

God's Word Search: Leviticus

WORD & PHRASE BANK

- Offer/offering
- Unclean
- Detestable
- Abomination
- Statute(s)
- Ordinance(s)
- "Cut off from the people"
- "I sanctify them/you/him"
- "Fear your God"
- "Offering by fire"
- "Pleasing odor to the LORD"
- "Speak to the people of Israel"
- "The LORD spoke to Moses saying..."
- Command(s)/Commandment(s)
- "Thus the priest shall make atonement on his behalf for his sin"
- "And he/they/you shall be forgiven"
- "X said to Y" (*Any language having to do with one person speaking to another*)
- "I am the LORD/your God/holy"
- Blood
- Priest
- Make
- Holy
- Seven
- Two
- Eat
- Atone/Atoning/Atonement
- Pure/Purification

TEXT - NRSVue

The Lord summoned Moses and spoke to him from the tent of meeting, saying, "Speak to the Israelites and say to them: When any of you bring an offering of livestock to the Lord, you shall bring your offering from the herd or from the flock.

“If the offering is a burnt offering from the herd, you shall offer a male without blemish; you shall bring it to the entrance of the tent of meeting, for acceptance on your behalf before the Lord. You shall lay your hand on the head of the burnt offering, and it shall be acceptable on your behalf as atonement for you. The bull shall be slaughtered before the Lord, and Aaron’s sons the priests shall offer the blood, dashing the blood against all sides of the altar that is at the entrance of the tent of meeting. The burnt offering shall be flayed and cut up into its parts. The sons of the priest Aaron shall put fire on the altar and arrange wood on the fire. Aaron’s sons the priests shall arrange the parts, with the head and the suet, on the wood that is on the fire on the altar, but its entrails and its legs shall be washed with water. Then the priest shall turn the rest into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to the Lord.

“If your gift for a burnt offering is from the flock, from the sheep or goats, your offering shall be a male without blemish. It shall be slaughtered on the north side of the altar before the Lord, and Aaron’s sons the priests shall dash its blood against all sides of the altar. It shall be cut up into its parts, with its head and its suet, and the priest shall arrange them on the wood that is on the fire on the altar, but the entrails and the legs shall be washed with water. Then the priest shall offer the rest and turn it into smoke on the altar; it is a burnt offering, an offering by fire of pleasing odor to the Lord.

“If your offering to the Lord is a burnt offering of birds, you shall choose your offering from turtledoves or pigeons. The priest shall bring it to the altar and wring off its head and turn it into smoke on the altar, and its blood shall be drained out against the side of the altar. He shall remove its entrails close to its tail feathers and throw it at the east side of the altar, in the place for ashes. He shall tear it open by its wings without severing it. Then the priest shall turn it into

smoke on the altar, on the wood that is on the fire; it is a burnt offering, an offering by fire of pleasing odor to the Lord.

“When anyone presents a grain offering to the Lord, the offering shall be of choice flour; the worshiper shall pour oil on it and put frankincense on it and bring it to Aaron’s sons the priests. After taking from it a handful of the choice flour and oil, with all its frankincense, the priest shall turn this token portion into smoke on the altar, an offering by fire of pleasing odor to the Lord. And what is left of the grain offering shall be for Aaron and his sons, a most holy part of the offerings by fire to the Lord.

“When you present a grain offering baked in the oven, it shall be of choice flour: unleavened cakes mixed with oil or unleavened wafers spread with oil. If your offering is grain prepared on a griddle, it shall be of choice flour mixed with oil, unleavened; break it in pieces and pour oil on it; it is a grain offering. If your offering is grain prepared in a pan, it shall be made of choice flour in oil. You shall bring to the Lord the grain offering that is prepared in any of these ways, and when it is presented to the priest, he shall take it to the altar. The priest shall remove from the grain offering its token portion and turn this into smoke on the altar, an offering by fire of pleasing odor to the Lord. And what is left of the grain offering shall be for Aaron and his sons; it is a most holy part of the offerings by fire to the Lord.

“No grain offering that you bring to the Lord shall be made with leaven, for you must not turn any leaven or honey into smoke as an offering by fire to the Lord. You may bring them to the Lord as an offering of choice products, but they shall not be offered on the altar for a pleasing odor. All your grain offerings you shall season with salt; you shall not omit from your grain offerings the salt of the covenant with your God; with all your offerings you shall offer salt.

“If you bring a grain offering of first fruits to the Lord, you shall bring as the grain offering of your first fruits crushed new grain from fresh ears, roasted in fire. You shall add oil to it and lay frankincense on it; it is a grain offering. And the priest shall turn a token portion of it into smoke—some of the crushed grain and oil with all its frankincense; it is an offering by fire to the Lord.

“If the offering is a sacrifice of well-being, if you offer an animal from the herd, whether male or female, you shall offer one without blemish before the Lord. You shall lay your hand on the head of the offering and slaughter it at the entrance of the tent of meeting, and Aaron’s sons the priests shall dash the blood against all sides of the altar. You shall offer from the sacrifice of well-being, as an offering by fire to the Lord, the fat that covers the entrails and all the fat that is around the entrails, the two kidneys with the fat that is on them at the loins, and the appendage of the liver, which he shall remove with the kidneys. Then Aaron’s sons shall turn these into smoke on the altar, with the burnt offering that is on the wood on the fire, as an offering by fire of pleasing odor to the Lord.

“If your offering for a sacrifice of well-being to the Lord is from the flock, male or female, you shall offer one without blemish. If you present a sheep as your offering, you shall bring it before the Lord and lay your hand on the head of the offering. It shall be slaughtered before the tent of meeting, and Aaron’s sons shall dash its blood against all sides of the altar. You shall present its fat from the sacrifice of well-being, as an offering by fire to the Lord: the whole fatty tail, which shall be removed close to the backbone, the fat that covers the entrails and all the fat that is around the entrails, the two kidneys with the fat that is on them at the loins, and the appendage of the liver, which you shall remove with the kidneys. Then the priest shall turn these into smoke on the altar as a food offering by fire to the Lord.

“If your offering is a goat, you shall bring it before the Lord and lay your hand on its head; it shall be slaughtered before the tent of meeting, and the sons of Aaron shall dash its blood against all sides of the altar. You shall present as your offering from it, as an offering by fire to the Lord, the fat that covers the entrails and all the fat that is around the entrails, the two kidneys with the fat that is on them at the loins, and the appendage of the liver, which you shall remove with the kidneys. Then the priest shall turn these into smoke on the altar as a food offering by fire for a pleasing odor.

“All fat is the Lord’s. It shall be a perpetual statute throughout your generations, in all your settlements: you must not eat any fat or any blood.”

The Lord spoke to Moses, saying, “Speak to the Israelites, saying: When anyone sins unintentionally in any of the Lord’s commandments about things not to be done and does any one of them:

“If it is the anointed priest who sins, thus bringing guilt on the people, he shall offer for the sin that he has committed a bull of the herd as a purification offering to the Lord. He shall bring the bull to the entrance of the tent of meeting before the Lord and lay his hand on the head of the bull; the bull shall be slaughtered before the Lord. The anointed priest shall take some of the blood of the bull and bring it into the tent of meeting. The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord in front of the curtain of the sanctuary. The priest shall put some of the blood on the horns of the altar of fragrant incense that is in the tent of meeting before the Lord, and the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering, which is at the entrance of the tent of meeting. He shall remove all the fat from the bull of purification offering: the fat that covers the entrails and all the

fat that is around the entrails, the two kidneys with the fat that is on them at the loins, and the lobe of the liver, which he shall remove with the kidneys, just as these are removed from the ox of the sacrifice of well-being. The priest shall turn them into smoke upon the altar of burnt offering. But the skin of the bull and all its flesh, as well as its head, its legs, its entrails, and its dung—all the rest of the bull—he shall carry out to a clean place outside the camp, to the ash heap, and shall burn it on a wood fire; at the ash heap it shall be burned.

“If the whole congregation of Israel errs unintentionally, and the matter escapes the notice of the assembly, and they do any one of the things that by the Lord’s commandments ought not to be done and incur guilt, when the sin that they have committed becomes known, the assembly shall offer a bull of the herd for a purification offering and bring it before the tent of meeting. The elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be slaughtered before the Lord. The anointed priest shall bring some of the blood of the bull into the tent of meeting, and the priest shall dip his finger in the blood and sprinkle it seven times before the Lord, in front of the curtain. He shall put some of the blood on the horns of the altar that is before the Lord in the tent of meeting, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. He shall remove all its fat and turn it into smoke on the altar. He shall do with the bull just as is done with the bull of purification offering; he shall do the same with this. The priest shall make atonement for them, and they shall be forgiven. He shall carry the bull outside the camp and burn it as he burned the first bull; it is the purification offering for the assembly.

“When a ruler sins, doing unintentionally any one of all the things that by the commandments of the Lord his God ought not to be done and incurs guilt, once the sin that he has committed is made known to him, he shall bring as his offering a male goat without blemish. He shall lay his

hand on the head of the goat; it shall be slaughtered at the spot where the burnt offering is slaughtered before the Lord; it is a purification offering. The priest shall take some of the blood of the purification offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. All its fat he shall turn into smoke on the altar, like the fat of the sacrifice of well-being. Thus the priest shall make atonement on his behalf for his sin, and he shall be forgiven.

“If anyone of the ordinary people among you sins unintentionally in doing any one of the things that by the Lord’s commandments ought not to be done and incurs guilt, when the sin that you have committed is made known to you, you shall bring a female goat without blemish as your offering, for the sin that you have committed. You shall lay your hand on the head of the purification offering; the purification offering shall be slaughtered at the place of the burnt offering. The priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he shall pour out the rest of its blood at the base of the altar. He shall remove all its fat, as the fat is removed from the sacrifice of well-being, and the priest shall turn it into smoke on the altar for a pleasing odor to the Lord. Thus the priest shall make atonement on your behalf, and you shall be forgiven.

“If the offering you bring as a purification offering is a sheep, you shall bring a female without blemish. You shall lay your hand on the head of the purification offering; it shall be slaughtered as a purification offering at the spot where the burnt offering is slaughtered. The priest shall take some of the blood of the purification offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar. You shall remove all its fat, as the fat of the sheep is removed from the sacrifice of well-being, and the priest shall turn it

into smoke on the altar, with the offerings by fire to the Lord. Thus the priest shall make atonement on your behalf for the sin that you have committed, and you shall be forgiven.

“When any of you sin in that you have heard a public adjuration to testify and, although able to testify as one who has seen or learned of the matter, do not speak up, you are subject to punishment. Or when any of you touch any unclean thing, whether the carcass of an unclean beast or the carcass of unclean livestock or the carcass of an unclean swarming thing, and are unaware of it, you have become unclean and are guilty. Or when you touch human uncleanness—any uncleanness by which one can become unclean—and are unaware of it, when you come to know it, you shall be guilty. Or when any of you utter aloud a rash oath for a bad or a good purpose, whatever people utter in an oath and are unaware of it, when you come to know it, you shall in any of these be guilty. When you realize your guilt in any of these, you shall confess the sin that you have committed, and you shall bring to the Lord, as your penalty for the sin that you have committed, a female from the flock, a sheep or a goat, as a purification offering, and the priest shall make atonement on your behalf for your sin.

