

# The Book Of Leviticus

*A Guide Book For Holy Living*

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## Leviticus

**PURPOSE:** A handbook for the priests and Levites outlining their duties in worship, and a guidebook of holy living for the Hebrews

**AUTHOR:** Moses

**DATE OF EVENTS:** 1445—1444 B.C.

**SETTING:** At the foot of Mount Sinai. God is teaching the Israelites how to live as holy people.

**KEY VERSE:** “Be holy because I, the LORD your God, am holy” (Leviticus 19:2).

**KEY PEOPLE:** Moses, Aaron, Nadab, Abihu, Eleazar, Ithamar

**KEY PLACE:** Mount Sinai

**SPECIAL FEATURE:** Holiness is mentioned more times (152) than in any other book of the Bible..

**OVERVIEW:** “GOD seems so far away. . . if only I could see or hear him.” Have you ever felt this way—struggling with loneliness, burdened by despair, riddled with sin, overwhelmed by problems? Made in God’s image, we were created to have a close relationship with him; and when fellowship is broken, we are incomplete and need restoration. Communion with the living God is the essence of worship. It is vital, touching the very core of our lives.

Perhaps this is why a whole book of the Bible is dedicated to worship. After Israel’s dramatic exit from Egypt, the nation was camped at the foot of Mount Sinai for two years to listen to God (Exodus 19 to Numbers 10). It was a time of resting, teaching, building, and meeting with him face to face. Redemption in Exodus is the foundation for cleansing, worship, and service in Leviticus.

The overwhelming message of Leviticus is the holiness of God—“Be holy because I, the LORD your God, am holy” (Leviticus 19:2).

But how can unholy people approach a holy God? The answer—first sin must be dealt with. Thus the opening chapters of Leviticus give detailed instructions for offering sacrifices, which were the active symbols of repentance and obedience. Whether bulls, grain, goats, or sheep, the sacrificial offerings had to be perfect, with no defects or bruises—pictures of the ultimate sacrifice to come, Jesus, the Lamb of God.

Jesus has come and opened the way to God by giving up his life as the final sacrifice in our place. True worship and oneness with God begin as we confess our sin and accept Christ as the only one who can redeem us from sin and help us approach God.

In Leviticus, sacrifices, priests, and the sacred Day of Atonement opened the way for the Israelites to come to God. God's people were also to worship him with their lives. Thus we read of purity laws (Leviticus 11-15) and rules for daily living concerning family responsibilities, sexual conduct, relationships, worldliness (Leviticus 18-20), and vows (Leviticus 27).

These instructions involve one's holy walk with God, and the patterns of spiritual living still apply today. Worship, therefore, has a horizontal aspect—that is, God is honored by our lives as we relate to others.

The final emphasis in Leviticus is celebration. The book gives instructions for the feasts. These were special, regular, and corporate occasions for remembering what God had done, giving thanks to him, and rededicating lives to his service (Leviticus 23).

Our Christian traditions and holidays are different, but they are necessary ingredients of worship. We too need special days of worship and celebration with our brothers and sisters to remember God's goodness in our lives.

As you read Leviticus, rededicate yourself to holiness, worshiping God in private confession, public service, and group celebration.

## **THE BLUEPRINT**

### **A. WORSHIPING A HOLY GOD (Leviticus 1:1-17:16)**

God provided specific directions for the kind of worship that would be pleasing to him. These instructions teach us about the nature of God and can help us develop a right attitude toward worship. Through the offerings we learn of the seriousness of sin and the importance of bringing our sins to God for forgiveness.

1. Instructions for the offerings
2. Instructions for the priests
3. Instructions for the people
4. Instructions for the altar

### **Leviticus 1:1-17:16**

The Lord called to Moses from the Tabernacle and said to him, [2] "Give the following instructions to the Israelites: Whenever you present offerings to the Lord, you must bring animals from your flocks and herds.

[3] "If your sacrifice for a whole burnt offering is from the herd, bring a bull with no physical defects to the entrance of the Tabernacle so it will be accepted by the Lord. [4] Lay your hand on its head so the Lord will accept it as your substitute, thus making atonement for you. [5] Then slaughter the animal in the Lord's presence, and Aaron's sons, the priests, will present the blood by sprinkling it against the sides of the altar that stands in front of the Tabernacle. [6] When the animal has been skinned and cut into pieces, [7] the sons of Aaron the priest will build a wood fire on the altar. [8] Aaron's sons will then put the pieces of the animal, including its head and fat, on the wood fire. [9] But the internal organs and legs must first be washed with water. Then the priests will burn the entire sacrifice on the altar. It is a whole burnt offering made by fire, very pleasing to the Lord.

[10] "If your sacrifice for a whole burnt offering is from the flock, bring a male sheep or goat with no physical defects. [11] Slaughter the animal on the north side of the altar in the Lord's presence. Aaron's sons, the priests, will sprinkle its blood against the sides of the altar. [12] Then you must cut the animal in pieces, and the priests will lay the pieces of the sacrifice, including the head and fat, on top of the wood fire on the altar. [13] The internal organs and legs must first be washed with water. Then the priests will burn the entire sacrifice on the altar. It is a whole burnt offering made by fire, very pleasing to the Lord.

[14] "If you bring a bird as a burnt offering to the Lord, choose either a turtledove or a young pigeon. [15] The priest will take the bird to the altar, twist off its head, and burn the head on the altar. He must then let its blood drain out against the sides of the altar. [16] The priest must remove the crop and the feathers and throw them to the east side of the altar among the ashes. [17] Then, grasping the bird by its wings, the priest will tear the bird apart, though not completely. Then he will burn it on top of the wood fire on the altar. It is a whole burnt offering made by fire, very pleasing to the Lord.

[2:1] "When you bring a grain offering to the Lord, the offering must consist of choice flour. You are to pour olive oil on it and sprinkle it with incense. [2] Bring this offering to one of Aaron's sons, and he will take a handful of the flour mixed with olive oil, together with all the incense, and burn this token portion on the altar fire. It is an offering made by fire, very pleasing to the Lord. [3] The rest of the flour will be given to Aaron and his sons. It will be considered a most holy part of the offerings given to the Lord by fire.

[4] "When you present some kind of baked bread as a grain offering, it must be made of choice flour mixed with olive oil but without any yeast. It may be presented in the form of cakes mixed with olive oil or wafers spread with olive oil. [5] If your grain offering is cooked on a griddle, it must be made of choice flour and olive oil, and it must contain no yeast. [6] Break it into pieces and pour oil on it; it is a kind of grain offering. [7] If your offering is prepared in a pan, it also must be made of choice flour and olive oil.

[8] "No matter how a grain offering has been prepared before being offered to the Lord, bring it to the priests who will present it at the altar. [9] The priests will take a token portion of the grain offering and burn it on the altar as an offering made by fire, and it will be very pleasing to the Lord. [10] The rest of the grain offering will be given to Aaron and his sons as their food. It will be considered a most holy part of the offerings given to the Lord by fire.

[11] "Do not use yeast in any of the grain offerings you present to the Lord, because no yeast or honey may be burned as an offering to the Lord by fire. [12] You may add yeast and honey to the offerings presented at harvest time, but these must never be burned on the altar as an offering pleasing to the Lord. [13] Season all your grain offerings with salt, to remind you of God's covenant. Never forget to add salt to your grain offerings.

[14] "If you present a grain offering to the Lord from the first portion of your harvest, bring kernels of new grain that have been roasted on a fire. [15] Since it is a grain offering, put olive oil on it and sprinkle it with incense. [16] The priests will take a token portion of the roasted grain mixed with olive oil, together with all the incense, and burn it as an offering given to the Lord by fire.

[3:1] "If you want to present a peace offering from the herd, use either a bull or a cow. The animal you offer to the Lord must have no physical defects. [2] Lay your hand on the animal's head, and slaughter it at the entrance of the Tabernacle. Aaron's sons, the priests, will then sprinkle the animal's blood against the sides of the altar. [3] Part of this peace offering must be presented to the Lord as an offering made by fire. This includes the fat around the internal organs, [4] the two kidneys with the fat around them near the loins, and the lobe of the liver, which is to be removed with the kidneys.

[5] The sons of Aaron will burn these on the altar on top of the burnt offering on the wood fire. It is an offering made by fire, very pleasing to the Lord.

[6] "If you present a peace offering to the Lord from the flock, you may bring either a goat or a sheep. It may be either male or female, and it must have no physical defects. [7] If you bring a sheep as your gift, present it to the Lord [8] by laying your hand on its head and slaughtering it at the entrance of the Tabernacle. The sons of Aaron will then sprinkle the sheep's blood against the sides of the altar. [9] Part of this peace offering must be presented to the Lord as an offering made by fire. This includes the fat of the entire tail cut off near the backbone, the fat around the internal organs, [10] the two kidneys with the fat around them near the loins, and the lobe of the liver, which is to be removed with the kidneys. [11] The priest will burn them on the altar as food, an offering given to the Lord by fire.

[12] "If you bring a goat as your offering to the Lord, [13] lay your hand on its head, and slaughter it at the entrance of the Tabernacle. Then the sons of Aaron will sprinkle the goat's blood against the sides of the altar. [14] Part of this offering must be presented to the Lord as an offering made by fire. This part includes the fat around the internal organs, [15] the two kidneys with the fat around them near the loins, and the lobe of the liver, which is to be removed with the kidneys. [16] The priest will burn them on the altar as food, an offering made by fire; these will be very pleasing to the Lord. Remember, all the fat belongs to the Lord.

[17] "You must never eat any fat or blood. This is a permanent law for you and all your descendants, wherever they may live."

[4:1] Then the Lord said to Moses, [2] "Give the Israelites the following instructions for dealing with those who sin unintentionally by doing anything forbidden by the Lord's commands.

[3] "If the high priest sins, bringing guilt upon the entire community, he must bring to the Lord a young bull with no physical defects. [4] He must present the bull to the Lord at the entrance of the Tabernacle, lay his hand on the bull's head, and slaughter it there in the Lord's presence. [5] The priest on duty will then take some of the animal's blood into the Tabernacle, [6] dip his finger into the blood, and sprinkle it seven times before the Lord in front of the inner curtain of the Most Holy Place. [7] The priest will put some of the blood on the horns of the incense altar that stands in the Lord's presence in the Tabernacle. The rest of the bull's blood must be poured out at the base of the altar of burnt offerings at the entrance of the Tabernacle.

[8] The priest must remove all the fat around the bull's internal organs, [9] the two kidneys with the fat around them near the loins, and the lobe of the liver. [10] Then he must burn them on the altar of burnt offerings, just as is done with the bull or cow sacrificed as a peace offering. [11] But the rest of the bull—its hide, meat, head, legs, internal organs, and dung— [12] must be carried away to a ceremonially clean place outside the camp, the place where the ashes are thrown. He will burn it all on a wood fire in the ash heap.

[13] "If the entire Israelite community does something forbidden by the Lord and the matter escapes the community's notice, all the people will be guilty. [14] When they discover their sin, the leaders of the community must bring a young bull for a sin offering and present it at the entrance of the Tabernacle. [15] The leaders must then lay their hands on the bull's head and slaughter it there before the Lord. [16] The priest will bring some of its blood into the Tabernacle, [17] dip his finger into the blood, and sprinkle it seven times before the Lord in front of the inner curtain. [18] He will then put some of the blood on the horns of the incense altar that stands in the Lord's presence in the Tabernacle. The rest of the blood must then be poured out at the base of the altar of burnt offerings at the entrance of the Tabernacle. [19] The priest must remove all the animal's fat and burn it on the altar, [20] following the same procedure as with the sin offering for the priest. In this way, the priest will make atonement for the people, and they will be forgiven.

[21] The priest must then take what is left of the bull outside the camp and burn it there, just as is done with the sin offering for the high priest. This is a sin offering for the entire community of Israel.

[22] "If one of Israel's leaders does something forbidden by the Lord his God, he will be guilty even if he sinned unintentionally. [23] When he becomes aware of his sin, he must bring as his offering a male goat with no physical defects. [24] He is to lay his hand on the goat's head and slaughter it before the Lord at the place where burnt offerings are slaughtered. This will be his sin offering. [25] Then the priest will dip his finger into the blood of the sin offering, put it on the horns of the altar of burnt offerings, and pour out the rest of the blood at the base of the altar. [26] He must burn all the goat's fat on the altar, just as is done with the peace offering. In this way, the priest will make atonement for the leader's sin, and he will be forgiven.

[27] "If any of the citizens of Israel do something forbidden by the Lord, they will be guilty even if they sinned unintentionally. [28] When they become aware of their sin, they must bring as their offering a female goat with no physical defects. It will be offered for their sin. [29] They are to lay a hand on the head of the sin offering and slaughter it at the place where burnt offerings are slaughtered. [30] The priest will then dip his finger into the blood, put the blood on the horns of the altar of burnt offerings, and pour out the rest of the blood at the base of the altar. [31] Those who are guilty must remove all the goat's fat, just as is done with the peace offering. Then the priest will burn the fat on the altar, and it will be very pleasing to the Lord. In this way, the priest will make atonement for them, and they will be forgiven.

