Leviticus

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Laws for Burnt Offerings

1 Then the LORD called to Moses and spoke to him from the Tent of Meeting, saying, 2 "Speak to the Israelites and tell them: When any of you brings an offering to the LORD, you may bring as your offering an animal from the herd or the flock.

3 If his offering is a burnt offering from the herd, he is to present an unblemished male. He must bring it to the entrance to the Tent of Meeting for its acceptance before the LORD. 4 He is to lay his hand on the head of the burnt offering, so it can be accepted on his behalf to make atonement for him.

5 And he shall slaughter the young bull before the LORD, and Aaron's sons the priests are to present the blood and splatter it on all sides of the altar at the entrance to the Tent of Meeting. 6 Next, he is to skin the burnt offering and cut it into pieces.

7 The sons of Aaron the priest shall put a fire on the altar and arrange wood on the fire.

8 Then Aaron's sons the priests are to arrange the pieces, including the head and the fat, atop the burning wood on the altar. 9 The entrails and legs must be washed with water, and the priest shall burn all of it on the altar as a burnt offering, a food offering, a pleasing aroma to the LORD.

10 If, however, one's offering is a burnt offering from the flock—from the sheep or goats—he is to present an unblemished male. 11 He shall slaughter it on the north side of the altar before the LORD, and Aaron's sons the priests are to splatter its blood against the altar on all sides. 12 He is to cut the animal into pieces, and the priest shall arrange them, including the head and fat, atop the burning wood that is on the altar. 13 The entrails and legs must be washed with water, and the priest shall present all of it and burn it on the altar; it is a burnt offering, a food offering, a pleasing aroma to the LORD.

14 If, instead, one's offering to the LORD is a burnt offering of birds, he is to present a turtledove or a young pigeon. 15 Then the priest shall bring it to the altar, twist off its head, and burn it on the altar; its blood should be drained out on the side of the altar. 16 And he is to remove the crop with its contents and throw it to the east side of the altar, in the place

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1:1 *"The" "Lord"" called to Moses from the Tabernacle:"* Leviticus is part of the ongoing narrative of the Pentateuch (Gen 1:1—Deut 34:12). It is part of the history of God's saving acts: God chose Israel to be his people, delivered them from slavery in Egypt, entered into a covenant relationship with them, and guided them through the desert to the Promised Land. Specifically, Leviticus picks up with events recorded in Exod 40:34-38, when construction of the Tabernacle is completed. It has been dedicated, and the Lord has filled it with his glory. Now the Lord gives Moses instructions for conducting worship at the Tabernacle. • The *"Tabernacle"* (literally *Tent of Meeting;* see study note on Exod 27:21) was an earthly representation of God's palace. Inside the Most Holy Place, the Ark of the Covenant represented God's throne (Exod 40:1-33). The Lord's glory resided between the outstretched wings of the cherubim. There he would meet with Israel to communicate his will to them (see Exod 25:22).

1:3 *"male with no defects:"* God allowed female and slightly deformed animals for certain types of non-atoning offerings (see 3:1; 4:27-31; 22:23), but not for the whole burnt offering. In the dry, brush-encrusted hills of southern Palestine, cattle were much more difficult to raise than sheep or goats. This meant a bull without defect was an animal of great value. Centuries later, the prophet Malachi confronted the people for offering sick and lame animals instead of those without defect (Mal 1:6-14).

1:4 *"Lay your hand on the animal's head:"* The sacrificial animal represented the worshiper in the ceremony (4:4, 15, 24, 29, 33; 16:21). This act signified that the animal's death represented the death of its owner. In the ritual for the Day of Atonement, it signified that the sins of the owner were transferred to the animal (16:20-22). With the peace offering (3:2, 8, 13), the act seems to have indicated ownership of the animal being sacrificed. • The phrase *"in your place"* may mean "in payment for sin" (sometimes called *expiation*) or "as a substitute for the sinner's death" (sometimes called *propitiation*). • *"to purify you, making you right with him"* (or *to make atonement for you*): Although older commentaries describe this process as "covering over" sin, recent scholarship defines it as "blotting out, erasing, or cleansing from" sin. The concept involves satisfying God's wrath against sin, ceremonially cleansing the worshiper, and restoring fellowship with God in the community of God's people.

1:5 *"Aaron's sons:"* The descendants of Levi, Moses' own tribe, were divided into two categories: (1) priests, who were descendants of Aaron, the first high priest; and (2) Levites, who served in subordinate roles (Exod 28:1-4; Num 18:1-7). The instructions given here applied to later generations as well. • The *"blood"* was a symbol of life, not of death. The Israelite system of sacrifice was based on the principle of substitution, and the shedding of sacrificial blood was essential for atonement. It represented sacrificing the life of the animal as a substitute for the life of the worshiper (Lev 17:10-14; Heb 9:22). The blood of Jesus Christ was shed as the ultimate sacrifice for sin (Heb 9:11-14). • The *"altar"* of burnt offering was located in the east end of the courtyard, outside the Tabernacle but inside the entrance to the courtyard (Exod 40:6, 29).

1:6 The entire animal was to be burned, except for the *"skin",* which was the priest's share of the offering (7:8).

1:8 The Hebrew word translated *"fat"* describes the suet, or hard fat, from around the kidneys and loins. This specific term occurs only here and in 1:12 and 8:20. All fat—not just this special fat—was considered God's portion (3:14-17; 7:23-25; see 1 Sam 2:15-17). Only the whole burnt offering was entirely consumed on the altar. With other offerings, the fatty portions and certain internal organs were burned; the rest belonged to the officiating priests and sometimes to the worshiper (Lev 7:11-18).

1:9 The offering was *"washed with water"* to remove dirt or debris that might contaminate the offering. Washing was also part of purification from ritual uncleanness, a prerequisite for Tabernacle service (6:27; 11:28). • *"special gift:"* The Hebrew term (*'isheh*) has traditionally been rendered "offering made by fire." Although the offering was to be burned (1:13, 17), recent scholarship suggests that the word had the more generic meaning of "gift." • *"pleasing aroma to the" "Lord"* (literally *a restful odor;* also in 1:13, 17): Pagan people of the ancient Near East believed that their gods smelled the offerings because they needed to eat them to sustain their lives. Although God's response is sometimes represented in language that reflects the cultural setting (e.g., 21:6; Num 28:2), the Bible is clear that God did not need offerings as food (Ps 50:9-13). Instead, they pleased him as sincere offerings for the purpose of atonement.

1:16 Or the crop and feathers

for ashes. 17 He shall tear it open by its wings, without dividing the bird completely. And the priest is to burn it on the altar
atop the burning wood. It is a burnt offering, a food offering, a pleasing aroma to the LORD.

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Laws for Grain Offerings

1 "When anyone brings a grain offering to the LORD, his offering must consist of fine flour. He is to pour olive oil on it, put
frankincense on it, 2 and bring it to Aaron's sons the priests. The priest shall take a handful of the flour and oil, together
with all the frankincense, and burn this as a memorial portion on the altar, a food offering, a pleasing aroma to the LORD.
3 The remainder of the grain offering shall belong to Aaron and his sons; it is a most holy part of the food offerings to the
LORD.
4 Now if you bring an offering of grain baked in an oven, it must consist of fine flour, either unleavened cakes mixed with
oil or unleavened wafers coated with oil.
5 If your offering is a grain offering prepared on a griddle, it must be unleavened bread made of fine flour mixed with oil.
6 Crumble it and pour oil on it; it is a grain offering.
7 If your offering is a grain offering cooked in a pan, it must consist of fine flour with oil.
8 When you bring to the LORD the grain offering made in any of these ways, it is to be presented to the priest, and he
shall take it to the altar. 9 The priest is to remove the memorial portion from the grain offering and burn it on the altar as a
food offering, a pleasing aroma to the LORD. 10 But the remainder of the grain offering shall belong to Aaron and his sons;
it is a most holy part of the food offerings to the LORD.
11 No grain offering that you present to the LORD may be made with leaven, for you are not to burn any leaven or
honey as a food offering to the LORD. 12 You may bring them to the LORD as an offering of firstfruits, but they must not
go up on the altar as a pleasing aroma. 13 And you shall season each of your grain offerings with salt. You must not leave
the salt of the covenant of your God out of your grain offering; you are to add salt to each of your offerings.
14 If you bring a grain offering of firstfruits to the LORD, you shall offer crushed heads of new grain roasted on the fire.
15 And you are to put oil and frankincense on it; it is a grain offering. 16 The priest shall then burn the memorial portion of
the crushed grain and the oil, together with all its frankincense, as a food offering to the LORD.

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Laws for Peace Offerings

1 "If one's offering is a peace offering and he offers an animal from the herd, whether male or female, he must present it
without blemish before the LORD. 2 He is to lay his hand on the head of the offering and slaughter it at the entrance to the
Tent of Meeting. Then Aaron's sons the priests shall splatter the blood on all sides of the altar.
3 From the peace offering he is to bring a food offering to the LORD: the fat that covers the entrails, all the fat that is on
them,

2:1 *"Choice flour"* was fine wheat flour (in contrast with common barley flour). See also 1 Kgs 4:22; Ezek 16:13, 19. • Israelites used *"olive oil"* as shortening in their cooking, as lamp fuel, and for medicinal and cosmetic purposes. Accordingly, it was associated with the rich produce of the land and with God's provision (Deut 8:8). • Like choice flour, *"frankincense"* was frequently connected with the Tabernacle (Exod 30:34; Lev 24:7) or the Temple (1 Chr 9:29). This fragrant tree resin was also used by individuals on special occasions (Song 3:6; Matt 2:11). It was a primary ingredient of the holy incense burned in the Holy Place as a tangible expression of worship (Exod 30:34-38).
2:2 The *"representative portion"* of the grain offering was burned on the altar to remind the worshiper that the whole offering belonged to God.
2:3 *"rest of the grain offering:"* A portion of the fire offerings was generally reserved for the priest as food (see 6:16-17). Exceptions included the whole burnt offering (the priest received only the hide; see 7:8), offerings given by the priest for himself (4:3-12; 6:19-23), or offerings made for the entire community (4:13-21). In these cases, the offering was to be entirely burned. The grain offering provided the priests with bread for their diet. • *"most holy"* (Hebrew *qodesh qodashim,* "holy of holies"): Both God and what belongs to him are holy. "Most holy" designates the priestly share as taken from the holy offering and reserved for a special function. This description is used for the priest's share of any gifts dedicated to the Lord (Num 18:8-10).
2:4 A large ceramic *"oven"* was placed in a hole, and around it a fire was kindled. Once the oven was hot, the flat bread baked against the inside of its wall. • *"without any yeast:"* See study note on 2:11; see also Exod 12:8.
2:5 A *"griddle"* was a flat stone or clay surface propped above a fire and heated. Later griddles were made of metal (Ezek 4:3).
2:5 That is, a shallow pan for baking or frying
2:7 Dough *"prepared in a pan"* was fried with *"oil"* until crisp.
2:7 That is, a deep pan or stew pan
3:1 *"a male or a female:"* The whole burnt offering allowed only the use of male animals because it made atonement (1:3, 10). The less formal peace offering permitted both male and female animals (see also 4:28, 32). • *"no defects:"* The sacrificial animals had to be healthy. The only exception was the voluntary offering, for which a slight blemish was permissible (22:23).

4 both kidneys with the fat on them near the loins, and the lobe of the liver, which he is to remove with the kidneys. 5 Then
Aaron's sons are to burn it on the altar atop the burnt offering that is on the burning wood, as a food offering, a pleasing
aroma to the LORD.

6 If, however, one's peace offering to the LORD is from the flock, he must present a male or female without blemish.

7 If he is presenting a lamb for his offering, he must present it before the LORD. 8 He is to lay his hand on the head of
his offering and slaughter it in front of the Tent of Meeting. Then Aaron's sons shall splatter its blood on all sides of the
altar.

9 And from the peace offering he shall bring a food offering to the LORD consisting of its fat: the entire fat tail cut off close
to the backbone, the fat that covers the entrails, all the fat that is on them, 10 both kidneys with the fat on them near the
loins, and the lobe of the liver, which he is to remove with the kidneys. 11 Then the priest is to burn them on the altar as
food, a food offering to the LORD.

12 If one's offering is a goat, he is to present it before the LORD. 13 He must lay his hand on its head and slaughter it in
front of the Tent of Meeting. Then Aaron's sons shall splatter its blood on all sides of the altar.

14 And from his offering he shall present a food offering to the LORD: the fat that covers the entrails, all the fat that is
on them, 15 both kidneys with the fat on them near the loins, and the lobe of the liver, which he is to remove with the
kidneys. 16 Then the priest is to burn the food on the altar as a food offering, a pleasing aroma. All the fat is the LORD's.

17 This is a permanent statute for the generations to come, wherever you live: You must not eat any fat or any blood."

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Laws for Sin Offerings

1 Then the LORD said to Moses, 2 "Tell the Israelites to do as follows with one who sins unintentionally against any of the
LORD's commandments and does what is forbidden by them:

3 If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a young bull without blemish as a sin
offering for the sin he has committed. 4 He must bring the bull to the entrance to the Tent of Meeting before the LORD, lay
his hand on the bull's head, and slaughter it before the LORD. 5 Then the anointed priest shall take some of the bull's
blood and bring it into the Tent of Meeting. 6 The priest is to dip his finger in the blood and sprinkle some of it seven times
before the LORD, in front of the veil of the sanctuary. 7 The priest must then put some of the blood on the horns of the
altar of fragrant incense that is before the LORD in the Tent of Meeting. And he is to pour out the rest of the bull's blood at
the base of the altar of burnt offering at the entrance to the Tent of Meeting. 8 Then he shall remove all the fat from the
bull of the sin offering—the fat that covers the entrails, all the fat that is on them, 9 both kidneys with the fat on them near
the loins, and the lobe of the liver, which he is to remove with the kidneys— 10 just as the fat is removed from the ox of the
peace offering. Then the priest shall burn them on the altar of burnt offering. 11 But the hide of the bull and all its flesh,
with its head and legs and its entrails and dung— 12 all the rest of the bull—he must take outside the camp to a
ceremonially clean place where the ashes are poured out, and there he must burn it on a wood fire on the ash heap.