“But if you cannot afford a sheep, you shall bring to the Lord, as your penalty for the sin that you have committed, two turtledoves or two pigeons, one for a purification offering and the other for a burnt offering. You shall bring them to the priest, who shall offer first the one for the purification offering, wringing its head at the nape without severing it. He shall sprinkle some of the blood of the purification offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a purification offering. And the second he shall offer for a burnt offering according to the regulation. Thus the priest shall make atonement on your behalf for the sin that you have committed, and you shall be forgiven.

“But if you cannot afford two turtledoves or two pigeons, you shall bring as your offering for the sin that you have committed one-tenth of an ephah of choice flour for a purification offering; you shall not put oil on it or lay frankincense on it, for it is a purification offering. You shall bring it to the priest, and the priest shall scoop up a handful of it as its memorial portion and turn this into smoke on the altar, with the offerings by fire to the Lord; it is a purification offering. Thus the priest shall make atonement on your behalf for whichever of these sins you have committed, and you shall be forgiven. As with the grain offering, the rest shall be for the priest.”

The Lord spoke to Moses, saying, “When any of you commit a trespass and sin unintentionally against any of the holy things of the Lord, you shall bring, as your guilt offering to the Lord, a ram without blemish from the flock, convertible into silver by the sanctuary shekel; it is a guilt offering. And you shall make restitution for the holy thing in which you were remiss and shall add one-fifth to it and give it to the priest. The priest shall make atonement on your behalf with the ram of the guilt offering, and you shall be forgiven.

“If any of you sin without knowing it, doing any of the things that by the Lord’s commandments ought not to be done, you have incurred guilt and are subject to punishment. You shall bring to the priest a ram without blemish from the flock, or the equivalent, as a guilt offering, and the priest shall make atonement on your behalf for the error that you committed unintentionally, and you shall be forgiven. It is a guilt offering; you have incurred guilt before the Lord.”

The Lord spoke to Moses, saying, “When any of you sin and commit a trespass against the Lord by deceiving a neighbor in a matter of a deposit or a pledge or by robbery or if you have defrauded a neighbor or have found something lost and lied about it—if you swear falsely regarding any of the various things that one may do and sin— when you have sinned and

recognize your guilt and would restore what you took by robbery or by fraud or the deposit that was committed to you or the lost thing that you found or anything else about which you have sworn falsely, you shall repay the principal amount and add one-fifth to it. You shall pay it to its owner when you recognize your guilt. And you shall bring to the priest, as your guilt offering to the Lord, a ram without blemish from the flock, or its equivalent, for a guilt offering. The priest shall make atonement on your behalf before the Lord, and you shall be forgiven for any of the things that one may do and incur guilt thereby.”

The Lord spoke to Moses, saying, “Command Aaron and his sons: This is the rule of the burnt offering. The burnt offering itself shall remain on the hearth upon the altar all night until the morning, while the fire on the altar shall be kept burning. The priest shall put on his linen vestments after putting on his linen undergarments next to his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. Then he shall take off his vestments and put on other garments and carry the ashes out to a clean place outside the camp. The fire on the altar shall be kept burning; it shall not go out. Every morning the priest shall add wood to it, lay out the burnt offering on it, and turn into smoke the fat pieces of the offerings of well-being. A perpetual fire shall be kept burning on the altar; it shall not go out.

“This is the rule of the grain offering: The sons of Aaron shall offer it before the Lord, in front of the altar. They shall take from it a handful of the choice flour and oil of the grain offering, with all the frankincense that is on the offering, and they shall turn its memorial portion into smoke on the altar as a pleasing odor to the Lord. Aaron and his sons shall eat what is left of it; it shall be eaten as unleavened cakes in a holy place; in the court of the tent of meeting they shall eat it. It shall not be baked with leaven. I have given it as their portion of my offerings by fire; it is most

holy, like the purification offering and the guilt offering. Every male among the descendants of Aaron shall eat of it, as their perpetual due throughout your generations, from the Lord's offerings by fire; anything that touches them shall become holy."

The Lord spoke to Moses, saying, "This is the offering that Aaron and his sons shall offer to the Lord on the day when he is anointed: one-tenth of an ephah of choice flour as a regular grain offering, half of it in the morning and half in the evening. It shall be made with oil on a griddle; you shall bring it well soaked, as a grain offering of baked pieces, and you shall present it as a pleasing odor to the Lord. And so the priest, anointed from among Aaron's descendants as a successor, shall prepare it; it is the Lord's—a perpetual due—to be turned entirely into smoke. Every grain offering of a priest shall be wholly burned; it shall not be eaten."

The Lord spoke to Moses, saying, "Speak to Aaron and his sons, saying: This is the rule of the purification offering. The purification offering shall be slaughtered before the Lord at the spot where the burnt offering is slaughtered; it is most holy. The priest who offers it as a purification offering shall eat of it; it shall be eaten in a holy place, in the court of the tent of meeting.

Whatever touches its flesh shall become holy, and when any of its blood is spattered on a garment, you shall wash the bespattered part in a holy place. A clay vessel in which it was boiled shall be broken, but if it is boiled in a bronze vessel, that shall be scoured and rinsed in water.

Every male among the priests shall eat of it; it is most holy. But no purification offering shall be eaten from which any blood is brought into the tent of meeting for atonement in the holy place; it shall be burned with fire.

"This is the rule of the guilt offering; it is most holy. At the spot where the burnt offering is slaughtered, they shall slaughter the guilt offering, and its blood shall be dashed against all sides

of the altar. All its fat shall be offered: the fatty tail, the fat that covers the entrails, the two kidneys with the fat that is on them at the loins, and the appendage of the liver, which shall be removed with the kidneys. The priest shall turn them into smoke on the altar as an offering by fire to the Lord; it is a guilt offering. Every male among the priests shall eat of it; it shall be eaten in a holy place; it is most holy.

“The guilt offering is like the purification offering; the same rule applies to them: the priest who makes atonement with it shall have it. So, too, the priest who offers a burnt offering for anyone shall keep the skin of the burnt offering that he has offered. And every grain offering baked in the oven and all that is prepared in a pan or on a griddle shall belong to the priest who offers it. But every other grain offering, mixed with oil or dry, shall belong to all the sons of Aaron equally.

“This is the rule of the sacrifice of well-being that one may offer to the Lord. If you offer it for thanksgiving, you shall offer with the thank offering unleavened cakes mixed with oil, unleavened wafers spread with oil, and cakes of choice flour well soaked in oil. With your thanksgiving sacrifice of well-being you shall bring your offering with cakes of leavened bread. From this you shall offer one cake from each offering, as a gift to the Lord; it shall belong to the priest who dashes the blood of the offering of well-being. And the flesh of your thanksgiving sacrifice of well-being shall be eaten on the day it is offered; you shall not leave any of it until morning. But if the sacrifice you offer is a votive offering or a freewill offering, it shall be eaten on the day that you offer your sacrifice, and what is left of it shall be eaten the next day, but what is left of the flesh of the sacrifice shall be burned up on the third day. If any of the flesh of your sacrifice of well-being is eaten on the third day, it shall not be acceptable, nor shall it be credited to the one who offers it; it shall be an abomination, and the one who eats of it shall incur guilt.

“Flesh that touches any unclean thing shall not be eaten; it shall be burned up. As for other flesh, all who are clean may eat such flesh. But those who eat flesh from the Lord’s sacrifice of well-being while in a state of uncleanness shall be cut off from their people. When any one of you touches any unclean thing—human uncleanness or an unclean animal or any unclean creature—and then eats flesh from the Lord’s sacrifice of well-being, you shall be cut off from your people.”

The Lord spoke to Moses, saying, “Speak to the Israelites: You shall eat no fat of ox or sheep or goat. The fat of an animal that died or was torn by wild animals may be put to any other use, but you must not eat it. If any one of you eats the fat from an animal of which an offering by fire may be made to the Lord, you who eat it shall be cut off from your people. You must not eat any blood whatever, either of bird or of animal, in any of your settlements. Any one of you who eats any blood shall be cut off from your people.”

The Lord spoke to Moses, saying, “Speak to the Israelites: Any one of you who would offer to the Lord your sacrifice of well-being must yourself bring to the Lord your offering from your sacrifice of well-being. Your own hands shall bring the Lord’s offering by fire; you shall bring the fat with the breast, so that the breast may be raised as an elevation offering before the Lord. The priest shall turn the fat into smoke on the altar, but the breast shall belong to Aaron and his sons. And the right thigh from your sacrifices of well-being you shall give to the priest as an offering; the one among the sons of Aaron who offers the blood and fat of the offering of well-being shall have the right thigh for a portion. For I have taken the breast of the elevation offering and the thigh that is offered from the Israelites, from their sacrifices of well-being, and have given them to Aaron the priest and to his sons, as a perpetual due from the Israelites. This is the portion allotted to Aaron and to his sons from the offerings made by fire to the Lord, once

they have been brought forward to serve the Lord as priests; these the Lord commanded to be given them, when he anointed them, as a perpetual due from the Israelites throughout their generations.”

This is the rule of the burnt offering, the grain offering, the purification offering, the guilt offering, the offering of ordination, and the sacrifice of well-being, which the Lord commanded Moses on Mount Sinai, when he commanded the Israelites to bring their offerings to the Lord, in the wilderness of Sinai.

The Lord spoke to Moses, saying, “Take Aaron and his sons with him, the vestments, the anointing oil, the bull for the purification offering, the two rams, and the basket of unleavened bread; and assemble the whole congregation at the entrance of the tent of meeting.” And Moses did as the Lord had commanded him. When the congregation was assembled at the entrance of the tent of meeting, Moses said to the congregation, “This is what the Lord has commanded to be done.”

Then Moses brought Aaron and his sons forward and washed them with water. He put the tunic on him, fastened the sash around him, clothed him with the robe, and put the ephod on him. He then put the decorated band of the ephod around him, tying the ephod to him with it. He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. And he set the turban on his head, and on the turban, in front, he set the golden ornament, the holy diadem, as the Lord had commanded Moses.

Then Moses took the anointing oil and anointed the tabernacle and all that was in it and consecrated them. He sprinkled some of it on the altar seven times and anointed the altar and all its utensils and the basin and its base, to consecrate them. He poured some of the anointing oil on

Aaron's head and anointed him, to consecrate him. And Moses brought forward Aaron's sons and clothed them with tunics and fastened sashes around them and tied headdresses on them, as the Lord had commanded Moses.

He led forward the bull of purification offering, and Aaron and his sons laid their hands upon the head of the bull for the purification offering, and it was slaughtered. Moses took the blood and with his finger put some on each of the horns of the altar, purifying the altar; then he poured out the blood at the base of the altar. Thus he consecrated it, to make atonement for it. Moses took all the fat that was around the entrails and the appendage of the liver and the two kidneys with their fat and turned them into smoke on the altar. But the bull itself, its skin and flesh and its dung, he burned with fire outside the camp, as the Lord had commanded Moses.