[32] "If any of the people bring a sheep as their sin offering, it must be a female with no physical defects. [33] They are to lay a hand on the head of the sin offering and slaughter it at the place where the burnt offerings are slaughtered. [34] The priest will then dip his finger into the blood, put it on the horns of the altar of burnt offerings, and pour out the rest of the blood at the base of the altar. [35] Those who are guilty must remove all the sheep's fat, just as is done with a sheep presented as a peace offering. Then the priest will burn the fat on the altar on top of the offerings given to the Lord by fire. In this way, the priest will make atonement for them, and they will be forgiven.

[5:1] "If any of the people are called to testify about something they have witnessed, but they refuse to testify, they will be held responsible and be subject to punishment.

[2] "Or if they touch something that is ceremonially unclean, such as the dead body of an animal that is ceremonially unclean—whether a wild animal, a domesticated animal, or an animal that scurries along the ground—they will be considered ceremonially unclean and guilty, even if they are unaware of their defilement.

[3] "Or if they come into contact with any source of human defilement, even if they don't realize they have been defiled, they will be considered guilty as soon as they become aware of it.

[4] "Or if they make a rash vow of any kind, whether its purpose is for good or bad, they will be considered guilty even if they were not fully aware of what they were doing at the time.

[5] "When any of the people become aware of their guilt in any of these ways, they must confess their sin [6] and bring to the Lord as their penalty a female from the flock, either a sheep or a goat. This will be a sin offering to remove their sin, and the priest will make atonement for them.

[7] "If any of them cannot afford to bring a sheep, they must bring to the Lord two young turtledoves or two young pigeons as the penalty for their sin. One of the birds will be a sin offering, and the other will be a burnt offering. [8] They must bring them to the priest, who will offer one of the birds as the sin offering. The priest will wring its neck but without severing its head from the body. [9] Then he will sprinkle some of the blood of the sin offering against the sides of the altar, and the rest will be drained out at the base of the altar.

[10] The priest will offer the second bird as a whole burnt offering, following all the procedures that have been prescribed. In this way, the priest will make atonement for those who are guilty, and they will be forgiven.

[11] "If any of the people cannot afford to bring young turtledoves or pigeons, they must bring two quarts of choice flour for their sin offering. Since it is a sin offering, they must not mix it with olive oil or put any incense on it. [12] They must take the flour to the priest, who will scoop out a handful as a token portion. He will burn this flour on the altar just like any other offering given to the Lord by fire. This will be their sin offering. [13] In this way, the priest will make atonement for those who are guilty, and they will be forgiven. The rest of the flour will belong to the priest, just as with the grain offering."

[14] Then the Lord said to Moses, [15] "If any of the people sin by unintentionally defiling the Lord's sacred property, they must bring to the Lord a ram from the flock as their guilt offering. The animal must have no physical defects, and it must be of the proper value in silver as measured by the standard sanctuary shekel. [16] They must then make restitution for whatever holy things they have defiled by paying for the loss, plus an added penalty of 20 percent. When they give their payments to the priest, he will make atonement for them with the ram sacrificed as a guilt offering, and they will be forgiven.



[17] "If any of them sin by doing something forbidden by the Lord, even if it is done unintentionally, they will be held responsible. When they become aware of their guilt, [18] they must bring to the priest a ram from the flock as a guilt offering. The animal must have no physical defects, and it must be of the proper value. In this way, the priest will make atonement for those who are guilty, and they will be forgiven. [19] This is a guilt offering, for they have been guilty of an offense against the Lord."

[6:1] And the Lord said to Moses, [2] "Suppose some of the people sin against the Lord by falsely telling their neighbor that an item entrusted to their safekeeping has been lost or stolen. Or suppose they have been dishonest with regard to a security deposit, or they have taken something by theft or extortion. [3] Or suppose they find a lost item and lie about it, or they deny something while under oath, or they commit any other similar sin.

[4] If they have sinned in any of these ways and are guilty, they must give back whatever they have taken by theft or extortion, whether a security deposit, or property entrusted to them, or a lost object that they claimed as their own, [5] or anything gained by swearing falsely. When they realize their guilt, they must restore the principal amount plus a penalty of 20 percent to the person they have harmed. [6] They must then bring a guilt offering to the priest, who will present it before the Lord. This offering must be a ram with no physical defects or the animal's equivalent value in silver. [7] The priest will then make atonement for them before the Lord, and they will be forgiven."

[8] Then the Lord said to Moses, [9] "Give Aaron and his sons the following instructions regarding the whole burnt offering. The burnt offering must be left on the altar until the next morning, and the altar fire must be kept burning all night. [10] The next morning, after dressing in his special linen clothing and undergarments, the priest on duty must clean out the ashes of the burnt offering and put them beside the altar. [11] Then he must change back into his normal clothing and carry the ashes outside the camp to a place that is ceremonially clean. [12] Meanwhile, the fire on the altar must be kept burning; it must never go out. Each morning the priest will add fresh wood to the fire and arrange the daily whole burnt offering on it. He must then burn the fat of the peace offerings on top of this daily whole burnt offering. [13] Remember, the fire must be kept burning on the altar at all times. It must never go out.

[14] "These are the instructions regarding the grain offering. Aaron's sons must present this offering to the Lord in front of the altar. [15] The priest on duty will take a handful of the choice flour that has been mixed with olive oil and sprinkled with incense. He will burn this token portion on the altar, and it will be very pleasing to the Lord. [16] After burning this handful, the rest of the flour will belong to Aaron and his sons for their food. It must, however, be baked without yeast and eaten in a sacred place within the courtyard of the Tabernacle. [17] Remember, this flour may never be prepared with yeast. I have given it to the priests as their share of the offerings presented to me by fire. Like the sin offering and the guilt offering, it is most holy. [18] Any of Aaron's male descendants, from generation to generation, may eat of the grain offering, because it is their regular share of the offerings given to the Lord by fire. Anyone or anything that touches this food will become holy."

[19] And the Lord said to Moses, [20] "On the day Aaron and his sons are anointed, they must bring to the Lord a grain offering of two quarts of choice flour, half to be offered in the morning and half to be offered in the evening. [21] It must be cooked on a griddle with olive oil, and it must be well mixed and broken into pieces. You must present this grain offering, and it will be very pleasing to the Lord. [22] As the sons of the priests replace their fathers, they will be inducted into office by offering this same sacrifice on the day they are anointed. It is the Lord's regular share, and it must be completely burned up. [23] All such grain offerings of the priests must be entirely burned up. None of the flour may be eaten."

[24] Then the Lord said to Moses, [25] "Give Aaron and his sons these further instructions regarding the sin offering. The animal given as a sin offering is most holy and must be slaughtered in the Lord's presence at the place where the burnt offerings are slaughtered. [26] The priest who offers the sacrifice may eat his portion in a sacred place within the courtyard of the Tabernacle. [27] Anything or anyone who touches the sacrificial meat will become holy, and if the sacrificial blood splatters anyone's clothing, it must be washed off in a sacred place. [28] If a clay pot is used to boil the sacrificial meat, it must be broken. If a bronze kettle is used, it must be scoured and rinsed thoroughly with water. [29] Only males from a priest's family may eat of this offering, for it is most holy. [30] If, however, the blood of a sin offering has been taken into the Tabernacle to make atonement in the Holy Place for the people's sins, none of that animal's meat may be eaten. It must be completely burned up.

[7:1] "These are the instructions for the guilt offering, which is most holy. [2] The animal sacrificed as a guilt offering must be slaughtered where the burnt offerings are slaughtered, and its blood sprinkled against the sides of the altar. [3] The priest will then offer all its fat on the altar, including the fat from the tail, the fat around the internal organs, [4] the two kidneys with the fat around them near the loins, and the lobe of the liver, which is to be removed with the kidneys. [5] The priests will burn these parts on the altar as an offering to the Lord made by fire. It is a guilt offering. [6] All males from a priest's family may eat the meat, and it must be eaten in a sacred place, for it is most holy.

[7] "For both the sin offering and the guilt offering, the meat of the sacrificed animal belongs to the priest in charge of the atonement ceremony. [8] In the case of the whole burnt offering, the hide of the sacrificed animal also belongs to the priest. [9] Any grain offering that has been baked in an oven, prepared in a pan, or cooked on a griddle belongs to the priest who presents it. [10] All other grain offerings, whether flour mixed with olive oil or dry flour, are to be shared among all the priests and their sons.

[11] "These are the instructions regarding the different kinds of peace offerings that may be presented to the Lord. [12] If you present your peace offering as a thanksgiving offering, the usual animal sacrifice must be accompanied by various kinds of bread—loaves, wafers, and cakes—all made without yeast and soaked with olive oil. [13] This peace offering of thanksgiving must also be accompanied by loaves of yeast bread. [14] One of each kind of bread must be presented as a gift to the Lord. This bread will then belong to the priest who sprinkles the altar with blood from the sacrificed animal. [15] The animal's meat must be eaten on the same day it is offered. None of it may be saved for the next morning.

[16] "However, if you bring an offering to fulfill a vow or as a freewill offering, the meat may be eaten on that same day, and whatever is left over may be eaten on the second day. [17] But

anything left over until the third day must be completely burned up. [18] If any of the meat from this peace offering is eaten on the third day, it will not be accepted by the Lord. It will have no value as a sacrifice, and you will receive no credit for bringing it as an offering. By then, the meat will be contaminated; if you eat it, you will have to answer for your sin.

[19] "Meat that touches anything ceremonially unclean may not be eaten; it must be completely burned up. And as for meat that may be eaten, it may only be eaten by people who are ceremonially clean. [20] Anyone who is ceremonially unclean but eats meat from a peace offering that was presented to the Lord must be cut off from the community. [21] If anyone touches anything that is unclean, whether it is human defilement or an unclean animal, and then eats meat from the Lord's sacrifices, that person must be cut off from the community."

[22] Then the Lord said to Moses, [23] "Give the Israelites these instructions: You must never eat fat, whether from oxen or sheep or goats. [24] The fat of an animal found dead or killed by a wild animal may never be eaten, though it may be used for any other purpose. [25] Anyone who eats fat from an offering given to the Lord by fire must be cut off from the community. [26] Even in your homes, you must never eat the blood of any bird or animal. [27] Anyone who eats blood must be cut off from the community."

[28] Then the Lord said to Moses, [29] "Give these further instructions to the Israelites: When you present a peace offering to the Lord, bring part of it as a special gift to the Lord. [30] Present it to him with your own hands as an offering given to the Lord by fire. Bring the fat of the animal, together with the breast, and present it to the Lord by lifting it up before him. [31] Then the priest will burn the fat on the altar, but the breast will belong to Aaron and his sons. [32] You are to give the right thigh of your peace offering to the priest as a gift. [33] The right thigh must always be given to the priest who sprinkles the blood and offers the fat of the peace offering. [34] For I have designated the breast and the right thigh for the priests. It is their regular share of the peace offerings brought by the Israelites. [35] This is their share. It has been set apart for Aaron and his descendants from the offerings given to the Lord by fire from the time they were appointed to serve the Lord as priests. [36] The Lord commanded that the Israelites were to give these portions to the priests as their regular share from the time of the priests' anointing. This regulation applies throughout the generations to come."

[37] These are the instructions for the whole burnt offering, the grain offering, the sin offering, the guilt offering, the ordination offering, and the peace offering. [38] The Lord gave these instructions to Moses on Mount Sinai when he commanded the Israelites to bring their offerings to the Lord in the wilderness of Sinai.

[8:1] The Lord said to Moses, [2] "Now bring Aaron and his sons, along with their special clothing, the anointing oil, the bull for the sin offering, the two rams, and the basket of unleavened bread [3] to the entrance of the Tabernacle. Then call the entire community of Israel to meet you there."

[4] So Moses followed the Lord's instructions, and all the people assembled at the Tabernacle entrance. [5] Moses announced to them, "The Lord has commanded what I am now going to do!" [6] Then he presented Aaron and his sons and washed them with water. [7] He clothed Aaron with the embroidered tunic and tied the sash around his waist. He dressed him in the robe of the ephod, along with the ephod itself, and attached the ephod with its decorative sash.

[8] Then Moses placed the chest piece on Aaron and put the Urim and the Thummim inside it. [9] He placed on Aaron's head the turban with the gold medallion at its front, just as the Lord had commanded him.

[10] Then Moses took the anointing oil and anointed the Tabernacle and everything in it, thus making them holy. [11] He sprinkled the altar seven times, anointing it and all its utensils and the washbasin and its pedestal, making them holy. [12] Then he poured some of the anointing oil on Aaron's head, thus anointing him and making him holy for his work. [13] Next Moses presented Aaron's sons and clothed them in their embroidered tunics, their sashes, and their turbans, just as the Lord had commanded him.

[14] Then Moses brought in the bull for the sin offering, and Aaron and his sons laid their hands on its head [15] as Moses slaughtered it. Moses took some of the blood, and with his finger he put it on the four horns of the altar to purify it. He poured out the rest of the blood at the base of the altar. In this way, he set the altar apart as holy and made atonement for it. [16] He took all the fat around the internal organs, the lobe of the liver, and the two kidneys and their fat, and he burned them all on the altar. [17] The rest of the bull, including its hide, meat, and dung, was burned outside the camp, just as the Lord had commanded Moses.

[18] Then Moses presented the ram to the Lord for the whole burnt offering, and Aaron and his sons laid their hands on its head [19] as Moses slaughtered it. Then Moses took the ram's blood and sprinkled it against the sides of the altar. [20] Next he cut the ram into pieces and burned the head, some of its pieces, and the fat on the altar. [21] After washing the internal organs and the legs with water, Moses burned the entire ram on the altar as a whole burnt offering. It was an offering given to the Lord by fire, very pleasing to the Lord. All this was done just as the Lord had commanded Moses.

