law has ever contained laws enforcing humanity to animals. Doing so is the peculiar distinction of God's Revelation to man. Let the reader reflect on it.—F. F.

a burnt-offering to the EVER-LIVING; with a food offering of a twelfth of 13 flour mixed with oil as a perfume to the EVER-LIVING, a pleasant breath; and, as a draught of wine, the quarter of a hin. And you shall not eat in 14 public bread, or oats, or vegetables on that day, until you have brought this gift to your GOD. This is a perpetual Institution for your posterity, in all your dwelling-places.

"You shall also count for your- 15 selves from the day after the Sabbath that you bring the Wave-sheaf, seven Sabbaths. They must be complete. Then after the seventh Sabbath, you 16 shall count fifty days, when you shall present a new offering to the EVER-LIVING. You shall bring from your 17 dwellings two wave cakes of two tenths of fine flour. They shall be fermented,—baked in an oven for the EVER-LIVING.

"You shall also offer with this 18 bread seven perfect lambs of a year, and a bullock, a son of the fold, and two rams, which shall be a burnt-offering to the EVER-LIVING, with their food-offerings and their drink-offerings, as a gift of sweet-odour to the EVER-LIVING. You shall offer 19 as well one he goat for a sin-offering, and two lambs of a year old for a thank-offering, and the priest shall 20 wave them with the first-made-bread; he shall wave them before the EVER-LIVING. They shall be sacred to the EVER-LIVING; with the two lambs for the priest.

"Then there shall be made a holy 21 proclamation to the public on that day; it shall be Holy of Holies to you. You shall not do any labouring work. This is an everlasting Institution, in all your dwellings, for your posterity, that in reaping your harvests, you 22 shall not reap to the edge of your fields in your reaping; and you shall not glean. Leave the gleanings for the poor and the foreigners amongst you. I am your EVER-LIVING GOD."

Law of the Feast of Remembrance and Forgiveness of Sins.

The EVER-LIVING also spoke to 23 Moses saying;—

"Speak to the children of Israel 24 to say;—

"In the seventh month, in the first day of the month, there shall be a Rest for Remembrance of Sins. It is

25 Holy of Holies. You shall not do any labouring work, and you shall offer a burnt-offering to the EVER-LIVING."

A Day of Expiation.

26 The EVER-LIVING also spoke to
27 Moses, to say, further; "On the tenth of the seventh month, there shall be a Day of Expiation. It shall be Holy of Holies to you; and you shall humble yourselves and offer a burnt-offering to the EVER-LIVING.
28 You shall do no labouring work on that day, for it is a Day of Expiation to expiate for you before your EVER-LIVING GOD. Therefore every person
29 who does not humble himself publicly on that day shall be cut off from his family; and every person who does
30 any labouring work on that day, I will trouble that person in the midst of
31 his family. You shall do no work. This is a perpetual Institution for your posterity in all your dwellings.
32 It is a Rest of Rests¹ for you, when you shall humble your souls, on the ninth of the month at daybreak, from dawn to evening;—you shall rest to refresh yourselves."

Law of the Feast of Tabernacles.

33 The EVER-LIVING also spoke to Moses;
34 "Speak to the children of Israel and say;—
"On the fifteenth day of the seventh month there shall be the Feast of Tabernacles to the EVER-LIVING for seven days. From the first day proclaimed holy, you shall do no
35 labouring work. You shall present a burnt-offering to the EVER-LIVING for seven days. The eighth day shall be proclaimed Holy for you, and you shall present a burnt-offering to the EVER-LIVING, It shall be a Public Holiday. You shall do no labouring work in it.

General Festivals.

37 "These are the Assemblies of the EVER-LIVING, which you shall proclaim with a Holy Proclamation, for presenting and offering a burnt-offering to the EVER-LIVING. A whole burnt-offering and a food-offering; a sacrifice and fragrance day by day;
38 besides the Sabbaths of the EVER-

LIVING, and besides your gifts, and besides all your vows, and free-wills, which you give to the EVER-LIVING.

Feast of the Harbest Home.