Then he brought forward the ram of burnt offering. Aaron and his sons laid their hands on the head of the ram, and it was slaughtered. Moses dashed the blood against all sides of the altar. The ram was cut into its parts, and Moses turned into smoke the head and the parts and the suet. And after the entrails and the legs were washed with water, Moses turned into smoke the rest of the ram on the altar; it was a burnt offering for a pleasing odor, an offering by fire to the Lord, as the Lord had commanded Moses.

Then he brought forward the second ram, the ram of ordination. Aaron and his sons laid their hands on the head of the ram, and it was slaughtered. Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. After Aaron's sons were brought forward, Moses put some of the blood on the lobes of their right ears and on the thumbs of their right hands and on the big toes of their right feet, and Moses dashed the rest of the blood against all sides of the altar. He took the fat—the fatty tail, all the fat

that was around the entrails, the appendage of the liver, and the two kidneys with their fat—and the right thigh. From the basket of unleavened bread that was before the Lord, he took one cake of unleavened bread, one cake of bread with oil, and one wafer and placed them on the fat and on the right thigh. He placed all these on the palms of Aaron and on the palms of his sons and raised them as an elevation offering before the Lord. Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor, an offering by fire to the Lord. Moses took the breast and raised it as an elevation offering before the Lord; it was Moses's portion of the ram of ordination, as the Lord had commanded Moses.

Then Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled them on Aaron and his vestments and also on his sons and their vestments. Thus he consecrated Aaron and his vestments and also his sons and their vestments.

And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and eat it there with the bread that is in the basket of ordination offerings, as I was commanded, 'Aaron and his sons shall eat it,' and what remains of the flesh and the bread you shall burn with fire. You shall not go outside the entrance of the tent of meeting for seven days, until the day when your period of ordination is completed. For it will take seven days to ordain you; as has been done today, the Lord has commanded to be done to make atonement for you. You shall remain at the entrance of the tent of meeting day and night for seven days, keeping the Lord's charge so that you do not die, for so have I been commanded." Aaron and his sons did all the things that the Lord had commanded through Moses.

On the eighth day Moses summoned Aaron and his sons and the elders of Israel. He said to Aaron, "Take a bull calf for a purification offering and a ram for a burnt offering, without blemish, and offer them before the Lord. And say to the Israelites, 'Take a male goat for a purification offering; a calf and a lamb, yearlings without blemish, for a burnt offering; and an ox and a ram for an offering of well-being to sacrifice before the Lord; and a grain offering mixed with oil. For today the Lord will appear to you.' " They brought what Moses commanded to the front of the tent of meeting, and the whole congregation drew near and stood before the Lord. And Moses said, "This is the thing that the Lord commanded you to do, so that the glory of the Lord may appear to you." Then Moses said to Aaron, "Draw near to the altar and sacrifice your purification offering and your burnt offering and make atonement for yourself and for the people, and sacrifice the offering of the people and make atonement for them, as the Lord has commanded."

Aaron drew near to the altar and slaughtered the calf of the purification offering, which was for himself. The sons of Aaron presented the blood to him, and he dipped his finger in the blood and put it on the horns of the altar, and the rest of the blood he poured out at the base of the altar. But the fat, the kidneys, and the appendage of the liver from the purification offering he turned into smoke on the altar, as the Lord had commanded Moses, and the flesh and the skin he burned with fire outside the camp.

Then he slaughtered the burnt offering. Aaron's sons brought him the blood, and he dashed it against all sides of the altar. And they brought him the burnt offering piece by piece and the head, which he turned into smoke on the altar. He washed the entrails and the legs and, with the burnt offering, turned them into smoke on the altar.

Next he presented the people's offering. He took the goat of the purification offering that was for the people and slaughtered it and presented it as a purification offering like the first one. He presented the burnt offering and sacrificed it according to regulation. He presented the grain offering, and, taking a handful of it, he turned it into smoke on the altar, in addition to the burnt offering of the morning.

He slaughtered the ox and the ram as a sacrifice of well-being for the people. Aaron's sons brought him the blood, which he dashed against all sides of the altar, and the fat of the ox and of the ram: the fatty tail, the fat that covers the entrails, the two kidneys and the fat on them, and the appendage of the liver. They first laid the fat on the breasts, and the fat was turned into smoke on the altar, and the breasts and the right thigh Aaron raised as an elevation offering before the Lord, as Moses had commanded.

Aaron lifted his hands toward the people and blessed them, and he came down after sacrificing the purification offering, the burnt offering, and the offering of well-being. Moses and Aaron entered the tent of meeting and then came out and blessed the people, and the glory of the Lord appeared to all the people. Fire came out from the Lord and consumed the burnt offering and the fat on the altar, and when all the people saw it, they shouted and fell on their faces.

Now Aaron's sons Nadab and Abihu each took his censer, put fire in it, and laid incense on it, and they offered unholy fire before the Lord, such as he had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord. Then Moses said to Aaron, "This is what the Lord meant when he said,

'Through those who are near me

I will show myself holy,
and before all the people

I will be glorified.’ ”

And Aaron was silent.

Moses summoned Mishael and Elzaphan, sons of Uzziel the uncle of Aaron, and said to them, “Come forward and carry your kinsmen away from the front of the sanctuary to a place outside the camp.” They came forward and carried them by their tunics out of the camp, as Moses had ordered. And Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not dishevel your hair and do not tear your vestments, or you will die, and wrath will strike all the congregation; but your kindred, the whole house of Israel, may mourn the burning that the Lord has sent. You shall not go outside the entrance of the tent of meeting, lest you die, for the anointing oil of the Lord is on you.” And they did as Moses had ordered.

And the Lord spoke to Aaron, “Drink no wine or strong drink, neither you nor your sons, when you enter the tent of meeting, that you may not die; it is a statute forever throughout your generations. You are to distinguish between the holy and the common and between the unclean and the clean, and you are to teach the Israelites all the statutes that the Lord has spoken to them through Moses.”

Moses spoke to Aaron and to his remaining sons, Eleazar and Ithamar, “Take the grain offering that is left from the Lord’s offerings by fire, and eat it unleavened beside the altar, for it is most holy; you shall eat it in a holy place, because it is your due and your sons’ due, from the offerings by fire to the Lord, for so I am commanded. But the breast that is elevated and the thigh

that is raised, you and your sons and daughters as well may eat in any clean place, for they have been assigned to you and your children from the sacrifices of well-being of the Israelites. The thigh that is raised and the breast that is elevated they shall bring, together with the offerings by fire of the fat, to raise for an elevation offering before the Lord; they are to be your due and that of your children forever, as the Lord has commanded.”

Then Moses made inquiry about the goat of the purification offering, and it had already been burned! He was angry with Eleazar and Ithamar, Aaron’s remaining sons, and said, “Why did you not eat the purification offering in the sacred area? For it is most holy, and God has given it to you that you may remove the guilt of the congregation, to make atonement on their behalf before the Lord. Its blood was not brought into the inner part of the sanctuary. You should certainly have eaten it in the sanctuary, as I commanded.” And Aaron spoke to Moses, “See, today they offered their purification offering and their burnt offering before the Lord, and yet such things as these have befallen me! If I had eaten the purification offering today, would it have been agreeable to the Lord?” And when Moses heard that, he agreed.

The Lord spoke to Moses and Aaron, saying to them, “Speak to the Israelites:

“From among all the land animals, these are the creatures that you may eat. Any animal that has divided hoofs and is cleft-footed and chews the cud—such you may eat. But among those that chew the cud or have divided hoofs, you shall not eat the following: the camel, for even though it chews the cud, it does not have divided hoofs; it is unclean for you. The rock badger, for even though it chews the cud, it does not have divided hoofs; it is unclean for you. The hare, for even though it chews the cud, it does not have divided hoofs; it is unclean for you. The pig, for even

though it has divided hoofs and is cleft-footed, it does not chew the cud; it is unclean for you. Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean for you.

“These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat. But anything in the seas or the streams that does not have fins and scales, of the swarming creatures in the waters and among all the other living creatures that are in the waters—they are detestable to you, and detestable they shall remain. Of their flesh you shall not eat, and their carcasses you shall regard as detestable. Everything in the waters that does not have fins and scales is detestable to you.

“These you shall regard as detestable among the birds. They shall not be eaten; they are an abomination: the eagle, the vulture, the osprey, the buzzard, the kite of any kind; every raven of any kind; the ostrich, the nighthawk, the sea gull, the hawk of any kind; the little owl, the cormorant, the great owl, the water hen, the desert owl, the carrion vulture, the stork, the heron of any kind, the hoopoe, and the bat.

“All winged insects that walk upon all fours are detestable to you. But among the winged insects that walk on all fours you may eat those that have jointed legs above their feet, with which to leap on the ground. Of them you may eat: locusts of every kind, bald locusts of every kind, crickets of every kind, and grasshoppers of every kind. But all other winged insects that have four feet are detestable to you.

“By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until the evening, and whoever carries any part of the carcass of any of them shall wash his clothes and be unclean until the evening. Every animal that has divided hoofs but is not cleft-footed or does not chew the cud is unclean for you; everyone who touches one of them shall

be unclean. All that walk on their paws, among the animals that walk on all fours, are unclean for you; whoever touches the carcass of any of them shall be unclean until the evening, and the one who carries the carcass shall wash his clothes and be unclean until the evening; they are unclean for you.

“These are unclean for you among the creatures that swarm upon the earth: the weasel, the mouse, lizards of every kind, the gecko, the land crocodile, the lizard, the sand lizard, and the chameleon. These are unclean for you among all that swarm; whoever touches one of them when they are dead shall be unclean until the evening. And anything upon which any of them falls when they are dead shall be unclean, whether an article of wood or cloth or leather or sackcloth, any article that is used for any purpose; it shall be dipped in water, and it shall be unclean until the evening, and then it shall be clean. And if any of them falls into any clay vessel, all that is in it shall be unclean, and you shall break the vessel. Any food that could be eaten shall be unclean if water from any such vessel comes upon it, and any liquid that could be drunk shall be unclean if it was in any such vessel. Everything on which any part of the carcass falls shall be unclean; whether an oven or stove, it shall be broken in pieces; they are unclean and shall remain unclean for you. But a spring or a cistern holding water shall be clean, while whatever touches the carcass in it shall be unclean. If any part of their carcass falls upon any seed set aside for sowing, it is clean, but if water is put on the seed and any part of their carcass falls on it, it is unclean for you.

“If an animal of which you may eat dies, anyone who touches its carcass shall be unclean until the evening. Those who eat of its carcass shall wash their clothes and be unclean until the evening, and those who carry the carcass shall wash their clothes and be unclean until the evening.

“All creatures that swarm upon the earth are detestable; they shall not be eaten. Whatever moves on its belly and whatever moves on all fours or whatever has many feet, all the creatures that swarm upon the earth you shall not eat, for they are detestable. You shall not make yourselves detestable with any creature that swarms; you shall not defile yourselves with them and so become unclean. For I am the Lord your God; sanctify yourselves, therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming creature that moves on the earth. For I am the Lord who brought you up from the land of Egypt, to be your God; you shall be holy, for I am holy.