[22] Next Moses presented the second ram, which was the ram of ordination. Aaron and his sons laid their hands on its head [23] as Moses slaughtered it. Then Moses took some of its blood and put it on the lobe of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot. [24] Next he presented Aaron's sons and put some of the blood on the lobe of their right ears, the thumb of their right hands, and the big toe of their right feet. He then sprinkled the rest of the blood against the sides of the altar.

[25] Next he took the fat, including the fat from the tail, the fat around the internal organs, the lobe of the liver, and the two kidneys with their fat, along with the right thigh. [26] On top of these he placed a loaf of unleavened bread, a cake of unleavened bread soaked with olive oil, and a thin wafer spread with olive oil. All these were taken from the basket of bread made without yeast that was placed in the Lord's presence. [27] He gave all of these to Aaron and his sons, and he presented the portions by lifting them up before the Lord. [28] Moses then took all the offerings back and burned them on the altar on top of the burnt offering as an ordination offering. It was an offering given to the Lord by fire, very pleasing to the Lord.

[29] Then Moses took the breast and lifted it up in the Lord's presence. This was Moses' share of the ram of ordination, just as the Lord had commanded him.

[30] Next Moses took some of the anointing oil and some of the blood that was on the altar, and he sprinkled them on Aaron and his clothing and on his sons and their clothing. In this way, he made Aaron and his sons and their clothing holy.

[31] Then Moses said to Aaron and his sons, "Boil the rest of the meat at the Tabernacle entrance, and eat it along with the bread that is in the basket of ordination offerings, just as I commanded you. [32] Any meat or bread that is left over must then be burned up. [33] Do not leave the Tabernacle entrance for seven days, for that is the time it will take to complete the ordination ceremony. [34] What has been done today was commanded by the Lord in order to make atonement for you. [35] Remember, you must stay at the entrance of the Tabernacle day and night for seven days, doing everything the Lord requires. If you fail in this, you will die. This is what the Lord has said." [36] So Aaron and his sons did everything the Lord had commanded through Moses.

[9:1] After the ordination ceremony, on the eighth day, Moses called together Aaron and his sons and the leaders of Israel. [2] He said to Aaron, "Take a young bull for a sin offering and a ram for a whole burnt offering, both with no physical defects, and present them to the Lord. [3] Then tell the Israelites to take a male goat for a sin offering for themselves and a year-old calf and a year-old lamb for a whole burnt offering, each with no physical defects.

[4] Also tell them to take a bull and a ram for a peace offering and flour mixed with olive oil for a grain offering. Tell them to present all these offerings to the Lord because the Lord will appear to them today."

[5] So the people brought all of these things to the entrance of the Tabernacle, just as Moses had commanded, and the whole community came and stood there in the Lord's presence. [6] Then Moses told them, "When you have followed these instructions from the Lord, the glorious presence of the Lord will appear to you."

[7] Then Moses said to Aaron, "Approach the altar and present your sin offering and your whole burnt offering to make atonement for yourself. Then present the offerings to make atonement for the people, just as the Lord has commanded."

[8] So Aaron went to the altar and slaughtered the calf as a sin offering for himself. [9] His sons brought him the blood, and he dipped his finger into it and put it on the horns of the altar. He poured out the rest of the blood at the base of the altar. [10] Then he burned on the altar the fat, the kidneys, and the lobe of the liver from the sin offering, just as the Lord had commanded Moses. [11] The meat and the hide, however, he burned outside the camp.

[12] Next Aaron slaughtered the animal for the whole burnt offering. His sons brought him the blood, and he sprinkled it against the sides of the altar. [13] They handed the animal to him piece by piece, including the head, and he burned each part on the altar. [14] Then he washed the internal organs and the legs and also burned them on the altar as a whole burnt offering.

[15] Next Aaron presented the sacrifices for the people. He slaughtered the people's goat and presented it as their sin offering, just as he had done previously for himself. [16] Then he brought the whole burnt offering and presented it in the prescribed way. [17] He also brought the grain offering, burning a handful of the flour on the altar, in addition to the regular morning burnt offering.

[18] Then Aaron slaughtered the bull and the ram for the people's peace offering. His sons brought him the blood, and he sprinkled it against the sides of the altar. [19] Then he took the fat of the bull and the ram—the fat from the tail and from around the internal organs—along with the kidneys and the lobe of the liver. [20] He placed these fat parts on top of the breasts of these animals and then burned them on the altar. [21] Aaron then lifted up the breasts and right thighs as an offering to the Lord, just as Moses had commanded.

[22] After that, Aaron raised his hands toward the people and blessed them. Then, after presenting the sin offering, the whole burnt offering, and the peace offering, he stepped down from the altar. [23] Next Moses and Aaron went into the Tabernacle, and when they came back out, they blessed the people again, and the glorious presence of the Lord appeared to the whole community. [24] Fire blazed forth from the Lord's presence and consumed the burnt offering and the fat on the altar. When the people saw all this, they shouted with joy and fell face down on the ground.

[10:1] Aaron's sons Nadab and Abihu put coals of fire in their incense burners and sprinkled incense over it. In this way, they disobeyed the Lord by burning before him a different kind of fire than he had commanded. [2] So fire blazed forth from the Lord's presence and burned them up, and they died there before the Lord.

[3] Then Moses said to Aaron, "This is what the Lord meant when he said,

'I will show myself holy  
among those who are near me.  
I will be glorified  
before all the people.' "

And Aaron was silent.

[4] Then Moses called for Mishael and Elzaphan, Aaron's cousins, the sons of Aaron's uncle Uzziel. He said to them, "Come and carry the bodies of your relatives away from the sanctuary to a place outside the camp." [5] So they came forward and carried them out of the camp by their tunics as Moses had commanded.

[6] Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not mourn by letting your hair hang loose or by tearing your clothes. If you do, you will die, and the Lord will be angry with the whole community of Israel. However, the rest of the Israelites, your relatives, may mourn for Nadab and Abihu, whom the Lord has destroyed by fire. [7] But you are not to leave the entrance of the Tabernacle, under penalty of death, for the anointing oil of the Lord is upon you." So they did as Moses commanded.

[8] Then the Lord said to Aaron, [9] "You and your descendants must never drink wine or any other alcoholic drink before going into the Tabernacle. If you do, you will die. This is a permanent law for you, and it must be kept by all future generations. [10] You are to distinguish between what is holy and what is ordinary, what is ceremonially unclean and what is clean. [11] And you must teach the Israelites all the laws that the Lord has given through Moses."

[12] Then Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take what is left of the grain offering after the handful has been presented to the Lord by fire. Make sure there is no yeast in it, and eat it beside the altar, for it is most holy. [13] It must be eaten in a sacred place, for it has been given to you and your descendants as your regular share of the offerings given to the Lord by fire. These are the commands I have been given. [14] But the breast and thigh that were lifted up may be eaten in any place that is ceremonially clean. These parts have been given to you and to your sons and daughters as your regular share of the peace offerings presented by the people of Israel. [15] The thigh and breast that are lifted up must be lifted up to the Lord along with the fat of the offerings given by fire. Then they will belong to you and your descendants forever, just as the Lord has commanded."

[16] When Moses demanded to know what had happened to the goat of the sin offering, he discovered that it had been burned up. As a result, he became very angry with Eleazar and Ithamar, Aaron's remaining sons. [17] "Why didn't you eat the sin offering in the sanctuary area?" he demanded. "It is a holy offering! It was given to you for removing the guilt of the community and for making atonement for the people before the Lord. [18] Since the animal's blood was not taken into the Holy Place, you should have eaten the meat in the sanctuary area as I ordered you."

[19] Then Aaron answered Moses on behalf of his sons. "Today my sons presented both their sin offering and their burnt offering to the Lord," he said. "This kind of thing has also happened to me. Would the Lord have approved if I had eaten the sin offering today?" [20] And when Moses heard this, he approved.

[11:1] Then the Lord said to Moses and Aaron, [2] "Give the following instructions to the Israelites: The animals you may use for food [3] include those that have completely divided hooves and chew the cud. [4] You may not, however, eat the animals named here because they either have split hooves or chew the cud, but not both. The camel may not be eaten, for though it chews the cud, it does not have split hooves. [5] The same is true of the rock badger [6] and the hare, so they also may never be eaten. [7] And the pig may not be eaten, for though it has split hooves, it does not chew the cud. [8] You may not eat the meat of these animals or touch their dead bodies. They are ceremonially unclean for you.

[9] "As for marine animals, you may eat whatever has both fins and scales, whether taken from fresh water or salt water. [10] You may not, however, eat marine animals that do not have both fins and scales. You are to detest them, [11] and they will always be forbidden to you. You must never eat their meat or even touch their dead bodies. [12] I repeat, any marine animal that does not have both fins and scales is strictly forbidden to you.

[13] "These are the birds you must never eat because they are detestable for you: the eagle, the vulture, the osprey, [14] the buzzard, kites of all kinds, [15] ravens of all kinds, [16] the ostrich, the nighthawk, the seagull, hawks of all kinds, [17] the little owl, the cormorant, the great owl, [18] the white owl, the pelican, the carrion vulture, [19] the stork, herons of all kinds, the hoopoe, and the bat.

[20] "You are to consider detestable all swarming insects that walk along the ground. [21] However, there are some exceptions that you may eat. These include insects that jump with their hind legs: [22] locusts of all varieties, crickets, bald locusts, and grasshoppers. All these may be eaten. [23] But you are to consider detestable all other swarming insects that walk or crawl.

[24] "The following creatures make you ceremonially unclean. If you touch any of their dead bodies, you will be defiled until evening. [25] If you move the dead body of an unclean animal, you must immediately wash your clothes, and you will remain defiled until evening.

[26] "Any animal that has divided but unsplit hooves or that does not chew the cud is unclean for you. If you touch the dead body of such an animal, you will be defiled until evening. [27] Of the animals that walk on all fours, those that have paws are unclean for you. If you touch the dead body of such an animal, you will be defiled until evening.

[28] If you pick up and move its carcass, you must immediately wash your clothes, and you will remain defiled until evening.

[29] "Of the small animals that scurry or creep on the ground, these are unclean for you: the mole, the mouse, the great lizard of all varieties, [30] the gecko, the monitor lizard, the common lizard, the sand lizard, and the chameleon. [31] All these small animals are unclean for you. If you touch the dead body of such an animal, you will be defiled until evening. [32] If such an animal dies and falls on something, that object, whatever its use, will be unclean. This is true whether the object is made of wood, cloth, leather, or sackcloth. It must be put into water, and it will remain defiled until evening. After that, it will be ceremonially clean and may be used again.

[33] "If such an animal dies and falls into a clay pot, everything in the pot will be defiled, and the pot must be smashed. [34] If the water used to cleanse an unclean object touches any food, all of that food will be defiled. And any beverage that is in such an unclean container will be defiled. [35] Any object on which the dead body of such an animal falls will be defiled. If it is a clay oven or cooking pot, it must be smashed to pieces. It has become defiled, and it will remain that way.

[36] "However, if the dead body of such an animal falls into a spring or a cistern, the water will still be clean. But anyone who removes the dead body will be defiled. [37] If the dead body falls on seed grain to be planted in the field, the seed will still be considered clean. [38] But if the seed is wet when the dead body falls on it, the seed will be defiled.



[39] "If an animal that is permitted for eating dies and you touch its carcass, you will be defiled until evening. [40] If you eat any of its meat or carry away its carcass, you must wash your clothes. Then you will remain defiled until evening.

[41] "Consider detestable any animal that scurries along the ground; such animals may never be eaten. [42] This includes all animals that slither along on their bellies, as well as those with four legs and those with many feet. All such animals are to be considered detestable. [43] Never defile yourselves by touching such animals. [44] After all, I, the Lord, am your God. You must be holy because I am holy. So do not defile yourselves by touching any of these animals that scurry along the ground. [45] I, the Lord, am the one who brought you up from the land of Egypt to be your God. You must therefore be holy because I am holy.

[46] "These are the instructions regarding the land animals, the birds, and all the living things that move through the water or swarm over the earth, [47] so you can distinguish between what is unclean and may not be eaten and what is clean and may be eaten."

[12:1] The Lord said to Moses, "Give these instructions to the Israelites: [2] When a woman becomes pregnant and gives birth to a son, she will be ceremonially unclean for seven days, just as she is defiled during her menstrual period. [3] On the eighth day, the boy must be circumcised. [4] Then the woman must wait for thirty-three days until the time of her purification from the blood of childbirth is completed. During this time of purification, she must not touch anything that is holy. And she must not go to the sanctuary until her time of purification is over. [5] If a woman gives birth to a daughter, she will be ceremonially defiled for two weeks, just as she is defiled during her menstrual period. She must then wait another sixty-six days to be purified from the blood of childbirth.

[6] "When the time of purification is completed for either a son or a daughter, the woman must bring a year-old lamb for a whole burnt offering and a young pigeon or turtledove for a purification offering. She must take her offerings to the priest at the entrance of the Tabernacle. [7] The priest will then present them to the Lord and make atonement for her. Then she will be ceremonially clean again after her bleeding at childbirth. These are the instructions to be followed after the birth of a son or a daughter.