13 Now if the whole congregation of Israel strays unintentionally and the matter escapes the notice of the assembly so
that they violate any of the LORD's commandments and incur guilt by doing what is forbidden, 14 when they become
aware of the sin they have committed, then the assembly must bring a young bull as a sin offering and present it before
the Tent of Meeting. 15 The elders of the congregation are to lay their hands on the bull's head before the LORD, and it
shall be slaughtered before the LORD. 16 Then the anointed priest is to bring some of the bull's blood into the Tent of
Meeting, 17 and he is to dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. 18 He is

3:4 *"kidneys . . . lobe of the liver:"* The Israelites saw the kidneys as organs of understanding, much like how we think of the brain ("I am overwhelmed [literally *my kidneys are consumed*]," Job 19:27; "heart," Pss 7:9; 16:7; Jer 12:2; Lam 3:13; "motives," Ps 26:2; Jer 17:10; "thoughts," Jer 11:20; 20:12). The liver represented life and vitality, similar to how we think of the heart (Prov 7:23; "spirit," Lam 2:11).
3:5 The *"burnt offering"* is described in 1:3-17 and is best referred to as the "whole burnt offering." Because it was offered twice daily (see Num 28:4), and because the need for atonement preceded fellowship, the text assumes that the burnt offering would be on the altar already. The priest was to lay the fatty portions and certain internal organs (3:3-4) of the peace offering on top of it.
3:9 *"broad tail:"* Sheep in this part of the ancient Near East had broad, fatty tails that were burned on the altar with the rest of the fat.
4:3 The *"high priest"* was designated by God and "anointed" (Hebrew *mashiakh,* "set apart by the ritual of anointing") for a particular service. In 1 Sam 1:1—2 Kgs 25:30, anointing most often refers to Israel's king (see 1 Sam 24:6; 2 Sam 1:14; 19:21). While all priests were anointed (Exod 40:13-15), here the term probably refers to the high priest because he was specially anointed for service in the Tabernacle (Lev 6:20; 8:12). Since the high priest was mediator for all of Israel, including lesser priests, his sin would bring guilt on the entire assembly (see "Community Identity" Theme Note). • *"Guilt"* results from violating God's will; it is not just perceived or psychological guilt (see study note on 5:17-19).
4:3 Or purification offering; here and throughout Leviticus
4:7 The *"altar for fragrant incense"* stood in front of the inner curtain, just outside the Most Holy Place (4:6). It had four protrusions resembling *"horns,"* as did the altar for burnt offerings (see study note on Exod 27:2). The priests burned incense on this altar to the Lord each morning and evening (Exod 30:1-10).

also to put some of the blood on the horns of the altar that is before the LORD in the Tent of Meeting, and he must pour
out the rest of the blood at the base of the altar of burnt offering at the entrance to the Tent of Meeting. 19 And he is to
remove all the fat from it and burn it on the altar. 20 He shall offer this bull just as he did the bull for the sin offering; in
this way the priest will make atonement on their behalf, and they will be forgiven. 21 Then he is to take the bull outside the
camp and burn it, just as he burned the first bull. It is the sin offering for the assembly.

22 When a leader sins unintentionally and does what is prohibited by any of the commandments of the LORD his God,
he incurs guilt. 23 When he becomes aware of the sin he has committed, he must bring an unblemished male goat as his
offering. 24 He is to lay his hand on the head of the goat and slaughter it at the place where the burnt offering is
slaughtered before the LORD. It is a sin offering. 25 Then the priest is to take some of the blood of the sin offering with his
finger, put it on the horns of the altar of burnt offering, and pour out the rest of the blood at the base of the altar. 26 He
must burn all its fat on the altar, like the fat of the peace offerings; thus the priest will make atonement for that man's sin,
and he will be forgiven.

27 And if one of the common people sins unintentionally and does what is prohibited by any of the LORD's
commandments, he incurs guilt. 28 When he becomes aware of the sin he has committed, he must bring an unblemished
female goat as his offering for that sin. 29 He is to lay his hand on the head of the sin offering and slaughter it at the place
of the burnt offering. 30 Then the priest is to take some of its blood with his finger, put it on the horns of the altar of burnt
offering, and pour out the rest of the blood at the base of the altar. 31 Then he is to remove all the fat, just as it is removed
from the peace offering, and the priest is to burn it on the altar as a pleasing aroma to the LORD. In this way the priest
will make atonement for him, and he will be forgiven.

32 If, however, he brings a lamb as a sin offering, he must bring an unblemished female. 33 And he is to lay his hand on
the head of the sin offering and slaughter it as a sin offering at the place where the burnt offering is slaughtered. 34 Then
the priest is to take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering,
and pour out the rest of its blood at the base of the altar. 35 And he shall remove all the fat, just as the fat of the lamb is
removed from the peace offerings, and he shall burn it on the altar along with the food offerings to the LORD. In this way
the priest will make atonement for him for the sin he has committed, and he will be forgiven.

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Sins Requiring a Sin Offering

1 "If someone sins by failing to testify when he hears a public charge about something he has witnessed, whether he has
seen it or learned of it, he shall bear the iniquity.

2 Or if a person touches anything unclean—whether the carcass of any unclean wild animal or livestock or crawling
creature—even if he is unaware of it, he is unclean and guilty.

3 Or if he touches human uncleanness—anything by which one becomes unclean—even if he is unaware of it, when he
realizes it, he is guilty.

4 Or if someone swears thoughtlessly with his lips to do anything good or evil—in whatever matter a man may rashly
pronounce an oath—even if he is unaware of it, when he realizes it, he is guilty in the matter.

5 If someone incurs guilt in one of these ways, he must confess the sin he has committed, 6 and he must bring his guilt
offering to the LORD for the sin he has committed: a female lamb or goat from the flock as a sin offering. And the priest
will make atonement for him concerning his sin.

5:1 The first infraction was the failure *"to testify"* when called as a witness before a court. Failure to testify was not a passive act because it actively aided the criminal. • *"you will be punished"* (literally *you become guilty* or *you realize your guilt*): Anticipating God's punishment for the sin, the guilty party offered the sacrifice to remove the guilt and escape the punishment.
5:2 *"ceremonially unclean:"* "Clean" and "unclean" did not pertain to hygiene (see 11:1–15:33) but to suitability for participating in worship or, in the case of animals, suitability for sacrifice or human consumption. A list of clean and unclean animals is found in 11:1-47. The requirement for becoming clean after touching an unclean animal was merely to wash one's clothes and remain apart from the community until evening (11:25). Most likely, therefore, the requirement of this sin offering indicates that the person had failed to follow the prescription for cleansing (11:27-28).
5:3 Any bodily discharge, even blood, would render a person temporarily *"unclean"* (chs 11–15). The uncleanness itself was not sin, but it was a sin to neglect the uncleanness, allowing it to spread. Once people became aware of their unclean state, they were guilty if they neglected it.
5:4 Oaths could be taken in the name of the Lord. However, a *"foolish vow,"* one thoughtlessly made, was a blasphemous misuse of the Lord's name (Exod 20:7). Accordingly, vows must be fulfilled (see Num 30:2; Deut 23:21-23; Eccl 5:4-6).
5:5 *"When you become aware of your guilt:"* All the situations that required a sin offering assumed guilt by accident or ignorance. As soon as a person became aware of having done something improper, he or she became guilty and was required to attend to it. Known sins were to be dealt with; it was a sin in itself to know what was right and not do it (see 5:17; Jas 4:17). • *"confess:"* Sacrifice for sin without admission of guilt would be a meaningless ritual. When the sacrificial animal was presented to the priest, the worshiper likely told the priest why it was being offered.
5:6 The *"penalty"* was apparently fulfilled by the required sacrifice (see study note on 4:1–5:13). • The actions described in 5:1-5 best fit those of a layperson, so a *"female"* offering was permitted, in keeping with the principle demonstrated in 4:28, 32.

7 If, however, he cannot afford a lamb, he may bring to the LORD as restitution for his sin two turtledoves or two young pigeons—one as a sin offering and the other as a burnt offering. 8 He is to bring them to the priest, who shall first present the one for the sin offering. He is to twist its head at the front of its neck without severing it; 9 then he is to sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood is drained out at the base of the altar. It is a sin offering. 10 And the priest must prepare the second bird as a burnt offering according to the ordinance. In this way the priest will make atonement for him for the sin he has committed, and he will be forgiven.

11 But if he cannot afford two turtledoves or two young pigeons, he may bring a tenth of an ephah of fine flour as a sin offering. He must not put olive oil or frankincense on it, because it is a sin offering. 12 He is to bring it to the priest, who shall take a handful from it as a memorial portion and burn it on the altar atop the food offerings to the LORD; it is a sin offering. 13 In this way the priest will make atonement for him for any of these sins he has committed, and he will be forgiven. The remainder will belong to the priest, like the grain offering."

Laws for Guilt Offerings

14 Then the LORD said to Moses, 15 "If someone acts unfaithfully and sins unintentionally against any of the LORD's holy things, he must bring his guilt offering to the LORD: an unblemished ram from the flock, of proper value in silver shekels according to the sanctuary shekel; it is a guilt offering. 16 Regarding any holy thing he has harmed, he must make restitution by adding a fifth of its value to it and giving it to the priest, who will make atonement on his behalf with the ram as a guilt offering, and he will be forgiven.

17 If someone sins and violates any of the LORD's commandments even though he was unaware, he is guilty and shall bear his punishment. 18 He is to bring to the priest an unblemished ram of proper value from the flock as a guilt offering. Then the priest will make atonement on his behalf for the wrong he has committed in ignorance, and he will be forgiven. 19 It is a guilt offering; he was certainly guilty before the LORD."

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Sins Requiring a Guilt Offering

1 And the LORD said to Moses,

2 "If someone sins and acts unfaithfully against the LORD by deceiving his neighbor in regard to a deposit or security entrusted to him or stolen, or if he extorts his neighbor 3 or finds lost property and lies about it and swears falsely, or if he commits any such sin that a man might commit— 4 once he has sinned and becomes guilty, he must return what he has stolen or taken by extortion, or the deposit entrusted to him, or the lost property he found, 5 or anything else about which he has sworn falsely.

He must make restitution in full, add a fifth of the value, and pay it to the owner on the day he acknowledges his guilt. 6 Then he must bring to the priest his guilt offering to the LORD: an unblemished ram of proper value from the flock.

7 In this way the priest will make atonement for him before the LORD, and he will be forgiven for anything he may have done to incur guilt."

The Burnt Offering

8 Then the LORD said to Moses, 9 "Command Aaron and his sons that this is the law of the burnt offering: The burnt offering is to remain on the hearth of the altar all night, until morning, and the fire must be kept burning on the altar.

5:7 The sin offerings included both a portion as a burnt offering and a portion that was first offered, then given to the priests (cp. 4:22-35; 6:24-30). Because of their small size, two birds were required—one for each type of offering.
5:11 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 2.6 pounds or 1.2 kilograms of flour).
5:15 Or flock or its equivalence
5:15 A shekel is approximately 0.4 ounces or 11.4 grams of silver.
5:19 Or he has paid full compensation
6:2 *"sins against your associate . . . unfaithful to the ""Lord""":"* For believers, there really is no such thing as a "secular" sin. All sin involves God, even sin directed against another person or group. In the sins requiring a guilt offering, God's forgiveness was needed, but restitution to the injured individual had to be made first (6:5-7; cp. Matt 5:23-24). Unlike offenses against sacred property (Lev 5:14-16), both accidental and intentional offenses against secular property could be forgiven.
6:5 The instructions for the guilt offering assumed that a person's conscience would induce voluntary reparation; when restitution was voluntary, the surcharge for loss of use to the owner was always *"20 percent."* Penalties were more severe in other cases (cp. Exod 22:1-15). There is a clear difference between voluntary confession and simply admitting sin after being caught.
6:7 *"will purify you before the" "Lord""", making you right with him:"* God graciously gave his people a way to atone for their sins. See also study notes on 1:4; 4:20.

[10] And the priest shall put on his linen robe and linen undergarments, and he shall remove from the altar the ashes of the burnt offering that the fire has consumed and place them beside it. [11] Then he must take off his garments, put on other clothes, and carry the ashes outside the camp to a ceremonially clean place.

[12] The fire on the altar shall be kept burning; it must not be extinguished. Every morning the priest is to add wood to the fire, arrange the burnt offering on it, and burn the fat portions of the peace offerings on it. [13] The fire shall be kept burning on the altar continually; it must not be extinguished.

The Grain Offering

[14] Now this is the law of the grain offering: Aaron's sons shall present it before the LORD in front of the altar. [15] The priest is to remove a handful of fine flour and olive oil, together with all the frankincense from the grain offering, and burn the memorial portion on the altar as a pleasing aroma to the LORD.

[16] Aaron and his sons are to eat the remainder. It must be eaten without leaven in a holy place; they are to eat it in the courtyard of the Tent of Meeting. [17] It must not be baked with leaven; I have assigned it as their portion of My food offerings. It is most holy, like the sin offering and the guilt offering. [18] Any male among the sons of Aaron may eat it. This is a permanent portion from the food offerings to the LORD for the generations to come. Anything that touches them will become holy."

[19] Then the LORD said to Moses, [20] "This is the offering that Aaron and his sons must present to the LORD on the day he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. [21] It shall be prepared with oil on a griddle; you are to bring it well-kneaded and present it as a grain offering broken in pieces, a pleasing aroma to the LORD. [22] The priest, who is one of Aaron's sons and will be anointed to take his place, is to prepare it. As a permanent portion for the LORD, it must be burned completely. [23] Every grain offering for a priest shall be burned completely; it is not to be eaten."

The Sin Offering

[24] And the LORD said to Moses, [25] "Tell Aaron and his sons that this is the law of the sin offering: In the place where the burnt offering is slaughtered, the sin offering shall be slaughtered before the LORD; it is most holy. [26] The priest who offers it shall eat it; it must be eaten in a holy place, in the courtyard of the Tent of Meeting. [27] Anything that touches its flesh will become holy, and if any of the blood is spattered on a garment, you must wash it in a holy place.

[28] The clay pot in which the sin offering is boiled must be broken; if it is boiled in a bronze pot, the pot must be scoured and rinsed with water. [29] Any male among the priests may eat it; it is most holy. [30] But no sin offering may be eaten if its blood has been brought into the Tent of Meeting to make atonement in the Holy Place; it must be burned.

——— 7 ———

The Guilt Offering

[1] "Now this is the law of the guilt offering, which is most holy: [2] The guilt offering must be slaughtered in the place where the burnt offering is slaughtered, and the priest shall splatter its blood on all sides of the altar. [3] And all the fat from it shall be offered: the fat tail, the fat that covers the entrails, [4] both kidneys with the fat on them near the loins, and the lobe of the liver, which is to be removed with the kidneys. [5] The priest shall burn them on the altar as a food offering to the LORD; it is a guilt offering. [6] Every male among the priests may eat of it. It must be eaten in a holy place; it is most holy.

[7] The guilt offering is like the sin offering; the same law applies to both. It belongs to the priest who makes atonement with it. [8] As for the priest who presents a burnt offering for anyone, the hide of that offering belongs to him. [9] Likewise, every grain offering that is baked in an oven or cooked in a pan or on a griddle belongs to the priest who presents it, [10] and every grain offering, whether dry or mixed with oil, belongs equally to all the sons of Aaron.

The Peace Offering

[11] Now this is the law of the peace offering that one may present to the LORD: [12] If he offers it in thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with olive oil, unleavened wafers coated with oil, and well-kneaded cakes of fine flour mixed with oil.