“This is the law pertaining to land animal and bird and every living creature that moves through the waters and every creature that swarms upon the earth, to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.”

The Lord spoke to Moses, saying, “Speak to the Israelites, saying:

“If a woman conceives and bears a male child, she shall be unclean seven days; as at the time of her menstruation, she shall be unclean. On the eighth day the flesh of his foreskin shall be circumcised. Her time of blood purification shall be thirty-three days; she shall not touch any holy thing or come into the sanctuary until the days of her purification are completed. If she bears a female child, she shall be unclean two weeks, as in her menstruation; her time of blood purification shall be sixty-six days.

“When the days of her purification are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb in its first year for a burnt offering and a pigeon or a turtledove for a purification offering. He shall offer it before the Lord and

make atonement on her behalf; then she shall be clean from her flow of blood. This is the law for her who bears a child, male or female. If she cannot afford a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a purification offering, and the priest shall make atonement on her behalf, and she shall be clean.”

The Lord spoke to Moses and Aaron, saying:

“When a person has on the skin of his body a swelling or an eruption or a spot and it turns into a defiling disease on the skin of his body, he shall be brought to Aaron the priest or to one of his sons the priests. The priest shall examine the disease on the skin of his body, and if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a defiling disease; after the priest has examined him he shall pronounce him unclean. But if the spot is white in the skin of his body and appears no deeper than the skin and the hair in it has not turned white, the priest shall confine the diseased person for seven days. The priest shall examine him on the seventh day, and if he sees that the disease is checked and the disease has not spread in the skin, then the priest shall confine him seven days more. The priest shall examine him again on the seventh day, and if the disease has abated and the disease has not spread in the skin, the priest shall pronounce him clean; it is only an eruption, and he shall wash his clothes and be clean. But if the eruption spreads in the skin after he has shown himself to the priest for his cleansing, he shall appear again before the priest. The priest shall make an examination, and if the eruption has spread in the skin, the priest shall pronounce him unclean; it is defiling.

“When a person contracts a defiling skin disease, he shall be brought to the priest. The priest shall make an examination, and if there is a white swelling in the skin that has turned the hair white and there is a patch of raw flesh in the swelling, it is a chronic defiling disease in the skin

of his body. The priest shall pronounce him unclean; he shall not confine him, for he is unclean. But if the defiling disease breaks out in the skin so that it covers all the skin of the diseased person from head to foot, so far as the priest can see, then the priest shall make an examination, and if the defiling disease has covered all his body, he shall pronounce him clean of the disease; since it has all turned white, he is clean. But if raw flesh ever appears on him, he shall be unclean; the priest shall examine the raw flesh and pronounce him unclean. Raw flesh is unclean; it is defiling. But if the raw flesh again turns white, he shall come to the priest; the priest shall examine him, and if the disease has turned white, the priest shall pronounce the diseased person clean. He is clean.

“When there is on the skin of one’s body a boil that has healed, and in the place of the boil there appears a white swelling or a reddish-white spot, it shall be shown to the priest. The priest shall make an examination, and if it appears deeper than the skin and its hair has turned white, the priest shall pronounce him unclean; this is a defiling disease, broken out in the boil. But if the priest examines it and the hair on it is not white nor is it deeper than the skin but has abated, the priest shall confine him seven days. If it spreads in the skin, the priest shall pronounce him unclean; it is diseased. But if the spot remains in one place and does not spread, it is the scar of the boil; the priest shall pronounce him clean.

“Or when the body has a burn on the skin and the patch of the burn becomes a spot, reddish-white or white, the priest shall examine it. If the hair in the spot has turned white and appears deeper than the skin, it is defiling; it has broken out in the burn, and the priest shall pronounce him unclean. This is a defiling disease. But if the priest examines it and the hair in the spot is not white and it is no deeper than the skin but has abated, the priest shall confine him seven days. The priest shall examine him the seventh day; if it is spreading in the skin, the priest

shall pronounce him unclean. This is a defiling disease. But if the spot remains in one place and does not spread in the skin but has abated, it is a swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.

“When a man or a woman has a disease on the head or in the beard, the priest shall examine the disease. If it appears deeper than the skin and the hair in it is yellow and thin, the priest shall pronounce him unclean; it is an itch, a defiling disease of the head or the beard. If the priest examines the itching disease, and it appears no deeper than the skin and there is no black hair in it, the priest shall confine the person with the itching disease for seven days. On the seventh day the priest shall examine the itch; if the itch has not spread and there is no yellow hair in it and the itch appears to be no deeper than the skin, he shall shave, but the itch he shall not shave. The priest shall confine the person with the itch for seven days more. On the seventh day the priest shall examine the itch; if the itch has not spread in the skin and it appears to be no deeper than the skin, the priest shall pronounce him clean. He shall wash his clothes and be clean. But if the itch spreads in the skin after he was pronounced clean, the priest shall examine him. If the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean. But if in his eyes the itch is checked and black hair has grown in it, the itch is healed; he is clean, and the priest shall pronounce him clean.

“When a man or a woman has spots on the skin of the body, white spots, the priest shall make an examination, and if the spots on the skin of the body are of a dull white, it is a rash that has broken out on the skin; he is clean.

“If anyone loses the hair from his head, he is bald, but he is clean. If he loses the hair from his forehead and temples, he has baldness of the forehead, but he is clean. But if there is on the bald

head or the bald forehead a reddish-white diseased spot, it is a defiling disease breaking out on his bald head or his bald forehead. The priest shall examine him; if the diseased swelling is reddish-white on his bald head or on his bald forehead, which resembles a defiling disease in the skin of the body, he is defiled; he is unclean. The priest shall pronounce him unclean; the disease is on his head.

“The person who has the defiling disease shall wear torn clothes and let the hair of his head be disheveled, and he shall cover his upper lip and cry out, ‘Unclean, unclean.’ He shall remain unclean as long as he has the disease; he is unclean. He shall live alone; his dwelling shall be outside the camp.

“Concerning clothing: when a defiling disease appears in it, in woolen or linen cloth, in warp or woof of linen or wool or in a skin or in anything made of skin, if the disease shows greenish or reddish in the garment, whether in warp or woof or in skin or in anything made of skin, it is a defiling disease and shall be shown to the priest. The priest shall examine the disease and put the diseased article aside for seven days. He shall examine the disease on the seventh day. If the disease has spread in the cloth, in warp or woof, or in the skin, whatever be the use of the skin, this is a spreading defiling disease; it is unclean. He shall burn the clothing, whether diseased in warp or woof, woolen or linen, or anything of skin, for it is a spreading defiling disease; it shall be burned in fire.

“If the priest makes an examination and the disease has not spread in the clothing, in warp or woof, or in anything of skin, the priest shall command that the diseased article be washed, and he shall put it aside seven days more. The priest shall examine the diseased article after it has been

washed. If the diseased spot has not changed color, though the disease has not spread, it is unclean; you shall burn it in fire, whether the worn spot is on the inside or on the outside.

“If the priest makes an examination, and the disease has abated after it is washed, he shall tear the spot out of the cloth, in warp or woof, or out of skin. If it appears again in the garment, in warp or woof, or in anything of skin, it is spreading; you shall burn with fire that in which the disease appears. But the cloth, warp or woof, or anything of skin from which the disease disappears when you have washed it shall then be washed a second time, and it shall be clean.

“This is the rule for a defiling disease in a cloth of wool or linen, either in warp or woof, or in anything of skin, to decide whether it is clean or unclean.”

The Lord spoke to Moses, saying, “This shall be the rule for the person with a defiling skin disease at the time of his cleansing:

“He shall be brought to the priest; the priest shall go out of the camp, and the priest shall make an examination. If the disease is healed in the defiled person, the priest shall command that two living clean birds and cedarwood and crimson yarn and hyssop be brought for the one who is to be cleansed. The priest shall command that one of the birds be slaughtered over fresh water in a clay vessel. He shall take the living bird with the cedarwood and the crimson yarn and the hyssop and dip them and the living bird in the blood of the bird that was slaughtered over the fresh water. He shall sprinkle it seven times upon the one who is to be cleansed of the defiling disease; then he shall pronounce him clean, and he shall let the living bird go into the open field. The one who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. After that he shall come into the camp but shall live outside his tent seven

days. On the seventh day he shall shave all his hair: of head, beard, eyebrows; he shall shave all his hair. Then he shall wash his clothes and bathe his body in water, and he shall be clean.

“On the eighth day he shall take two male lambs without blemish and one ewe lamb in its first year without blemish and a grain offering of three-tenths of an ephah of choice flour mixed with oil and one log of oil. The priest who cleanses shall set the person to be cleansed, along with these things, before the Lord, at the entrance of the tent of meeting. The priest shall take one of the lambs and offer it as a guilt offering, along with the log of oil, and raise them as an elevation offering before the Lord. He shall slaughter the lamb in the place where the purification offering and the burnt offering are slaughtered in the holy place, for the guilt offering, like the purification offering, belongs to the priest; it is most holy. The priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed and on the thumb of the right hand and on the big toe of the right foot. The priest shall take some of the log of oil and pour it into the palm of his own left hand and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the Lord. Some of the oil that remains in his hand the priest shall put on the lobe of the right ear of the one to be cleansed and on the thumb of the right hand and on the big toe of the right foot, on top of the blood of the guilt offering. The rest of the oil that is in the priest’s hand he shall put on the head of the one to be cleansed. Then the priest shall make atonement on his behalf before the Lord: the priest shall offer the purification offering, to make atonement for the one to be cleansed from his uncleanness. Afterward he shall slaughter the burnt offering, and the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make atonement on his behalf, and he shall be clean.

“But if he is poor and cannot afford so much, he shall take one male lamb for a guilt offering to be elevated, to make atonement on his behalf, and one-tenth of an ephah of choice flour mixed with oil for a grain offering and a log of oil, also two turtledoves or two pigeons, such as he can afford, one for a purification offering and the other for a burnt offering. On the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the Lord, and the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall raise them as an elevation offering before the Lord. The priest shall slaughter the lamb of the guilt offering and shall take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed and on the thumb of the right hand and on the big toe of the right foot. The priest shall pour some of the oil into the palm of his own left hand and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. The priest shall put some of the oil that is in his hand on the lobe of the right ear of the one to be cleansed and on the thumb of the right hand and the big toe of the right foot, where the blood of the guilt offering was placed. The rest of the oil that is in the priest’s hand he shall put on the head of the one to be cleansed, to make atonement on his behalf before the Lord. And he shall offer, of the turtledoves or pigeons, such as he can afford, one for a purification offering and the other for a burnt offering, along with a grain offering, and the priest shall make atonement before the Lord on behalf of the one being cleansed. This is the rule for the one who has a defiling disease who cannot afford the offerings for his cleansing.”