[8] "If a woman cannot afford to bring a sheep, she must bring two turtledoves or two young pigeons. One will be for the whole burnt offering and the other for the purification offering. The priest will sacrifice them, thus making atonement for her, and she will be ceremonially clean."

[13:1] The Lord said to Moses and Aaron, [2] "If some of the people notice a swelling or a rash or a shiny patch on their skin that develops into a contagious skin disease, they must be brought to Aaron the priest or to one of his sons. [3] The priest will then examine the affected area of a person's skin. If the hair in the affected area has turned white and appears to be more than skin-deep, then it is a contagious skin disease, and the priest must pronounce the person ceremonially unclean.

[4] "But if the affected area of the skin is white but does not appear to be more than skin-deep, and if the hair in the spot has not turned white, the priest will put the infected person in quarantine for seven days. [5] On the seventh day the priest will make another examination. If the affected area has not changed or spread on the skin, then the priest will put the person in quarantine for seven more days. [6] The priest will examine the skin again on the seventh day. If the affected area has faded and not spread, the priest will pronounce the person ceremonially clean. It was only a temporary rash. So after washing the clothes, the person will be considered free of disease. [7] But if the rash continues to spread after this examination and pronouncement by the priest, the infected person must return to be examined again. [8] If the priest notices that the rash has spread, then he must pronounce this person ceremonially unclean, for it is a contagious skin disease.

[9] "Anyone who develops a contagious skin disease must go to the priest for an examination. [10] If the priest sees that some hair has turned white and an open sore appears in the affected area, [11] it is clearly a contagious skin disease, and the priest must pronounce that person ceremonially unclean. In such cases, the person need not be quarantined for further observation because it is clear that the skin is defiled by the disease.

[12] "Now suppose the priest discovers after his examination that a rash has broken out all over someone's skin, covering the body from head to foot. [13] In such cases, the priest must examine the infected person to see if the disease covers the entire body. If it does, he will pronounce the person ceremonially clean because the skin has turned completely white. [14] But if any open sores appear, the infected person will be pronounced ceremonially unclean. [15] The priest must make this pronouncement as soon as he sees an open sore because open sores indicate the presence of a contagious skin disease. [16] However, if the open sores heal and turn white like the rest of the skin, the person must return to the priest. [17] If, after another examination, the affected areas have indeed turned completely white, then the priest will pronounce the person ceremonially clean.

[18] "If anyone has had a boil on the skin that has started to heal, [19] but a white swelling or a reddish white spot remains in its place, that person must go to the priest to be examined. [20] If the priest finds the disease to be more than skin-deep, and if the hair in the affected area has turned white, then the priest must pronounce that person ceremonially unclean. It is a contagious skin disease that has broken out in the boil. [21] But if the priest sees that there is no white hair in the affected area, and if it doesn't appear to be more than skin-deep and has faded, then the priest is to put the person in quarantine for seven days. [22] If during that time the affected area spreads on the skin, the priest must pronounce the person ceremonially unclean, because it is a contagious skin disease. [23] But if the area grows no larger and does not spread, it is merely the scar from the boil, and the priest will pronounce that person ceremonially clean.

[24] "If anyone has suffered a burn on the skin and the burned area changes color, becoming either a shiny reddish white or white, [25] then the priest must examine it. If the hair in the affected area turns white and the problem appears to be more than skin-deep, a contagious skin disease has broken out in the burn. The priest must then pronounce that person ceremonially unclean, for it is clearly a contagious skin disease.

[26] But if the priest discovers that there is no white hair in the affected area and the problem appears to be no more than skin-deep and has faded, then the priest is to put the infected person in quarantine for seven days. [27] If at the end of that time the affected area has spread on the skin, the priest must pronounce that person ceremonially unclean, for it is clearly a contagious skin disease. [28] But if the affected area has not moved or spread on the skin and has faded, it is simply a scar from the burn. The priest must then pronounce the person ceremonially clean.

[29] "If anyone, whether a man or woman, has an open sore on the head or chin, [30] the priest must examine the infection. If it appears to be more than skin-deep and fine yellow hair is found in the affected area, the priest must pronounce the infected person ceremonially unclean. The infection is a contagious skin disease of the head or chin.

[31] However, if the priest's examination reveals that the infection is only skin-deep and there is no black hair in the affected area, then he must put the person in quarantine for seven days. [32] If at the end of that time the affected area has not spread and no yellow hair has appeared, and if the infection does not appear to be more than skin-deep, [33] the infected person must shave off all hair except the hair on the affected area. Then the priest must put the person in quarantine for another seven days, [34] and he will examine the infection again on the seventh day. If it has not spread and appears to be no more than skin-deep, the priest must pronounce that person ceremonially clean. After washing clothes, that person will be clean. [35] But if the infection begins to spread after the person is pronounced clean,

[36] the priest must do another examination. If the infection has spread, he must pronounce the infected person ceremonially unclean, even without checking for yellow hair. [37] But if it appears that the infection has stopped spreading and black hair has grown in the affected area, then the infection has healed. The priest will then pronounce the infected person ceremonially clean.

[38] "If anyone, whether a man or woman, has shiny white patches on the skin, [39] the priest must examine the affected area. If the patch is only a pale white, this is a harmless skin rash, and the person is ceremonially clean.

[40] "If a man loses his hair and his head becomes bald, he is still ceremonially clean. [41] And if he loses hair on his forehead, he simply has a bald forehead; he is still clean. [42] However, if a reddish white infection appears on the front or the back of his head, this is a contagious skin disease. [43] The priest must examine him, and if he finds swelling around the reddish white sore, [44] the man is infected with a contagious skin disease and is unclean. The priest must pronounce him ceremonially unclean because of the infection.

[45] "Those who suffer from any contagious skin disease must tear their clothing and allow their hair to hang loose. Then, as they go from place to place, they must cover their mouth and call out, 'Unclean! Unclean!' [46] As long as the disease lasts, they will be ceremonially unclean and must live in isolation outside the camp.

[47] "Now suppose an infectious mildew contaminates some woolen or linen clothing, [48] some woolen or linen fabric, the hide of an animal, or anything made of leather.

[49] If the affected area in the clothing, the animal hide, the fabric, or the leather has turned bright green or a reddish color, it is contaminated with an infectious mildew and must be taken to the priest to be examined. [50] After examining the affected spot, the priest will put it away for seven days. [51] On the seventh day the priest must inspect it again. If the affected area has spread, the material is clearly contaminated by an infectious mildew and is unclean. [52] The priest must burn the linen or wool clothing or the piece of leather because it has been contaminated by an infectious mildew. It must be completely destroyed by fire.

[53] "But if the priest examines it again and the affected spot has not spread in the clothing, the fabric, or the leather, [54] the priest will order the contaminated object to be washed and then isolated for seven more days. [55] Then the priest must inspect the object again. If he sees that the affected area has not changed appearance after being washed, even if it did not spread, the object is defiled. It must be completely burned up, whether it is contaminated on the inside or outside. [56] But if the priest sees that the affected area has faded after being washed, he is to cut the spot from the clothing, the fabric, or the leather.

[57] If the spot reappears at a later time, however, the mildew is clearly spreading, and the contaminated object must be burned up. [58] But if the spot disappears after the object is washed, it must be washed again; then it will be ceremonially clean.

[59] "These are the instructions for dealing with infectious mildew in woolen or linen clothing or fabric, or in anything made of leather. This is how the priest will determine whether these things are ceremonially clean or unclean."

[14:1] and the Lord said to Moses, [2] "The following instructions must be followed by those seeking purification from a contagious skin disease. Those who have been healed must be brought to the priest, [3] who will examine them at a place outside the camp. If the priest finds that someone has been healed of the skin disease, [4] he will perform a purification ceremony, using two wild birds of a kind permitted for food, along with some cedarwood, a scarlet cloth, and a hyssop branch.

[5] The priest will order one of the birds to be slaughtered over a clay pot that is filled with fresh springwater. [6] He will then dip the living bird, along with the cedarwood, the scarlet cloth, and the hyssop branch, into the blood of the slaughtered bird. [7] The priest will also sprinkle the dead bird's blood seven times over the person being purified, and the priest will pronounce that person to be ceremonially clean. At the end of the ceremony, the priest will set the living bird free so it can fly away into the open fields.

[8] "The people being purified must complete the cleansing ceremony by washing their clothes, shaving off all their hair, and bathing themselves in water. Then they will be ceremonially clean and may return to live inside the camp. However, they must still remain outside their tents for seven days. [9] On the seventh day, they must again shave off all their hair, including the hair of the beard and eyebrows, and wash their clothes and bathe themselves in water. Then they will be pronounced ceremonially clean.

[10] "On the next day, the eighth day, each person cured of the skin disease must bring two male lambs and one female year-old lamb with no physical defects, along with five quarts of choice flour mixed with olive oil and three-fifths of a pint of olive oil. [11] Then the officiating priest will present that person for cleansing, along with the offerings, before the Lord at the entrance of the Tabernacle. [12] The priest will take one of the lambs and the olive oil and offer them as a guilt offering by lifting them up before the Lord.

[13] He will then slaughter the lamb there in the sacred area at the place where sin offerings and burnt offerings are slaughtered. As with the sin offering, the guilt offering will be given to the priest. It is a most holy offering. [14] The priest will then take some of the blood from the guilt offering and put it on the tip of the healed person's right ear, on the thumb of the right hand, and on the big toe of the right foot.

[15] "Then the priest will pour some of the olive oil into the palm of his own left hand. [16] He will dip his right finger into the oil and sprinkle it seven times before the Lord. [17] The priest will then put some of the oil remaining in his left hand on the tip of the healed person's right ear, on the thumb of the right hand, and on the big toe of the right foot, in addition to the blood of the guilt offering. [18] The oil remaining in the priest's hand will then be poured over the healed person's head. In this way, the priest will make atonement before the Lord for the person being cleansed.

[19] "Then the priest must offer the sin offering and again perform the atonement ceremony for the person cured of the skin disease. After that, the priest will slaughter the whole burnt offering [20] and offer it on the altar along with the grain offering. In this way, the priest will make atonement for the person being cleansed, and the healed person will be ceremonially clean.

[21] "But anyone who cannot afford two lambs must bring one male lamb for a guilt offering, along with two quarts of choice flour mixed with olive oil as a grain offering and three-fifths of a pint of olive oil. The guilt offering will be presented by lifting it up, thus making atonement for the person being cleansed.

[22] The person being cleansed must also bring two turtledoves or two young pigeons, whichever the person can afford. One of the pair must be used for a sin offering and the other for a whole burnt offering. [23] On the eighth day, the person being cleansed must bring the offerings to the priest for the cleansing ceremony to be performed in the Lord's presence at the Tabernacle entrance. [24] The priest will take the lamb for the guilt offering, along with the olive oil, and lift them up before the Lord as an offering to him. [25] Then the priest will slaughter the lamb for the guilt offering and put some of its blood on the tip of the person's right ear, on the thumb of the right hand, and on the big toe of the right foot.

[26] "The priest will also pour some of the olive oil into the palm of his own left hand. [27] He will dip his right finger into the oil and sprinkle some of it seven times before the Lord. [28] The priest will then put some of the olive oil from his hand on the lobe of the person's right ear, on the thumb of the right hand, and on the big toe of the right foot, in addition to the blood of the guilt offering. [29] The oil that is still in the priest's hand will then be poured over the person's head. In this way, the priest will make atonement for the person being cleansed.

[30] "Then the priest will offer the two turtledoves or the two young pigeons, whichever the person was able to afford. [31] One of them is for a sin offering and the other for a whole burnt offering, to be presented along with the grain offering. In this way, the priest will make atonement before the Lord for the person being cleansed. [32] These are the instructions for cleansing those who have recovered from a contagious skin disease but who cannot afford to bring the sacrifices normally required for the ceremony of cleansing."

[33] Then the Lord said to Moses and Aaron, [34] "When you arrive in Canaan, the land I am giving you as an inheritance, and I may contaminate some of your houses with an infectious mildew. [35] The owner of such a house must then go to the priest and say, 'It looks like my house has some kind of disease.' [36] Before the priest examines the house, he must have the house emptied so everything inside will not be pronounced unclean. Then the priest will go in and inspect the house. [37] If he finds bright green or reddish streaks on the walls of the house and the contamination appears to go deeper than the wall's surface, [38] he will leave the house and lock it up for seven days.

[39] On the seventh day the priest must return for another inspection. If the mildew on the walls of the house has spread, [40] the priest must order that the stones from those areas be removed. The contaminated material will then be thrown into an area outside the town designated as ceremonially unclean. [41] Next the inside walls of the entire house must be scraped thoroughly and the scrapings dumped in the unclean place outside the town. [42] Other stones will be brought in to replace the ones that were removed, and the walls will be replastered.

[43] "But if the mildew reappears after all these things have been done, [44] the priest must return and inspect the house again. If he sees that the affected areas have spread, the walls are clearly contaminated with an infectious mildew, and the house is defiled. [45] It must be torn down, and all its stones, timbers, and plaster must be carried out of town to the place designated as ceremonially unclean. [46] Anyone who enters the house while it is closed will be considered ceremonially unclean until evening. [47] All who sleep or eat in the house must wash their clothing.

[48] "But if the priest returns for his inspection and finds that the affected areas have not reappeared after the fresh plastering, then he will pronounce the house clean because the infectious mildew is clearly gone. [49] To purify the house the priest will need two birds, some cedarwood, a scarlet cloth, and a hyssop branch. [50] He will slaughter one of the birds over a clay pot that is filled with fresh springwater.