6:20 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 2.6 pounds or 1.2 kilograms of flour).
6:21 That is, a shallow pan for baking or frying
6:21 Or baked
7:9 That is, a deep pan or stew pan
7:9 That is, a shallow pan for baking or frying

13 Along with his peace offering of thanksgiving he is to present an offering with cakes of leavened bread. 14 From the cakes he must present one portion of each offering as a contribution to the LORD. It belongs to the priest who sprinkles the blood of the peace offering. 15 The meat of the sacrifice of his peace offering of thanksgiving must be eaten on the day he offers it; none of it may be left until morning.

16 If, however, the sacrifice he offers is a vow or a freewill offering, it shall be eaten on the day he presents his sacrifice, but the remainder may be eaten on the next day. 17 But any meat of the sacrifice remaining until the third day must be burned up. 18 If any of the meat from his peace offering is eaten on the third day, it will not be accepted. It will not be credited to the one who presented it; it shall be an abomination, and the one who eats of it shall bear his iniquity.

19 Meat that touches anything unclean must not be eaten; it is to be burned up. As for any other meat, anyone who is ceremonially clean may eat it. 20 But if anyone who is unclean eats meat from the peace offering that belongs to the LORD, that person must be cut off from his people. 21 If one touches anything unclean, whether human uncleanness, an unclean animal, or any unclean, detestable thing, and then eats any of the meat of the peace offering that belongs to the LORD, that person must be cut off from his people."

Fat and Blood Forbidden

22 Then the LORD said to Moses, 23 "Speak to the Israelites and say, 'You are not to eat any of the fat of an ox, a sheep, or a goat. 24 The fat of an animal found dead or mauled by wild beasts may be used for any other purpose, but you must not eat it.

25 If anyone eats the fat of an animal from which a food offering may be presented to the LORD, the one who eats it must be cut off from his people. 26 You must not eat the blood of any bird or animal in any of your dwellings. 27 If anyone eats blood, that person must be cut off from his people.'"

The Priests' Portion

28 Then the LORD said to Moses, 29 "Speak to the Israelites and say, 'Anyone who presents a peace offering to the LORD must bring it as his sacrifice to the LORD. 30 With his own hands he is to bring the food offerings to the LORD; he shall bring the fat, together with the breast, and wave the breast as a wave offering before the LORD.

31 The priest is to burn the fat on the altar, but the breast belongs to Aaron and his sons. 32 And you are to give the right thigh to the priest as a contribution from your peace offering. 33 The son of Aaron who presents the blood and fat of the peace offering shall have the right thigh as a portion.

34 I have taken from the sons of Israel the breast of the wave offering and the thigh of the contribution of their peace offerings, and I have given them to Aaron the priest and his sons as a permanent portion from the sons of Israel.'"

35 This is the portion of the food offerings to the LORD for Aaron and his sons since the day they were presented to serve the LORD as priests. 36 On the day they were anointed, the LORD commanded that this be given them by the sons of Israel. It is a permanent portion for the generations to come.

37 This is the law of the burnt offering, the grain offering, the sin offering, the guilt offering, the ordination offering, and the peace offering, 38 which the LORD gave Moses on Mount Sinai on the day He commanded the Israelites to present their offerings to the LORD in the Wilderness of Sinai.

—— 8 ——

Moses Consecrates Aaron and His Sons

1 Then the LORD said to Moses,

2 "Take Aaron and his sons, their garments, the anointing oil, the bull of the sin offering, the two rams, and the basket of unleavened bread, 3 and assemble the whole congregation at the entrance to the Tent of Meeting."

4 So Moses did as the LORD had commanded him, and the assembly gathered at the entrance to the Tent of Meeting. 5 And Moses said to them, "This is what the LORD has commanded to be done."

8:2 These items are also mentioned in Exod 29:1-3, 7. • *"sacred garments:"* See Exod 28. • The *"anointing oil"* consisted of special ingredients to give it a unique scent. These included myrrh, cinnamon, cane, and cassia (dried flowers from the cinnamon tree) mixed into olive oil (see Exod 30:22-33). • *"bull for the sin offering:"* See Lev 4:3-12. • The first of the *"two rams"* was to be a whole burnt offering (8:18), while the second was a special ordination sacrifice (8:22). • *"basket of bread made without yeast:"* See 6:19-23.
8:4 The text repeatedly emphasizes that *"Moses followed the" "Lord""s instructions,"* obeying the commands given in Exod 29 (see also Lev 8:9, 13, 17, 21, 29, 36).

[6] Then Moses presented Aaron and his sons and washed them with water. [7] He put the tunic on Aaron, tied the sash around him, clothed him with the robe, and put the ephod on him. He tied the woven band of the ephod around him and fastened it to him. [8] Then he put the breastpiece on him and placed the Urim and Thummim in the breastpiece. [9] Moses also put the turban on Aaron's head and set the gold plate, the holy diadem, on the front of the turban, as the LORD had commanded him.

[10] Next, Moses took the anointing oil and anointed the tabernacle and everything in it; and so he consecrated them. [11] He sprinkled some of the oil on the altar seven times, anointing the altar and all its utensils, and the basin with its stand, to consecrate them.

[12] He also poured some of the anointing oil on Aaron's head and anointed him to consecrate him. [13] Then Moses presented Aaron's sons, put tunics on them, wrapped sashes around them, and tied headbands on them, just as the LORD had commanded him.

The Priests' Sin Offering

[14] Moses then brought the bull near for the sin offering, and Aaron and his sons laid their hands on its head. [15] Moses slaughtered the bull, took some of the blood, and applied it with his finger to all four horns of the altar, purifying the altar. He poured out the rest of the blood at the base of the altar and consecrated it so that atonement could be made on it.

[16] Moses also took all the fat that was on the entrails, the lobe of the liver, and both kidneys and their fat, and burned it all on the altar. [17] But the bull with its hide, flesh, and dung he burned outside the camp, as the LORD had commanded him.

The Priests' Burnt Offering

[18] Then Moses presented the ram for the burnt offering, and Aaron and his sons laid their hands on its head. [19] Moses slaughtered the ram and splattered the blood on all sides of the altar. [20] He cut the ram into pieces and burned the head, the pieces, and the fat. [21] He washed the entrails and legs with water and burned the entire ram on the altar as a burnt offering, a pleasing aroma, a food offering to the LORD, just as the LORD had commanded Moses.

The Ram of Ordination

[22] After that, Moses presented the other ram, the ram of ordination, and Aaron and his sons laid their hands on its head. [23] Moses slaughtered the ram and took some of its blood and put it on Aaron's right earlobe, on the thumb of his right hand, and on the big toe of his right foot. [24] Moses also presented Aaron's sons and put some of the blood on their right earlobes, on the thumbs of their right hands, and on the big toes of their right feet. Then he splattered the blood on all sides of the altar.

[25] And Moses took the fat—the fat tail, all the fat that was on the entrails, the lobe of the liver, and both kidneys with their fat—as well as the right thigh. [26] And from the basket of unleavened bread that was before the LORD, he took one cake of unleavened bread, one cake of bread made with oil, and one wafer, and he placed them on the fat portions and on the right thigh. [27] He put all these in the hands of Aaron and his sons and waved them before the LORD as a wave offering.

[28] Then Moses took these from their hands and burned them on the altar with the burnt offering. This was an ordination offering, a pleasing aroma, a food offering to the LORD. [29] He also took the breast—Moses' portion of the ram of ordination—and waved it before the LORD as a wave offering, as the LORD had commanded him.

8:6 Being *"washed . . . with water"* was the first step for cleansing from impurity. The priests had to be ceremonially clean before they could serve the Lord in holiness (Exod 29:4; see Ps 24:4).

8:7 The *"tunic"* (see Exod 28:39) was woven of patterned linen cloth. • The same type of material used for the Tabernacle curtains was used for the embroidered *"ephod"* (see Exod 28:4, 6-14). This garment's precise shape and size are unclear, but it seems to have been a long, sleeveless vest, fitted close to the body and tied about the waist. It was joined at the shoulders by gold settings; each setting bore an onyx stone engraved with the names of six of the tribes of Israel (Exod 28:9). Later, an ephod also referred to a venerated image (Judg 8:27; 18:17). • The *"decorative sash"* was embroidered and was made of the same materials as the ephod (see Exod 28:8).

8:8 The *"chestpiece"* (see Exod 28:15-30) was made of embroidered linen folded double. It bore twelve stones, each engraved with the name of a tribe of Israel. It was suspended over the heart by a gold chain from the gold shoulder-pieces of the ephod. • The *"Urim and the Thummim"* were placed in the pocket of the chestpiece (Exod 28:30; 1 Sam 23:9-12; 30:7-8); the precise function of these items is uncertain. They are generally thought of as two stones, perhaps each different in color, that were cast as lots. They apparently could give a positive, neutral, or negative answer to questions that could not otherwise be resolved (Exod 28:30; Num 27:21; 1 Sam 28:6). Their mention in Old Testament prophetic literature written centuries later (Ezra 2:63; Neh 7:65) demonstrates how important these items were to the office of priest.

8:8 Literally Lights and Perfections

8:9 The *"turban"* worn by the high priest was made of linen and was distinct from the headdresses of the common priests (Exod 28:40). The *"gold medallion"* was suspended from the turban and bore an inscription that read, "Holy to the Lord" (Exod 28:36). With the names of the tribes on his shoulders and over his heart and the dedication to the Lord on his forehead, the high priest was clearly marked as the people's representative to God and God's representative to the people. In this mediating role, the high priest modeled the standard for all priests.

30 Next, Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled them on Aaron
and his garments, and on his sons and their garments. So he consecrated Aaron and his garments, as well as Aaron's sons
and their garments.
31 And Moses said to Aaron and his sons, "Boil the meat at the entrance to the Tent of Meeting and eat it there with the
bread that is in the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons are to eat it.' 32 Then you
must burn up the remainder of the meat and bread.
33 You must not go outside the entrance to the Tent of Meeting for seven days, until the days of your ordination are
complete; for it will take seven days to ordain you. 34 What has been done today has been commanded by the LORD in
order to make atonement on your behalf. 35 You must remain at the entrance to the Tent of Meeting day and night for
seven days and keep the LORD's charge so that you will not die, for this is what I have been commanded."
36 So Aaron and his sons did everything the LORD had commanded through Moses.

——— 9 ———

Aaron's First Offerings

1 On the eighth day Moses summoned Aaron and his sons and the elders of Israel. 2 He said to Aaron, "Take for yourself a
young bull for a sin offering and a ram for a burnt offering, both without blemish, and present them before the LORD.
3 Then speak to the Israelites and say, 'Take a male goat for a sin offering, a calf and a lamb—both a year old and without
blemish—for a burnt offering, 4 an ox and a ram for a peace offering to sacrifice before the LORD, and a grain offering
mixed with oil. For today the LORD will appear to you.'"
5 So they took what Moses had commanded to the front of the Tent of Meeting, and the whole congregation drew near
and stood before the LORD.
6 And Moses said, "This is what the LORD has commanded you to do, so that the glory of the LORD may appear to you."
7 Then Moses said to Aaron, "Approach the altar and sacrifice your sin offering and your burnt offering to make
atonement for yourself and for the people. And sacrifice the people's offering to make atonement for them, as the LORD
has commanded."
8 So Aaron approached the altar and slaughtered the calf as a sin offering for himself.
9 The sons of Aaron brought the blood to him, and he dipped his finger in the blood and applied it to the horns of the altar.
And he poured out the rest of the blood at the base of the altar. 10 On the altar he burned the fat, the kidneys, and the lobe
of the liver from the sin offering, as the LORD had commanded Moses. 11 But he burned up the flesh and the hide outside
the camp.
12 Then Aaron slaughtered the burnt offering. His sons brought him the blood, and he splattered it on all sides of the
altar. 13 They brought him the burnt offering piece by piece, including the head, and he burned them on the altar. 14 He
washed the entrails and the legs and burned them atop the burnt offering on the altar.
15 Aaron then presented the people's offering. He took the male goat for the people's sin offering, slaughtered it, and
offered it for sin like the first one.
16 He presented the burnt offering and offered it according to the ordinance.
17 Next he presented the grain offering, took a handful of it, and burned it on the altar in addition to the morning's
burnt offering.
18 Then he slaughtered the ox and the ram as the people's peace offering. His sons brought him the blood, and he
splattered it on all sides of the altar.
19 They also brought the fat portions from the ox and the ram—the fat tail, the fat covering the entrails, the kidneys,
and the lobe of the liver— 20 and placed these on the breasts. Aaron burned the fat portions on the altar, 21 but he waved
the breasts and the right thigh as a wave offering before the LORD, as Moses had commanded.

9:1 *"eighth day:"* The priests had finished the seven-day period of probation commanded in 8:35. • *"elders:"* See study note on 4:15.
9:4 Or a bull or a cow; also in verses 18 and 19
9:6 Just as *holiness* describes God's person and nature, the *"glory of the" "Lord"* tangibly expresses his power and majesty (see Ezek 1:28; 10:4). His glory was revealed on Mount Sinai (Exod 24:16), at the dedication of the Tabernacle (Exod 40:34-35), and in Solomon's Temple (1 Kgs 8:11; 2 Chr 7:1). Yet it remained as vast as the heavens (Ps 19:1). The New Testament speaks of Christ's glory as the image of God (2 Cor 4:4), who manifested God's glory to the world (John 1:14). He was glorified in his death and resurrection (John 17:1-5). See also Exod 24:15-17.
9:7 *"your sin offering . . . burnt offering:"* Before the high priest could make atonement for the people, he had to be right with God himself.
9:9 Both Aaron, the high priest (9:8, 12), and *"his sons,"* the common priests (9:9, 12, 13), participated in the sin offering (9:8-11) and the burnt offering (9:12-14). This made the atonement effective for the entire priesthood. • *"horns of the altar:"* See study note on 4:25; see also Exod 27:1-8.

22 Aaron lifted up his hands toward the people and blessed them. And having made the sin offering, the burnt offering,
and the peace offering, he stepped down.
23 Moses and Aaron then entered the Tent of Meeting. When they came out, they blessed the people, and the glory of
the LORD appeared to all the people. 24 Fire came out from the presence of the LORD and consumed the burnt offering
and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

——— 10 ———

The Sin of Nadab and Abihu

1 Now Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense, and offered unauthorized fire
before the LORD, contrary to His command. 2 So fire came out from the presence of the LORD and consumed them, and
they died in the presence of the LORD.
3 Then Moses said to Aaron, "This is what the LORD meant when He said:
'To those who come near Me
I will show My holiness,
and in the sight of all the people
I will reveal My glory.'"
But Aaron remained silent.

4 Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry the
bodies of your cousins outside the camp, away from the front of the sanctuary." 5 So they came forward and carried them,
still in their tunics, outside the camp, as Moses had directed.