The Lord spoke to Moses and Aaron, saying:

“When you come into the land of Canaan, which I give you for a possession, and I put a defiling disease in a house in the land of your possession, the owner of the house shall come and tell the priest, saying, ‘There seems to me to be some sort of disease in my house.’ The priest shall

command that they empty the house before the priest goes to examine the disease, or all that is in the house will become unclean, and afterward the priest shall go in to inspect the house. He shall examine the disease; if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, the priest shall go outside to the door of the house and shut up the house seven days. The priest shall come again on the seventh day and make an inspection; if the disease has spread in the walls of the house, the priest shall command that the stones in which the disease appears be taken out and thrown into an unclean place outside the city. He shall have the inside of the house scraped thoroughly, and the plaster that is scraped off shall be dumped in an unclean place outside the city. They shall take other stones and put them in the place of those stones and take other plaster and plaster the house.

“If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, the priest shall go and make inspection; if the disease has spread in the house, it is a spreading defiling disease in the house; it is unclean. He shall have the house torn down, its stones and timber and all the plaster of the house, and taken outside the city to an unclean place. All who enter the house while it is shut up shall be unclean until the evening, and all who sleep in the house shall wash their clothes, and all who eat in the house shall wash their clothes.

“If the priest comes and makes an inspection and the disease has not spread in the house after the house was plastered, the priest shall pronounce the house clean; the disease is healed. For the cleansing of the house he shall take two birds, with cedarwood and crimson yarn and hyssop, and shall slaughter one of the birds over fresh water in a clay vessel and shall take the cedarwood and the hyssop and the crimson yarn, along with the living bird, and dip them in the blood of the slaughtered bird and the fresh water and sprinkle the house seven times. Thus he shall cleanse

the house with the blood of the bird, and with the fresh water, and with the living bird, and with the cedarwood and hyssop and crimson yarn, and he shall let the living bird go out of the city into the open field; so he shall make atonement for the house, and it shall be clean.

“This is the rule for any defiling disease: for an itch, for defiling diseases in clothing and houses, and for a swelling or an eruption or a spot, to determine when it is unclean and when it is clean.

This is the rule for defiling diseases.”

The Lord spoke to Moses and Aaron, saying, “Speak to the Israelites and say to them:

“When any man has a discharge from his member, his discharge makes him unclean. The uncleanness of his discharge is this: whether his member flows with its discharge or is stopped from discharging, he is unclean during the entire period his member flows or is stopped from discharging; this is his uncleanness. Every bed on which the one with the discharge lies shall be unclean, and everything on which he sits shall be unclean. Anyone who touches his bed shall wash his clothes and bathe in water and be unclean until the evening. All who sit on anything on which the one with the discharge has sat shall wash their clothes and bathe in water and be unclean until the evening. All who touch the body of the one with the discharge shall wash their clothes and bathe in water and be unclean until the evening. If the one with the discharge spits on persons who are clean, then they shall wash their clothes and bathe in water and be unclean until the evening. Any saddle on which the one with the discharge rides shall be unclean. All who touch anything that was under him shall be unclean until the evening, and all who carry such a thing shall wash their clothes and bathe in water and be unclean until the evening. All those whom the one with the discharge touches without his having rinsed his hands in water shall wash

their clothes and bathe in water and be unclean until the evening. Any clay vessel that the one with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

“When the one with a discharge is cleansed of his discharge, he shall count seven days for his cleansing; he shall wash his clothes and bathe his body in fresh water, and he shall be clean. On the eighth day he shall take two turtledoves or two pigeons and come before the Lord to the entrance of the tent of meeting and give them to the priest. The priest shall offer them, one for a purification offering and the other for a burnt offering, and the priest shall make atonement on his behalf before the Lord for his discharge.

“If a man has an emission of semen, he shall bathe his whole body in water and be unclean until the evening. Everything made of cloth or of leather on which the semen falls shall be washed with water and be unclean until the evening. If a man lies with a woman and has an emission of semen, both of them shall bathe in water and be unclean until the evening.

“When a woman has a discharge of blood that is a menstrual discharge from her body, she shall be in her impurity for seven days, and whoever touches her shall be unclean until the evening. Everything upon which she lies during her impurity shall be unclean; everything also upon which she sits shall be unclean. Whoever touches her bed shall wash his clothes and bathe in water and be unclean until the evening. Whoever touches anything upon which she sits shall wash his clothes and bathe in water and be unclean until the evening; whether it is the bed or anything upon which she sits, when he touches it he shall be unclean until the evening. If any man lies with her and her impurity falls on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.

“If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her menstrual impurity, all the days of the discharge she shall continue in uncleanness; as in the days of her impurity, she shall be unclean. Every bed on which she lies during all the days of her discharge shall be treated as the bed of her impurity, and everything on which she sits shall be unclean, as in the uncleanness of her impurity. Whoever touches these things shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. If she is cleansed of her discharge, she shall count seven days, and after that she shall be clean. On the eighth day she shall take two turtledoves or two pigeons and bring them to the priest at the entrance of the tent of meeting. The priest shall offer one for a purification offering and the other for a burnt offering, and the priest shall make atonement on her behalf before the Lord for her unclean discharge.

“Thus you shall keep the Israelites separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle that is in their midst.

“This is the rule for those who have a discharge: for him who has an emission of semen, becoming unclean thereby; for her who is in the infirmity of her menstrual period; for anyone, male or female, who has a discharge; and for the man who lies with a woman who is unclean.”

The Lord spoke to Moses after the death of the two sons of Aaron, when they drew near before the Lord and died. The Lord said to Moses:

“Tell your brother Aaron not to come just at any time into the sanctuary inside the curtain before the cover that is upon the ark, or he will die, for I appear in the cloud upon the cover. Thus shall Aaron come into the holy place: with a young bull for a purification offering and a ram for a burnt offering. He shall put on the holy linen tunic and shall have the linen undergarments next

to his body, fasten the linen sash, and wear the linen turban; these are the holy vestments. He shall bathe his body in water and then put them on. He shall take from the congregation of the Israelites two male goats for a purification offering and one ram for a burnt offering.

“Aaron shall offer the bull as a purification offering for himself and shall make atonement for himself and for his house. He shall take the two goats and set them before the Lord at the entrance of the tent of meeting, and Aaron shall cast lots on the two goats, one lot for the Lord and the other lot for Azazel. Aaron shall present the goat on which the lot fell for the Lord and offer it as a purification offering, but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel.

“Aaron shall present the bull as a purification offering for himself and shall make atonement for himself and for his house; he shall slaughter the bull as a purification offering for himself. He shall take a censer full of coals of fire from the altar before the Lord and two handfuls of crushed sweet incense, and he shall bring it inside the curtain and put the incense on the fire before the Lord, that the cloud of the incense may shroud the cover that is upon the covenant, or he will die. He shall take some of the blood of the bull and sprinkle it with his finger on the front of the cover, and before the cover he shall sprinkle the blood with his finger seven times.

“He shall slaughter the goat of the purification offering that is for the people and bring its blood inside the curtain and do with its blood as he did with the blood of the bull, sprinkling it upon the cover and before the cover. Thus he shall make atonement for the sanctuary, because of the uncleannesses of the Israelites and because of their transgressions, all their sins, and so he shall do for the tent of meeting, which remains with them in the midst of their uncleanness. No one

shall be in the tent of meeting from the time he enters to make atonement in the sanctuary until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. Then he shall go out to the altar that is before the Lord and make atonement on its behalf and shall take some of the blood of the bull and of the blood of the goat and put it on each of the horns of the altar. He shall sprinkle some of the blood on it with his finger seven times and cleanse it and sanctify it from the uncleannesses of the Israelites.

“When he has finished atoning for the holy place and the tent of meeting and the altar, he shall present the live goat. Then Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the Israelites, and all their transgressions, all their sins, putting them on the head of the goat and sending it away into the wilderness by means of someone designated for the task. The goat shall bear on itself all their iniquities to a barren region, and the goat shall be set free in the wilderness.

“Then Aaron shall enter the tent of meeting and shall take off the linen vestments that he put on when he went into the holy place and shall leave them there. He shall bathe his body in water in a holy place and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making atonement for himself and for the people. The fat of the purification offering he shall turn into smoke on the altar. The one who sets the goat free for Azazel shall wash his clothes and bathe his body in water and afterward may come into the camp. The bull of the purification offering and the goat of the purification offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp; their skin and their flesh and their dung shall be consumed in fire. The one who burns them shall wash his clothes and bathe his body in water and afterward may come into the camp.

“This shall be a statute to you forever: In the seventh month, on the tenth day of the month, you shall humble yourselves and shall do no work, neither the native-born nor the alien who resides among you. For on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before the Lord. It is a Sabbath of complete rest to you, and you shall humble yourselves; it is a statute forever. The priest who is anointed and consecrated as priest in his father’s place shall make atonement, wearing the linen vestments, the holy vestments. He shall make atonement for the sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. This shall be an everlasting statute for you, to make atonement for the Israelites once in the year for all their sins.” And Moses did as the Lord had commanded him.

The Lord spoke to Moses:

“Speak to Aaron and his sons and to all the Israelites and say to them: This is what the Lord has commanded. If anyone of the house of Israel slaughters an ox or a lamb or a goat in the camp or slaughters it outside the camp and does not bring it to the entrance of the tent of meeting, to present it as an offering to the Lord before the tabernacle of the Lord, he shall be held guilty of bloodshed; he has shed blood, and he shall be cut off from the people. This is in order that the Israelites may bring their sacrifices that they offer in the open field, that they may bring them to the Lord, to the priest at the entrance of the tent of meeting, and offer them as sacrifices of well-being to the Lord. The priest shall dash the blood against the altar of the Lord at the entrance of the tent of meeting and turn the fat into smoke as a pleasing odor to the Lord, so that they may no longer offer their sacrifices for goat-demons, to whom they prostitute themselves. This shall be a statute forever to them throughout their generations.

“And say to them further: Anyone of the house of Israel or of the aliens who reside among them who offers a burnt offering or sacrifice and does not bring it to the entrance of the tent of meeting, to sacrifice it to the Lord, shall be cut off from the people.

“If anyone of the house of Israel or of the aliens who reside among them eats any blood, I will set my face against that person who eats blood and will cut that person off from the people. For the life of the flesh is in the blood, and I have given it to you for making atonement for your lives on the altar, for, as life, it is the blood that makes atonement. Therefore I have said to the Israelites, ‘No person among you shall eat blood, nor shall any alien who resides among you eat blood.’

“And anyone of the Israelites or of the aliens who reside among them who hunts down an animal or bird that may be eaten shall pour out its blood and cover it with earth. For the life of every creature—its blood is its life; therefore I have said to the Israelites, ‘You shall not eat the blood of any creature, for the life of every creature is its blood; whoever eats it shall be cut off.’ All persons, native-born or alien, who eat what dies of itself or what has been torn by wild animals shall wash their clothes and bathe themselves in water and be unclean until the evening; then they shall be clean. But if they do not wash themselves or bathe their body, they shall bear their guilt.”

The Lord spoke to Moses, saying:

“Speak to the Israelites and say to them: I am the Lord your God. You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not follow their statutes. My ordinances you shall observe,

and my statutes you shall keep, following them: I am the Lord your God. You shall keep my statutes and my ordinances; by doing so one shall live: I am the Lord.