[51] Then he will dip the cedarwood, the hyssop branch, the scarlet cloth, and the living bird into the blood of the slaughtered bird, and he will sprinkle the house seven times. [52] After he has purified the house in this way, [53] he will release the living bird in the open fields outside the town. In this way, the priest will make atonement for the house, and it will be ceremonially clean.

[54] "These are the instructions for dealing with the various kinds of contagious skin disease and infectious mildew, [55] whether in clothing, in a house, [56] in a swollen area of skin, in a skin rash, or in a shiny patch of skin. [57] These instructions must be followed when dealing with any contagious skin disease or infectious mildew, to determine when something is ceremonially clean or unclean."

[15:1] The Lord said to Moses and Aaron, [2] "Give these further instructions to the Israelites: Any man who has a genital discharge is ceremonially unclean because of it. [3] This defilement applies whether the discharge continues or is stopped up. In either case the man is unclean. [4] Any bedding on which he lies and anything on which he sits will be defiled.

[5] "So if you touch the man's bedding, you will be required to wash your clothes and bathe in water, and you will remain ceremonially defiled until evening. [6] If you sit where the man with the discharge has sat, you will be required to wash your clothes and bathe in water. You will then remain defiled until evening. [7] The same instructions apply if you touch the man who has the unclean discharge. [8] And if he spits on you, you must undergo the same procedure. [9] Any blanket on which the man rides will be defiled. [10] If you touch or carry anything that was under him, you will be required to wash your clothes and bathe in water, and you will remain defiled until evening.

[11] If the man touches you without first rinsing his hands, then you will be required to wash your clothes and bathe in water, and you will remain defiled until evening. [12] Any clay pot touched by the man with the discharge must be broken, and every wooden utensil he touches must be rinsed with water.

[13] "When the man's discharge heals, he must count off a period of seven days. During that time, he must wash his clothes and bathe in fresh springwater. Then he will be ceremonially clean. [14] On the eighth day he must bring two turtledoves or two young pigeons and present himself to the Lord at the entrance of the Tabernacle and give his offerings to the priest. [15] The priest will present the offerings there, one for a sin offering and the other for a whole burnt offering. In this way, the priest will make atonement for the man before the Lord for his discharge.

[16] "Whenever a man has an emission of semen, he must wash his entire body, and he will remain ceremonially defiled until evening. [17] Any clothing or leather that comes in contact with the semen must be washed, and it will remain defiled until evening. [18] After having sexual intercourse, both the man and the woman must bathe, and they will remain defiled until evening.

[19] "Whenever a woman has her menstrual period, she will be ceremonially unclean for seven days. If you touch her during that time, you will be defiled until evening. [20] Anything on which she lies or sits during that time will be defiled. [21] If you touch her bed, you must wash your clothes and bathe in water, and you will remain defiled until evening. [22] The same applies if you touch an object on which she sits,

[23] Whether it is her bedding or any piece of furniture. [24] If a man has sexual intercourse with her during this time, her menstrual impurity will be transmitted to him. He will remain defiled for seven days, and any bed on which he lies will be defiled.

[25] "If the menstrual flow of blood continues for many days beyond the normal period, or if she discharges blood unrelated to her menstruation, the woman will be ceremonially unclean as long as the discharge continues. [26] Anything on which she lies or sits during that time will be defiled, just as it would be during her normal menstrual period. [27] If you touch her bed or anything on which she sits, you will be defiled. You will be required to wash your clothes and bathe in water, and you will remain defiled until evening.

[28] "When the woman's menstrual discharge stops, she must count off a period of seven days. After that, she will be ceremonially clean. [29] On the eighth day, she must bring two turtledoves or two young pigeons and present them to the priest at the entrance of the Tabernacle. [30] The priest will offer one for a sin offering and the other for a whole burnt offering. In this way, the priest will make atonement for her before the Lord for her menstrual discharge.

[31] "In this way, you will keep the people of Israel separate from things that will defile them, so they will not die as a result of defiling my Tabernacle that is right there among them. [32] These are the instructions for dealing with a man who has been defiled by a genital discharge or an emission of semen; [33] for dealing with a woman during her monthly menstrual period; for dealing with anyone, man or woman, who has had a bodily discharge of any kind; and for dealing with a man who has had intercourse with a woman during her period."

[16:1] The Lord spoke to Moses after the death of Aaron's two sons, who died when they burned a different kind of fire than the Lord had commanded. [2] The Lord said to Moses, "Warn your brother Aaron not to enter the Most Holy Place behind the inner curtain whenever he chooses; the penalty for intrusion is death. For the Ark's cover—the place of atonement—is there, and I myself am present in the cloud over the atonement cover.

[3] "When Aaron enters the sanctuary area, he must follow these instructions fully. He must first bring a young bull for a sin offering and a ram for a whole burnt offering. [4] Then he must wash his entire body and put on his linen tunic and the undergarments worn next to his body. He must tie the linen sash around his waist and put the linen turban on his head. These are his sacred garments. [5] The people of Israel must then bring him two male goats for a sin offering and a ram for a whole burnt offering.

[6] "Aaron will present the bull as a sin offering, to make atonement for himself and his family. [7] Then he must bring the two male goats and present them to the Lord at the entrance of the Tabernacle. [8] He is to cast sacred lots to determine which goat will be sacrificed to the Lord and which one will be the scapegoat. [9] The goat chosen to be sacrificed to the Lord will be presented by Aaron as a sin offering. [10] The goat chosen to be the scapegoat will be presented to the Lord alive. When it is sent away into the wilderness, it will make atonement for the people.



[11] "Then Aaron will present the young bull as a sin offering for himself and his family. After he has slaughtered this bull for the sin offering, [12] he will fill an incense burner with burning coals from the altar that stands before the Lord. Then, after filling both his hands with fragrant incense, he will carry the burner and incense behind the inner curtain. [13] There in the Lord's presence, he will put the incense on the burning coals so that a cloud of incense will rise over the Ark's cover—the place of atonement—that rests on the Ark of the Covenant. If he follows these instructions, he will not die. [14] Then he must dip his finger into the blood of the bull and sprinkle it on the front of the atonement cover and then seven times against the front of the Ark.

[15] "Then Aaron must slaughter the goat as a sin offering for the people and bring its blood behind the inner curtain. There he will sprinkle the blood on the atonement cover and against the front of the Ark, just as he did with the bull's blood. [16] In this way, he will make atonement for the Most Holy Place, and he will do the same for the entire Tabernacle, because of the defiling sin and rebellion of the Israelites. [17] No one else is allowed inside the Tabernacle while Aaron goes in to make atonement for the Most Holy Place. No one may enter until he comes out again after making atonement for himself, his family, and all the Israelites.

[18] "Then Aaron will go out to make atonement for the altar that stands before the Lord by smearing some of the blood from the bull and the goat on each of the altar's horns. [19] Then he must dip his finger into the blood and sprinkle it seven times over the altar. In this way, he will cleanse it from Israel's defilement and return it to its former holiness.

[20] "When Aaron has finished making atonement for the Most Holy Place, the Tabernacle, and the altar, he must bring the living goat forward. [21] He is to lay both of his hands on the goat's head and confess over it all the sins and rebellion of the Israelites. In this way, he will lay the people's sins on the head of the goat; then he will send it out into the wilderness, led by a man chosen for this task. [22] After the man sets it free in the wilderness, the goat will carry all the people's sins upon itself into a desolate land.

[23] "As Aaron enters the Tabernacle, he must take off the linen garments he wore when he entered the Most Holy Place, and he must leave the garments there. [24] Then he must bathe his entire body with water in a sacred place, put on his garments, and go out to sacrifice his own whole burnt offering and the whole burnt offering for the people. In this way, he will make atonement for himself and for the people. [25] He must also burn all the fat of the sin offering on the altar.

[26] "The man chosen to send the goat out into the wilderness as a scapegoat must wash his clothes and bathe in water. Then he may return to the camp.

[27] "The bull and goat given as sin offerings, whose blood Aaron brought into the Most Holy Place to make atonement for Israel, will be carried outside the camp to be burned. This includes the animals' hides, the internal organs, and the dung. [28] The man who does the burning must wash his clothes and bathe himself in water before returning to the camp.

[29] "On the appointed day in early autumn, you must spend the day fasting and not do any work. This is a permanent law for you, and it applies to those who are Israelites by birth, as well as to the foreigners living among you. [30] On this day, atonement will be made for you, and you will be cleansed from all your sins in the Lord's presence. [31] It will be a Sabbath day of total rest, and you will spend the day in fasting. This is a permanent law for you. [32] In future generations, the atonement ceremony will be performed by the anointed high priest who serves in place of his ancestor Aaron. He will put on the holy linen garments [33] and make atonement for the Most Holy Place, the Tabernacle, the altar, the priests, and the entire community. [34] This is a permanent law for you, to make atonement for the Israelites once each year."

Moses followed all these instructions that the Lord had given to him.

[17:1] Then the Lord said to Moses, [2] "Give Aaron and his sons and all the Israelites these commands from the Lord: [3] If any Israelite sacrifices a bull or a lamb or a goat anywhere inside or outside the camp [4] and does not bring it to the entrance of the Tabernacle to present it as an offering to the Lord, that person will be guilty of a capital offense. Such a person has shed blood and must be cut off from the community.

[5] This rule will stop the Israelites from sacrificing animals in the open fields. It will cause them to bring their sacrifices to the priest at the entrance of the Tabernacle, so he can present them to the Lord as peace offerings. [6] That way the priest will be able to sprinkle the blood and burn the fat on the Lord's altar at the entrance of the Tabernacle, and it will be very pleasing to the Lord. [7] The people must no longer be unfaithful to the Lord by offering sacrifices to evil spirits out in the fields. This is a permanent law for them, to be kept generation after generation.

[8] "Give them this command as well, which applies both to Israelites and to the foreigners living among you. If you offer a whole burnt offering or a sacrifice [9] and do not bring it to the entrance of the Tabernacle to offer it to the Lord, you will be cut off from the community.

[10] "And I will turn against anyone, whether an Israelite or a foreigner living among you, who eats or drinks blood in any form. I will cut off such a person from the community, [11] for the life of any creature is in its blood. I have given you the blood so you can make atonement for your sins. It is the blood, representing life that brings you atonement.

[12] That is why I said to the Israelites: 'You and the foreigners who live among you must never eat or drink blood.'

[13] "And this command applies both to Israelites and to the foreigners living among you. If you go hunting and kill an animal or bird that is approved for eating, you must drain out the blood and cover it with earth. [14] The life of every creature is in the blood. That is why I have told the people of Israel never to eat or drink it, for the life of any bird or animal is in the blood. So whoever eats or drinks blood must be cut off.

[15] "And this command also applies both to Israelites and the foreigners living among you. If you eat from the carcass of an animal that died a natural death or was killed by a wild animal, you must wash your clothes and bathe yourselves in water. Then you will remain ceremonially unclean until evening; after that, you will be considered clean. [16] But if you do not wash your clothes and bathe, you will be held responsible."

## **B. LIVING A HOLY LIFE (Leviticus 18:1-27:34)**

God gave clear standards for living a holy life to the Israelites. They were to be separate and distinct from the pagan nations around them. In the same way, all believers should be separated from sin and dedicated to God. God still wants to remove sin from the lives of his people.

1. Standards for the people
2. Rules for priests
3. Seasons and festivals
4. Receiving God's blessing

### **Leviticus 18:1-27:34**

Then the Lord said to Moses, [2] "Say this to your people, the Israelites: I, the Lord, am your God. [3] So do not act like the people in Egypt, where you used to live, or like the people of Canaan, where I am taking you. You must not imitate their way of life. [4] You must obey all my regulations and be careful to keep my laws, for I, the Lord, am your God. [5] If you obey my laws and regulations, you will find life through them. I am the Lord.

[6] "You must never have sexual intercourse with a close relative, for I am the Lord. [7] Do not violate your father by having sexual intercourse with your mother. She is your mother; you must never have intercourse with her. [8] Do not have sexual intercourse with any of your father's wives, for this would violate your father.

[9] "Do not have sexual intercourse with your sister or half-sister, whether she is your father's daughter or your mother's daughter, whether she was brought up in the same family or somewhere else.

[10] "Do not have sexual intercourse with your granddaughter, whether your son's daughter or your daughter's daughter; that would violate you. [11] Do not have sexual intercourse with the daughter of any of your father's wives; she is your half-sister. [12] Do not have intercourse with your aunt, your father's sister, because she is your father's close relative. [13] Do not have sexual intercourse with your aunt, your mother's sister, because she is your mother's close relative. [14] And do not violate your uncle, your father's brother, by having sexual intercourse with his wife; she also is your aunt. [15] Do not have sexual intercourse with your daughter-in-law; she is your son's wife. [16] Do not have intercourse with your brother's wife; this would violate your brother.

[17] "Do not have sexual intercourse with both a woman and her daughter or marry both a woman and her granddaughter, whether her son's daughter or her daughter's daughter. They are close relatives, and to do this would be a horrible wickedness.

[18] "Do not marry a woman and her sister because they will be rivals. But if your wife dies, then it is all right to marry her sister.

[19] "Do not violate a woman by having sexual intercourse with her during her period of menstrual impurity.