"Also on the fifteenth day of the
39 seventh month after the reaping of the produce of your land, you shall enjoy the feast of the EVER-LIVING for seven days, from the first day after the Sabbath, until the eighth
40 day after the Sabbath. You shall then take for yourselves on the first day handfuls of the finest fruits from the trees, with the palm, and boughs of the bushes, and willow, and enjoy yourselves before your EVER-LIVING
41 GOD for seven days. Thus you shall feast in this Feast to the EVER-LIVING seven days every year. It shall be a perpetual Institution for your descendants. You shall hold the festival in the seventh month; living in tents for
42 seven days. All the natives of Israel shall live in tents; so that your posterity may know that the sons of
43 Israel dwelt in tents when I brought you out from the land of the Mitzraim. I am your EVER-LIVING GOD."

Moses consequently commanded
44 these feasts of the EVER-LIVING to the children of Israel.

The Law of the Lamps and Shewbread.

The EVER-LIVING also spoke to
24 Moses, commanding;—

"Order the children of Israel to
2 bring to you olive oil, pressed pure, for the lamps to raise a clear light outside the Veil of the Witnesses in
3 the Hall of Assembly, which Aaron shall arrange continually from evening till dawn before the EVER-LIVING. It shall be an Institution
4 for your posterity for ever, to arrange a pure light before the EVER-LIVING continually.

"Yourself, also, take flour and
5 bake from it twelve cakes;—these twelve cakes shall be of equal size, and place them in two piles six in a
6 pile, on the pure table before the EVER-LIVING; and place upon the
7 piles pure incense, and they will be the Bread of Remembrance, like a burnt-offering to the EVER LIVING. From a Sabbath Day to a Sabbath
8 Day they shall be always arranged before the EVER-LIVING as an everlasting covenant with the children of,

¹ Sabbath of Sabbaths.—F. F.

9 Israel. And they shall belong to Aaron and to his sons, and be eaten in the Holy Place, for they are Holy of Holies to them from the offerings to the EVER-LIVING. This is a perpetual Institution."

The Law of Blasphemy.

- 10 It occurred once that the son of an Israelitish woman, who was also the son of a Mitzerite man, among the sons of Israel, quarrelled in the camp with the son of an Israelitish woman and an Israelite man; and the son of the Israelitish woman cursed THE NAME, and insulted it. They therefore brought him to Moses. The name of his mother, however, was Shelamith, the daughter of Dibri of the tribe of Dan. So they put him under guard to enquire about him from the EVER-LIVING.
- 13 The EVER-LIVING consequently spoke to Moses, commanding;—
- 14 "Take the blasphemer outside the camp, and let all who heard him lay their hands upon his head, and let all the Assembly kill him. Then you shall command the children of Israel saying;—Whatever person curses his GOD shall bear his sin, and the blasphemer of the name of the EVER-LIVING shall die. You shall kill him; all the Assembly shall stone him. All of the population who blasphemes the NAME, whether native or foreigner, shall die.
- 17 "And whoever strikes off the life of a man, shall die.
- 18 "And whoever strikes the life of a beast, shall pay life for life.
- 19 "And a person who inflicts injury upon his neighbour; as he has done, so you shall do to him. Wound for wound; eye for eye; tooth for tooth; whatever injury he has done to a man, the same shall be done to him.
- 21 "Thus whoever kills a beast shall compensate for it; but whoever kills a man shall die.
- 22 "There shall be equal justice with you for the foreigner, and the native;—For I am your EVER-LIVING GOD."
- 23 Moses consequently spoke to the children of Israel, and they brought out the blasphemer from the camp, and killed him with stones. Thus the children of Israel did as the EVER-LIVING commanded to Moses.

Law of the Sabbath of the Land.

The EVER-LIVING also spoke to 25 Moses in Mount Sinai commanding;—

"Speak to the children of Israel 2 and say to them;—When you arrive in the land that I will give to you, you shall grant the land a rest of rests to the EVER-LIVING.

"You shall sow your fields for six 3 years, and prune your vineyards for six years, and then cease to go to them; and in the seventh year there 4 shall be a Rest of Rests for the land to the EVER-LIVING. You shall not sow your fields, nor prune your vineyards. You shall not reap the self- 5 grown harvest, nor cut off the bunches from your vine. It is a Rest of Rests for the earth. There shall 6 be a rest of the earth to feed it; for you, and for your servant, and for your maid servant, and for your hired labourer, and for the foreigners residing with you, and for your cattle 7 and animals that are in your country—who shall all be allowed to eat of it.