“None of you shall approach anyone near of kin to uncover nakedness: I am the Lord. You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother; you shall not uncover her nakedness. You shall not uncover the nakedness of your father’s wife; it is the nakedness of your father. You shall not uncover the nakedness of your sister, your father’s daughter or your mother’s daughter, whether born at home or born abroad. You shall not uncover the nakedness of your son’s daughter or of your daughter’s daughter, for their nakedness is your own nakedness. You shall not uncover the nakedness of your father’s wife’s daughter, born in your father’s house, since she is your sister. You shall not uncover the nakedness of your father’s sister; she is your father’s flesh. You shall not uncover the nakedness of your mother’s sister, for she is your mother’s flesh. You shall not uncover the nakedness of your father’s brother; that is, you shall not approach his wife; she is your aunt. You shall not uncover the nakedness of your daughter-in-law: she is your son’s wife; you shall not uncover her nakedness. You shall not uncover the nakedness of your brother’s wife; it is your brother’s nakedness. You shall not uncover the nakedness of a woman and her daughter, and you shall not take her son’s daughter or her daughter’s daughter to uncover her nakedness; they are your flesh; it is depravity. And you shall not take a woman as a rival to her sister, uncovering her nakedness while her sister is still alive.

“You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. You shall not have sexual relations with your neighbor’s wife and defile yourself with her. You shall not give any of your offspring to sacrifice them to Molech and so profane the name of your God: I am the Lord. You shall not lie with a male as with a woman; it is an

abomination. You shall not have sexual relations with any animal and defile yourself with it, nor shall any woman give herself to an animal to have sexual relations with it; it is perversion.

“Do not defile yourselves in any of these ways, for by all these practices the nations I am casting out before you have defiled themselves. Thus the land became defiled, and I punished it for its iniquity, and the land vomited out its inhabitants. But you shall keep my statutes and my ordinances and commit none of these abominations, either the native-born or the alien who resides among you (for the inhabitants of the land, who were before you, committed all of these abominations, and the land became defiled); otherwise the land will vomit you out for defiling it, as it vomited out the nation that was before you. For whoever commits any of these abominations shall be cut off from their people. So keep my charge not to commit any of these abominations that were done before you and not to defile yourselves by them: I am the Lord your God.”

The Lord spoke to Moses, saying:

“Speak to all the congregation of the Israelites and say to them: You shall be holy, for I the Lord your God am holy. You shall each revere your mother and father, and you shall keep my Sabbaths: I am the Lord your God. Do not turn to idols or make cast images for yourselves: I am the Lord your God.

“When you offer a sacrifice of well-being to the Lord, offer it in such a way that it is acceptable on your behalf. It shall be eaten on the same day you offer it or on the next day, and anything left over until the third day shall be consumed in fire. If any of it is eaten on the third day, it is an abomination; it will not be acceptable. All who eat it shall be subject to punishment, because

they have profaned what is holy to the Lord, and any such person shall be cut off from the people.

“When you reap the harvest of your land, you shall not reap to the very edges of your field or gather the gleanings of your harvest. You shall not strip your vineyard bare or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God.

“You shall not steal; you shall not deal falsely; and you shall not lie to one another. And you shall not swear falsely by my name, profaning the name of your God: I am the Lord.

“You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning. You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the Lord.

“You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not stand idly by when the blood of your neighbor is at stake: I am the Lord.

“You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

“You shall keep my statutes. You shall not let your animals breed with a different kind; you shall not sow your field with two kinds of seed; nor shall you put on a garment made of two different materials.

“If a man has sexual relations with a woman who is a slave, designated for another man but not ransomed or given her freedom, an inquiry shall be held. They shall not be put to death, since she has not been freed, but he shall bring a guilt offering for himself to the Lord, at the entrance of the tent of meeting, a ram as guilt offering. And the priest shall make atonement for him with the ram of guilt offering before the Lord for his sin that he committed, and the sin he committed shall be forgiven him.

“When you come into the land and plant all kinds of trees for food, then you shall regard their fruit as forbidden; three years it shall be forbidden to you; it must not be eaten. In the fourth year all their fruit shall be set apart for rejoicing in the Lord. But in the fifth year you may eat of their fruit, that their yield may be increased for you: I am the Lord your God.

“You shall not eat anything with its blood. You shall not practice augury or witchcraft. You shall not round off the hair on your temples or mar the edges of your beard. You shall not make any gashes in your flesh for the dead or tattoo any marks upon you: I am the Lord.

“Do not profane your daughter by making her a prostitute, that the land not become prostituted and full of depravity. You shall keep my Sabbaths and revere my sanctuary: I am the Lord.

“Do not turn to mediums and spiritualists; do not seek them out, to be defiled by them: I am the Lord your God.

“You shall rise before the aged and defer to the old, and you shall fear your God: I am the Lord.

“When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the native-born among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God.

“You shall not cheat in measuring length, weight, or quantity. You shall have honest balances, honest weights, an honest ephah, and an honest hin: I am the Lord your God who brought you out of the land of Egypt. You shall keep all my statutes and all my ordinances and observe them: I am the Lord.”

The Lord spoke to Moses, saying, “Say further to the Israelites:

“Any of the Israelites or of the aliens who reside in Israel who give any of their offspring to Molech shall be put to death; the people of the land shall stone them to death. I myself will set my face against them and will cut them off from the people, because they have given of their offspring to Molech, defiling my sanctuary and profaning my holy name. And if the people of the land should ever close their eyes to them, when they give of their offspring to Molech, and do not put them to death, I myself will set my face against them and against their family and will cut them off from among their people, them and all who follow them in prostituting themselves to Molech.

“If any turn to mediums or spiritualists, prostituting themselves to them, I will set my face against them and will cut them off from the people. Consecrate yourselves, therefore, and be holy, for I am the Lord your God. Keep my statutes and observe them: I am the Lord; I sanctify you. All who curse father or mother shall be put to death; having cursed father or mother, their bloodguilt is upon them.

“If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death. The man who lies with his father’s wife has uncovered his father’s nakedness; both of them shall be put to death; their bloodguilt is upon them. If a man lies with his daughter-in-law, both of them shall be put to death; they have committed perversion; their

bloodguilt is upon them. If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their bloodguilt is upon them. If a man takes a wife and her mother also, it is depravity; they shall be burned to death, both he and they, that there may be no depravity among you. If a man has sexual relations with an animal, he shall be put to death, and you shall kill the animal. If a woman approaches any animal and has sexual relations with it, you shall kill the woman and the animal; they shall be put to death; their bloodguilt is upon them.

“If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of their people; he has uncovered his sister’s nakedness; he shall be subject to punishment. If a man lies with a woman during her period and uncovers her nakedness, he has laid bare her flow, and she has laid bare her flow of blood; both of them shall be cut off from their people. You shall not uncover the nakedness of your mother’s sister or of your father’s sister, for that is to lay bare one’s own flesh; they shall be subject to punishment. If a man lies with his uncle’s wife, he has uncovered his uncle’s nakedness; they shall be subject to punishment; they shall die childless. If a man takes his brother’s wife, it is impurity; he has uncovered his brother’s nakedness; they shall be childless.

“You shall keep all my statutes and all my ordinances and observe them, so that the land to which I bring you to settle in may not vomit you out. You shall not follow the practices of the nation that I am driving out before you. Because they did all these things, I abhorred them. But I have said to you, ‘You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey. I am the Lord your God; I have separated you from the peoples.’ You shall therefore make a distinction between the clean animal and the unclean and between the unclean

bird and the clean; you shall not bring abomination on yourselves by animal or by bird or by anything with which the ground teems, which I have set apart for you to hold unclean. You shall be holy to me, for I the Lord am holy, and I have separated you from the other peoples to be mine.

“A man or a woman who is a medium or a spiritualist shall be put to death; they shall be stoned to death; their bloodguilt is upon them.”

The Lord said to Moses, “Speak to the priests, the sons of Aaron, and say to them:

“No one shall defile himself for a dead person among his relatives, except for his nearest kin: his mother, his father, his son, his daughter, his brother; likewise, for a virgin sister close to him because she has had no husband, he may defile himself for her. But he shall not defile himself for those related to him by marriage and so profane himself. They shall not make bald spots upon their heads or shave off the edges of their beards or make any gashes in their flesh. They shall be holy to their God and not profane the name of their God, for they offer the Lord’s offerings by fire, the food of their God; therefore they shall be holy. They shall not marry a prostitute or a woman who has been defiled; neither shall they marry a woman divorced from her husband. For they are holy to their God, and you shall treat them as holy, since they offer the food of your God; they shall be holy to you, for I the Lord, I who sanctify you, am holy. When the daughter of a priest profanes herself through prostitution, she profanes her father; she shall be burned to death.

“The priest who is exalted above his brothers, on whose head the anointing oil has been poured and who has been consecrated to wear the vestments, shall not dishevel his hair nor tear his vestments. He shall not go where there is a dead body; he shall not defile himself even for his

father or mother. He shall not go outside the sanctuary and thus profane the sanctuary of his God, for the consecration of the anointing oil of his God is upon him: I am the Lord. He shall marry only a woman who is a virgin. A widow or a divorced woman or a woman who has been defiled, a prostitute—these he shall not marry. He shall marry a virgin of his own people, that he may not profane his offspring among his people, for I am the Lord; I sanctify him.”

The Lord spoke to Moses, saying, “Speak to Aaron and say: No one of your offspring throughout their generations who has a blemish may approach to offer the food of his God. Indeed, no one who has a blemish shall draw near, one who is blind or lame, or one who is mutilated or deformed, or one who has a broken foot or a broken hand, or a hunchback, or a dwarf, or a man with a defect in his eyes or an itching disease or scabs or crushed testicles. No descendant of Aaron the priest who has a blemish shall come near to offer the Lord’s offerings by fire; since he has a blemish, he shall not come near to offer the food of his God. He may eat the food of his God, of the most holy as well as of the holy. But he shall not come near the curtain or approach the altar because he has a blemish, that he may not profane my sanctuaries, for I am the Lord; I sanctify them.” Thus Moses spoke to Aaron and to his sons and to all the Israelites.

The Lord spoke to Moses, saying: “Direct Aaron and his sons to deal carefully with the sacred donations of the Israelites, which they dedicate to me, so that they may not profane my holy name: I am the Lord. Say to them, ‘If anyone among all your offspring throughout your generations comes near the sacred donations, which the Israelites dedicate to the Lord, while he is in a state of uncleanness, that person shall be cut off from my presence: I am the Lord.’ No one of Aaron’s offspring who has a defiling skin disease or suffers a discharge may eat of the sacred donations until he is clean. Whoever touches anything made unclean by a corpse or a man who has had an emission of semen, and whoever touches any swarming thing by which he may be

made unclean or any human being by whom he may be made unclean—whatever his uncleanness may be— the person who touches any such shall be unclean until evening and shall not eat of the sacred donations unless he has washed his body in water. When the sun sets he shall be clean, and afterward he may eat of the sacred donations, for they are his food. That which died or was torn by wild animals he shall not eat, becoming unclean by it: I am the Lord. They shall keep my charge, so that they may not incur guilt and die because of it for having profaned them: I am the Lord; I sanctify them.