6 Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become disheveled and do not tear
your garments, or else you will die, and the LORD will be angry with the whole congregation. But your brothers, the whole
house of Israel, may mourn on account of the fire that the LORD has ignited. 7 You shall not go outside the entrance to the
Tent of Meeting, or you will die, for the LORD's anointing oil is on you."
So they did as Moses instructed.

Restrictions for Priests

8 Then the LORD said to Aaron, 9 "You and your sons are not to drink wine or strong drink when you enter the Tent of
Meeting, or else you will die; this is a permanent statute for the generations to come. 10 You must distinguish between the
holy and the common, between the clean and the unclean, 11 so that you may teach the Israelites all the statutes that the
LORD has given them through Moses."
12 And Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take the grain offering that remains from
the food offerings to the LORD and eat it without leaven beside the altar, because it is most holy. 13 You shall eat it in a
holy place, because it is your share and your sons' share of the food offerings to the LORD; for this is what I have been
commanded.
14 And you and your sons and daughters may eat the breast of the wave offering and the thigh of the contribution in a
ceremonially clean place, because these portions have been assigned to you and your children from the peace offerings of
the sons of Israel. 15 They are to bring the thigh of the contribution and the breast of the wave offering, together with the
fat portions of the food offerings, to wave as a wave offering before the LORD. It will belong permanently to you and your
children, as the LORD has commanded."
16 Later, Moses searched carefully for the goat of the sin offering, and behold, it had been burned up. He was angry
with Eleazar and Ithamar, Aaron's remaining sons, and asked, 17 "Why didn't you eat the sin offering in the holy place?
For it is most holy; it was given to you to take away the guilt of the congregation by making atonement for them before the
LORD. 18 Since its blood was not brought inside the holy place, you should have eaten it in the sanctuary area, as I
commanded."
19 But Aaron replied to Moses, "Behold, this very day they presented their sin offering and their burnt offering before
the LORD. Since these things have happened to me, if I had eaten the sin offering today, would it have been acceptable in
the sight of the LORD?"
20 And when Moses heard this explanation, he was satisfied.

10:1 Or strange
10:4 Elzaphan is a variant of Elizaphan; see Numbers 3:30.
10:6 Or Do not uncover your heads

Clean and Unclean Animals

1 The LORD spoke again to Moses and Aaron, telling them, 2 "Say to the Israelites, 'Of all the beasts of the earth, these ones you may eat: 3 You may eat any animal that has a split hoof completely divided and that chews the cud.

4 But of those that only chew the cud or only have a divided hoof, you are not to eat the following:
The camel, though it chews the cud, does not have a divided hoof; it is unclean for you.

5 The rock badger, though it chews the cud, does not have a divided hoof; it is unclean for you.
6 The rabbit, though it chews the cud, does not have a divided hoof; it is unclean for you.
7 And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you.
8 You must not eat their meat or touch their carcasses; they are unclean for you.
9 Of all the creatures that live in the water, whether in the seas or in the streams, you may eat anything with fins and scales.
10 But the following among all the teeming life and creatures in the water are detestable to you: everything in the seas or streams that does not have fins and scales. 11 They shall be an abomination to you; you must not eat their meat, and you must detest their carcasses. 12 Everything in the water that does not have fins and scales shall be detestable to you.
13 Additionally, you are to detest the following birds, and they must not be eaten because they are detestable:
the eagle, the bearded vulture, the black vulture,
14 the kite, any kind of falcon,
15 any kind of raven,

16 the ostrich, the screech owl, the gull, any kind of hawk,
17 the little owl, the cormorant, the great owl,
18 the white owl, the desert owl, the osprey,
19 the stork, any kind of heron,
the hoopoe, and the bat.
20 All flying insects that walk on all fours are detestable to you. 21 However, you may eat the following kinds of flying insects that walk on all fours: those having jointed legs above their feet for hopping on the ground. 22 Of these you may eat any kind of locust, katydid, cricket, or grasshopper. 23 All other flying insects that have four legs are detestable to you.
24 These creatures will make you unclean. Whoever touches their carcasses will be unclean until evening, 25 and whoever picks up one of their carcasses must wash his clothes, and he will be unclean until evening.

26 Every animal with hooves not completely divided or that does not chew the cud is unclean for you. Whoever touches any of them will be unclean.
27 All the four-footed animals that walk on their paws are unclean for you; whoever touches their carcasses will be unclean until evening, 28 and anyone who picks up a carcass must wash his clothes, and he will be unclean until evening. They are unclean for you.
29 The following creatures that move along the ground are unclean for you: the mole, the mouse, any kind of great lizard, 30 the gecko, the monitor lizard, the common lizard, the skink, and the chameleon.
31 These animals are unclean for you among all the crawling creatures. Whoever touches them when they are dead shall be unclean until evening. 32 When one of them dies and falls on something, that article becomes unclean; any article of wood, clothing, leather, sackcloth, or any implement used for work must be rinsed with water and will remain unclean until evening; then it will be clean. 33 If any of them falls into a clay pot, everything in it will be unclean; you must break the pot. 34 Any food coming into contact with water from that pot will be unclean, and any drink in such a container will be unclean.
35 Anything upon which one of their carcasses falls will be unclean. If it is an oven or cooking pot, it must be smashed; it is unclean and will remain unclean for you. 36 Nevertheless, a spring or cistern containing water will remain clean, but one who touches a carcass in it will be unclean. 37 If a carcass falls on any seed for sowing, the seed is clean; 38 but if water has been put on the seed and a carcass falls on it, it is unclean for you.

11:4 The precise identification of some of the birds and animals in this chapter is uncertain.
11:5 Or The coney or The hyrax
11:16 Literally the daughter of the ostrich or the daughter of the owl
11:26 Literally a split hoof not completely divided

39 If an animal that you may eat dies, anyone who touches the carcass will be unclean until evening. 40 Whoever eats
from the carcass must wash his clothes and will be unclean until evening, and anyone who picks up the carcass must wash
his clothes and will be unclean until evening.

41 Every creature that moves along the ground is detestable; it must not be eaten. 42 Do not eat any creature that moves
along the ground, whether it crawls on its belly or walks on four or more feet; for such creatures are detestable.

43 Do not defile yourselves by any crawling creature; do not become unclean or defiled by them. 44 For I am the LORD
your God; consecrate yourselves, therefore, and be holy, because I am holy. You must not defile yourselves by any creature
that crawls along the ground. 45 For I am the LORD, who brought you up out of the land of Egypt so that I would be your
God; therefore be holy, because I am holy.

46 This is the law regarding animals, birds, all living creatures that move in the water, and all creatures that crawl along
the ground. 47 You must distinguish between the unclean and the clean, between animals that may be eaten and those that
may not.'"

——— 12 ———

Purification after Childbirth

1 Then the LORD said to Moses, 2 "Say to the Israelites, 'A woman who becomes pregnant and gives birth to a son will be
unclean for seven days, as she is during the days of her menstruation. 3 And on the eighth day the flesh of the boy's
foreskin is to be circumcised.

4 The woman shall continue in purification from her bleeding for thirty-three days. She must not touch anything
sacred or go into the sanctuary until the days of her purification are complete.

5 If, however, she gives birth to a daughter, the woman will be unclean for two weeks as she is during her menstruation.
Then she must continue in purification from her bleeding for sixty-six days.

6 When the days of her purification are complete, whether for a son or for a daughter, she is to bring to the priest at the
entrance to the Tent of Meeting a year-old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering.
7 And the priest will present them before the LORD and make atonement for her; and she shall be ceremonially cleansed
from her flow of blood. This is the law for a woman giving birth, whether to a male or to a female.

8 But if she cannot afford a lamb, she shall bring two turtledoves or two young pigeons, one for a burnt offering and the
other for a sin offering. Then the priest will make atonement for her, and she will be clean.'"

——— 13 ———

Laws about Skin Diseases

1 Then the LORD said to Moses and Aaron, 2 "When someone has a swelling or rash or bright spot on his skin that may be
an infectious skin disease, he must be brought to Aaron the priest or to one of his sons who is a priest.

3 The priest is to examine the infection on his skin, and if the hair in the infection has turned white and the sore
appears to be deeper than the skin, it is a skin disease. After the priest examines him, he must pronounce him unclean.

4 If, however, the spot on his skin is white and does not appear to be deeper than the skin, and the hair in it has not
turned white, the priest shall isolate the infected person for seven days. 5 On the seventh day the priest is to reexamine
him, and if he sees that the infection is unchanged and has not spread on the skin, the priest must isolate him for another
seven days. 6 The priest will examine him again on the seventh day, and if the sore has faded and has not spread on the
skin, the priest shall pronounce him clean; it is a rash. The person must wash his clothes and be clean.

7 But if the rash spreads further on his skin after he has shown himself to the priest for his cleansing, he must present
himself again to the priest. 8 The priest will reexamine him, and if the rash has spread on the skin, the priest must
pronounce him unclean; it is a skin disease.

9 When anyone develops a skin disease, he must be brought to the priest. 10 The priest will examine him, and if there is
a white swelling on the skin that has turned the hair white, and there is raw flesh in the swelling, 11 it is a chronic skin
disease and the priest must pronounce him unclean. He need not isolate him, for he is unclean.

12 But if the skin disease breaks out all over his skin so that it covers all the skin of the infected person from head to
foot, as far as the priest can see, 13 the priest shall examine him, and if the disease has covered his entire body, he is to
pronounce the infected person clean. Since it has all turned white, he is clean.

11:44 Here and in verse 45; cited in 1 Peter 1:16
12:8 Cited in Luke 2:24
13:2 Forms of the Hebrew tzaraath, traditionally translated as leprosy, were used for various skin diseases; here and throughout verses 3–46.

[14] But whenever raw flesh appears on someone, he will be unclean. [15] When the priest sees the raw flesh, he must pronounce him unclean. The raw flesh is unclean; it is a skin disease. [16] But if the raw flesh changes and turns white, he must go to the priest. [17] The priest will reexamine him, and if the infection has turned white, the priest is to pronounce the infected person clean; then he is clean.

[18] When a boil appears on someone's skin and it heals, [19] and a white swelling or a reddish-white spot develops where the boil was, he must present himself to the priest. [20] The priest shall examine it, and if it appears to be beneath the skin and the hair in it has turned white, the priest shall pronounce him unclean; it is a diseased infection that has broken out in the boil.

[21] But when the priest examines it, if there is no white hair in it, and it is not beneath the skin and has faded, the priest shall isolate him for seven days. [22] If it spreads any further on the skin, the priest must pronounce him unclean; it is an infection. [23] But if the spot remains unchanged and does not spread, it is only the scar from the boil, and the priest shall pronounce him clean.

[24] When there is a burn on someone's skin and the raw area of the burn becomes reddish-white or white, [25] the priest must examine it. If the hair in the spot has turned white and the spot appears to be deeper than the skin, it is a disease that has broken out in the burn. The priest must pronounce him unclean; it is a diseased infection.

[26] But if the priest examines it and there is no white hair in the spot, and it is not beneath the skin but has faded, the priest shall isolate him for seven days. [27] On the seventh day the priest is to reexamine him, and if it has spread further on the skin, the priest must pronounce him unclean; it is a diseased infection. [28] But if the spot is unchanged and has not spread on the skin but has faded, it is a swelling from the burn, and the priest is to pronounce him clean; for it is only the scar from the burn.

[29] If a man or woman has an infection on the head or chin, [30] the priest shall examine the infection, and if it appears to be deeper than the skin and the hair in it is yellow and thin, the priest must pronounce him unclean; it is a scaly outbreak, an infectious disease of the head or chin.

[31] But if the priest examines the scaly infection and it does not appear to be deeper than the skin, and there is no black hair in it, the priest shall isolate the infected person for seven days. [32] On the seventh day the priest is to reexamine the infection, and if the scaly outbreak has not spread and there is no yellow hair in it, and it does not appear to be deeper than the skin, [33] then the person must shave himself except for the scaly area. Then the priest shall isolate him for another seven days. [34] On the seventh day the priest shall examine the scaly outbreak, and if it has not spread on the skin and does not appear to be deeper than the skin, the priest is to pronounce him clean. He must wash his clothes, and he will be clean.

[35] If, however, the scaly outbreak spreads further on the skin after his cleansing, [36] the priest is to examine him, and if the scaly outbreak has spread on the skin, the priest need not look for yellow hair; the person is unclean.

[37] If, however, in his sight the scaly outbreak is unchanged and black hair has grown in it, then it has healed. He is clean, and the priest is to pronounce him clean.

[38] When a man or a woman has white spots on the skin, [39] the priest shall examine them, and if the spots are dull white, it is a harmless rash that has broken out on the skin; the person is clean.

[40] Now if a man loses his hair and is bald, he is still clean. [41] Or if his hairline recedes and he is bald on his forehead, he is still clean. [42] But if there is a reddish-white sore on the bald head or forehead, it is an infectious disease breaking out on it. [43] The priest is to examine him, and if the swelling of the infection on his bald head or forehead is reddish-white like a skin disease, [44] the man is diseased; he is unclean. The priest must pronounce him unclean because of the infection on his head.

[45] A diseased person must wear torn clothes and let his hair hang loose, and he must cover his mouth and cry out, 'Unclean, unclean!' [46] As long as he has the infection, he remains unclean. He must live alone in a place outside the camp.

Laws about Mildew

[47] If any fabric is contaminated with mildew —any wool or linen garment, [48] any weave or knit of linen or wool, or any article of leather— [49] and if the mark in the fabric, leather, weave, knit, or leather article is green or red, then it is contaminated with mildew and must be shown to the priest. [50] And the priest is to examine the mildew and isolate the contaminated fabric for seven days.

13:45 Or uncover his head
13:47 Forms of the Hebrew tzaraath, traditionally translated as leprosy regarding skin diseases, are translated as mildew regarding blemishes on garments, utensils, or buildings; here and throughout the remainder of this chapter.

51 On the seventh day the priest shall reexamine it, and if the mildew has spread in the fabric, weave, knit, or leather, then regardless of how it is used, it is a harmful mildew; the article is unclean. 52 He is to burn the fabric, weave, or knit, whether the contaminated item is wool or linen or leather. Since the mildew is harmful, the article must be burned up.

53 But when the priest reexamines it, if the mildew has not spread in the fabric, weave, knit, or leather article, 54 the priest is to order the contaminated article to be washed and isolated for another seven days. 55 After it has been washed, the priest is to reexamine it, and if the mildewed article has not changed in appearance, it is unclean. Even though the mildew has not spread, you must burn it, whether the rot is on the front or back.

56 If the priest examines it and the mildew has faded after it has been washed, he must cut the contaminated section out of the fabric, leather, weave, or knit. 57 But if it reappears in the fabric, weave, or knit, or on any leather article, it is spreading. You must burn the contaminated article.

58 If the mildew disappears from the fabric, weave, or knit, or any leather article after washing, then it is to be washed again, and it will be clean.