The Law of the Jubilee.

"Also reckon for yourselves seven 8 Sabbaths of years,—seven years seven times, and they shall be for you a period of seven sevens of years,— 9 forty-nine years. Then pass a loud sounding trumpet through all the 9 country. It shall be sent out upon the tenth day of the seventh month, on the Day of Expiation, to sanctify the fiftieth year, and proclaim liberty 10 in the country to all its inhabitants. It shall be a JUBILEE to you, when every person shall return to his inheritance, and everyone shall be restored to his family. Every fiftieth 11 year shall be a JUBILEE for you. You shall neither sow nor reap, nor prune the vines; for it shall be a 12 Holy Jubilee for you. Eat from the field what springs from it. In this 13 Jubilee Year everyone shall return to his inheritance. For what you buy 14 in a sale of your neighbour, or acquire from the hand of your neighbour, does not dispossess your brother of it. According to the 15 number of years after a Jubilee you must purchase from your neighbour, you must buy it according to the number of years to run for yourself. 16 in proportion to the number of years

you shall increase the money, and in proportion to the fewness of the years you shall decrease the purchase price. Thus from the number to run it shall be purchased for your-
 17 self. For you shall not dispossess any of your neighbours, but fear your EVER-LIVING GOD; for I am your
 18 EVER-LIVING GOD, and you shall practise My Institutions and My Decrees; guarding and observing them; and dwell in the land in
 19 safety. Then the earth will give her fruits, and you can eat them to your
 20 fill, and live securely upon it. But if you ask; 'What shall we eat in that seventh year, when we have
 21 neither sown nor continued our labours?' I will then send My blessing to you in the sixth year, and
 22 make the produce of it for three years. But you may sow in the
 23 eighth year, and eat the stored produce in the eighth year until the
 24 coming in of products in the ninth year—until its produce comes you
 must eat what was stored.

23 "Thus you shall not sell your land for ever, for the land is
 24 MINE, and you only foreigners and visitors with Me, and with all the land you purchase, a power of redemption for the inheritance shall be given with the land.

Restoration of Land may be Purchased before the Jubilee.

25 "When your brother is reduced to poverty, and sells some of his inheritance, if a relative of his brings the redemption for it, then the purchaser
 26 shall restore it to his brother. But if the person has not the redemption money, but he acquires it, and obtains possession of the amount for
 27 its redemption, then the years from its purchase shall be counted, and the balance paid to the person who purchased it, and his inheritance shall
 28 be restored. But if he cannot attain possession of enough to pay to the purchaser, it shall remain in his possession until the year of JUBILEE, and when the JUBILEE comes then he shall return to his inheritance.

The Law of Real Estate in Walled Towns.

29 "But if a person sells a dwelling-house in a walled town, then the redemption shall be at the end of a

year from its purchase;—that shall be the time of its redemption. But
 30 if he has not redeemed at the end of the complete year, and the house stands in a town which has walls, he is dispossessed for ever; it shall not return to his posterity at the JUBILEE.

"But houses in a court, where
 31 there are not fortified walls around, shall return with the land of the farm that belongs to them. They shall return with it when the JUBILEE comes.

The Law of Real Estate in Levite Cities.

"But the cities of the Levites,—
 32 the houses in the cities of the Levites are their inheritance. They shall always be redeemable to the Levites; but when redeemed, it shall be by the
 33 Levites, and the purchaser shall quit the house, or village he has acquired at the JUBILEE; for the village homes of the Levites are their inheritance in the midst of the children of
 34 Israel. But they shall not sell the grazing lands around their villages, for they are a perpetual inheritance for them.

The Law of Insolvency.

"But if your brother becomes poor, 35
 and his hand fails among you, you must help him like a foreigner and settler, and let him live with you. Take no usury or increase from him,
 36 but fear your GOD, and let your brother live with you. You shall not
 37 lend your money to him at usury, and you shall not lend him food at increase; for I am your EVER-
 38 LIVING GOD Who brought you from the land of the Mitzeraim to give you the land of Canan, to be for you from the EVER-LIVING.