[20] "Do not defile yourself by having sexual intercourse with your neighbor's wife.

[21] "Do not give any of your children as a sacrifice to Molech, for you must not profane the name of your God. I am the Lord.

[22] "Do not practice homosexuality; it is a detestable sin.

[23] "A man must never defile himself by having sexual intercourse with an animal, and a woman must never present herself to a male animal in order to have intercourse with it; this is a terrible perversion.

[24] "Do not defile yourselves in any of these ways, because this is how the people I am expelling from the Promised Land have defiled themselves. [25] As a result, the entire land has become defiled. That is why I am punishing the people who live there, and the land will soon vomit them out. [26] You must strictly obey all of my laws and regulations, and you must not do any of these detestable things. This applies both to you who are Israelites by birth and to the foreigners living among you.

[27] "All these detestable activities are practiced by the people of the land where I am taking you, and the land has become defiled. [28] Do not give the land a reason to vomit you out for defiling it, as it will vomit out the people who live there now. [29] Whoever does any of these detestable things will be cut off from the community of Israel. [30] So be careful to obey my laws, and do not practice any of these detestable activities. Do not defile yourselves by doing any of them, for I, the Lord, am your God."

[19:1] The Lord also said to Moses, [2] "Say this to the entire community of Israel: You must be holy because I, the Lord your God, am holy. [3] Each of you must show respect for your mother and father, and you must always observe my Sabbath days of rest, for I, the Lord, am your God. [4] Do not put your trust in idols or make gods of metal for yourselves. I, the Lord, am your God.

[5] "When you sacrifice a peace offering to the Lord, offer it properly so it will be accepted on your behalf. [6] You must eat it on the same day you offer it or on the next day at the latest. Any leftovers that remain until the third day must be burned. [7] If any of the offering is eaten on the third day, it will be contaminated, and I will not accept it. [8] If you eat it on the third day, you will answer for the sin of profaning what is holy to the Lord and must be cut off from the community.

[9] "When you harvest your crops, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. [10] It is the same with your grape crop—do not strip every last bunch of grapes from the vines, and do not pick up the grapes that fall to the ground. Leave them for the poor and the foreigners who live among you, for I, the Lord, am your God.

[11] "Do not steal.

"Do not cheat one another.

"Do not lie.

[12] "Do not use my name to swear a falsehood and so profane the name of your God. I am the Lord.

[13] "Do not cheat or rob anyone.

"Always pay your hired workers promptly.

[14] "Show your fear of God by treating the deaf with respect and by not taking advantage of the blind. I am the Lord.

[15] "Always judge your neighbors fairly, neither favoring the poor nor showing deference to the rich.

[16] "Do not spread slanderous gossip among your people.

"Do not try to get ahead at the cost of your neighbor's life, for I am the Lord.

[17] "Do not nurse hatred in your heart for any of your relatives.

"Confront your neighbors directly so you will not be held guilty for their crimes.

[18] "Never seek revenge or bear a grudge against anyone, but love your neighbor as yourself. I am the Lord.

[19] "You must obey all my laws.

"Do not breed your cattle with other kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven from two different kinds of fabric.

[20] "If a man has sexual intercourse with a slave girl who is committed to become someone else's wife, compensation must be paid. But since she had not been freed at the time, the couple will not be put to death. [21] The man, however, must bring a ram as a guilt offering and present it to the Lord at the entrance of the Tabernacle. [22] The priest will then make atonement for him before the Lord with the sacrificial ram of the guilt offering, and the man will be forgiven.

[23] "When you enter the land and plant fruit trees, leave the fruit unharvested for the first three years and consider it forbidden. [24] In the fourth year the entire crop will be devoted to the Lord as an outburst of praise. [25] Finally, in the fifth year you may eat the fruit. In this way, its yield will be increased. I, the Lord, am your God.

[26] "Never eat meat that has not been drained of its blood.

"Do not practice fortune-telling or witchcraft.

[27] "Do not trim off the hair on your temples or clip the edges of your beards.

[28] "Never cut your bodies in mourning for the dead or mark your skin with tattoos, for I am the Lord.

[29] "Do not defile your daughter by making her a prostitute, or the land will be filled with promiscuity and detestable wickedness.

[30] "Keep my Sabbath days of rest and show reverence toward my sanctuary, for I am the Lord.

[31] "Do not rely on mediums and psychics, for you will be defiled by them. I, the Lord, am your God.

[32] "Show your fear of God by standing up in the presence of elderly people and showing respect for the aged. I am the Lord.

[33] "Do not exploit the foreigners who live in your land. [34] They should be treated like everyone else, and you must love them as you love yourself. Remember that you were once foreigners in the land of Egypt. I, the Lord, am your God.

[35] "Do not use dishonest standards when measuring length, weight, or volume. [36] Your scales and weights must be accurate. Your containers for measuring dry goods or liquids must be accurate. I, the Lord, am your God, who brought you out of the land of Egypt. [37] You must be careful to obey all of my laws and regulations, for I am the Lord."

[20:1] The Lord said to Moses, [2] "Give the Israelites these instructions, which apply to those who are Israelites by birth as well as to the foreigners living among you. If any among them devote their children as burnt offerings to Molech, they must be stoned to death by people of the community. [3] I myself will turn against them and cut them off from the community, because they have defiled my sanctuary and profaned my holy name by giving their children to Molech. [4] And if the people of the community ignore this offering of children to Molech and refuse to execute the guilty parents,

[5] then I myself will turn against them and cut them off from the community, along with all those who commit prostitution by worshiping Molech.

[6] "If any among the people are unfaithful by consulting and following mediums or psychics, I will turn against them and cut them off from the community. [7] So set yourselves apart to be holy, for I, the Lord, am your God. [8] Keep all my laws and obey them, for I am the Lord, who makes you holy.

[9] "All who curse their father or mother must be put to death. They are guilty of a capital offense.

[10] "If a man commits adultery with another man's wife, both the man and the woman must be put to death. [11] If a man has intercourse with his father's wife, both the man and the woman must die, for they are guilty of a capital offense. [12] If a man has intercourse with his daughter-in-law, both must be put to death. They have acted contrary to nature and are guilty of a capital offense.

[13] "The penalty for homosexual acts is death to both parties. They have committed a detestable act and are guilty of a capital offense. [14] If a man has intercourse with both a woman and her mother, such an act is terribly wicked. All three of them must be burned to death to wipe out such wickedness from among you.

[15] "If a man has sexual intercourse with an animal, he must be put to death, and the animal must be killed. [16] If a woman approaches a male animal to have intercourse with it, she and the animal must both be put to death. Both must die, for they are guilty of a capital offense.

[17] "If a man has sexual intercourse with his sister, the daughter of either his father or his mother, it is a terrible disgrace. Both of them must be publicly cut off from the community. Since the man has had intercourse with his sister, he will suffer the consequences of his guilt. [18] If a man has intercourse with a woman suffering from a hemorrhage, both of them must be cut off from the community, because he exposed the source of her flow, and she allowed him to do it.

[19] "If a man has sexual intercourse with his aunt, whether his mother's sister or his father's sister, he has violated a close relative. Both parties are guilty of a capital offense. [20] If a man has intercourse with his uncle's wife, he has violated his uncle. Both the man and woman involved are guilty of a capital offense and will die childless. [21] If a man marries his brother's wife, it is an act of impurity. He has violated his brother, and the guilty couple will remain childless.

[22] "You must carefully obey all my laws and regulations; otherwise the land to which I am bringing you will vomit you out. [23] Do not live by the customs of the people whom I will expel before you. It is because they do these terrible things that I detest them so much. [24] But I have promised that you will inherit their land, a land flowing with milk and honey. I, the Lord, am your God, who has set you apart from all other people.

[25] "You must therefore make a distinction between ceremonially clean and unclean animals, and between clean and unclean birds. You must not defile yourselves by eating any animal or bird or creeping creature that I have forbidden. [26] You must be holy because I, the Lord, am holy. I have set you apart from all other people to be my very own.

[27] "Men and women among you who act as mediums or psychics must be put to death by stoning. They are guilty of a capital offense."

[21:1] The Lord said to Moses, "Tell the priests to avoid making themselves ceremonially unclean by touching a dead relative [2] unless it is a close relative—mother or father, son or daughter, brother [3] or virgin sister who was dependent because she had no husband. [4] As a husband among his relatives, he must not defile himself.

[5] "The priests must never shave their heads, trim the edges of their beards, or cut their bodies. [6] They must be set apart to God as holy and must never dishonor his name. After all, they are the ones who present the offerings to the Lord by fire, providing God with his food, and they must remain holy.

[7] "The priests must not marry women defiled by prostitution or women who have been divorced, for the priests must be set apart to God as holy. [8] You must treat them as holy because they offer up food to your God. You must consider them holy because I, the Lord, am holy, and I make you holy. [9] If a priest's daughter becomes a prostitute, defiling her father's holiness as well as herself, she must be burned to death.

[10] "The high priest, who has had the anointing oil poured on his head and has been ordained to wear the special priestly garments, must never let his hair hang loose or tear his clothing. [11] He must never defile himself by going near a dead person, even if it is his father or mother. [12] He must not desecrate the sanctuary of his God by leaving it to attend his parents' funeral, because he has been made holy by the anointing oil of his God. I am the Lord.

[13] "The high priest must marry a virgin. [14] He must not marry a widow, a divorced woman, or a woman defiled by prostitution. She must be a virgin from his own clan, [15] that he may not dishonor his descendants among the members of his clan, because I, the Lord, have made him holy."

[16] Then the Lord said to Moses, [17] "Tell Aaron that in all future generations, his descendants who have physical defects will not qualify to offer food to their God. [18] No one who has a defect may come near to me, whether he is blind or lame, stunted or deformed, [19] or has a broken foot or hand, [20] or has a humped back or is a dwarf, or has a defective eye, or has oozing sores or scabs on his skin, or has damaged testicles. [21] Even though he is a descendant of Aaron, his physical defects disqualify him from presenting offerings to the Lord by fire. Since he has a blemish, he may not offer food to his God. [22] However, he may eat from the food offered to God, including the holy offerings and the most holy offerings. [23] Yet because of his physical defect, he must never go behind the inner curtain or come near the altar, for this would desecrate my holy places. I am the Lord who makes them holy."

[24] So Moses gave these instructions to Aaron and his sons and to all the Israelites.

[22:1] The Lord said to Moses, [2] "Tell Aaron and his sons to treat the sacred gifts that the Israelites set apart for me with great care, so they do not profane my holy name. I am the Lord. [3] Remind them that if any of their descendants are ceremonially unclean when they approach the sacred food presented by the Israelites, they must be cut off from my presence. I am the Lord!

[4] "If any of the priests have a contagious skin disease or any kind of discharge that makes them ceremonially unclean, they may not eat the sacred offerings until they have been pronounced clean. If any of the priests become unclean by touching a corpse, or are defiled by an emission of semen, [5] or by touching a creeping creature that is unclean, or by touching someone who is ceremonially unclean for any reason, [6] they will remain defiled until evening. They must not eat any of the sacred offerings until they have purified their bodies with water. [7] When the sun goes down, they will be clean again and may eat the sacred offerings. After all, this food has been set aside for them. [8] The priests may never eat an animal that has died a natural death or has been torn apart by wild animals, for this would defile them. I am the Lord. [9] Warn all the priests to follow these instructions carefully; otherwise they will be subject to punishment and die for violating them. I am the Lord who makes them holy.

[10] "No one outside a priest's family may ever eat the sacred offerings, even if the person lives in a priest's home or is one of his hired servants. [11] However, if the priest buys slaves with his own money, they may eat of his food. And if his slaves have children, they also may share his food. [12] If a priest's daughter marries someone outside the priestly family, she may no longer eat the sacred offerings.



[13] But if she becomes a widow or is divorced and has no children to support her, and she returns to live in her father's home, she may eat her father's food again. But other than these exceptions, only members of the priests' families are allowed to eat the sacred offerings.

[14] "Anyone who eats the sacred offerings without realizing it must pay the priest for the amount eaten, plus an added penalty of 20 percent. [15] No one may defile the sacred offerings brought to the Lord by the Israelites [16] by allowing unauthorized people to eat them. The negligent priest would bring guilt upon the people and require them to pay compensation. I am the Lord, who makes them holy."

[17] And the Lord said to Moses, [18] "Give Aaron and his sons and all the Israelites these instructions, which apply to those who are Israelites by birth as well as to the foreigners living among you. If you offer a whole burnt offering to the Lord, whether to fulfill a vow or as a freewill offering, [19] it will be accepted only if it is a male animal with no physical defects. It may be either a bull, a ram, or a male goat. [20] Do not bring an animal with physical defects, because it won't be accepted on your behalf.

[21] "If you bring a peace offering to the Lord from the herd or flock, whether to fulfill a vow or as a freewill offering, you must offer an animal that has no physical defects of any kind. [22] An animal that is blind, injured, mutilated, or that has a growth, an open sore, or a scab must never be offered to the Lord by fire on the altar. [23] If the bull or lamb is deformed or stunted, it may still be offered as a freewill offering, but it may not be offered to fulfill a vow. [24] If an animal has damaged testicles or is castrated, it may never be offered to the Lord. [25] You must never accept mutilated or defective animals from foreigners to be offered as a sacrifice to your God. Such animals will not be accepted on your behalf because they are defective."