59 This is the law concerning a mildew contamination in wool or linen fabric, weave, or knit, or any leather article, for pronouncing it clean or unclean."

——— 14 ———

Cleansing from Skin Diseases

1 Then the LORD said to Moses, 2 "This is the law for the one afflicted with a skin disease on the day of his cleansing, when he is brought to the priest. 3 The priest is to go outside the camp to examine him, and if the skin disease of the afflicted person has healed, 4 the priest shall order that two live clean birds, cedar wood, scarlet yarn, and hyssop be brought for the one to be cleansed.

5 Then the priest shall command that one of the birds be slaughtered over fresh water in a clay pot. 6 And he is to take the live bird together with the cedar wood, scarlet yarn, and hyssop, and dip them into the blood of the bird that was slaughtered over the fresh water. 7 Seven times he shall sprinkle the one to be cleansed of the skin disease. Then he shall pronounce him clean and release the live bird into the open field.

8 The one being cleansed must wash his clothes, shave off all his hair, and bathe with water; then he will be ceremonially clean. Afterward, he may enter the camp, but he must remain outside his tent for seven days. 9 On the seventh day he must shave off all his hair—his head, his beard, his eyebrows, and the rest of his hair. He must wash his clothes and bathe himself with water, and he will be clean.

10 On the eighth day he is to bring two unblemished male lambs, an unblemished ewe lamb a year old, a grain offering of three-tenths of an ephah of fine flour mixed with olive oil, and one log of olive oil. 11 The priest who performs the cleansing shall present the one to be cleansed, together with these offerings, before the LORD at the entrance to the Tent of Meeting.

12 Then the priest is to take one of the male lambs and present it as a guilt offering, along with the log of olive oil; and he must wave them as a wave offering before the LORD. 13 Then he is to slaughter the lamb in the sanctuary area where the sin offering and burnt offering are slaughtered. Like the sin offering, the guilt offering belongs to the priest; it is most holy.

14 The priest is to take some of the blood from the guilt offering and put it on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. 15 Then the priest shall take some of the log of olive oil, pour it into his left palm, 16 dip his right forefinger into the oil in his left palm, and sprinkle some of the oil with his finger seven times before the LORD. 17 And the priest is to put some of the oil remaining in his palm on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on top of the blood of the guilt offering.

18 The rest of the oil in his palm, the priest is to put on the head of the one to be cleansed, to make atonement for him before the LORD. 19 Then the priest is to sacrifice the sin offering and make atonement for the one to be cleansed from his uncleanness. After that, the priest shall slaughter the burnt offering 20 and offer it on the altar, with the grain offering, to make atonement for him, and he will be clean.

14:2 Forms of the Hebrew tzaraath, traditionally translated as leprosy, were used for various skin diseases; also in verses 3, 7, 32, 54, and 57.
14:5 Or flowing water or living water; here and in verses 6, 50, 51, and 52
14:10 Three-tenths of an ephah is approximately 6 dry quarts or 6.6 liters (probably about 7.6 pounds or 3.5 kilograms of flour).
14:10 Or one log of oil; that is, approximately 0.33 quarts or 0.31 liters; also in verses 12, 15, 21, and 24

[21] If, however, the person is poor and cannot afford these offerings, he is to take one male lamb as a guilt offering to be waved to make atonement for him, along with a tenth of an ephah of fine flour mixed with olive oil for a grain offering, a log of olive oil, [22] and two turtledoves or two young pigeons, whichever he can afford, one to be a sin offering and the other a burnt offering.

[23] On the eighth day he is to bring them for his cleansing to the priest at the entrance to the Tent of Meeting before the LORD. [24] The priest shall take the lamb for the guilt offering, along with the log of olive oil, and wave them as a wave offering before the LORD.

[25] And after he slaughters the lamb for the guilt offering, the priest is to take some of the blood of the guilt offering and put it on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. [26] Then the priest is to pour some of the oil into his left palm [27] and sprinkle with his right forefinger some of the oil in his left palm seven times before the LORD. [28] The priest shall also put some of the oil in his palm on the right earlobe of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot—on the same places as the blood of the guilt offering.

[29] The rest of the oil in his palm, the priest is to put on the head of the one to be cleansed, to make atonement for him before the LORD. [30] Then he must sacrifice the turtledoves or young pigeons, whichever he can afford, [31] one as a sin offering and the other as a burnt offering, together with the grain offering. In this way the priest will make atonement before the LORD for the one to be cleansed.

[32] This is the law for someone who has a skin disease and cannot afford the cost of his cleansing."

Signs of Home Contamination

[33] Then the LORD said to Moses and Aaron, [34] "When you enter the land of Canaan, which I am giving you as your possession, and I put a contamination of mildew into a house in that land, [35] the owner of the house shall come and tell the priest, 'Something like mildew has appeared in my house.'

[36] The priest must order that the house be cleared before he enters it to examine the mildew, so that nothing in the house will become unclean. After this, the priest shall go in to inspect the house.

[37] He is to examine the house, and if the mildew on the walls consists of green or red depressions that appear to be beneath the surface of the wall, [38] the priest shall go outside the doorway of the house and close it up for seven days.

[39] On the seventh day the priest is to return and inspect the house. If the mildew has spread on the walls, [40] he must order that the contaminated stones be pulled out and thrown into an unclean place outside the city. [41] And he shall have the inside of the house scraped completely and the plaster that is scraped off dumped into an unclean place outside the city.

[42] So different stones must be obtained to replace the contaminated ones, as well as additional mortar to replaster the house.

[43] If the mildew reappears in the house after the stones have been torn out and the house has been scraped and replastered, [44] the priest must come and inspect it.

If the mildew has spread in the house, it is a destructive mildew; the house is unclean. [45] It must be torn down with its stones, its timbers, and all its plaster, and taken outside the city to an unclean place. [46] Anyone who enters the house during any of the days that it is closed up will be unclean until evening. [47] And anyone who sleeps in the house or eats in it must wash his clothes.

Cleansing a Home

[48] If, however, the priest comes and inspects it, and the mildew has not spread after the house has been replastered, he shall pronounce the house clean, because the mildew is gone.

[49] He is to take two birds, cedar wood, scarlet yarn, and hyssop to purify the house; [50] and he shall slaughter one of the birds over fresh water in a clay pot.

[51] Then he shall take the cedar wood, the hyssop, the scarlet yarn, and the live bird, dip them in the blood of the slaughtered bird and the fresh water, and sprinkle the house seven times. [52] And he shall cleanse the house with the bird's blood, the fresh water, the live bird, the cedar wood, the hyssop, and the scarlet yarn.

14:21 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 2.6 pounds or 1.2 kilograms of flour).
14:31 LXX and Syriac; Hebrew includes as he is able to afford,
14:34 Forms of the Hebrew tzaraath, traditionally translated as leprosy regarding skin diseases, are translated as mildew regarding blemishes on garments, utensils, or buildings; here and throughout the remainder of this chapter.

53 Finally, he is to release the live bird into the open fields outside the city. In this way he will make atonement for the house, and it will be clean.

54 This is the law for any infectious skin disease, for a scaly outbreak, 55 for mildew in clothing or in a house, 56 and for a swelling, rash, or spot, 57 to determine when something is clean or unclean. This is the law regarding skin diseases and mildew."

——— 15 ———

The Uncleanness of Men

1 And the LORD said to Moses and Aaron, 2 "Say to the Israelites, 'When any man has a bodily discharge, the discharge is unclean. 3 This uncleanness is from his discharge, whether his body allows the discharge to flow or blocks it. So his discharge will bring about uncleanness.

4 Any bed on which the man with the discharge lies will be unclean, and any furniture on which he sits will be unclean. 5 Anyone who touches his bed must wash his clothes and bathe with water, and he will be unclean until evening. 6 Whoever sits on furniture on which the man with the discharge was sitting must wash his clothes and bathe with water, and he will be unclean until evening.

7 Whoever touches the body of the man with a discharge must wash his clothes and bathe with water, and he will be unclean until evening. 8 If the man with the discharge spits on one who is clean, that person must wash his clothes and bathe with water, and he will be unclean until evening.

9 Any saddle on which the man with the discharge rides will be unclean. 10 Whoever touches anything that was under him will be unclean until evening, and whoever carries such things must wash his clothes and bathe with water, and he will be unclean until evening.

11 If the man with the discharge touches anyone without first rinsing his hands with water, the one who was touched must wash his clothes and bathe with water, and he will be unclean until evening. 12 Any clay pot that the man with the discharge touches must be broken, and any wooden utensil must be rinsed with water.

The Cleansing of Men

13 When the man has been cleansed from his discharge, he must count off seven days for his cleansing, wash his clothes, and bathe himself in fresh water, and he shall be clean. 14 On the eighth day he is to take two turtledoves or two young pigeons, come before the LORD at the entrance to the Tent of Meeting, and give them to the priest. 15 The priest is to sacrifice them, one as a sin offering and the other as a burnt offering. In this way the priest will make atonement for the man before the LORD because of his discharge.

16 When a man has an emission of semen, he must bathe his whole body with water, and he will be unclean until evening. 17 Any clothing or leather on which there is an emission of semen must be washed with water, and it will remain unclean until evening. 18 If a man lies with a woman and there is an emission of semen, both must bathe with water, and they will remain unclean until evening.

The Uncleanness of Women

19 When a woman has a discharge consisting of blood from her body, she will be unclean due to her menstruation for seven days, and anyone who touches her will be unclean until evening. 20 Anything on which she lies or sits during her menstruation will be unclean, 21 and anyone who touches her bed must wash his clothes and bathe with water, and he will be unclean until evening.

22 Whoever touches any furniture on which she was sitting must wash his clothes and bathe with water, and he will be unclean until evening. 23 And whether it is a bed or furniture on which she was sitting, whoever touches it will be unclean until evening.

24 If a man lies with her and her menstrual flow touches him, he will be unclean for seven days, and any bed on which he lies will become unclean.

25 When a woman has a discharge of her blood for many days at a time other than her menstrual period, or if it continues beyond her period, she will be unclean all the days of her unclean discharge, just as she is during the days of her menstruation. 26 Any bed on which she lies or any furniture on which she sits during the days of her discharge will be

14:57 The Hebrew translated here as skin diseases and mildew is one singular term; see the footnotes for verses 2 and 34.
15:13 Or flowing water or living water

unclean, like her bed during her menstrual period. 27 Anyone who touches these things will be unclean; he must wash his clothes and bathe with water, and he will be unclean until evening.

The Cleansing of Women

28 When a woman is cleansed of her discharge, she must count off seven days, and after that she will be ceremonially clean. 29 On the eighth day she is to take two turtledoves or two young pigeons and bring them to the priest at the entrance to the Tent of Meeting. 30 The priest is to sacrifice one as a sin offering and the other as a burnt offering. In this way the priest will make atonement for her before the LORD for her unclean discharge.

31 You must keep the children of Israel separate from their uncleanness, so that they do not die by defiling My tabernacle, which is among them.

32 This is the law of him who has a discharge, of the man who has an emission of semen whereby he is unclean, 33 of a woman in her menstrual period, of any male or female who has a discharge, and of a man who lies with an unclean woman.'"

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The Day of Atonement

1 Now the LORD spoke to Moses after the death of two of Aaron's sons when they approached the presence of the LORD. 2 And the LORD said to Moses: "Tell your brother Aaron not to enter freely into the Most Holy Place behind the veil in front of the mercy seat on the ark, or else he will die, because I appear in the cloud above the mercy seat.

3 This is how Aaron is to enter the Holy Place: with a young bull for a sin offering and a ram for a burnt offering. 4 He is to wear the sacred linen tunic, with linen undergarments. He must tie a linen sash around him and put on the linen turban. These are holy garments, and he must bathe himself with water before he wears them. 5 And he shall take from the congregation of Israel two male goats for a sin offering and one ram for a burnt offering.

6 Aaron is to present the bull for his sin offering and make atonement for himself and his household. 7 Then he shall take the two goats and present them before the LORD at the entrance to the Tent of Meeting.

8 After Aaron casts lots for the two goats, one for the LORD and the other for the scapegoat, 9 he shall present the goat chosen by lot for the LORD and sacrifice it as a sin offering. 10 But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to make atonement by sending it into the wilderness as the scapegoat.

11 When Aaron presents the bull for his sin offering and makes atonement for himself and his household, he is to slaughter the bull for his own sin offering. 12 Then he must take a censer full of burning coals from the altar before the LORD, and two handfuls of finely ground fragrant incense, and take them inside the veil. 13 He is to put the incense on the fire before the LORD, and the cloud of incense will cover the mercy seat above the Testimony, so that he will not die. 14 And he is to take some of the bull's blood and sprinkle it with his finger on the east side of the mercy seat; then he shall sprinkle some of it with his finger seven times before the mercy seat.

15 Aaron shall then slaughter the goat for the sin offering for the people and bring its blood behind the veil, and with its blood he must do as he did with the bull's blood: He is to sprinkle it against the mercy seat and in front of it.

16 So he shall make atonement for the Most Holy Place because of the impurities and rebellious acts of the Israelites in regard to all their sins. He is to do the same for the Tent of Meeting which abides among them in the midst of their impurities. 17 No one may be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he leaves, after he has made atonement for himself, his household, and the whole assembly of Israel.

18 Then he shall go out to the altar that is before the LORD and make atonement for it. He is to take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar. 19 He is to sprinkle some of the blood on it with his finger seven times to cleanse it and consecrate it from the uncleanness of the Israelites.

20 When Aaron has finished purifying the Most Holy Place, the Tent of Meeting, and the altar, he is to bring forward the live goat. 21 Then he is to lay both hands on the head of the live goat and confess over it all the iniquities and rebellious acts of the Israelites in regard to all their sins. He is to put them on the goat's head and send it away into the wilderness by the hand of a man appointed for the task. 22 The goat will carry on itself all their iniquities into a solitary place, and the man will release it into the wilderness.

16:2 Or the Holy Place; also in verses 16, 17, 20, 23, and 27
16:2 Or atonement cover; here and throughout this chapter
16:8 Literally the other to Azazel; similarly twice in verse 10 and once in verse 26
16:13 The Testimony refers to the stone tablets in the ark of the covenant inscribed with the Ten Commandments.

23 Then Aaron is to enter the Tent of Meeting, take off the linen garments he put on before entering the Most Holy
Place, and leave them there. 24 He is to bathe himself with water in a holy place and put on his own clothes. Then he must
go out and sacrifice his burnt offering and the people's burnt offering to make atonement for himself and for the people.
25 He is also to burn the fat of the sin offering on the altar.

26 The man who released the goat as the scapegoat must wash his clothes and bathe himself with water; afterward he
may reenter the camp.

27 The bull for the sin offering and the goat for the sin offering, whose blood was brought into the Most Holy Place to
make atonement, must be taken outside the camp; and their hides, flesh, and dung must be burned up. 28 The one who
burns them must wash his clothes and bathe himself with water, and afterward he may reenter the camp.