"Therefore when your brother be- 39
 comes poor with you, and sells himself to you, you shall not work him as slaves work. He shall be with you
 40 as a hired man, until the year of JUBILEE, to serve you. Then he
 41 shall go from you, he and his children with him, and return to his family, and to the inheritance of his fathers; for you were slaves in the
 42 land of the Mitzeraim when I brought you out. You shall not purchase him as you purchase a slave. You
 43 shall not reduce him to slavery, but shall fear your GOD

Laws of Slavery.

- 44 "Your men and women slaves, however, you may buy from the nations that surround you; they shall be
45 your slaves. And you may also buy the children of the foreign residents among you, and from their families who are with you who are born in your country, and they shall be your
46 property. You may also bequeath them to your children after you, to hold them as property for ever, and they shall serve you. But your relatives of the children of Israel are men, and your brothers; you shall not reduce them to slavery.

A Hebrew Slave may Work Himself Free.

- 47 "When, however, a foreigner or settler among you obtains property in one of your poor brethren, and he is sold to the foreign resident, to be added to the family of the
48 foreigner; he shall be redeemable after he has been sold to him; any one of his relatives may redeem him.
49 His uncle or cousin may redeem him, or any relation by blood of his family may redeem, or he may acquire property and redeem himself, and pay to his purchaser according to the years he bought him for, up to the year of JUBILEE. That shall be the price given to his purchaser—proportionate to the number of years by the scale of wages that
51 might belong to him. If the years are many before them, he shall give back equivalent money to his purchaser; and if few of the years are remaining to the year of JUBILEE, then he shall repay to him proportionate to the space of years, as the
53 redemption fee; according to the wages year by year it shall be. You shall not add a profit for your eyes.
54 But if he is redeemed by none of these, then he shall be freed at the year of JUBILEE, both himself and
55 his children with him. For the children of Israel are MY SERVANTS, whom I brought up out of the land of the Mitzeraim. I am their EVER-LIVING GOD.

Prohibition of Idol-making.

- 26 "You shall not make idols for yourselves; nor shall you set up columns for yourselves; nor shall you erect stone images in your country,

for objects of worship,—for I am your EVER-LIVING GOD.

"You shall keep My Sabbaths, and you shall reverence My Sanctuary. I am the EVER-LIVING.

THE SONG OF BLESSINGS.**Blessings secured by Obedience and Punishment by Revolt.**

"If you are guided by My Institutions, 3

And guard My Commandments, and do them,

I will then give My rain upon you, 4

And the earth will give her produce,

And the trees of the field their fruit.

And your thrashing shall last till 5 vintage,

And vintage shall overtake seed-time,

And you shall eat to fulness,

And live securely in your land.

And I will give the land peace; 6
And drive savage beasts from the land;

And the sword shall not govern your country,

And you shall subdue your foes, 7

They shall fall before your sword.

Five of you shall conquer a hundred, 8

And a hundred defeat ten thousand,

And your foes fall to your sword,

And My Presence shall be with 9 you,

And you shall increase and grow,

I will fix My covenant with you,

And feed till your rest in quiet, 10

And sleep and rise refreshed.¹

I will fix My Home among you, 11

And turn not away My soul,

But march with you, and be your 12 GOD,

And My PEOPLE you shall be:

For I am your LIVING GOD, 13

¹ V. 10. Alternative reading, "And you shall eat the old (or sleeping) store; and bring out the old from the face of the new" But this rendering does not carry the Oriental idea of sleep as the highest blessing, and to my view to translate the word as "old" is a violation of the Hebrew verb "Yashen," "to sleep," although A.V. and R.V. adopt it—F. F.

Who brought from the Mitzerites' land,
 To whom you had been enslaved,
 And from off you broke their rod,
 And in triumph marched you out!