[26] And the Lord said to Moses, [27] "When a bull or a ram or a male goat is born, it must be left with its mother for seven days. From the eighth day on, it will be acceptable as an offering given to the Lord by fire. [28] But you must never slaughter a mother animal and her offspring on the same day, whether from the herd or the flock. [29] When you bring a thanksgiving offering to the Lord, it must be sacrificed properly so it will be accepted on your behalf. [30] Eat the entire sacrificial animal on the day it is presented. Don't leave any of it until the second day. I am the Lord.

[31] "You must faithfully keep all my commands by obeying them, for I am the Lord. [32] Do not treat my holy name as common and ordinary. I must be treated as holy by the people of Israel. It is I, the Lord, who makes you holy. [33] It was I who rescued you from Egypt, that I might be your very own God. I am the Lord."

[23:1] The Lord said to Moses, [2] "Give the Israelites instructions regarding the Lord's appointed festivals, the days when all of you will be summoned to worship me. [3] You may work for six days each week, but on the seventh day all work must come to a complete stop. It is the Lord's Sabbath day of complete rest, a holy day to assemble for worship. It must be observed wherever you live. [4] In addition to the Sabbath, the Lord has established festivals, the holy occasions to be observed at the proper time each year.

[5] "First comes the Lord's Passover, which begins at twilight on its appointed day in early spring. [6] Then the day after the Passover celebration, the Festival of Unleavened Bread begins. This festival to the Lord continues for seven days, and during that time all the bread you eat must be made without yeast. [7] On the first day of the festival, all the people must stop their regular work and gather for a sacred assembly. [8] On each of the next seven days, the people must present an offering to the Lord by fire. On the seventh day, the people must again stop all their regular work to hold a sacred assembly."

[9] Then the Lord told Moses [10] to give these instructions to the Israelites: "When you arrive in the land I am giving you and you harvest your first crops, bring the priest some grain from the first portion of your grain harvest. [11] On the day after the Sabbath, the priest will lift it up before the Lord so it may be accepted on your behalf. [12] That same day you must sacrifice a year-old male lamb with no physical defects as a whole burnt offering to the Lord. [13] A grain offering must accompany it consisting of three quarts of choice flour mixed with olive oil. It will be an offering given to the Lord by fire, and it will be very pleasing to him. Along with this sacrifice, you must also offer one quart of wine as a drink offering. [14] Do not eat any bread or roasted grain or fresh kernels on that day until after you have brought this offering to your God. This is a permanent law for you, and it must be observed wherever you live.

[15] "From the day after the Sabbath, the day the bundle of grain was lifted up as an offering, count off seven weeks. [16] Keep counting until the day after the seventh Sabbath, fifty days later, and bring an offering of new grain to the Lord. [17] From wherever you live, bring two loaves of bread to be lifted up before the Lord as an offering. These loaves must be baked from three quarts of choice flour that contains yeast. They will be an offering to the Lord from the first of your crops. [18] Along with this bread, present seven one-year-old lambs with no physical defects, one bull, and two rams as burnt offerings to the Lord. These whole burnt offerings, together with the accompanying grain offerings and drink offerings, will be given to the Lord by fire and will be pleasing to him. [19] Then you must offer one male goat as a sin offering and two one-year-old male lambs as a peace offering.

[20] "The priest will lift up these offerings before the Lord, together with the loaves representing the first of your later crops. These offerings are holy to the Lord and will belong to the priests. [21] That same day, you must stop all your regular work and gather for a sacred assembly. This is a permanent law for you, and it must be observed wherever you live.

[22] "When you harvest the crops of your land, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. Leave it for the poor and the foreigners living among you. I, the Lord, am your God."

[23] The Lord told Moses [24] to give these instructions to the Israelites: "On the appointed day in early autumn, you are to celebrate a day of complete rest. All your work must stop on that day. You will call the people to a sacred assembly—the Festival of Trumpets—with loud blasts from a trumpet. [25] You must do no regular work on that day. Instead, you are to present offerings to the Lord by fire."

[26] Then the Lord said to Moses, [27] "Remember that the Day of Atonement is to be celebrated on the ninth day after the Festival of Trumpets. On that day you must humble yourselves, gather for a sacred assembly, and present offerings to the Lord by fire. [28] Do no work during that entire day because it is the Day of Atonement, when atonement will be made for you before the Lord your God, and payment will be made for your sins. [29] Anyone who does not spend that day in humility will be cut off from the community. [30] And I will destroy anyone among you who does any kind of work on that day. [31] You must do no work at all! This is a permanent law for you, and it must be observed wherever you live. [32] This will be a Sabbath day of total rest for you, and on that day you must humble yourselves. This time of rest and fasting will begin the evening before the Day of Atonement and extend until evening of that day."

[33] And the Lord said to Moses, [34] "Tell the Israelites to begin the Festival of Shelters on the fifth day after the Day of Atonement. This festival to the Lord will last for seven days. [35] It will begin with a sacred assembly on the first day, and all your regular work must stop. [36] On each of the seven festival days, you must present offerings to the Lord by fire. On the eighth day, you must gather again for a sacred assembly and present another offering to the Lord by fire. This will be a solemn closing assembly, and no regular work may be done that day.

[37] "These are the Lord's appointed annual festivals. Celebrate them by gathering in sacred assemblies to present all the various offerings to the Lord by fire—whole burnt offerings and grain offerings, sacrificial meals and drink offerings—each on its proper day. [38] These festivals must be observed in addition to the Lord's regular Sabbath days. And these offerings must be given in addition to your personal gifts, the offerings you make to accompany your vows, and any freewill offerings that you present to the Lord.

[39] "Now, on the first day of the Festival of Shelters, after you have harvested all the produce of the land, you will begin to celebrate this seven-day festival to the Lord. Remember that the first day and closing eighth day of the festival will be days of total rest. [40] On the first day, gather fruit from citrus trees, and collect palm fronds and other leafy branches and willows that grow by the streams. Then rejoice before the Lord your God for seven days. [41] You must observe this seven-day festival to the Lord every year. This is a permanent law for you, and it must be kept by all future generations. [42] During the seven festival days, all of you who are Israelites by birth must live in shelters. [43] This will remind each new generation of Israelites that their ancestors had to live in shelters when I rescued them from the land of Egypt. I, the Lord, am your God."

[44] So Moses gave these instructions regarding the annual festivals of the Lord to the Israelites.

[24:1] The Lord said to Moses, [2] "Command the people of Israel to provide you with pure olive oil for the lampstand, so it can be kept burning continually. [3] Aaron will set it up outside the inner curtain of the Most Holy Place in the Tabernacle and must arrange to have the lamps tended continually, from evening until morning, before the Lord. This is a permanent law for you, and it must be kept by all future generations. [4] The lamps on the pure gold lampstand must be tended continually in the Lord's presence.

[5] "You must bake twelve loaves of bread from choice flour, using three quarts of flour for each loaf. [6] Place the bread in the Lord's presence on the pure gold table, and arrange the loaves in two rows, with six in each row. [7] Sprinkle some pure frankincense near each row. It will serve as a token offering, to be burned in place of the bread as an offering given to the Lord by fire. [8] Every Sabbath day this bread must be laid out before the Lord on behalf of the Israelites as a continual part of the covenant. [9] The loaves of bread belong to Aaron and his male descendants, who must eat them in a sacred place, for they represent a most holy portion of the offerings given to the Lord by fire."

[10] One day a man who had an Israelite mother and an Egyptian father got into a fight with one of the Israelite men. [11] During the fight, this son of an Israelite woman blasphemed the Lord's name. So the man was brought to Moses for judgment. His mother's name was Shelomith. She was the daughter of Dibri of the tribe of Dan. [12] They put the man in custody until the Lord's will in the matter should become clear.

[13] Then the Lord said to Moses, [14] "Take the blasphemer outside the camp, and tell all those who heard him to lay their hands on his head. Then let the entire community stone him to death. [15] Say to the people of Israel: Those who blaspheme God will suffer the consequences of their guilt and be punished. [16] Anyone who blasphemes the Lord's name must be stoned to death by the whole community of Israel. Any Israelite or foreigner among you who blasphemes the Lord's name will surely die.

[17] "Anyone who takes another person's life must be put to death.

[18] "Anyone who kills another person's animal must pay it back in full—a live animal for the animal that was killed.

[19] "Anyone who injures another person must be dealt with according to the injury inflicted— [20] fracture for fracture, eye for eye, tooth for tooth. Whatever anyone does to hurt another person must be paid back in kind.

[21] "Whoever kills an animal must make full restitution, but whoever kills another person must be put to death.

[22] "These same regulations apply to Israelites by birth and foreigners who live among you. I, the Lord, am your God."

[23] After Moses gave all these instructions to the Israelites, they led the blasphemer outside the camp and stoned him to death, just as the Lord had commanded Moses.

[25:1] While Moses was on Mount Sinai, the Lord said to him, [2] "Give these instructions to the Israelites: When you have entered the land I am giving you as an inheritance, the land itself must observe a Sabbath to the Lord every seventh year. [3] For six years you may plant your fields and prune your vineyards and harvest your crops, [4] but during the seventh year the land will enjoy a Sabbath year of rest to the Lord. Do not plant your crops or prune your vineyards during that entire year. [5] And don't store away the crops that grow naturally or process the grapes that grow on your unpruned vines. The land is to have a year of total rest.

[6] But you, your male and female slaves, your hired servants, and any foreigners who live with you may eat the produce that grows naturally during the Sabbath year. [7] And your livestock and the wild animals will also be allowed to eat of the land's bounty.

[8] "In addition, you must count off seven Sabbath years, seven years times seven, adding up to forty-nine years in all. [9] Then on the Day of Atonement of the fiftieth year, blow the trumpets loud and long throughout the land. [10] This year will be set apart as holy, a time to proclaim release for all who live there. It will be a jubilee year for you, when each of you returns to the lands that belonged to your ancestors and rejoins your clan.

[11] Yes, the fiftieth year will be a jubilee for you. During that year, do not plant any seeds or store away any of the crops that grow naturally, and do not process the grapes that grow on your unpruned vines. [12] It will be a jubilee year for you, and you must observe it as a special and holy time. You may, however, eat the produce that grows naturally in the fields that year. [13] In the Year of Jubilee each of you must return to the lands that belonged to your ancestors.

[14] "When you make an agreement with a neighbor to buy or sell property, you must never take advantage of each other. [15] When you buy land from your neighbor, the price of the land should be based on the number of years since the last jubilee. The seller will charge you only for the crop years left until the next Year of Jubilee. [16] The more the years, the higher the price; the fewer the years, the lower the price. After all, the person selling the land is actually selling you a certain number of harvests. [17] Show your fear of God by not taking advantage of each other. I, the Lord, am your God.

[18] "If you want to live securely in the land, keep my laws and obey my regulations. [19] Then the land will yield bumper crops, and you will eat your fill and live securely in it. [20] But you might ask, 'What will we eat during the seventh year, since we are not allowed to plant or harvest crops that year?' [21] The answer is, 'I will order my blessing for you in the sixth year, so the land will produce a bumper crop, enough to support you for three years. [22] As you plant the seed in the eighth year, you will still be eating the produce of the previous year. In fact, you will eat from the old crop until the new harvest comes in the ninth year.' [23] And remember, the land must never be sold on a permanent basis because it really belongs to me. You are only foreigners and tenants living with me.

[24] "With every sale of land there must be a stipulation that the land can be redeemed at any time. [25] If any of your Israelite relatives go bankrupt and are forced to sell some inherited land, then a close relative, a kinsman redeemer, may buy it back for them. [26] If there is no one to redeem the land but the person who sold it manages to get enough money to buy it back, [27] then that person has the right to redeem it from the one who bought it. The price of the land will be based on the number of years until the next Year of Jubilee. After buying it back, the original owner may then return to the land. [28] But if the original owner cannot afford to redeem it, then it will belong to the new owner until the next Year of Jubilee. In the jubilee year, the land will be returned to the original owner.

[29] "Anyone who sells a house inside a walled city has the right to redeem it for a full year after its sale. During that time, the seller retains the right to buy it back. [30] But if it is not redeemed within a year, then the house within the walled city will become the permanent property of the buyer. It will not be returned to the original owner in the Year of Jubilee. [31] But a house in a village—a settlement without fortified walls—will be treated like property in the open fields. Such a house may be redeemed at any time and must be returned to the original owner in the Year of Jubilee.

[32] "The Levites always have the right to redeem any house they have sold within the cities belonging to them. [33] And any property that can be redeemed by the Levites—all houses within the Levitical cities—must be returned in the Year of Jubilee. After all, the cities reserved for the Levites are the only property they own in all Israel. [34] The strip of pastureland around each of the Levitical cities may never be sold. It is their permanent ancestral property.

[35] "If any of your Israelite relatives fall into poverty and cannot support themselves, support them as you would a resident foreigner and allow them to live with you. [36] Do not demand an advance or charge interest on the money you lend them. Instead, show your fear of God by letting them live with you as your relatives. [37] Remember, do not charge your relatives interest on anything you lend them, whether money or food. [38] I, the Lord, am your God, who brought you out of Egypt to give you the land of Canaan and to be your God.