29 This is to be a permanent statute for you: On the tenth day of the seventh month, you shall humble yourselves and
not do any work—whether the native or the foreigner who resides among you— 30 because on this day atonement will be
made for you to cleanse you, and you will be clean from all your sins before the LORD. 31 It is a Sabbath of complete rest
for you, that you may humble yourselves; it is a permanent statute.

32 The priest who is anointed and ordained to succeed his father as high priest shall make atonement. He will put on
the sacred linen garments 33 and make atonement for the Most Holy Place, the Tent of Meeting, and the altar, and for the
priests and all the people of the assembly. 34 This is to be a permanent statute for you, to make atonement once a year for
the Israelites because of all their sins."

And all this was done as the LORD had commanded Moses.

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The Place of Sacrifice

1 Then the LORD said to Moses, 2 "Speak to Aaron, his sons, and all the Israelites and tell them this is what the LORD has
commanded: 3 'Anyone from the house of Israel who slaughters an ox, a lamb, or a goat in the camp or outside of it
4 instead of bringing it to the entrance to the Tent of Meeting to present it as an offering to the LORD before His
tabernacle—that man shall incur bloodguilt. He has shed blood and must be cut off from among his people.

5 For this reason the Israelites will bring to the LORD the sacrifices they have been offering in the open fields. They are
to bring them to the priest at the entrance to the Tent of Meeting and offer them as sacrifices of peace offerings to the
LORD. 6 The priest will then splatter the blood on the altar of the LORD at the entrance to the Tent of Meeting and burn
the fat as a pleasing aroma to the LORD.

7 They must no longer offer their sacrifices to the goat demons to which they have prostituted themselves. This will be a
permanent statute for them for the generations to come.'

8 Tell them that if anyone from the house of Israel or any foreigner living among them offers a burnt offering or a
sacrifice 9 but does not bring it to the entrance to the Tent of Meeting to sacrifice it to the LORD, that man must be cut off
from his people.

Laws against Eating Blood

10 If anyone from the house of Israel or a foreigner living among them eats any blood, I will set My face against that person
and cut him off from among his people. 11 For the life of the flesh is in the blood, and I have given it to you to make
atonement for your souls upon the altar; for it is the blood that makes atonement for the soul. 12 Therefore I say to the
Israelites, 'None of you may eat blood, nor may any foreigner living among you eat blood.'

13 And if any Israelite or foreigner living among them hunts down a wild animal or bird that may be eaten, he must
drain its blood and cover it with dirt. 14 For the life of all flesh is its blood. Therefore I have told the Israelites, 'You must
not eat the blood of any living thing, because the life of all flesh is its blood; whoever eats it must be cut off.'

15 And any person, whether native or foreigner, who eats anything found dead or mauled by wild beasts must wash his
clothes and bathe with water, and he will be unclean until evening; then he will be clean. 16 But if he does not wash his
clothes and bathe himself, then he shall bear his iniquity."

16:29 Or afflict your souls or deny yourselves; also in verse 31
16:33 Or the Holy Sanctuary
17:3 Or a bull or a cow
17:7 Or goat idols
17:11 Literally the soul; also in verse 14

Unlawful Sexual Relations

1 Then the LORD said to Moses, 2 "Speak to the Israelites and tell them: I am the LORD your God. 3 You must not follow
the practices of the land of Egypt, where you used to live, and you must not follow the practices of the land of Canaan, into
which I am bringing you. You must not walk in their customs.

4 You are to practice My judgments and keep My statutes by walking in them. I am the LORD your God. 5 Keep My
statutes and My judgments, for the man who does these things will live by them. I am the LORD.

6 None of you are to approach any close relative to have sexual relations. I am the LORD.

7 You must not expose the nakedness of your father by having sexual relations with your mother. She is your mother;
you must not have sexual relations with her.

8 You must not have sexual relations with your father's wife; it would dishonor your father.

9 You must not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether
she was born in the same home or elsewhere.

10 You must not have sexual relations with your son's daughter or your daughter's daughter, for that would shame your
family.

11 You must not have sexual relations with the daughter of your father's wife, born to your father; she is your sister.

12 You must not have sexual relations with your father's sister; she is your father's close relative.

13 You must not have sexual relations with your mother's sister, for she is your mother's close relative.

14 You must not dishonor your father's brother by approaching his wife to have sexual relations with her; she is your
aunt.

15 You must not have sexual relations with your daughter-in-law. She is your son's wife; you are not to have sexual
relations with her.

16 You must not have sexual relations with your brother's wife; that would shame your brother.

17 You must not have sexual relations with both a woman and her daughter. You are not to marry her son's daughter or
her daughter's daughter and have sexual relations with her. They are close relatives; it is depraved.

18 You must not take your wife's sister as a rival wife and have sexual relations with her while your wife is still alive.

19 You must not approach a woman to have sexual relations with her during her menstrual period.

20 You must not lie carnally with your neighbor's wife and thus defile yourself with her.

21 You must not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I
am the LORD.

22 You must not lie with a man as with a woman; that is an abomination.

23 You must not lie carnally with any animal, thus defiling yourself with it; a woman must not stand before an animal
to mate with it; that is a perversion.

24 Do not defile yourselves by any of these practices, for by all these things the nations I am driving out before you have
defiled themselves. 25 Even the land has become defiled, so I am punishing it for its sin, and the land will vomit out its
inhabitants.

26 But you are to keep My statutes and ordinances, and you must not commit any of these abominations—neither your
native-born nor the foreigner who lives among you. 27 For the men who were in the land before you committed all these
abominations, and the land has become defiled. 28 So if you defile the land, it will vomit you out as it spewed out the
nations before you.

29 Therefore anyone who commits any of these abominations must be cut off from among his people. 30 You must keep
My charge not to practice any of the abominable customs that were practiced before you, so that you do not defile
yourselves by them. I am the LORD your God."

—— 19 ——

Commandments for Holiness

1 Then the LORD said to Moses, 2 "Speak to the whole congregation of Israel and tell them: Be holy because I, the LORD
your God, am holy.

18:5 Cited in Romans 10:5 and Galatians 3:12; see also Ezekiel 20:11, 13, and 21.
18:6 Literally to uncover (their) nakedness; here and throughout this chapter
18:21 Hebrew to make them pass through (the fire)

3 Each of you must respect his mother and father, and you must keep My Sabbaths. I am the LORD your God.

4 Do not turn to idols or make for yourselves molten gods. I am the LORD your God.

5 When you sacrifice a peace offering to the LORD, you shall offer it for your acceptance. 6 It shall be eaten on the day you sacrifice it, or on the next day; but what remains on the third day must be burned up. 7 If any of it is eaten on the third day, it is tainted and will not be accepted. 8 Whoever eats it will bear his iniquity, for he has profaned what is holy to the LORD. That person must be cut off from his people.

Love Your Neighbor

9 When you reap the harvest of your land, you are not to reap to the very edges of your field or gather the gleanings of your harvest. 10 You must not strip your vineyard bare or gather its fallen grapes. Leave them for the poor and the foreigner. I am the LORD your God.

11 You must not steal. You must not lie or deceive one another.

12 You must not swear falsely by My name and so profane the name of your God. I am the LORD.

13 You must not defraud your neighbor or rob him.

You must not withhold until morning the wages due a hired hand.

14 You must not curse the deaf or place a stumbling block before the blind, but you shall fear your God. I am the LORD.

15 You must not pervert justice; you must not show partiality to the poor or favoritism to the rich; you are to judge your neighbor fairly.

16 You must not go about spreading slander among your people.

You must not endanger the life of your neighbor. I am the LORD.

17 You must not harbor hatred against your brother in your heart. Directly rebuke your neighbor, so that you will not incur guilt on account of him. 18 Do not seek revenge or bear a grudge against any of your people, but love your neighbor as yourself. I am the LORD.

Keep My Statutes

19 You are to keep My statutes. You shall not crossbreed two different kinds of livestock; you shall not sow your fields with two kinds of seed; and you shall not wear clothing made of two kinds of material.

20 If a man lies carnally with a slave girl promised to another man but who has not been redeemed or given her freedom, there must be due punishment. But they are not to be put to death, because she had not been freed. 21 The man, however, must bring a ram to the entrance to the Tent of Meeting as his guilt offering to the LORD. 22 The priest shall make atonement on his behalf before the LORD with the ram of the guilt offering for the sin he has committed, and he will be forgiven the sin he has committed.

23 When you enter the land and plant any kind of tree for food, you shall regard the fruit as forbidden. For three years it will be forbidden to you and must not be eaten. 24 In the fourth year all its fruit must be consecrated as a praise offering to the LORD. 25 But in the fifth year you may eat its fruit; thus your harvest will be increased. I am the LORD your God.

26 You must not eat anything with blood still in it.

You must not practice divination or sorcery.

27 You must not cut off the hair at the sides of your head or clip off the edges of your beard.

28 You must not make any cuts in your bodies for the dead or put tattoo marks on yourselves. I am the LORD.

29 You must not defile your daughter by making her a prostitute, or the land will be prostituted and filled with depravity.

30 You must keep My Sabbaths and have reverence for My sanctuary. I am the LORD.

31 You must not turn to mediums or spiritists; do not seek them out, or you will be defiled by them. I am the LORD your God.

32 You are to rise in the presence of the elderly, honor the aged, and fear your God. I am the LORD.

33 When a foreigner resides with you in your land, you must not oppress him. 34 You must treat the foreigner living among you as native-born and love him as yourself, for you were foreigners in the land of Egypt. I am the LORD your God.

19:2 Cited in 1 Peter 1:16
19:16 Literally blood
19:18 Cited in Matthew 5:43, Matthew 19:19, Matthew 22:39, Mark 12:31, Luke 10:27, Romans 13:9, Galatians 5:14, and James 2:8
19:23 Hebrew as uncircumcised; twice in this verse

35 You must not use dishonest measures of length, weight, or volume. 36 You shall maintain honest scales and weights, an honest ephah, and an honest hin. I am the LORD your God, who brought you out of the land of Egypt.

37 You must keep all My statutes and all My ordinances and follow them. I am the LORD."

——— 20 ———

Punishments for Disobedience

1 Then the LORD said to Moses, 2 "Tell the Israelites, 'Any Israelite or foreigner living in Israel who gives any of his children to Molech must be put to death. The people of the land are to stone him. 3 And I will set My face against that man and cut him off from his people, because by giving his offspring to Molech, he has defiled My sanctuary and profaned My holy name.

4 And if the people of the land ever hide their eyes and fail to put to death the man who gives one of his children to Molech, 5 then I will set My face against that man and his family and cut off from among their people both him and all who follow him in prostituting themselves with Molech.

6 Whoever turns to mediums or spiritists to prostitute himself with them, I will also set My face against that person and cut him off from his people.

7 Consecrate yourselves, therefore, and be holy, because I am the LORD your God. 8 And you shall keep My statutes and practice them. I am the LORD who sanctifies you.

9 If anyone curses his father or mother, he must be put to death. He has cursed his father or mother; his blood shall be upon him.

Punishments for Sexual Immorality

10 If a man commits adultery with another man's wife—with the wife of his neighbor—both the adulterer and the adulteress must surely be put to death.

11 If a man lies with his father's wife, he has uncovered his father's nakedness. Both must surely be put to death; their blood is upon them.

12 If a man lies with his daughter-in-law, both must surely be put to death. They have acted perversely; their blood is upon them.

13 If a man lies with a man as with a woman, they have both committed an abomination. They must surely be put to death; their blood is upon them.

14 If a man marries both a woman and her mother, it is depraved. Both he and they must be burned in the fire, so that there will be no depravity among you.

15 If a man lies carnally with an animal, he must be put to death. And you are also to kill the animal.

16 If a woman approaches any animal to mate with it, you must kill both the woman and the animal. They must surely be put to death; their blood is upon them.

17 If a man marries his sister, whether the daughter of his father or of his mother, and they have sexual relations, it is a disgrace. They must be cut off in the sight of their people. He has uncovered the nakedness of his sister; he shall bear his iniquity.

18 If a man lies with a menstruating woman and has sexual relations with her, he has exposed the source of her flow, and she has uncovered the source of her blood. Both of them must be cut off from among their people.

19 You must not have sexual relations with the sister of your mother or your father, for it is exposing one's own kin; both shall bear their iniquity.

20 If a man lies with his uncle's wife, he has uncovered the nakedness of his uncle. They will bear their sin; they shall die childless.

21 If a man marries his brother's wife, it is an act of impurity. He has uncovered the nakedness of his brother; they shall be childless.

19:36 An ephah is a dry measure of approximately 20 dry quarts or 22 liters.
19:36 A hin is a liquid measure of approximately 0.97 gallons or 3.67 liters.
20:9 Or dishonors or reviles; similarly again in this verse
20:9 Cited in Matthew 15:4 and Mark 7:10
20:17 Literally and he sees her nakedness and she sees his nakedness
20:18 Literally uncovers her nakedness; similarly in verse 19

Distinguish between Clean and Unclean

22 You are therefore to keep all My statutes and ordinances, so that the land where I am bringing you to live will not vomit
you out. 23 You must not follow the statutes of the nations I am driving out before you. Because they did all these things, I
abhorred them.

24 But I have told you that you will inherit their land, since I will give it to you as an inheritance—a land flowing with
milk and honey. I am the LORD your God, who has set you apart from the peoples.

25 You are therefore to distinguish between clean and unclean animals and birds. Do not become contaminated by any
animal or bird, or by anything that crawls on the ground; I have set these apart as unclean for you. 26 You are to be holy to
Me because I, the LORD, am holy, and I have set you apart from the nations to be My own.

27 A man or a woman who is a medium or spiritist must surely be put to death. They shall be stoned; their blood is
upon them.'"

——— 21 ———

Holiness Required of Priests

1 Then the LORD said to Moses, "Speak to Aaron's sons, the priests, and tell them that a priest is not to defile himself for a
dead person among his people, 2 except for his immediate family—his mother, father, son, daughter, or brother, 3 or his
unmarried sister who is near to him, since she has no husband. 4 He is not to defile himself for those related to him by
marriage, and so profane himself.

5 Priests must not make bald spots on their heads, shave off the edges of their beards, or make cuts in their bodies.
6 They must be holy to their God and not profane the name of their God. Because they present to the LORD the food
offerings, the food of their God, they must be holy.

7 A priest must not marry a woman defiled by prostitution or divorced by her husband, for the priest is holy to his God.
8 You are to regard him as holy, since he presents the food of your God. He shall be holy to you, because I the LORD am
holy—I who set you apart. 9 If a priest's daughter defiles herself by prostituting herself, she profanes her father; she must
be burned in the fire.