14 But if you refuse to hear Me,
 And obey not all My Commandments;

15 And if you despise My Statutes;
 And turn your souls from My Laws,
 To neglect to do My Commandments,
 And break away from My Bonds;—

16 Then I will do this to you;—
 Will send you consumption, and fever,
 And wasting of eyes, and a fainting soul;
 And scatter your race to the wind;
 And your foes shall devour yourselves.

17 I will set my face against you,
 And strike you before your foes;
 And those who hate you shall drive,
 And you fly from instead of pursue,

18 And if for this you will hear Me not,
 I will sevenfold punish your sins,

19 And break the pride of your strength;
 And turn your skies into iron,
 And make your ground like brass;
 20 And send you a choking wind,
 And your land not give her growth,
 Nor the trees of the land their fruit.

21 And if you load Me perversely,
 And will not listen to Me,
 I will sevenfold punish your sins,

22 And wild beasts shall destroy your sons,
 And cut off your herds, and reduce,
 And haunt you upon your roads.

23 If for these you turn not to Me,
 But perversely load Me still;
 24 Then I will load you with grief,
 And heavily strike your sins;

25 And bring cruel slaughter upon you,
 To avenge the broken Law,
 And crowd you into your cities,
 And there send the plague to you,
 And give to the hand of your foemen.

26 I will then break the staff of bread;
 And in one oven ten shall bake,

And your bread shall be given by weighing,
 You shall eat, but shall not be filled.

If for this you will not hearken, 27
 But still recoil upon Me,
 I then will advance on you fiercely, 28
 And charge on you in My wrath,—
 I, Myself, for your sevenfold sins.
 You shall then eat the flesh of 29
 your sons
 And the flesh of your daughters consume.
 And I will destroy your High 30
 Towers,
 And cut off your Sin-gods from you,
 Your carrion fling to your carrion Idols,
 And from you My soul turn away. 31

I will turn your cities to deserts,
 And your sanctifications reject,
 And smell not the smell of your sweets.
 Your land shall be turned to a 32
 waste,
 And o'er it your enemies rule,
 And there shall dwell for themselves;
 While I fling you out to the 33
 heathen,
 And after you blow scorching wind,
 And by it your land shall be wasted,
 And your skins shall be burnt by its breath,—
 Till the ground has enjoyed all its 34
 Sabbaths
 By the time that it lies as a waste,
 And your haters shall be in the land,
 Whilst it rests, and delights in its rest.
 It shall rest in its desolate time,— 35
 For you gave it not rest in your rests,
 While upon it you rested yourselves.

Your fragments shall have coward 36
 hearts,
 As you crouch in the lands of your foes;—
 Who shall drive you by threatening voice;
 And you fly as men fly from hot blasts,
 And fall down when no one pursues.
 You shall stagger the one on the 37
 other,

- As though from the face of such blasts,
Though no one pursues,
And never stand up to your foes.
- 38 You shall wander among every nation,
And tramp in the lands of your foes,
- 39 And your remnants shall waste in your sins
In the land of your foes as they watch,
For the sins of your fathers and selves,—
Till confessing the faults of yourselves,
- 40 And the faults that your fathers have done;
And your treacherous revolt against Me,
And the fury with which you assailed!
- 41 I, therefore, dealt fiercely with you,
And brought to the land of your foes.
- If your hard hearts, however, there bow,
And you purify them from their sins,
- 42 I will think of My Bond made with Jacob,
And also with Isaac My Bond,
And with Abraham remember My Covenant,—
And also remember the Land.
- 43 Thus the Land rid of their load,
And freed, shall in quietude rest.
But they shall be gorged with their sins,
And gorged by My Judgments despised,
And My Statutes their souls had abhorred.
- 44 But tho' thus, in the land of their foes,—
I will not reject them, nor loathe,
So far as My Treaty to break,
For I am their STILL-LIVING GOD!
- 45 I therefore will bring to their minds
My old treaty contracted with them
In the sight of the Heathen around,
To be their GOD,—for I am THE LIFE!"
- 46 These are the Institutions and Judgments and the Laws which the EVER-LIVING appointed between Himself and between the children of

Israel at Mount Sinai, by the hand of Moses.

The Law of Personal Vows on Mankind.