“No layperson shall eat of the sacred donations. No bound or hired servant of the priest shall eat of the sacred donations, but if a priest acquires anyone by purchase, the person may eat of them, and those who are born in his house may eat of his food. If a priest’s daughter marries a layman, she shall not eat of the offering of the sacred donations, but if a priest’s daughter is widowed or divorced, without offspring, and returns to her father’s house, as in her youth, she may eat of her father’s food. No layperson shall eat of it. If a man eats of the sacred donation unintentionally, he shall add one-fifth of its value to it and give the sacred donation to the priest. No one shall profane the sacred donations of the Israelites, which they offer to the Lord, causing them to bear guilt requiring a guilt offering, by eating their sacred donations, for I am the Lord; I sanctify them.”

The Lord spoke to Moses, saying, “Speak to Aaron and his sons and all the Israelites and say to them: When anyone of the house of Israel or of the aliens residing in Israel presents an offering, whether in payment of a vow or as a freewill offering that is offered to the Lord as a burnt offering, to be acceptable on your behalf it shall be a male without blemish, of the cattle or the sheep or the goats. You shall not offer anything that has a blemish, for it will not be acceptable on your behalf.

“When anyone offers a sacrifice of well-being to the Lord, in fulfillment of a vow or as a freewill offering, from the herd or from the flock, to be acceptable it must be perfect; there shall be no blemish in it. Anything blind or injured or maimed or having a discharge or an itch or scabs—these you shall not offer to the Lord or put any of them on the altar as offerings by fire to the Lord. An ox or a lamb that is deformed or stunted you may present for a freewill offering, but it will not be accepted for a vow. Any animal that has its testicles bruised or crushed or torn or cut, you shall not offer to the Lord; such you shall not do within your land, nor shall you accept any such animals from a foreigner to offer as food to your God; since they are mutilated, with a blemish in them, they shall not be accepted on your behalf.”

The Lord spoke to Moses, saying, “When an ox or a sheep or a goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be acceptable as the Lord’s offering by fire. But you shall not slaughter, from the herd or the flock, an animal with its young on the same day. When you sacrifice a thanksgiving offering to the Lord, you shall sacrifice it so that it may be acceptable on your behalf. It shall be eaten on the same day; you shall not leave any of it until morning: I am the Lord.

“Thus you shall keep my commandments and observe them: I am the Lord. You shall not profane my holy name, that I may be sanctified among the Israelites: I am the Lord; I sanctify you, I who brought you out of the land of Egypt to be your God: I am the Lord.”

The Lord spoke to Moses, saying, “Speak to the Israelites and say to them: These are the appointed festivals of the Lord that you shall proclaim as holy convocations, my appointed festivals.

“Six days shall work be done, but the seventh day is a Sabbath of complete rest, a holy convocation; you shall do no work: it is a Sabbath to the Lord throughout your settlements.

“These are the appointed festivals of the Lord, the holy convocations, that you shall celebrate at the time appointed for them. In the first month, on the fourteenth day of the month, at twilight, there shall be a Passover offering to the Lord, and on the fifteenth day of the same month is the Festival of Unleavened Bread to the Lord; seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not work at your occupations. For seven days you shall present the Lord’s offerings by fire; on the seventh day there shall be a holy convocation: you shall not work at your occupations.”

The Lord spoke to Moses, “Speak to the Israelites and say to them: When you enter the land that I am giving you and you reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest. He shall raise the sheaf before the Lord, that you may find acceptance; on the day after the Sabbath the priest shall raise it. On the day when you raise the sheaf, you shall offer a lamb a year old, without blemish, as a burnt offering to the Lord. And the grain offering with it shall be two-tenths of an ephah of choice flour mixed with oil, an offering by fire of pleasing odor to the Lord, and the drink offering with it shall be of wine, one-fourth of a hin. You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your God. This is a statute forever throughout your generations in all your settlements.

“And from the day after the Sabbath, from the day on which you bring the sheaf of the elevation offering, you shall count seven full weeks. You shall count until the day after the seventh Sabbath, fifty days; then you shall present an offering of new grain to the Lord. You shall bring

from your settlements two loaves of bread as an elevation offering, each made of two-tenths of an ephah; they shall be of choice flour, baked with leaven, as first fruits to the Lord. You shall present with the bread seven lambs a year old without blemish, one bull of the herd, and two rams; they shall be a burnt offering to the Lord, along with their grain offering and their drink offerings, an offering by fire of pleasing odor to the Lord. You shall also offer one male goat for a purification offering and two lambs a year old as a sacrifice of well-being. The priest shall raise them with the bread of the first fruits as an elevation offering before the Lord, together with the two lambs; they shall be holy to the Lord for the priest. On that same day you shall make proclamation; you shall hold a holy convocation; you shall not work at your occupations. This is a statute forever in all your settlements throughout your generations.

“When you reap the harvest of your land, you shall not reap to the very edges of your field or gather the gleanings of your harvest; you shall leave them for the poor and for the alien: I am the Lord your God.”

The Lord spoke to Moses, saying, “Speak to the Israelites, saying: In the seventh month, on the first day of the month, you shall observe a day of complete rest, a holy convocation commemorated with trumpet blasts. You shall not work at your occupations, and you shall present the Lord’s offering by fire.”

The Lord spoke to Moses, saying, “Now, the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation for you: you shall humble yourselves and present the Lord’s offering by fire, and you shall do no work during that entire day, for it is a Day of Atonement, to make atonement on your behalf before the Lord your God. For those who do not humble themselves during that entire day shall be cut off from the people. And anyone who does

any work during that entire day, such a one I will destroy from the midst of the people. You shall do no work. This is a statute forever throughout your generations in all your settlements. It shall be to you a Sabbath of complete rest, and you shall humble yourselves; on the ninth day of the month at evening, from evening to evening you shall keep your Sabbath.”

The Lord spoke to Moses, saying, “Speak to the Israelites, saying: On the fifteenth day of this seventh month and lasting seven days, there shall be the Festival of Booths to the Lord. The first day shall be a holy convocation; you shall not work at your occupations. Seven days you shall present the Lord’s offerings by fire; on the eighth day you shall observe a holy convocation and present the Lord’s offerings by fire; it is a solemn assembly; you shall not work at your occupations.

“These are the appointed festivals of the Lord that you shall celebrate as times of holy convocation, for presenting to the Lord offerings by fire—burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day— apart from the Sabbaths of the Lord and apart from your gifts and apart from all your votive offerings and apart from all your freewill offerings that you give to the Lord.

“Now, the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the festival of the Lord, lasting seven days, a complete rest on the first day and a complete rest on the eighth day. On the first day you shall take the fruit of majestic trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Lord your God for seven days. You shall keep it as a festival to the Lord lasting seven days in the year; you shall keep it in the seventh month as a statute forever throughout your generations. You shall live in booths for seven days; all who are native-born in Israel shall live in

booths, so that your generations may know that I made the Israelites live in booths when I brought them out of the land of Egypt: I am the Lord your God.”

Thus Moses declared to the Israelites the appointed festivals of the Lord.

The Lord spoke to Moses, saying, “Command the Israelites to bring you pure oil of beaten olives for the lamp, that a light may be kept burning regularly. Aaron shall set it up in the tent of meeting, outside the curtain of the covenant, to burn from evening to morning before the Lord regularly; it shall be a statute forever throughout your generations. He shall set up the lamps on the lampstand of pure gold before the Lord regularly.

“You shall take choice flour and bake twelve loaves of it; two-tenths of an ephah shall be in each loaf. You shall place them in two rows, six in a row, on the table of pure gold before the Lord. You shall put pure frankincense with each row, to be a token offering for the bread, as an offering by fire to the Lord. Every Sabbath day Aaron shall set them in order before the Lord regularly as a commitment of the Israelites, as a covenant forever. They shall be for Aaron and his descendants, who shall eat them in a holy place, for they are most holy portions for him from the offerings by fire to the Lord, a perpetual due.”

A man whose mother was an Israelite and whose father was an Egyptian came out among the Israelites, and the Israelite woman’s son and a certain Israelite began fighting in the camp. The Israelite woman’s son blasphemed the Name in a curse. And they brought him to Moses—now his mother’s name was Shelomith daughter of Dibri, of the tribe of Dan— and they put him in custody, until the decision of the Lord should be made clear to them.

The Lord spoke to Moses, saying, “Take the blasphemer outside the camp, and let all who were within hearing lay their hands on his head, and let the whole congregation stone him. And speak to the Israelites, saying: Anyone who curses God shall incur guilt. One who blasphemes the name of the Lord shall be put to death; the whole congregation shall stone the blasphemer.

Aliens as well as the native-born, when they blaspheme the Name, shall be put to death. Anyone who kills a human being shall be put to death. Anyone who kills an animal shall make restitution for it, life for life. Anyone who maims another shall suffer the same injury in return: fracture for fracture, eye for eye, tooth for tooth; the injury inflicted is the injury to be suffered. One who kills an animal shall make restitution for it, but one who kills a human being shall be put to death. You shall have one law for the alien and for the native-born, for I am the Lord your God.”

Moses spoke thus to the Israelites, and they took the blasphemer outside the camp and stoned him to death. The Israelites did as the Lord had commanded Moses.

The Lord spoke to Moses on Mount Sinai, saying, “Speak to the Israelites and say to them:

When you enter the land that I am giving you, the land shall observe a Sabbath for the Lord. Six years you shall sow your field, and six years you shall prune your vineyard and gather in their yield, but in the seventh year there shall be a Sabbath of complete rest for the land, a Sabbath for the Lord: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land. You may eat what the land yields during its Sabbath—you, your male and female slaves, your hired and your bound laborers who live with you, for your livestock also, and for the wild animals in your land all its yield shall be for food.

“You shall count off seven weeks of years, seven times seven years, so that the period of seven weeks of years gives forty-nine years. Then you shall have the trumpet sounded loud; on the

tenth day of the seventh month—on the Day of Atonement—you shall have the trumpet sounded throughout all your land. And you shall hallow the fiftieth year, and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a Jubilee for you: you shall return, every one of you, to your property and every one of you to your family. That fiftieth year shall be a Jubilee for you: you shall not sow or reap the aftergrowth or harvest the unpruned vines. For it is a Jubilee; it shall be holy to you: you shall eat only what the field itself produces.

“In this year of Jubilee you shall return, every one of you, to your property. When you make a sale to your neighbor or buy from your neighbor, you shall not cheat one another. When you buy from your neighbor, you shall pay only for the number of years until the Jubilee; the seller shall charge you only for the remaining crop years. If the years are more, you shall increase the price, and if the years are fewer, you shall diminish the price, for it is a certain number of harvests that are being sold to you. You shall not cheat one another, but you shall fear your God, for I am the Lord your God.

“You shall observe my statutes and faithfully keep my ordinances, so that you may live on the land securely. The land will yield its fruit, and you will eat your fill and live on it securely. Should you ask, ‘What shall we eat in the seventh year, if we may not sow or gather in our crop?’ I will order my blessing for you in the sixth year, so that it will yield a crop for three years. When you sow in the eighth year, you will be eating from the old crop; until the ninth year, when its produce comes in, you shall eat the old. The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants. Throughout the land that you hold, you shall provide for the redemption of the land.