10 The priest who is highest among his brothers, who has had the anointing oil poured on his head and has been
ordained to wear the priestly garments, must not let his hair hang loose or tear his garments. 11 He must not go near any
dead body; he must not defile himself, even for his father or mother. 12 He must not leave or desecrate the sanctuary of his
God, for the consecration of the anointing oil of his God is on him. I am the LORD.

13 The woman he marries must be a virgin. 14 He is not to marry a widow, a divorced woman, or one defiled by
prostitution. He is to marry a virgin from his own people, 15 so that he does not defile his offspring among his people, for I
am the LORD who sanctifies him."

Restrictions against Those with Blemishes

16 Then the LORD said to Moses, 17 "Say to Aaron, 'For the generations to come, none of your descendants who has a
physical defect may approach to offer the food of his God.

18 No man who has any defect may approach—no man who is blind, lame, disfigured, or deformed; 19 no man who has
a broken foot or hand, 20 or who is a hunchback or dwarf, or who has an eye defect, a festering rash, scabs, or a crushed
testicle.

21 No descendant of Aaron the priest who has a defect shall approach to present the food offerings to the LORD. Since
he has a defect, he is not to come near to offer the food of his God. 22 He may eat the most holy food of his God as well as
the holy food, 23 but because he has a defect, he must not go near the veil or approach the altar, so as not to desecrate My
sanctuaries. For I am the LORD who sanctifies them.'"

24 Moses told this to Aaron and his sons and to all the Israelites.

——— 22 ———

Restrictions against the Unclean

1 Then the LORD said to Moses, 2 "Tell Aaron and his sons to treat with respect the sacred offerings that the Israelites have
consecrated to Me, so that they do not profane My holy name. I am the LORD.

3 Tell them that for the generations to come, if any of their descendants in a state of uncleanness approaches the sacred
offerings that the Israelites consecrate to the LORD, that person must be cut off from My presence. I am the LORD.

21:10 Or must not uncover his head

[4] If a descendant of Aaron has a skin disease or a discharge, he may not eat the sacred offerings until he is clean. Whoever touches anything defiled by a corpse or by a man who has an emission of semen, [5] or whoever touches a crawling creature or a person that makes him unclean, whatever the uncleanness may be— [6] the man who touches any of these will remain unclean until evening. He must not eat from the sacred offerings unless he has bathed himself with water.

[7] When the sun has set, he will become clean, and then he may eat from the sacred offerings, for they are his food. [8] He must not eat anything found dead or torn by wild animals, which would make him unclean. I am the LORD. [9] The priests must keep My charge, lest they bear the guilt and die because they profane it. I am the LORD who sanctifies them.

[10] No one outside a priest's family may eat the sacred offering, nor may the guest of a priest or his hired hand eat it. [11] But if a priest buys a slave with his own money, or if a slave is born in his household, that slave may eat his food.

[12] If the priest's daughter is married to a man other than a priest, she is not to eat of the sacred contributions. [13] But if a priest's daughter with no children becomes widowed or divorced and returns to her father's house, she may share her father's food as in her youth. But no outsider may share it.

[14] If anyone eats a sacred offering in error, he must add a fifth to its value and give the sacred offering to the priest. [15] The priests must not profane the sacred offerings that the Israelites present to the LORD [16] by allowing the people to eat the sacred offerings and thus to bear the punishment for guilt. For I am the LORD who sanctifies them."

Worthy Offerings

[17] Then the LORD said to Moses, [18] "Speak to Aaron and his sons and all the Israelites and tell them, 'Any man of the house of Israel or any foreign resident who presents a gift for a burnt offering to the LORD, whether to fulfill a vow or as a freewill offering, [19] must offer an unblemished male from the cattle, sheep, or goats in order for it to be accepted on your behalf. [20] You must not present anything with a defect, because it will not be accepted on your behalf.

[21] When a man presents a peace offering to the LORD from the herd or flock to fulfill a vow or as a freewill offering, it must be without blemish or defect to be acceptable. [22] You are not to present to the LORD any animal that is blind, injured, or maimed, or anything with a running sore, a festering rash, or a scab; you must not put any of these on the altar as a food offering to the LORD.

[23] You may present as a freewill offering an ox or sheep that has a deformed or stunted limb, but it is not acceptable in fulfillment of a vow. [24] You are not to present to the LORD an animal whose testicles are bruised, crushed, torn, or cut; you are not to sacrifice them in your land. [25] Neither you nor a foreigner shall present food to your God from any such animal. They will not be accepted on your behalf, because they are deformed and flawed.'"

[26] Then the LORD said to Moses, [27] "When an ox, a sheep, or a goat is born, it must remain with its mother for seven days. From the eighth day on, it will be acceptable as a food offering presented to the LORD. [28] But you must not slaughter an ox or a sheep on the same day as its young.

[29] When you sacrifice a thank offering to the LORD, offer it so that it may be acceptable on your behalf. [30] It must be eaten that same day. Do not leave any of it until morning. I am the LORD.

[31] You are to keep My commandments and practice them. I am the LORD. [32] You must not profane My holy name. I must be acknowledged as holy among the Israelites. I am the LORD who sanctifies you, [33] who brought you out of the land of Egypt to be your God. I am the LORD."

——— 23 ———

Feasts and Sabbaths

[1] Then the LORD said to Moses, [2] "Speak to the Israelites and say to them, 'These are My appointed feasts, the feasts of the LORD that you are to proclaim as sacred assemblies.

[3] For six days work may be done, but the seventh day is a Sabbath of complete rest, a day of sacred assembly. You must not do any work; wherever you live, it is a Sabbath to the LORD.

Passover and the Feast of Unleavened Bread

[4] These are the LORD's appointed feasts, the sacred assemblies you are to proclaim at their appointed times. [5] The Passover to the LORD begins at twilight on the fourteenth day of the first month. [6] On the fifteenth day of the same month

22:4 Forms of the Hebrew tzaraath, traditionally translated as leprosy, were used for various skin diseases; see Leviticus 13.
22:23 Or a bull or a cow
22:27 Or a calf
22:28 Or a cow

begins the Feast of Unleavened Bread to the LORD. For seven days you must eat unleavened bread. 7 On the first day you are to hold a sacred assembly; you are not to do any regular work. 8 For seven days you are to present a food offering to the LORD. On the seventh day there shall be a sacred assembly; you must not do any regular work.'"

The Feast of Firstfruits

9 And the LORD said to Moses, 10 "Speak to the Israelites and say, 'When you enter the land that I am giving you and you reap its harvest, you are to bring to the priest a sheaf of the firstfruits of your harvest. 11 And he shall wave the sheaf before the LORD so that it may be accepted on your behalf; the priest is to wave it on the day after the Sabbath.

12 On the day you wave the sheaf, you shall offer a year-old lamb without blemish as a burnt offering to the LORD, 13 along with its grain offering of two-tenths of an ephah of fine flour mixed with oil—a food offering to the LORD, a pleasing aroma—and its drink offering of a quarter hin of wine.

14 You must not eat any bread or roasted or new grain until the very day you have brought this offering to your God. This is to be a permanent statute for the generations to come, wherever you live.

The Feast of Weeks

15 From the day after the Sabbath, the day you brought the sheaf of the wave offering, you are to count off seven full weeks. 16 You shall count off fifty days until the day after the seventh Sabbath, and then present an offering of new grain to the LORD.

17 Bring two loaves of bread from your dwellings as a wave offering, each made from two-tenths of an ephah of fine flour, baked with leaven, as the firstfruits to the LORD.

18 Along with the bread you are to present seven unblemished male lambs a year old, one young bull, and two rams. They will be a burnt offering to the LORD, together with their grain offerings and drink offerings—a food offering, a pleasing aroma to the LORD.

19 You shall also prepare one male goat as a sin offering and two male lambs a year old as a peace offering. 20 The priest is to wave the lambs as a wave offering before the LORD, together with the bread of the firstfruits. The bread and the two lambs shall be holy to the LORD for the priest.

21 On that same day you are to proclaim a sacred assembly, and you must not do any regular work. This is to be a permanent statute wherever you live for the generations to come.

22 When you reap the harvest of your land, do not reap all the way to the edges of your field or gather the gleanings of your harvest. Leave them for the poor and the foreign resident. I am the LORD your God.'"

The Feast of Trumpets

23 The LORD also said to Moses, 24 "Speak to the Israelites and say, 'On the first day of the seventh month you are to have a day of rest, a sacred assembly announced by trumpet blasts. 25 You must not do any regular work, but you are to present a food offering to the LORD.'"

The Day of Atonement

26 Again the LORD said to Moses, 27 "The tenth day of this seventh month is the Day of Atonement. You shall hold a sacred assembly and humble yourselves, and present a food offering to the LORD.

28 On this day you are not to do any work, for it is the Day of Atonement, when atonement is made for you before the LORD your God. 29 If anyone does not humble himself on this day, he must be cut off from his people. 30 I will destroy from among his people anyone who does any work on this day.

31 You are not to do any work at all. This is a permanent statute for the generations to come, wherever you live. 32 It will be a Sabbath of complete rest for you, and you shall humble yourselves. From the evening of the ninth day of the month until the following evening you are to keep your Sabbath."

23:5 Hebrew begins between the two evenings of the fourteenth
23:6 That is, the seven-day period after the Passover during which no leaven may be eaten; see Exodus 12:14–20.
23:13 Two-tenths of an ephah is approximately 4 dry quarts or 4.4 liters (probably about 5.1 pounds or 2.3 kilograms of flour); also in verse 17.
23:13 A quarter hin is approximately 0.97 quarts or 0.92 liters of wine.
23:24 Or a sacred assembly, a memorial of shouting
23:27 Or afflict your souls or deny yourselves; also in verse 32

The Feast of Tabernacles

33 And the LORD said to Moses, 34 "Speak to the Israelites and say, 'On the fifteenth day of the seventh month the Feast of Tabernacles to the LORD begins, and it continues for seven days. 35 On the first day there shall be a sacred assembly. You must not do any regular work. 36 For seven days you are to present a food offering to the LORD. On the eighth day you are to hold a sacred assembly and present a food offering to the LORD. It is a solemn assembly; you must not do any regular work.

37 These are the LORD's appointed feasts, which you are to proclaim as sacred assemblies for presenting food offerings to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, each on its designated day. 38 These offerings are in addition to the offerings for the LORD's Sabbaths, and in addition to your gifts, to all your vow offerings, and to all the freewill offerings you give to the LORD.

39 On the fifteenth day of the seventh month, after you have gathered the produce of the land, you are to celebrate a feast to the LORD for seven days. There shall be complete rest on the first day and also on the eighth day.

40 On the first day you are to gather the fruit of majestic trees, the branches of palm trees, and the boughs of leafy trees and of willows of the brook. And you are to rejoice before the LORD your God for seven days. 41 You are to celebrate this as a feast to the LORD for seven days each year. This is a permanent statute for the generations to come; you are to celebrate it in the seventh month.

42 You are to dwell in booths for seven days. All the native-born of Israel must dwell in booths, 43 so that your descendants may know that I made the Israelites dwell in booths when I brought them out of the land of Egypt. I am the LORD your God.'"

44 So Moses announced to the Israelites the appointed feasts of the LORD.

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The Oil for the Lamps

1 Then the LORD said to Moses, 2 "Command the Israelites to bring you pure oil of pressed olives for the light, to keep the lamps burning continually.

3 Outside the veil of the Testimony in the Tent of Meeting, Aaron is to tend the lamps continually before the LORD from evening until morning. This is to be a permanent statute for the generations to come. 4 He shall tend the lamps on the pure gold lampstand before the LORD continually.

The Showbread

5 You are also to take fine flour and bake twelve loaves, using two-tenths of an ephah for each loaf, 6 and set them in two rows—six per row—on the table of pure gold before the LORD. 7 And you are to place pure frankincense near each row, so that it may serve as a memorial portion for the bread, a food offering to the LORD.

8 Every Sabbath day the bread is to be set out before the LORD on behalf of the Israelites as a permanent covenant. 9 It belongs to Aaron and his sons, who are to eat it in a holy place; for it is to him a most holy part of the food offerings to the LORD—his portion forever."

Punishment for Blasphemy

10 Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. 11 The son of the Israelite woman blasphemed the Name with a curse. So they brought him to Moses. (His mother's name was Shelomith daughter of Dibri, of the tribe of Dan.)

12 They placed him in custody until the will of the LORD should be made clear to them.

13 Then the LORD said to Moses, 14 "Take the blasphemer outside the camp, and have all who heard him lay their hands on his head; then have the whole assembly stone him.

23:34 That is, Sukkot, the autumn feast of pilgrimage to Jerusalem; also translated as the Feast of Booths or the Feast of Shelters and originally called the Feast of Ingathering (see Exodus 23:16 and Exodus 34:22).
23:40 Or poplars
23:42 Or tabernacles or shelters; twice in this verse, and also in verse 43; see the footnote for verse 34.
24:3 The Testimony refers to the stone tablets in the ark of the covenant inscribed with the Ten Commandments.
24:5 Two-tenths of an ephah is approximately 4 dry quarts or 4.4 liters (probably about 5.1 pounds or 2.3 kilograms of flour).
24:14 Literally the one who cursed; also in verse 23

15 And you are to tell the Israelites, 'If anyone curses his God, he shall bear the consequences of his sin. 16 Whoever blasphemes the name of the LORD must surely be put to death; the whole assembly must surely stone him, whether he is a foreign resident or native; if he blasphemes the Name, he must be put to death.

An Eye for an Eye

17 And if a man takes the life of anyone else, he must surely be put to death. 18 Whoever kills an animal must make restitution—life for life. 19 If anyone injures his neighbor, whatever he has done must be done to him: 20 fracture for fracture, eye for eye, tooth for tooth. Just as he injured the other person, the same must be inflicted on him.

21 Whoever kills an animal must make restitution, but whoever kills a man must be put to death. 22 You are to have the same standard of law for the foreign resident and the native; for I am the LORD your God.'"

23 Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. So the Israelites did as the LORD had commanded Moses.

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The Seventh Year

1 Then the LORD said to Moses on Mount Sinai, 2 "Speak to the Israelites and say to them: When you enter the land that I am giving you, the land itself must observe a Sabbath to the LORD.

3 For six years you may sow your field and prune your vineyard and gather its crops. 4 But in the seventh year there shall be a Sabbath of complete rest for the land—a Sabbath to the LORD.

You are not to sow your field or prune your vineyard. 5 You are not to reap the aftergrowth of your harvest or gather the grapes of your untended vines. The land must have a year of complete rest. 6 Whatever the land yields during the Sabbath year shall be food for you—for yourself, your manservant and maidservant, the hired hand or foreigner who stays with you, 7 and for your livestock and the wild animals in your land. All its growth may serve as food.

The Year of Jubilee

8 And you shall count off seven Sabbaths of years—seven times seven years—so that the seven Sabbaths of years amount to forty-nine years. 9 Then you are to sound the horn far and wide on the tenth day of the seventh month, the Day of Atonement. You shall sound it throughout your land.