The EVER-LIVING also spoke to 27 Moses, saying;—

" Speak to the children of Israel 2 and say to them, When a person separates himself, for you to value his life for the EVER-LIVING, you 3 shall value him for a male from twenty years old to sixty years; and your valuation for a male shall be fifty shekels of silver by the sacred shekel, but if it is for a female, your valuation 4 shall be thirty shekels. But if from 5 five up to twenty years old, then the value of a male shall be twenty shekels, and for a female ten shekels. But if from a month up to five years 6 old, then the value of a male shall be five shekels of silver, and for a female the value three shekels of silver. But 7 if they are sixty years old or more, if a male, then the value shall be fifteen shekels, and for a female ten shekels. But if the redeemable person is de- 8 fective, then he shall be placed before the priest, and the priest shall estimate what may be the amount of his value for the vow he is to pay to the priest.

Vows upon Animals.

" But if it is a beast that they sacri- 9 fice from, that is vowed to the EVER-LIVING, all that belongs to it shall be sacred to the EVER-LIVING. They 10 shall not alter or change it good for bad, or bad for good; but if it is changed it shall be changed for a beast of the same kind, and the exchange shall be sacred. But if of any 11 unclean beast, which they do not offer as a gift to the EVER-LIVING, then the beast shall be shown to the priest, and the priest shall estimate 12 its value between good and bad, and it shall be redeemed as the priest decides, but if they redeem it, they 13 shall then add a fifth part to the valuation.

Vows upon a House.

" But if a man devotes his house as 14 sacred to the EVER-LIVING, then the priest shall estimate between good and bad; as the priest values it so it

15 shall stand, but if the consecrator redeems his house, he must add one fifth to the money-value above what has been fixed for it.

Holvs on a Farm.

16 "But if anyone consecrates his inherited farm to the EVER-LIVING, it shall then be valued according to its acreage; what takes a khomer of seed
17 at fifty shekels of silver. But if he consecrates his farm before the year
18 of Jubilee, the priest shall then calculate for him the money on the basis of the years remaining until the year of Jubilee, and equate the valuation.
19 But if he redeems the farm which he had consecrated, he shall then add a fifth above the valuation price, and it
20 shall continue his. But if he does not redeem the farm, or if he sells the land to another person afterward,
21 he cannot redeem it for ever; but the farm shall be consecrated to the EVER-LIVING; until the arrival of the Jubilee the estate shall be as a farm
22 for cultivation for the priests. But if the farm has been purchased, and was not an entailed estate which he
23 consecrated to the EVER-LIVING then the priest shall fix a redemption for him by the amount of value according to the year of Jubilee, and decide the value from the day he has consecrated to the EVER-LIVING.
24 Then the estate shall return at the year of Jubilee from the person who bought it, to the person to whom it was an
25 entailed land. Every valuation shall be by the sacred shekel; twenty ghera are a shekel.
26 "However, a first-born that is born

to the EVER-LIVING, no man shall consecrate, whether an ox or a sheep. It is the EVER-LIVING'S.

"But if of an unclean beast, then 27 it shall be valued as an ox, and one fifth of the price above it, and if it is not redeemed, it shall be sold at the valuation.

"However, anything devoted to 28 destruction, which a person devotes to the EVER-LIVING, of anything he possesses, from man to beast, or an estate of inheritance, he shall not sell it, but he shall redeem¹ every devoted thing; it shall be Holy of Holies to the EVER-LIVING. Any- 29 thing devoted, which is devoted by a man, which is unredeemable, shall be put to death.

What is Tithable.

"And all tithe of the land, from the 30 grain of the earth, from the fruit of the tree, is sacred to the EVER-LIVING; but if a person redeems it, 31 from tithe, he shall add one fifth to it. All tithe of cattle and sheep, all 32 that passes under the measure for tithing, shall be sacred to the EVER-LIVING. You shall not distinguish 33 between good and bad, and not change, but if you do change, then the exchange shall be sacred, it shall not be redeemed."

These are the commands which the 34 EVER-LIVING commanded by Moses to the children of Israel at Mount Sinai.

¹ V. 28. The Hebrew text reads, לֹא יִגָּאֵל, "loygal," "shall not be redeemed," which is clearly an error of transcription, as it is contrary to the sense. — F. F.