[39] "If any of your Israelite relatives go bankrupt and sell themselves to you, do not treat them as slaves. [40] Treat them instead as hired servants or as resident foreigners who live with you, and they will serve you only until the Year of Jubilee. [41] At that time they and their children will no longer be obligated to you, and they will return to their clan and ancestral property. [42] The people of Israel are my servants, whom I brought out of the land of Egypt, so they must never be sold as slaves. [43] Show your fear of God by treating them well; never exercise your power over them in a ruthless way.

[44] "However, you may purchase male or female slaves from among the foreigners who live among you. [45] You may also purchase the children of such resident foreigners, including those who have been born in your land. You may treat them as your property, [46] passing them on to your children as a permanent inheritance. You may treat your slaves like this, but the people of Israel, your relatives, must never be treated this way.

[47] "If a resident foreigner becomes rich, and if some of your Israelite relatives go bankrupt and sell themselves to such a foreigner, [48] they still retain the right of redemption. They may be bought back by a close relative— [49] an uncle, a nephew, or anyone else who is closely related. They may also redeem themselves if they can get the money. [50] The price of their freedom will be based on the number of years left until the next Year of Jubilee—whatever it would cost to hire a servant for that number of years. [51] If many years still remain, they will repay most of what they received when they sold themselves. [52] If only a few years remain until the Year of Jubilee, then they will repay a relatively small amount for their redemption. [53] The foreigner must treat them as servants hired on a yearly basis. You must not allow a resident foreigner to treat any of your Israelite relatives ruthlessly.

[54] If any Israelites have not been redeemed by the time the Year of Jubilee arrives, then they and their children must be set free at that time. [55] For the people of Israel are my servants, whom I brought out of the land of Egypt. I, the Lord, am your God.

[26:1] "Do not make idols or set up carved images, sacred pillars, or shaped stones to be worshiped in your land. I, the Lord, am your God. [2] You must keep my Sabbath days of rest and show reverence for my sanctuary. I am the Lord.

[3] "If you keep my laws and are careful to obey my commands, [4] I will send the seasonal rains. The land will then yield its crops, and the trees will produce their fruit. [5] Your threshing season will extend until the grape harvest, and your grape harvest will extend until it is time to plant grain again. You will eat your fill and live securely in your land.

[6] "I will give you peace in the land, and you will be able to sleep without fear. I will remove the wild animals from your land and protect you from your enemies. [7] In fact, you will chase down all your enemies and slaughter them with your swords. [8] Five of you will chase a hundred, and a hundred of you will chase ten thousand! All your enemies will fall beneath the blows of your weapons.

[9] "I will look favorably upon you and multiply your people and fulfill my covenant with you. [10] You will have such a surplus of crops that you will need to get rid of the leftovers from the previous year to make room for each new harvest. [11] I will live among you, and I will not despise you. [12] I will walk among you; I will be your God, and you will be my people. [13] I, the Lord, am your God, who brought you from the land of Egypt so you would no longer be slaves. I have lifted the yoke of slavery from your neck so you can walk free with your heads held high.

[14] "However, if you do not listen to me or obey my commands, [15] and if you break my covenant by rejecting my laws and treating my regulations with contempt, [16] I will punish you. You will suffer from sudden terrors, with wasting diseases, and with burning fevers, causing your eyes to fail and your life to ebb away. You will plant your crops in vain because your enemies will eat them. [17] I will turn against you, and you will be defeated by all your enemies. They will rule over you, and you will run even when no one is chasing you!

[18] "And if, in spite of this, you still disobey me, I will punish you for your sins seven times over. [19] I will break down your arrogant spirit by making the skies above as unyielding as iron and the earth beneath as hard as bronze. [20] All your work will be for nothing, for your land will yield no crops, and your trees will bear no fruit.

[21] "If even then you remain hostile toward me and refuse to obey, I will inflict you with seven more disasters for your sins. [22] I will release wild animals that will kill your children and destroy your cattle, so your numbers will dwindle and your roads will be deserted.

[23] "And if you fail to learn a lesson from this and continue your hostility toward me, [24] then I myself will be hostile toward you, and I will personally strike you seven times over for your sins.

[25] I will send armies against you to carry out these covenant threats. If you flee to your cities, I will send a plague to destroy you there, and you will be conquered by your enemies. [26] I will completely destroy your food supply, so the bread from one oven will have to be stretched to feed ten families. They will ration your food by weight, and even if you have food to eat, you will not be satisfied.

[27] "If after this you still refuse to listen and still remain hostile toward me, [28] then I will give full vent to my hostility. I will punish you seven times over for your sins. [29] You will eat the flesh of your own sons and daughters. [30] I will destroy your pagan shrines and cut down your incense altars. I will leave your corpses piled up beside your lifeless idols, and I will despise you. [31] I will make your cities desolate and destroy your places of worship, and I will take no pleasure in your offerings of incense.

[32] Yes, I myself will devastate your land. Your enemies who come to occupy it will be utterly shocked at the destruction they see. [33] I will scatter you among the nations and attack you with my own weapons. Your land will become desolate, and your cities will lie in ruins. [34] Then at last the land will make up for its missed Sabbath years as it lies desolate during your years of exile in the land of your enemies. Then the land will finally rest and enjoy its Sabbaths. [35] As the land lies in ruins, it will take the rest you never allowed it to take every seventh year while you lived in it.

[36] "And for those of you who survive, I will demoralize you in the land of your enemies far away. You will live there in such constant fear that the sound of a leaf driven by the wind will send you fleeing. You will run as though chased by a warrior with a sword, and you will fall even when no one is pursuing you. [37] Yes, though no one is chasing you, you will stumble over each other in flight, as though fleeing in battle. You will have no power to stand before your enemies. [38] You will die among the foreign nations and be devoured in the land of your enemies. [39] Those still left alive will rot away in enemy lands because of their sins and the sins of their ancestors.

[40] "But at last my people will confess their sins and the sins of their ancestors for betraying me and being hostile toward me. [41] Finally, when I have given full expression to my hostility and have brought them to the land of their enemies, then at last their disobedient hearts will be humbled, and they will pay for their sins. [42] Then I will remember my covenant with Jacob, with Isaac, and with Abraham, and I will remember the land. [43] And the land will enjoy its years of Sabbath rest as it lies deserted. At last the people will receive the due punishment for their sins, for they rejected my regulations and despised my laws.

[44] "But despite all this, I will not utterly reject or despise them while they are in exile in the land of their enemies. I will not cancel my covenant with them by wiping them out. I, the Lord, am their God. [45] I will remember my ancient covenant with their ancestors, whom I brought out of Egypt while all the nations watched. I, the Lord, am their God."

[46] These are the laws, regulations, and instructions that the Lord gave to the Israelites through Moses on Mount Sinai.



[27:1] The Lord said to Moses, [2] "Give the following instructions to the Israelites: If you make a special vow to dedicate someone to the Lord by paying the value of that person, [3] here is the scale of values to be used. A man between the ages of twenty and sixty is valued at fifty pieces of silver; [4] a woman of that age is valued at thirty pieces of silver. [5] A boy between five and twenty is valued at twenty pieces of silver; a girl of that age is valued at ten pieces of silver. [6] A boy between the ages of one month and five years is valued at five pieces of silver; a girl of that age is valued at three pieces of silver. [7] A man older than sixty is valued at fifteen pieces of silver; a woman older than sixty is valued at ten pieces of silver. [8] If you desire to make such a vow but cannot afford to pay the prescribed amount, go to the priest and he will evaluate your ability to pay. You will then pay the amount decided by the priest.

[9] "If your vow involves giving a clean animal—one that is acceptable as an offering to the Lord—then your gift to the Lord will be considered holy. [10] The animal should never be exchanged or substituted for another—neither a good animal for a bad one nor a bad animal for a good one. But if such an exchange is in fact made, then both the original animal and the substitute will be considered holy. [11] But if your vow involves an unclean animal—one that is not acceptable as an offering to the Lord—then you must bring the animal to the priest. [12] He will assess its value, and his assessment will be final. [13] If you want to redeem the animal, you must pay the value set by the priest, plus 20 percent.

[14] "If you dedicate a house to the Lord, the priest must come to assess its value. The priest's assessment will be final. [15] If you wish to redeem the house, you must pay the value set by the priest, plus 20 percent. Then the house will again belong to you.

[16] "If you dedicate to the Lord a piece of your ancestral property, its value will be assessed by the amount of seed required to plant it—fifty pieces of silver for an area that produces five bushels of barley seed. [17] If the field is dedicated to the Lord in the Year of Jubilee, then the entire assessment will apply. [18] But if the field is dedicated after the Year of Jubilee, the priest must assess the land's value in proportion to the years left until the next Year of Jubilee. [19] If you decide to redeem the dedicated field, you must pay the land's value as assessed by the priest, plus 20 percent. Then the field will again belong to you. [20] But if you decide not to redeem the field, or if the field is sold to someone else by the priests, it can never be redeemed. [21] When the field is released in the Year of Jubilee, it will be holy, a field specially set apart for the Lord. It will become the property of the priests.

[22] "If you dedicate to the Lord a field that you have purchased but which is not part of your ancestral property, [23] the priest must assess its value based on the years until the next Year of Jubilee. You must then give the assessed value of the land as a sacred donation to the Lord. [24] In the Year of Jubilee the field will be released to the original owner from whom you purchased it. [25] All the value assessments must be measured in terms of the standard sanctuary shekel.

[26] "You may not dedicate to the Lord the firstborn of your cattle or sheep because the firstborn of these animals already belong to him.

[27] However, if it is the firstborn of a ceremonially unclean animal, you may redeem it by paying the priest's assessment of its worth, plus 20 percent. If you do not redeem it, the priest may sell it to someone else for its assessed value.

[28] "However, anything specially set apart by the Lord—whether a person, an animal, or an inherited field—must never be sold or redeemed. Anything devoted in this way has been set apart for the Lord as holy. [29] A person specially set apart by the Lord for destruction cannot be redeemed. Such a person must be put to death.

[30] "A tenth of the produce of the land, whether grain or fruit, belongs to the Lord and must be set apart to him as holy. [31] If you want to redeem the Lord's tenth of the fruit or grain, you must pay its value, plus 20 percent. [32] The Lord also owns every tenth animal counted off from your herds and flocks. They are set apart to him as holy. [33] The tenth animal must not be selected on the basis of whether it is good or bad, and no substitutions will be allowed. If any exchange is in fact made, then both the original animal and the substituted one will be considered holy and cannot be redeemed."

[34] These are the commands that the Lord gave to the Israelites through Moses on Mount Sinai.

## **MEGATHEMES**

### **THEME: Sacrifice/Offering**

#### **EXPLANATION:**

There are five kinds of offerings that fulfill two main purposes: one to show praise, thankfulness, and devotion; the other for atonement, the covering and removal of guilt and sin. Animal offerings demonstrated that the person was giving his or her life to God by means of the life of the animal.

#### **IMPORTANCE:**

The sacrifices (offerings) were for worship and forgiveness of sin. Through them we learn about the cost of sin, for we see that we cannot forgive ourselves. God's system says that a life must be given for a life. In the Old Testament, an animal's life was given to save the life of a person. But this was only a temporary measure until Jesus' death paid the penalty of sin for all people forever.

### **THEME: Worship**

#### **EXPLANATION:**

Seven feasts were designated religious and national holidays. They were often celebrated in family settings. These events teach us much about worshiping God in both celebration and quiet dedication.

#### **IMPORTANCE:**

God's rules about worship set up an orderly, regular pattern of fellowship with him. They allowed times for celebration and thanksgiving as well as for reverence and rededication. Our worship should demonstrate our deep devotion.

## **THEME: Health**

### **EXPLANATION:**

Civil rules for handling food, disease, and sex were taught. In these physical principles, many spiritual principles were suggested. Israel was to be different from the surrounding nations. God was preserving Israel from disease and community health problems.

### **IMPORTANCE:**

We are to be different morally and spiritually from the unbelievers around us. Principles for healthy living are as important today as in Moses' time. A healthy environment and a healthy body make our service to God more effective.

## **THEME: Holiness**

### **EXPLANATION:**

Holy means "separated" or "devoted." God removed his people from Egypt; now he was removing Egypt from the people. He was showing them how to exchange Egyptian ways of living and thinking for his ways.

### **IMPORTANCE:**

We must devote every area of life to God. God desires absolute obedience in motives as well as practices. Though we do not observe all the worship practices of Israel, we are to have the same spirit of preparation and devotion.

## **THEME: Levites**

### **EXPLANATION:**

The Levites and priests instructed the people in their worship. They were the ministers of their day. They also regulated the moral, civil, and ceremonial laws and supervised the health, justice, and welfare of the nation.

### **IMPORTANCE:**

The Levites were servants who showed Israel the way to God. They provide the historical backdrop for Christ, who is our High Priest and yet our servant. God's true servants care for all the needs of their people.

## **TIMELINE**

Joseph dies 1805 B.C. (1640 B.C.)

SLAVERY IN EGYPT

Exodus from Egypt 1446 (1280)

Ten Commandments given 1445 (1279)

Israel camps at Mount Sinai 1444 (1278)

Moses dies, Canaan entered 1406 (1240)

Judges begin to rule 1375 (1220)

United Kingdom under Saul 1050 (1045)

**An invitation is given to open your heart's door.**

**Rev. 3:20**

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

**To ask Jesus to come into your heart please pray this Prayer:**

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Holy Bible: King James Translation

Holy Bible: Living Bible Translation

Additional comments and charts are taken from: *Life Application Study Bible*. Illinois: Tyndale House 2007. Print