10 So you are to consecrate the fiftieth year and proclaim liberty in the land for all its inhabitants. It shall be your Jubilee, when each of you is to return to his property and to his clan.

11 The fiftieth year will be a Jubilee for you; you are not to sow the land or reap its aftergrowth or harvest the untended vines. 12 For it is a Jubilee; it shall be holy to you. You may eat only the crops taken directly from the field.

Return of Property

13 In this Year of Jubilee, each of you shall return to his own property.

14 If you make a sale to your neighbor or a purchase from him, you must not take advantage of each other. 15 You are to buy from your neighbor according to the number of years since the last Jubilee; he is to sell to you according to the number of harvest years remaining. 16 You shall increase the price in proportion to a greater number of years, or decrease it in proportion to a lesser number of years; for he is selling you a given number of harvests.

17 Do not take advantage of each other, but fear your God; for I am the LORD your God.

The Blessing of Obedience

18 You are to keep My statutes and carefully observe My judgments, so that you may dwell securely in the land. 19 Then the land will yield its fruit, so that you can eat your fill and dwell in safety in the land.

20 Now you may wonder, 'What will we eat in the seventh year if we do not sow or gather our produce?' 21 But I will send My blessing upon you in the sixth year, so that the land will yield a crop sufficient for three years. 22 While you are sowing in the eighth year, you will be eating from the previous harvest, until the ninth year's harvest comes in.

The Law of Redemption

23 The land must not be sold permanently, because it is Mine, and you are but foreigners and residents with Me. 24 Thus for every piece of property you possess, you must provide for the redemption of the land.

24:20 Cited in Matthew 5:38

25 If your brother becomes impoverished and sells some of his property, his nearest of kin may come and redeem what
his brother has sold. 26 Or if a man has no one to redeem it for him, but he prospers and acquires enough to redeem his
land, 27 he shall calculate the years since its sale, repay the balance to the man to whom he sold it, and return to his
property. 28 But if he cannot obtain enough to repay him, what he sold will remain in possession of the buyer until the
Year of Jubilee. In the Jubilee, however, it is to be released, so that he may return to his property.

29 If a man sells a house in a walled city, he retains his right of redemption until a full year after its sale; during that
year it may be redeemed. 30 If it is not redeemed by the end of a full year, then the house in the walled city is permanently
transferred to its buyer and his descendants. It is not to be released in the Jubilee. 31 But houses in villages with no walls
around them are to be considered as open fields. They may be redeemed, and they shall be released in the Jubilee.

32 As for the cities of the Levites, the Levites always have the right to redeem their houses in the cities they possess.
33 So whatever belongs to the Levites may be redeemed—a house sold in a city they possess—and must be released in the
Jubilee, because the houses in the cities of the Levites are their possession among the Israelites. 34 But the open
pastureland around their cities may not be sold, for this is their permanent possession.

Redemption of the Poor

35 Now if your countryman becomes destitute and cannot support himself among you, then you are to help him as you
would a foreigner or stranger, so that he can continue to live among you. 36 Do not take any interest or profit from him,
but fear your God, that your countryman may live among you. 37 You must not lend him your silver at interest or sell him
your food for profit. 38 I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan
and to be your God.

Redemption of Bondmen

39 If a countryman among you becomes destitute and sells himself to you, then you must not force him into slave labor.
40 Let him stay with you as a hired worker or temporary resident; he is to work for you until the Year of Jubilee. 41 Then he
and his children are to be released, and he may return to his clan and to the property of his fathers.

42 Because the Israelites are My servants, whom I brought out of the land of Egypt, they are not to be sold as slaves.
43 You are not to rule over them harshly, but you shall fear your God.

44 Your menservants and maidservants shall come from the nations around you, from whom you may purchase them.
45 You may also purchase them from the foreigners residing among you or their clans living among you who are born in
your land. These may become your property. 46 You may leave them to your sons after you to inherit as property; you can
make them slaves for life. But as for your brothers, the Israelites, no man may rule harshly over his brother.

Redemption of Servants

47 If a foreigner residing among you prospers, but your countryman dwelling near him becomes destitute and sells himself
to the foreigner or to a member of his clan, 48 he retains the right of redemption after he has sold himself. One of his
brothers may redeem him: 49 either his uncle or cousin or any close relative from his clan may redeem him. Or if he
prospers, he may redeem himself.

50 He and his purchaser will then count the time from the year he sold himself up to the Year of Jubilee. The price of
his sale will be determined by the number of years, based on the daily wages of a hired hand. 51 If many years remain, he
must pay for his redemption in proportion to his purchase price. 52 If only a few years remain until the Year of Jubilee, he
is to calculate and pay his redemption according to his remaining years. 53 He shall be treated like a man hired from year
to year, but a foreign owner must not rule over him harshly in your sight.

54 Even if he is not redeemed in any of these ways, he and his children shall be released in the Year of Jubilee. 55 For
the Israelites are My servants. They are My servants, whom I brought out of the land of Egypt. I am the LORD your God.

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Additional Blessings of Obedience

1 "You must not make idols for yourselves or set up a carved image or sacred pillar; you must not place a sculpted stone in
your land to bow down to it. For I am the LORD your God.

2 You must keep My Sabbaths and have reverence for My sanctuary. I am the LORD.

3 If you follow My statutes and carefully keep My commandments, 4 I will give you rains in their season, and the land
will yield its produce, and the trees of the field will bear their fruit. 5 Your threshing will continue until the grape harvest,

and the grape harvest will continue until sowing time; you will have your fill of food to eat and will dwell securely in your land.

6 And I will give peace to the land, and you will lie down with nothing to fear. I will rid the land of dangerous animals, and no sword will pass through your land. 7 You will pursue your enemies, and they will fall by the sword before you. 8 Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall by the sword before you.

9 I will turn toward you and make you fruitful and multiply you, and I will establish My covenant with you. 10 You will still be eating the old supply of grain when you need to clear it out to make room for the new.

11 And I will make My dwelling place among you, and My soul will not despise you. 12 I will walk among you and be your God, and you will be My people. 13 I am the LORD your God, who brought you out of the land of Egypt so that you would no longer be slaves to the Egyptians. I broke the bars of your yoke and enabled you to walk in uprightness.

Punishments for Disobedience

14 If, however, you fail to obey Me and to carry out all these commandments, 15 and if you reject My statutes, despise My ordinances, and neglect to carry out all My commandments, and so break My covenant, 16 then this is what I will do to you: I will bring upon you sudden terror, wasting disease, and fever that will destroy your sight and drain your life. You will sow your seed in vain, because your enemies will eat it. 17 And I will set My face against you, so that you will be defeated by your enemies. Those who hate you will rule over you, and you will flee when no one pursues you.

18 And if after all this you will not obey Me, I will proceed to punish you sevenfold for your sins. 19 I will break down your stubborn pride and make your sky like iron and your land like bronze, 20 and your strength will be spent in vain. For your land will not yield its produce, and the trees of the land will not bear their fruit.

21 If you walk in hostility toward Me and refuse to obey Me, I will multiply your plagues seven times, according to your sins. 22 I will send wild animals against you to rob you of your children, destroy your livestock, and reduce your numbers, until your roads lie desolate.

23 And if in spite of these things you do not accept My discipline, but continue to walk in hostility toward Me, 24 then I will act with hostility toward you, and I will strike you sevenfold for your sins. 25 And I will bring a sword against you to execute the vengeance of the covenant. Though you withdraw into your cities, I will send a plague among you, and you will be delivered into the hand of the enemy. 26 When I cut off your supply of bread, ten women will bake your bread in a single oven and dole out your bread by weight, so that you will eat but not be satisfied.

27 But if in spite of all this you do not obey Me, but continue to walk in hostility toward Me, 28 then I will walk in fury against you, and I, even I, will punish you sevenfold for your sins. 29 You will eat the flesh of your own sons and daughters. 30 I will destroy your high places, cut down your incense altars, and heap your lifeless bodies on the lifeless remains of your idols; and My soul will despise you.

31 I will reduce your cities to rubble and lay waste your sanctuaries, and I will refuse to smell the pleasing aroma of your sacrifices. 32 And I will lay waste the land, so that your enemies who dwell in it will be appalled. 33 But I will scatter you among the nations and will draw out a sword after you as your land becomes desolate and your cities are laid waste.

34 Then the land shall enjoy its Sabbaths all the days it lies desolate, while you are in the land of your enemies. At that time the land will rest and enjoy its Sabbaths. 35 As long as it lies desolate, the land will have the rest it did not receive during the Sabbaths when you lived in it.

36 As for those of you who survive, I will send a faintness into their hearts in the lands of their enemies, so that even the sound of a windblown leaf will put them to flight. And they will flee as one flees the sword, and fall when no one pursues them. 37 They will stumble over one another as before the sword, though no one is behind them. So you will not be able to stand against your enemies.

38 You will perish among the nations, and the land of your enemies will consume you. 39 Those of you who survive in the lands of your enemies will waste away in their iniquity and will decay in the sins of their fathers.

26:11 Or My tabernacle
26:11 Or reject; also in verse 30
26:12 Cited in 2 Corinthians 6:16
26:26 Hebrew staff

God Remembers Those Who Repent

40 But if they will confess their iniquity and that of their fathers in the unfaithfulness that they practiced against Me, by which they have also walked in hostility toward Me— **41** and I acted with hostility toward them and brought them into the land of their enemies—and if their uncircumcised hearts will be humbled and they will make amends for their iniquity, **42** then I will remember My covenant with Jacob and My covenant with Isaac and My covenant with Abraham, and I will remember the land.

43 For the land will be abandoned by them, and it will enjoy its Sabbaths by lying desolate without them. And they will pay the penalty for their iniquity, because they rejected My ordinances and abhorred My statutes.

44 Yet in spite of this, when they are in the land of their enemies, I will not reject or despise them so as to destroy them and break My covenant with them; for I am the LORD their God. **45** But for their sake I will remember the covenant with their fathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD."

46 These are the statutes, ordinances, and laws that the LORD established between Himself and the Israelites through Moses on Mount Sinai.

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Rules about Valuations

1 Then the LORD said to Moses, **2** "Speak to the Israelites and say to them, 'When someone makes a special vow to the LORD involving the value of persons, **3** if the valuation concerns a male from twenty to sixty years of age, then your valuation shall be fifty shekels of silver, according to the sanctuary shekel. **4** Or if it is a female, then your valuation shall be thirty shekels. **5** And if the person is from five to twenty years of age, then your valuation for the male shall be twenty shekels, and for the female ten shekels.

6 Now if the person is from one month to five years of age, then your valuation for the male shall be five shekels of silver, and for the female three shekels of silver. **7** And if the person is sixty years of age or older, then your valuation shall be fifteen shekels for the male and ten shekels for the female. **8** But if the one making the vow is too poor to pay the valuation, he is to present the person before the priest, who shall set the value according to what the one making the vow can afford.

9 If he vows an animal that may be brought as an offering to the LORD, any such animal given to the LORD shall be holy. **10** He must not replace it or exchange it, either good for bad or bad for good. But if he does substitute one animal for another, both that animal and its substitute will be holy.

11 But if the vow involves any of the unclean animals that may not be brought as an offering to the LORD, the animal must be presented before the priest. **12** The priest shall set its value, whether high or low; as the priest values it, the price will be set. **13** If, however, the owner decides to redeem the animal, he must add a fifth to its value.

14 Now if a man consecrates his house as holy to the LORD, then the priest shall value it either as good or bad. The price will stand just as the priest values it. **15** But if he who consecrated his house redeems it, he must add a fifth to the assessed value, and it will belong to him.

16 If a man consecrates to the LORD a parcel of his land, then your valuation shall be proportional to the seed required for it—fifty shekels of silver for every homer of barley seed. **17** If he consecrates his field during the Year of Jubilee, the price will stand according to your valuation.

18 But if he consecrates his field after the Jubilee, the priest is to calculate the price in proportion to the years left until the next Year of Jubilee, so that your valuation will be reduced. **19** And if the one who consecrated the field decides to redeem it, he must add a fifth to the assessed value, and it shall belong to him.

27:3 50 shekels is approximately 1.26 pounds or 569.8 grams of silver; also in verse 16.
27:3 A shekel weighed approximately 0.4 ounces or 11.4 grams; also in verse 25.
27:4 30 shekels is approximately 12 ounces or 342 grams of silver.
27:5 20 shekels is approximately 8 ounces or 228 grams of silver.
27:5 10 shekels is approximately 4 ounces or 114 grams of silver; also in verse 7.
27:6 5 shekels is approximately 2 ounces or 57 grams of silver.
27:6 3 shekels is approximately 1.2 ounces or 34.2 grams of silver.
27:7 15 shekels is approximately 6 ounces or 171 grams of silver.
27:8 Or present himself
27:16 A homer is a dry measure of approximately 6.24 bushels or 220 liters (probably about 291 pounds or 132 kilograms of barley seed).

[20] If, however, he does not redeem the field, or if he has sold it to another man, it may no longer be redeemed. [21] When the field is released in the Jubilee, it will become holy, like a field devoted to the LORD; it becomes the property of the priests.

[22] Now if a man consecrates to the LORD a field he has purchased, which is not a part of his own property, [23] then the priest shall calculate for him the value up to the Year of Jubilee, and the man shall pay the assessed value on that day as a sacred offering to the LORD. [24] In the Year of Jubilee the field shall return to the one from whom it was bought—the original owner of the land. [25] Every valuation will be according to the sanctuary shekel, twenty gerahs to the shekel.

[26] But no one may consecrate a firstborn of the livestock, because a firstborn belongs to the LORD. Whether it is an ox or a sheep, it is the LORD's. [27] But if it is among the unclean animals, then he may redeem it according to your valuation and add a fifth of its value. If it is not redeemed, then it shall be sold according to your valuation.

[28] Nothing that a man sets apart to the LORD from all he owns—whether a man, an animal, or his inherited land—can be sold or redeemed; everything so devoted is most holy to the LORD.

[29] No person set apart for destruction may be ransomed; he must surely be put to death.

Instruction on Tithes

[30] Thus any tithe from the land, whether from the seed of the land or the fruit of the trees, belongs to the LORD; it is holy to the LORD. [31] If a man wishes to redeem part of his tithe, he must add a fifth to its value.

[32] Every tenth animal from the herd or flock that passes under the shepherd's rod will be holy to the LORD. [33] He must not inspect whether it is good or bad, and he shall not make any substitution. But if he does make a substitution, both the animal and its substitute shall become holy; they cannot be redeemed.'"

[34] These are the commandments that the LORD gave to Moses for the Israelites on Mount Sinai.

27:25 20 gerahs is equivalent to one shekel (approximately 0.4 ounces or 11.4 grams).
27:28 Forms of the Hebrew cherem refer to the giving over of things or persons to the LORD; similarly in verse 29.

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