“If anyone of your kin falls into difficulty and sells a piece of property, then the next of kin shall come and redeem what the relative has sold. If the person has no one to redeem it but then prospers and finds sufficient means to do so, the years since its sale shall be computed and the difference refunded to the person to whom it was sold, and the property shall be returned. But if there are not sufficient means to recover it, what was sold shall remain with the purchaser until the year of Jubilee; in the Jubilee it shall be released, and the property shall be returned.

“If anyone sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the right of redemption shall be one year. If it is not redeemed before a full year has elapsed, a house that is in a walled city shall pass in perpetuity to the purchaser, throughout the generations; it shall not be released in the Jubilee. But houses in villages that have no walls around them shall be classed as open country; they may be redeemed, and they shall be released in the Jubilee. As for the cities of the Levites, the Levites shall forever have the right of redemption of the houses in the cities belonging to them. Whatever property of the Levites that may be redeemed, that is, houses sold in a city belonging to them, shall be released in the Jubilee, for the houses in the cities of the Levites are their possession among the Israelites. But the pasturelands around their cities may not be sold, for that is their possession for all time.

“If any of your kin fall into difficulty and become dependent on you, you shall support them; they shall live with you as though resident aliens. Do not take interest in advance or otherwise make a profit from them, but fear your God; let them live with you. You shall not lend them your money at interest taken in advance or provide them food at a profit. I am the Lord your God who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

“If any who are dependent on you become so impoverished that they sell themselves to you, you shall not make them serve as slaves. They shall remain with you as hired or bound laborers. They shall serve with you until the year of the Jubilee. Then they and their children with them shall go out from your authority; they shall go back to their own family and return to their ancestral property. For they are my servants whom I brought out of the land of Egypt; they shall not be sold as slaves are sold. You shall not rule over them with harshness but shall fear your God. As for the male and female slaves whom you may have, it is from the nations around you that you may acquire male and female slaves. You may also acquire them from among the aliens residing with you and from their families who are with you who have been born in your land; they may be your property. You may keep them as a possession for your children after you, for them to inherit as property. These you may treat as slaves, but as for your fellow Israelites, no one shall rule over the other with harshness.

“If resident aliens among you prosper, and if any of your kin fall into difficulty with one of them and sell themselves to an alien or to a branch of the alien’s family, even after they have sold themselves they shall have the right of redemption; one of their brothers may redeem them, or their uncle or their uncle’s son may redeem them, or anyone of their family who is of their own flesh may redeem them, or if they prosper they may redeem themselves. They shall compute with the purchaser the total from the year when they sold themselves to the alien until the Jubilee year; the price of the sale shall be applied to the number of years: the time they were with the owner shall be rated as the time of a hired laborer. If many years remain, they shall pay for their redemption in proportion to the purchase price, and if few years remain until the Jubilee year, they shall compute thus: according to the years involved they shall make payment for their redemption. As a laborer hired by the year they shall be under the alien’s authority, who shall

not, however, rule with harshness over them in your sight. And if they have not been redeemed in any of these ways, they and their children with them shall go out in the Jubilee year. For to me the Israelites are servants; they are my servants whom I brought out from the land of Egypt: I am the Lord your God.

“You shall make for yourselves no idols and erect no carved images or pillars, and you shall not place figured stones in your land, to worship at them, for I am the Lord your God. You shall keep my Sabbaths and reverence my sanctuary: I am the Lord.

“If you follow my statutes and keep my commandments and observe them faithfully, I will give you your rains in their season, and the land shall yield its produce, and the trees of the field shall yield their fruit. Your threshing shall overlap the vintage, and the vintage shall overlap the sowing; you shall eat your bread to the full and live securely in your land. And I will grant peace in the land, and you shall lie down, and no one shall make you afraid; I will remove dangerous animals from the land, and no sword shall go through your land. You shall give chase to your enemies, and they shall fall before you by the sword. Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword. I will look with favor upon you and make you fruitful and multiply you, and I will maintain my covenant with you. You shall eat old grain long stored, and you shall have to clear out the old to make way for the new. I will place my dwelling in your midst, and I shall not abhor you. I will be your God, and you shall be my people. I am the Lord your God who brought you out of the land of Egypt, to be their slaves no more; I have broken the bars of your yoke and made you walk erect.

“But if you will not obey me and do not observe all these commandments, if you spurn my statutes and abhor my ordinances, so that you will not observe all my commandments and you break my covenant, I in turn will do this to you: I will bring terror on you, consumption and fever that waste the eyes and cause life to pine away. You shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and you shall be struck down by your enemies; your foes shall rule over you, and you shall flee though no one pursues you. And if in spite of this you will not obey me, I will continue to punish you sevenfold for your sins. I will break your proud glory, and I will make your sky like iron and your earth like copper. Your strength shall be spent to no purpose: your land shall not yield its produce, and the trees of the land shall not yield their fruit.

“If you continue hostile to me and will not obey me, I will continue to plague you sevenfold for your sins. I will let loose wild animals against you, and they shall bereave you of your children and destroy your livestock; they shall make you few in number, and your roads shall be deserted.

“If in spite of these punishments you have not turned back to me but continue hostile to me, then I, too, will continue hostile to you: I myself will strike you sevenfold for your sins. I will bring the sword against you, executing vengeance for the covenant, and if you withdraw into your cities, I will send pestilence among you, and you shall be delivered into enemy hands. When I cut off your supply of bread, ten women shall bake your bread in a single oven, and they shall dole out your bread by weight, and though you eat, you shall not be satisfied.

“But if, despite this, you disobey me and continue hostile to me, I will continue hostile to you in fury; I in turn will punish you myself sevenfold for your sins. You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. I will destroy your high places and cut down

your incense altars; I will heap your carcasses on the carcasses of your idols. I will abhor you. I will lay your cities waste, will make your sanctuaries desolate, and I will not smell your pleasing odors. I will devastate the land, so that your enemies who come to settle in it shall be appalled at it. And you I will scatter among the nations, and I will unsheathe the sword against you; your land shall be a desolation and your cities a waste.

“Then the land shall enjoy its Sabbath years as long as it lies desolate, while you are in the land of your enemies; then the land shall rest and enjoy its Sabbath years. As long as it lies desolate, it shall have the rest it did not have on your Sabbaths when you were living on it. And as for those of you who survive, I will send faintness into their hearts in the lands of their enemies; the sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall though no one pursues. They shall stumble over one another, as if to escape a sword, though no one pursues, and you shall have no power to stand against your enemies. You shall perish among the nations, and the land of your enemies shall devour you. And those of you who survive shall languish in the land of your enemies because of their iniquities; they shall also languish because of the iniquities of their ancestors.

“But if they confess their iniquity and the iniquity of their ancestors—their treachery against me and also their continued hostility to me, so that I in turn was hostile to them and brought them into the land of their enemies—if, then, their uncircumcised heart is humbled and they make amends for their iniquity, then will I remember my covenant with Jacob; I will remember also my covenant with Isaac and also my covenant with Abraham, and I will remember the land. For the land shall be deserted by them and enjoy its Sabbath years by lying desolate without them, while they shall make amends for their iniquity, because they dared to spurn my ordinances, and they abhorred my statutes. Yet for all that, when they are in the land of their enemies, I will not

spurn them or abhor them so as to destroy them utterly and break my covenant with them, for I am the Lord their God, but I will remember in their favor the covenant with their ancestors whom I brought out of the land of Egypt in the sight of the nations, to be their God: I am the Lord.”

These are the statutes and ordinances and laws that the Lord established between himself and the Israelites on Mount Sinai through Moses.

The Lord spoke to Moses, saying, “Speak to the Israelites and say to them: When a person makes an explicit vow to the Lord concerning the equivalent for a human being, the equivalent for a male shall be: from twenty to sixty years of age the equivalent shall be fifty shekels of silver by the sanctuary shekel. If the person is a female, the equivalent is thirty shekels. If the age is from five to twenty years of age, the equivalent is twenty shekels for a male and ten shekels for a female. If the age is from one month to five years, the equivalent for a male is five shekels of silver, and for a female the equivalent is three shekels of silver. And if the person is sixty years old or over, then the equivalent for a male is fifteen shekels and for a female ten shekels. If any cannot afford the equivalent, they shall be brought before the priest and the priest shall assess them; the priest shall assess them according to what each one making a vow can afford.

“If the vow concerns an animal that may be brought as an offering to the Lord, any such animal that may be given to the Lord shall be holy. Another shall not be exchanged or substituted for it, either good for bad or bad for good, and if one animal is substituted for another, both that one and its substitute shall be holy. If the vow concerns any unclean animal that may not be brought as an offering to the Lord, the animal shall be presented before the priest. The priest shall assess

it: whether good or bad, according to the assessment of the priest, so it shall be. But if it is to be redeemed, one-fifth must be added to the assessment.

“If a person consecrates a house to the Lord, the priest shall assess it: whether good or bad, as the priest assesses it, so it shall stand. And if the one who consecrates the house wishes to redeem it, one-fifth shall be added to its assessed value, and it shall revert to the original owner.

“If a person consecrates to the Lord any inherited landholding, its assessment shall be in accordance with its seed requirements: fifty shekels of silver to a homer of barley seed. If the person consecrates the field as of the year of Jubilee, that assessment shall stand, but if the field is consecrated after the Jubilee, the priest shall compute the price for it according to the years that remain until the year of Jubilee, and the assessment shall be reduced. And if the one who consecrates the field wishes to redeem it, then one-fifth shall be added to its assessed value, and it shall revert to the original owner, but if the field is not redeemed or if it has been sold to someone else, it shall no longer be redeemable. But when the field is released in the Jubilee, it shall be holy to the Lord as a devoted field; it becomes the priest’s holding. If someone consecrates to the Lord a field that has been purchased that is not a part of the inherited landholding, the priest shall compute for it the proportionate assessment up to the year of Jubilee, and the assessment shall be paid as of that day, a sacred donation to the Lord. In the year of Jubilee the field shall return to the one from whom it was bought, whose holding the land is. All assessments shall be by the sanctuary shekel: twenty gerahs shall make a shekel.

“A firstling of animals, however, which as a firstling belongs to the Lord, cannot be consecrated by anyone; whether ox or sheep, it is the Lord’s. If it is an unclean animal, it shall be ransomed at its assessment, with one-fifth added; if it is not redeemed, it shall be sold at its assessment.

“Nothing that a person owns that has been devoted to destruction for the Lord, be it human or animal or inherited landholding, may be sold or redeemed; every devoted thing is most holy to the Lord. No human beings who have been devoted to destruction can be ransomed; they shall be put to death.

“All tithes from the land, whether the seed from the ground or the fruit from the tree, are the Lord’s; they are holy to the Lord. If persons wish to redeem any of their tithes, they must add one-fifth to them. All tithes of herd and flock, every tenth one that passes under the shepherd’s staff, shall be holy to the Lord. Let no one inquire whether it is good or bad or make substitution for it; if one makes substitution for it, then both it and the substitute shall be holy and cannot be redeemed.”

These are the commandments that the Lord gave to Moses for the Israelites on Mount Sinai.